

ASSOCIATED MENNONITE BIBLICAL SEMINARY



3 9304 01031678 5

P
G 68
V. 37
1244-45





MennoMedia

An agency of Mennonite Church USA
and Mennonite Church Canada

1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title.

Please seek permission from the copyright owner if your use of this item is not permitted under the license.



Digitized by the Internet Archive
in 2015

<https://archive.org/details/gospelherald194437erbp>



GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, APRIL 7, 1944

NUMBER 1

Six Hours Alone

Ruskin says of mountains that they are both our schools and our cathedrals. They can teach us much; and their solitudes and splendors, which bring God near, should bend us to lowliness and reverence. Calvary scarcely deserves the name of mountain, for externally it is insignificant and small. Yet what school or cathedral anywhere can compare with it. Its lessons are the profoundest. Its ground is the holiest, and on it we must bow head and heart in awe.

Calvary in the morning—we linger there, and learn the love of Christ.

At nine o'clock the day was already hot, still, blinding. On the crest of the low hill of bad reputation, where executions were carried through, Roman legionaries had erected three crosses—two for robber-bandits caught red-handed in insurrection, and the central one for the Son of God. It is strange to find Him on such a spot, among such companions, and in such suffering and shame. It would be inexplicable, if we did not remember His love. Christ was on Calvary because He was fully resolved to be our Saviour, let the cost for Himself be what it might.

Can we doubt His love? He spoke seven times out of the white heat of the furnace, and His first speech was a prayer for His crucifiers. If He went of His own accord to death, the wickedness of men had none the less, planned and accomplished His dying. There was infinite criminality in their action, but His one thought of them was a thought of pity. "Father, forgive them," He said, "for they know not what they do." Some knew better than others, and the scribes and men of religion were more culpable than the rude soldiers of Caesar. But all human sin has an element of ignorance in it. We are blind, until God opens our eyes. We fancy ourselves right, when we are fatally wrong.

Can we doubt His love? He refused to save Himself. Below the cross they taunted Him with His inability, and He heard them in silence, and answered nothing. If it had been a question of mere power, twelve legions of angels were at His disposal, and in a moment's time He might have left His griefs far behind. But it was a question of our redemption; and He would not forsake the accursed tree till the last farthing of the ransom was paid and our deliverance was complete.

Can we doubt His love? He took the dying robber with Him to paradise. "Twas a thief," Browning writes, "spoke the last kind word to Christ." Perhaps the man was conquered by the demeanor of the Sufferer at his side. Perhaps Pilate's "titulus," "This is the King of the Jews," stirred in him ideas of a finer and nobler royalty than that rough victory of blood and iron for which he had been fighting. So he reproved his brother-outlaw for his gibes and cruel words. And he begged that, when Jesus came back in manifest triumph, he might not himself be quite forgotten. There was a sudden and wonderful illumination of his spirit. There was a singular strength of faith in his petition. And Christ returned a super-abundant response: "To-day shalt thou be with me in paradise." Paradise is not the fullness of the experience of heaven; for it is before the resurrection. But to be in it is to be in the blessed state—absent from the body, present with the Lord. O change, stupendous change!

Calvary at noonday—we halt there next, to learn at once the glory and the desolation of Christ.

His glory. For at twelve o'clock in the day, when the landscape was bathed in light, a black pall fell and hung unlifted for three long hours. It was God rendering evident the sympathy which nature felt with the pain of its Lord. "Either the Deity is suffering, or the mechanism of the world is tumbling into ruin," a heathen astronomer said, when the weird shadow enveloped the obelisk at Heliopolis. It was the Deity who was suffering, and the sun refused to shine on the crucifixion of its Maker.

His glory. For "the veil of the temple was rent in the midst." This, also, was God's doing; the Hand was not human but divine which tore the massive curtain from the top to the bottom. It was the Father's declaration that the mysteries, which had been hidden from ages, were disclosed and made current coin by the death of Christ. It was His throwing wide and free, through this new and living Way, the right of access to the Holiest of all. No longer were His special intimacies kept for a favored sacerdotal caste; anybody who named the name of Jesus might enjoy His fellowship and know His secret, saint and sinner, Jew and Greek, "sage and warrior, virgin

mild, and the slave from bonds released, and the mother with the child."

But Christ's desolation, as well as His glory. For the darkness which covered the world possessed His own soul. Now, more dreadfully than ever, He was being made sin for us. Now, the loving-kindness of God seemed taken from Him on whom our guilt and doom were laid. Now, His orphaned cry went up, "Why hast thou forsaken me?" Now, as the old singer has it, "a clouded Face struck deeper than an angry blow." Ah, through what tumultuous waters the Shepherd went to find and save His sheep!

Calvary in the evening—we pause there last, to learn the joy of Christ.

At three o'clock in the afternoon the midnight vanished, from the landscape without and from the Sufferer's soul within. He "cried with a loud voice," "It is finished"; and then came, more restfully and gently, the final word of trust and dedication, "Father, into thy hands I commend my spirit." All was over, and well over. The work was fully done. The glory of God was vindicated.

A PRAYER

*My Redeemer and my Lord,
I beseech Thee, I entreat Thee,
Guide me in each act and word,
That hereafter I may meet Thee,
Watching, waiting, hoping, yearning,
With my lamp well trimmed and burning!*

*Interceding
With these bleeding
Wounds upon Thy hands and side,
For all who have lived and erred
Thou hast suffered, Thou hast died,
Scourged, and mocked, and crucified,
And in the grave hast Thou been buried!*

*If my feeble prayer can reach Thee,
O my Saviour, I beseech Thee,
Even as Thou hast died for me,
More sincerely
Let me follow where Thou ledest,
Let me, bleeding as Thou bledest,
Die, if dying I may give
Life to one who asks to live,
And more nearly,
Dying thus, resemble Thee!*

—HENRY WADSWORTH LONGFELLOW.

The salvation of men was perfected. With an approving conscience, with a thankful heart, the Only Begotten Son could echo the saying of an ancient Psalm, and could pass from the wicked hands of men to the Hands of His Father—Hands of immeasurable might and of tenderness as immeasurable, clasping, holding, quieting, keeping.

It is through the merit of Christ, who

died for us, that in the end of our day we can take up the same glad confident word. "There is one comfort," Sir Thomas Browne says, "that, though it is in the power of the weakest to deprive us of life, it is not in the power of the strongest to deprive us of death." No, for death is ours when Jesus is ours.—Dr. Alexander Smellie in *The Sunday School Times*.

ferings of our *innocent* Lord! We can but say with the poet of long ago—

"Mine, mine was the transgression,
But Thine the deadly pain."

We must, of course, note that our Lord's extreme physical suffering was but a small part of all His combined suffering, as He hung and expired on the cross. Well does the prophet declare, "He hath poured out his soul unto death." How much more than His awful pain in body was His anguish of soul! What about the load He carried as "he bare the sin of many, and made intercession for the transgressors"? The Son of God on the cross became the "Lamb of God" who is now the propitiation (mercy-seat) between sinful man and a righteous God. He paid with His own life and blood the terrible price in pain and death. "My God, my God, why hast thou forsaken me?" is His terrible cry!

"The scourge, the thorns, the deep disgrace,
These Thou could'st bear nor once repine;
But when Jehovah veiled His face,
Unutterable pangs were Thine."

—Cunningham.

Lastly, we can yet make one gesture to weigh the wondrous love and the indescribable suffering of our Lord on Calvary's cross—what has it cost to treat lightly, or to reject the suffering of our Lord? What price have those paid who mocked His suffering?

The Jewish leaders, who should have known from their own Scriptures the sufferings of their Messiah, rejected Him and said, "His blood be on us, and on our children." What has it cost them for such a mockery of the suffering Son of God? The world rulers who testified to the innocence of the Son of God but delivered Him to the horrible pain and death of crucifixion, what has it cost them and their subjects for almost twenty centuries? Surely the indescribable sufferings of world peoples who mocked and rejected the terrible sufferings of the innocent Son of God, testify to the agelong and world-wide incomprehensible burden of sin and suffering that rested, like an inverted pyramid, upon our Lord Jesus Christ as He was condemned and hung on the cruel cross of Calvary. No other day of all time could ever record such anguish and pain.

"Did our Immanuel die for us?

What more can be by sounds exprest?
For sinners Christ was made a curse;
Eternity must tell the rest."

Bannock, Ohio.

The Cross and Suffering

BY ORRIE D. YODER

"Ought not [the] Christ to have suffered these things, and to enter into his glory" (Luke 24:26)?

"Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones" (Lam. 1:12, 13).

When our Lord referred to the cross as an epoch in His life and program, He named it as a period of passion or suffering. Before glory was suffering and before the kingdom crown, the crown of thorns. As endless suffering, pain, and anguish were man's just wage for his disobedience and sin, so the Redeemer must fathom the depths of man in his woe, if man is to be delivered from eternal suffering for his sin.

Quoting the words from an Old Testament incident (Josh. 10:14), "There was no day like that before it or after it," so there was no day like that, nor after it, when the Son of God hung and died in anguish and pain upon the cursed cross for the sin of mankind! An illuminating star guided seekers to the Christ as He lay an infant in His mother's arms, but a darkened sun was needed to rebuke sinful mankind when they in the light of day hung the innocent Son of God on the shameful tree and mocked Him in His indescribable pain and suffering. Thus heaven has marked in all time the unique day of Christ's suffering that we might forever know that there was never pain nor suffering like His. All effort of prophets or saints of all time can never describe the suffering of our blessed Lord, for man can only bow in humility and cry out—

"O Lamb of God, was ever pain,
Was ever love like Thine?"

Perhaps any and all efforts to try to explain the depths of the sufferings of our blessed Christ are but gestures of thought, and doubtless the God of love who gave His Son to suffer so, has also through the inspired penman given to us the richest descriptions of our suffering Saviour. We shall notice but a few of them.

We well know that our Lord carried no burden due to a guilty conscience that would put wrinkles in His face, nor did any sin of His own in any form ever mar His heavenly countenance, but the sacred record tells us that "his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14).

To the spectators of that awful crime of sinful man against His Son as He hangs in pain upon the cruel cross, God throws out the eternal challenge—"Behold, and see if there be any sorrow like unto my sorrow." While the messenger of God was historically soliciting consideration of the awful suffering visited upon a nation willfully disobedient to their God, in prophecy he solicits consideration of Him who suffers not because of disobedience but vicariously for a world of willful rebels and criminals.

To the question of the prophet, there is but one answer—there was no sorrow like that which he names. The sorrows of suffering, guilty Israel could not be described, much less could human mind ever begin to conceive the terrible anguish and pain of our suffering innocent Saviour. In another Old Testament picture, the Scriptures would tell us a little of the condemnation resting upon the guilty brethren of Joseph, but no attempt is made to describe the anguish of the innocent Joseph as he suffered at the hands of his cruel brethren and in an Egyptian prison. Oh, the suf-

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Death and Life

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Romans 6:5.

The death and the resurrection of Christ are the two greatest events of our Lord's life on earth. They are, in fact, the two most important events in the whole history of the world. And both events have a primary significance for the Christian experience of the believer in Christ.

It is needless to argue as to which of these two is the more important. If He had not died, there would of course be no resurrection. If He had not risen, then His death would be deprived of all its salvation-giving power. But it is important to observe that He died first and was then raised to a newness of life. Paul, in his epistle to the Romans, places emphasis upon the significance of this order. We must die with Christ before we can live with Him; we must experience crucifixion with Him before we can live with Him. We cannot be truly alive unless we have first died.

It is painful to think of Christ on the cross, but it is pleasant to think of Him, triumphant over death, emerging from the tomb. And so there are people who like to dwell upon the beautiful thought of the living Christ without giving to the cruel cross its rightful place. Likewise in the Christian experience we like to be reminded of how pleasant it is to live with Christ, but we dislike to hear of the necessity of the crucifixion of the old man. We revel in the glories of grace, but we are afraid of undergoing the agony of being crucified unto sin.

We have no right, however, to the rewards of salvation unless we pay the price. And that price is death—death to self, death to sin, death to our ambitions, death to our present plans for ourselves, death to the pleasures in which we delight, death to all worldly ideals and ways of life. The Lord has various ways of bringing us into this experience of death to self. He allows us to be tested and tried; through temptations we learn how weak and helpless we are in ourselves and how strong is the enemy of our souls; we are called to take a

position or to undertake a work from which everything in our flesh would quail; we may be misunderstood or falsely accused or persecuted by others, perhaps even by our brethren; we may be appalled by our weakness and lack of power in carrying the Gospel to those who are under the power of sin; we may receive convictions that something about us is contrary to God's will, and we find it exceedingly hard to give up; in these and many ways we climb the hill to our place of crucifixion.

God's promise is that if we suffer we shall reign; if we are willing to die we shall live; if we descend into the valley we will reach the mountaintop on the other side. But Good Friday comes before Easter; death is the antecedent to life.

A Few Changes

So well has the GOSPEL HERALD been edited throughout the past years that there are no fundamental changes a new editor needs to make. The paper is still set "in the defence and confirmation of the gospel." It still recognizes "how beautiful are the feet of them that preach the gospel of peace." We trust the GOSPEL HERALD will continue to be a strong defender and exemplar of the faith as understood and taught by the Mennonite Church.

With this issue, however, which is the first number of Volume XXXVII, certain changes in form and content have been made which we trust will meet the general approval of our readers. If you think at first you do not like them, wait a few weeks and see if you can get used to them. The entire editorial staff had a meeting a few weeks ago in which the changes were in general agreed upon. Since then the Publishing House force, particularly the Brethren Ellrose D. Zook and Benj. E. Cutrell, have planned the changes in format. A new type, the Baskerville, is used for the articles. Changes in headings have been worked out consistent with the new type.

There is also some rearrangement of the material. The first page will have the leading article and a poem. Editorials will take the secondary place on page 3. No regular departments have

been dropped, but a few features have been added. A devotional page under a title taken from the Psalms, "To Be Near Unto God," will be a regular feature. Although our people have been making large use of various devotional guides, we have not as a church been producing anything of this nature for them. We trust this feature will fill a real need. The meditations will be written for the first three months by Bro. John H. Mosemann, Associate Editor.

There has been some call for a continuation of the Sunday-school lesson in the GOSPEL HERALD, and so this feature in a somewhat different form is being restored with this issue. These discussions, which are aimed to help teachers select a central truth about which to plan their teaching of adult classes, are being supplied by Sister Alta Erb.

The Field Notes page will include a calendar of events so that readers may see at a glance what meetings of more than a congregational interest are being held within the following three months. We shall be glad to place on this calendar suitable notices which are sent to us. General church-wide meetings will be publicized six months in advance.

The Book Shelf, a book review column, will be a weekly feature. The purpose will be to call attention to books both new and old which are of interest and value. Contributions for this column are solicited.

Naturally, some matters concerning both content and appearance of the church paper will appeal differently to the tastes of our various readers. We shall be glad for any reactions and suggestions you may have. We want to furnish the best possible paper and satisfy the desires of the most possible readers. May all be to the honor and glory of God.

It Seems So

Men often feel that if they follow their best knowledge and do the thing which seems right, God's approval must be on them. But human judgment and knowledge are often at fault. "There is a way that seemeth right, . . . but the end thereof are the ways of death." A wise man does not take from the medicine cabinet a bottle that seems to be the right one; he makes sure. A thousand times more fatal in the realm of the spirit are the mistakes we make when, in rejecting revealed truth, we take the course that seems best to us.

The Sunday Morning Service

BY J. P. BRUBAKER

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6).

There is a holy desire within man to worship. Only as we allow "the cares of this world, and the deceitfulness of riches" to control our thinking do we neglect to worship and finally forget God. It shall be the purpose of this message to indicate the blessings of united worship and to point out some of the chief aids to true worship.

It is probably evident to all that there are certain changes among us as Mennonites that make very advantageous an effort to make the Sunday morning hour a united worship service. Before the advent of the Sunday school and other teaching agencies, the morning service in our churches was about the only chance the minister had to give instruction in the Word of God. In those services, sometimes two hours long or more, it would have been very difficult to maintain an atmosphere conducive to united worship, even though there was an effort at discipline along that line, and our pioneers are to be thought worthy of commendation for their effort to promote a spirit of true worship. Now that much of the teaching is done through other agencies and the morning service is not too prolonged, it seems a very fitting time for the entire congregation to wait upon God in humble, quiet worship, a service in which every individual can have a part and for which he should feel a definite responsibility.

A glance at the conditions under which our forefathers worshiped in the days of the Reformation can teach us something as to the real place of worship. It probably was quite true of them that they worshiped as they taught. The mechanics of worship and mere externals meant little to them. To fellowship together and give comfort to one another in the hour of trial was the all-important thing. The place of worship meant little except that it was secluded from the ever-watchful eye of the enemy. Physical well-being was lost in the depths of soul communion. How incompletely we sometimes worship is evidenced by the trifles that detract us from the service—the crying of a babe, the funny prank of a youngster, the humorous mistake of the speaker, or perhaps the uncomfortable condition of the room. Would these things affect us much if we were really worshipping—if we were really conscious of being in God's presence? May our individual love for God and our sense of personal need draw us together in unhindered worship and devotion.

The true estimate of worship is further portrayed by Christ's instruction to the Samaritan woman, found in chapter four

of John's Gospel. Notice, the woman's first thought, in regard to worship, was that of externals: Where shall I worship? Surely externals have a place, but that place must always be secondary. God needed to rebuke Israel because they worshiped with their hands when their hearts were not in harmony; and since that day men have tried to worship with material things. The naturalist has tried to worship the things which God has made; the materialist has tried to heap bounties and offerings around God's altar; the aesthete tries to worship through the medium of soul-stirring music and architectural beauty; but the words of Jesus still remain, "God is a Spirit: and they that worship him must worship him in spirit and in truth." There should be physical comfort and quietness if possible, but the soul attune to God, the conscience at ease, and the spirit in communion with the Divine constitute the essence of true worship.

Though material things are only secondary, they are important, nevertheless, as aids to worship. The first aid to worship is a state of mind, a combination of quietness and meditation which we call reverence. True reverence is born of an appreciation of God. The very thought of God prompts quietness and meditation. Isaiah saw God and said, "I am undone." Moses saw God and fell on his face. To become quiet before God is to learn His will and to imbibe His Spirit. Quietness of body helps to bring calmness of soul. We need to train ourselves to "tread softly" in the house of God. We need to cultivate the listening attitude. There is a place for self-control, both in physical restlessness and in mental wandering. The noisy crowd is not helpful to a worshipful attitude, neither does it prohibit being alone with God. It is possible to have a consciousness of the Divine Presence even in the midst of confusion and sin. The outward expressions of reverence are oftentimes lacking among us.

Another aid to worship is that of environment. A wholesome environment should lend aid to bodily comfort and encourage proper mental imagery. There is no reason why air-conditioned buildings, noise-reducing floor coverings, and comfortable pews should not help promote an atmosphere of worship. Plain furnishings and suitable mottoes may well stimulate thinking along holy lines. It is possible that in our effort to be consistent we have overlooked the possibilities of church architecture, but may God ever help us to draw the line between the useful and the extravagant.

Another phase of our worship, and one which psychologists believe to be a definite aid, is that of expression. We

(Continued on page 5)

QUESTIONS ON MENNONITE COMMUNITY LIFE

IV. *What Is the Relation of Nonresistance to the Mennonite Community?*

BY GUY F. HERSHBERGER

Christian discipleship is rooted in Christian love, and it expresses itself in numerous ways. Nonresistance is one expression of discipleship; Christian brotherhood is another. When Christians exercise love to all men, and refrain from doing evil even to their enemies, we say they are nonresistant. When they live together in the spirit of love, assisting each other in their spiritual and material needs, we say they constitute a Christian brotherhood.

In the Mennonite Church nonresistance and the spirit of brotherhood have always been closely associated. Historically, the Mennonites have constituted a brotherhood, rather than a church in the traditional sense. They have been deeply concerned with the entire life of the membership: spiritual, intellectual, social, and economic. This brotherhood spirit has given our Mennonite communities an element of strength. No doubt it has also been a great help in keeping the principle of nonresistance alive among us.

This explains why the Mennonites were ready to undertake the financing of the C.P.S. camps in 1940. They believed in the principle of nonresistance; and the brotherhood was accustomed to helping its members in time of need. Mutual aid was already being practiced in most of our Mennonite communities. All that was necessary, therefore, was to set up a new mutual aid program on a scale large enough to meet this particular need. It has succeeded well.

When the war is over the men in Civilian Public Service will want to return to our Mennonite communities, and the brotherhood will want them to do so. Some of these men will need some help, however, if they are to find their place in the life of the community. Some will need counsel and advice in finding a suitable location. Some will need financial help in establishing a home and livelihood. None are asking the church for a gift or a handout. But many will appreciate the assistance which will enable them to help themselves.

A number of brethren have expressed an interest in such a mutual aid project. The Peace Problems Committee is concerned in this matter. The Mennonite Central Committee is studying the needs and plans of the men in camp, so that when the war is over the church will know what ought to be done. In 1943 the Committee on Industrial Relations proposed to General Conference that a capital, credit, and financial counseling service be set up under the auspices of the Mission Board to serve the needs of discharged C.P.S. men, and other persons and families who need help. Gen-

JUST QUOTING

BY IRA D. LANDIS

Most of us never attain to the place where our own statements need no defense from other authorities. Consequently, most of our lives, if of value, are made so by quoting others. Since there is nothing new under the sun, it is fortunate through the invention of printing that we have some records from other minds of other times and places.

One of our eastern bishops has put forth a special effort to memorize Scripture scrupulously correct. His messages have much power as a result. The quotations we give should be as nearly correct as possible. At the same time, if the quotation is from the Bible, we wisely give the exact reference, and if not, we give the author credit. What a value to give the exact reference every time! How unjust to try to pawn as our own the outlines and gems of others!

A great loss has come to the Mennonite Church by quoting others. The sermons of Augustine, Calvin, and Moody, of Whitefield, Spurgeon, and Wesley produced a different product from what we want in our constituency. No more can we as ministers and teachers hold forth men who had a theology different from ours, and at the same time produce Mennonites, than you can sell your products by quoting at all times the words of a competitor salesman.

Why not quote our own? One reason might be that many are educated in the schools of others, either actually or through reading. Men generally speak of what they are supposed to know, and therefore do not quote from our own church leaders. Others do not know that we as a church are any older than their grandfathers. It were far better for us if we were acquainted with Conrad Grebel, Pilgrim Marpeck, Dietrich Philips, Menno Simons, Heinrich Funk, Christian Burkholder, Jacob N. Brubacher, John F. Funk, Daniel Kauffman, and a host of others. They gave many gems of rich truth that bear much repetition. If we knew our forebears, their faith, privations, and sufferings, we would probably know our God better. This is especially true in this radio-saturated age.

A few excerpts such as these are worthy of repetition:

I am sure that Zwingli is of the same opinion concerning baptism as we, and I do not understand for what reason he does not admit it.—Conrad Grebel in *Mennonites of Europe*, Horsch, p. 45.

We will pass triumphantly through this testing by fire into the homeland of eternal

rest.—Conrad Grebel, in *Mennonite Quarterly Review*, April '38, p. 134.

My dear brethren, I for myself confess that I would rather die than to believe and teach to my brethren a single word concerning the Father, the Son, and the Holy Ghost at variance with the express testimony of God's Word as it is so clearly given through the mouth of the prophets, evangelists, and apostles.—*Menno Simons' Complete Works* (11:188b).

Only show us God's Word and the question is settled.—*Ibid.* (1:31a).

We write and teach nothing but the pure, heavenly Word and the perfect commandments of Jesus Christ and His apostles.—*Ibid.* (II:193b).

O man! man! look upon the irrational creatures and learn wisdom. All roaring lions, all frightful bears, all devouring wolves live in peace among themselves with their own species. But you, poor, helpless creatures, created in God's own image and called rational beings, are born without teeth, claws and horns, and with a feeble nature, speechless and strengthless, yea, neither able to walk nor stand, but have to depend entirely upon maternal care, to teach you that you should be men of peace and not of strife!—*Ibid.* (I:76a).

But that he appeals to Tertullian, Cyprian, Origen, and Augustine, my reply is first, if these writers can support their teaching with the Word and command of God, we will admit that they are right. If not, then it is a doctrine of men and accursed according to the Scriptures. (Gal. 1:8).—*Ibid.* (II:49a).

Thank the Almighty God at all times. Gen. 32:9.—Dietrich Philip in—*Handbook*, p. 439.

Search the Scriptures diligently, understand them thoroughly, measure all things by the Gospel plumb line, prove all spirits by the character, nature, and Spirit of Christ, and you will easily discern which spirit is of God.—Dietrich Philip, p. 441.

If you talk much of your experience, and your life shows the contrary, you will become a laughingstock before the world and a hypocrite before God.—Christian Burkholder. (1792), in *Conversation of Saving Faith*, p. 214.

Let this be a rule to you from youth to your old age that in all your actions you are sincere, without falsehood and deceit.—*Ibid.*, p. 202.

Let me tell you one thing, if at the funeral of a man, the minister says, "All people talk well of this man; he has no enemies," you can put it down he never did much good in the world.—John S. Coffman, by Steiner, p. 26.

In the new covenant all believing Israelites are priests. Rev. 1:6.—Heinrich Funk, in *Restitution*, p. 388.

All believers should live in this restored gracious hallowed year of release as one body.—*Ibid.*, p. 393.

Of the sainted dead: Though they be dead yet they speak. They are gone to their reward, yet their influences remain, and their words are not forgotten; their works still do follow them.—J. F. Funk, in *Mennonite Church and Her Accusers*, p. 31.

Don't carry water on two shoulders.—Jacob N. Brubacher, in *Mennonite Historical Bulletin*,—April '41, p. 4.

In discipline be mild, but firm.—*Ibid.*

If you want to be a Christian, you must be Christlike.—Isaac Eby.

There is no code of ethics anywhere that is equal to the Sermon on the Mount.—C. M. Brackbill.

Some may be called Reverend, others D.D., but I want to be known as a "Man of God."—Simon Bucher.

These are but a few quotations picked at random. In the literature of the church and in the histories that should and could be written, there is a wealth

of material on every conceivable Christian subject, first to inspire the minister and teacher and through them the audience. We are happy for what has been and is being written. Sensing a real need, the Historical Committee in their meeting at Scottdale on March 4 planned for a collection of excerpts from Mennonite writers throughout the centuries. This will be a real mine for Mennonite quotations. We read the writings of others and quote from them because they are available. When available, we will quote much that is really worth while, but which was hitherto unknown to us and others. Sensing a real need, the Historical Committee in their meeting at Scottdale on March 4 planned for a collection of excerpts from Mennonite writers through the centuries. This will be a real mine for Mennonite quotations. We read the writings of others and quote from them because they are available. When available, we will quote much that is really worth while, but which was hitherto unknown to us and others. There are "acres of diamonds" at our feet untouched. Lititz, Pa.

SUNDAY MORNING SERVICE

(Continued from page 4)

can well believe that the worship service would not be complete without expression in reading the Word, in prayer, in singing, and in taking the offering. Here the rut of mere activity must be avoided. If the various means of expression do not help us to enter into sincere worship before God we had better sit in silent meditation before Him. The reading of the Word should be distinct and with emphasis. Prayer should be a drawing near to God in true humility and confession, imploring divine aid. Singing, especially for the worship service, should be of a devotional nature—songs of prayer and songs of humble acceptance of God's blessings. Special numbers should be avoided for this service unless they carry a very special message and lend themselves noticeably to promoting the spirit of worship. Taking the offering may well be a part of worship and may give it added worth, but it should be done as orderly and quietly as possible.

It has been the experience of the writer that an effort to make the Sunday morning hour a worship service has been well received and has brought forth fruit in the deepening of spiritual life. One may spend the time profitably in reading portions of Scripture, singing appropriate hymns, and taking time for prayer. Or one may follow a definite theme in the reading of the Word and in singing. Whatever plan is followed, the service should be unhurried and as orderly and quiet as possible. This kind of service should not become the permanent rule to the exclusion of other needful services. Let us remember that "the Father seeketh such to worship him." Edwards, Mo.

eral Conference approved the idea, but believed a better plan could be found. The Committee on Industrial Relations was then asked to study the matter further and find a better plan if possible. Goshen, Ind.

FOR OUR SHUT-INS

THE TREASURES OF DARKNESS

Jessie Harper Kennedy

"I will give thee the treasures of darkness,"
He said.

No doubt 'twas His promise to me;
"Thy treasures are rich, but the darkness—O
O Lord,
It was light I was longing to see."

Then He opened my eyes so that I could see.
Out into life's pathway He led;
"From whence come these children that glad-
den mankind?"

"From out of the darkness!" I said.

He showed me the planets and stars in the sky,
The silvery moon, bathed in light;
And weary humanity in sweet response
"All these are the treasures of night."

He showed me the diamonds, the silver and
gold,

The warmth of my heart—and my bread;
"These numberless treasures, from whence are
they come?"

"From out of the darkness!" I said.

We came to a soul crying out in despair—
Up the crossroad to Calvary He led—
"From whence comes the glory the ransomed
ones know?"

"From out of great darkness," I said.

He showed me the sages and saints of the past,
And the lengthening gleam of their light;
"Their sermons and books and the hymns that
they sang

Were treasures they found in the night."

So into the darkness I trembling go—

"Lord, pardon this weakness in me—
The morning shall find me rejoicing and blest,
And bearing rich treasures from Thee."

DO PEOPLE FORGET, OR WHAT?

BY EMMA DILLER

"Hey, Dad, here is a letter from Jonathan."

"Oh, praise God! someone did think of us at last."

"What did he say?" came in a chorus from the rest of the family.

"Just a minute, children, and we'll see."

Dad read the letter, and in a thick voice said, "Here, you may all read for yourselves."

After reading the letter, we all just sat quiet, not trusting our voices to speak. After a while Father cleared his throat and in a voice shaking with emotion said, "I wish Jonathan could understand how much good his letter has done and what it means to us. This is the first letter, besides the condolence letters and cards, that we have received from anyone since Mother died, nearly four months ago."

Then William spoke up, "Dad, why don't people come here any more since Mother died? Don't they like us?"

"Why, our minister hasn't been to see us either, nor any of the church workers," observed Edna.

Father, with a faraway look in his eyes, recalled the time just a year ago when Mother had suddenly taken sick one night while getting ready for bed. He remembered the eight months which followed and thought of the many visits the ministers and workers paid us while Mother lay in bed. Father would come home from work and go quickly to Mother's room where she would recount the day's happenings to him. She showed him the letters and cards from Kansas, Canada, New York, Pennsylvania, and he remembered one day that she received thirty cards and letters. Ministers with visiting ministers came to read, sing, and pray with and for us. Church workers came to visit Mother. Mother would look us straight in the face and say, "Whatever the Lord wills, I am satisfied and ready to go to be with Him."

Did people just come to hear Mother say in her sweet voice, "I am ready"? I wish I knew. If someone just had a little time to come and visit us, what a help it would be! How it would boost our spirits just to know that someone cared enough to help us carry our load of loneliness. Perhaps I am selfish, but do people just forget, or what?

Hagerstown, Md.

VICTORY OVER DISASTER AND LOSS

When William Carey had succeeded in establishing his pioneer missionary work in India, his supporters in England sent him an assistant, a Mr. Ward, who was a printer by trade. Soon they were turning out printed portions of the Bible for distribution among the natives. Carey spent many years learning the language and wrote grammars and dictionaries for the use of his successors.

One day while Carey was away from his station, a disastrous fire broke out and completely destroyed the building, the presses, many printed Bibles, and, worst of all, the manuscripts, grammars, and dictionaries on which Carey had spent so much time.

When Mr. Carey returned, his servant told him of the loss. Without a word of despair or anger he knelt down and thanked God that he had the strength to do the work all over again. He started immediately, not wasting a moment in idle despair, and before his death he duplicated his first achievements and produced far better work than he had done formerly.

Thousands, in this world, have lost all—including the very house over their

head—and many who know the Lord have gone on, in faith, seeking to serve Him in and through it all. When sudden disaster and loss come to God's people, He again proves His all-sufficiency. Having Him, all else is as refuse. Let us be wholly occupied with Him and His glories.—Christian Victory.

EXPRESSIONS OF APPRECIATION

JESSE HARPER KENNEDY

I wish to thank all who remembered me on my eighty-fifth birthday by sending me cards, giving me cheer and love and encouragement to go on and do God's will in my declining years. I desire to be remembered at the throne of God. God bless you all.

George S. Keener.

Lititz, Pennsylvania

We wish to thank all the relatives, friends, Sunday-school classes, and all who so kindly gave financial help; and those who sent cards, those who visited us, and those who offered prayers in our behalf during the illness of the father of this home. We also thank you for the letters and cards of sympathy, and for the kindness shown in various ways in our bereavement. May God bless you all continually.

Mrs. Christian C. Miller and family and his mother.

Greenwood, Delaware

We wish to express our appreciation for the Christmas greetings, letters, and gifts we received during the seven Christmas seasons that we were in Greenwood, Del. Receive our sincere thanks for the love and interest you have shown, also for the get-well cards Bro. Hershberger received during his illness of two and one-half years when he was not able to do much work. At this writing he is still unable to do any hard work on account of the condition of his heart. But we are still thankful to our dear Father for His goodness towards us. It is wonderful to have so many friends, and we thank you again for what you have done for us.

William and Mary C. Hershberger.

Hesston, Kansas

I wish to thank our many friends and neighbors for their kindness in remembering us with gifts of food and for the help given during our sickness at home, also for the cards and letters which I received while in the hospital. Words cannot express how much these things have meant to us. The Lord bless and reward each one for the kindness.

Anna Yoder.

Union City, Pennsylvania

I wish to thank my many relatives and friends for remembering me with cards, flowers, and gifts, and for the prayers offered in my behalf during my recent stay at the hospital. Although I am home now, I am still in bed. I know, however, that the Lord is healing my body, and we give Him all the praise for it. May God bless you all.

Mrs. Aden Klopfenstein.

Spring City, Pennsylvania

Anna Mae, wife of Deacon Charles Kolb, wishes to thank all who remembered her with cards and letters during her recent illness. After having a very serious operation and being in the hospital for nearly six weeks, she is now well on the way to recovery.

Charles Kolb and family.

Lancaster, Pennsylvania

I wish to thank my many friends who remembered me during my illness, while at home and in the hospital. All the letters, cards, flowers, and visits were much appreciated. May God bless each one of you.

Mrs. Fannie Shreiner.

Los Angeles, California

I wish to thank those who remembered me with gifts, letters, and more than one hundred cards while I spent two weeks in the hospital and six weeks in the sanitarium. I am not able to answer all by letter. May you accept my appreciation and thanks and my best wishes for all of you.

Mrs. H. E. Shoup.

TO BE NEAR TO GOD

April 9, 1944

Grace be to you . . . —Eph. 1:2.

Grace is one of God's sweetest words. It is one of the first mellowing words to find its way into the sinner's heart. If God can condescend to meet men in grace, then hope fills the horizon of every trusting soul. "Grace, 'tis a charming sound." It announces respite; it proclaims atonement; it declares pardon. It is this word, rich with the favor of God, which is the appropriate greeting to the Ephesian Church. It is the Spirit's warm and tender bestowment upon the people of God ever since Calvary. This grace embraces all the wondrous and outreaching love of which the divine heart is capable. It has focused upon the plan of redemption—my redemption.

"O may this strange, this matchless grace
... Fill the whole earth with grateful praise."

April 10, 1944

... And peace . . . —Eph. 1:2.

Peace—what a welcome guest this would be in countless troubled hearts today! But this desired benediction escapes the most persistent of human efforts. It cannot be forged out of circumstances, nor is it attained by eliminating circumstances. Peace is the bequest of the resurrected Christ, who, in His own glorious working and in His own lovely presence, dissolves every basis for unrest and disquiet. "Peace I leave with you, my peace I give unto you." This settled quietness of the soul is constant through the stormiest of atmospheres. Its calm and serenity persist through life's most violent hatreds and oppositions.

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

April 11, 1944

... All spiritual blessings . . . in Christ.—Eph. 1:3.

There is no blessing of a spiritual nature which God is not ready to give us now, if we but possess appropriating hearts. In fact, He has already provided every possible blessing. The Fountainhead, in whom are held all the divine treasures of spiritual enrichment, is the Lord Jesus Christ. No need of the soul is beyond His perfect provision. No lack in our imperfect lives can begin to exhaust the available resources. God "hath blessed." And, His blessing reaches deep into our inner spirits. Shall we not demonstrate that we have already taken His offering from His hand? Shall we not prove by grateful and radiant living, that His "all" is more than enough for our "nothing"?

"O, Blessor Thou, of our poor souls;
Forgive, when in such faithless mood
We claim not half of Thy great wealth."

April 12, 1944

... Chosen . . . in him . . . —Eph. 1:4.

We shrink in deep unworthiness before the One who, in the secrets of His providence, chose us in Christ. What infinite love, that He should play the music of conviction on the strings of our heart! What unspeakable

foresight and foreknowledge, that He should set us aside for Himself and purpose holiness and love for us! The spiritual provisions of grace are geared to this matchless purpose. "According as he hath chosen us." He first plans, then provides. This cannot miscarry, for God simply does not over-reach Himself. He cannot be found without the ability to meet the needs of the plan which He designs. "Ye are a chosen generation"—"for such a time as this." Omniscient Father, may Thy choice of us find its bosom-mate in our unaltering choice of Thee.

April 13, 1944

Having predestinated us . . . —Eph. 1:5.

Here is cause, not for fear or apprehension, but for joy and thanksgiving. For God not only selected us for a holy company—He also blueprinted our ultimate goal: "adoption of children by Jesus Christ to himself." The pattern which God has marked out is that of complete likeness to Jesus Christ. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The plan which gave the Son will never be met until we reflect His likeness. What lines of grace, charm, and beauty will replace those of depravity and evil, when the object of predestination is realized!

"Work this conforming work, O God;
Care not how much of self and flesh
Uprooted and dethroned must be!
Let only Christ be seen in me."

April 14, 1944

... Accepted in the beloved . . . —Eph. 1:6.

The priceless privilege for every Christian is to share the same loving regard as the Son receives from His gracious Father. To be embraced in this holy, filial affection demands an eternity to fathom. But its delightful fragrance and imperishable truth can be enjoyed and exploited now. We are accepted as identified—in Him. He then is our standing-ground; He is our Guarantor; He is pledge—sufficient pledge that we shall share in the unfolding of divine grace, unlimited by either extent or time. O Loving Father, forbid us to seek any other ground of acceptance, save Thine All-loving Son.

April 15, 1944

... We have redemption . . . —Eph. 1:7.

We have our redemption. We no longer lie with dark foreboding in the slave market. We no longer continue the fruitless quest in search of one sufficiently rich and willing to pay the unparalleled price for our deliverance. One, named Jesus, was willing to redeem in terms of blood—life outpoured. He takes on Himself the death from which we had no human escape. He satisfied the account which was against us. He has bought us to set us at liberty. We are, therefore, forever debtors. Escaping death, we cannot but give back the life we owe to the infinite Saviour.

"My God, Thy love hath conquered me,
Life cannot be as it hath hither been."

—J. H. M.

A NEW CREATURE IN CHRIST SPEAKS FOR HIS LORD

Sunday School Lesson for April 16

"Straightway" after his conversion Saul preached. He preached his new belief that Christ is the Son of God. "All that heard him were amazed" at his preaching. He "increased the more in strength." His effective preaching "confounded the Jews." His expository preaching proved that "this is [the] very Christ." Before his old friends he was not ashamed but preached "boldly," even disputing "against the Grecians." Saul was a naturally gifted speaker.

But this was not the preaching in which he was bearing Christ's "name before the Gentiles." Saul, the chosen vessel, must be indoctrinated, must be shown how to suffer for Christ's sake.

Probably soon after his baptism he went to Arabia to come to "know his will and see that Just One, and . . . hear the voice of his mouth." This mighty preacher must receive his revelation from Jesus Christ Himself, rather than from man. Gal. 1:12. Was it in the desert that he realized that he was the chief of sinners; that the law was only a schoolmaster to bring him to Christ; that a man is not justified by the law but by faith in Jesus Christ; and that he was to help fulfill the great promise to Abraham that in his seed should "all the nations of the earth be blessed"? The "many days" (Acts 9:23) included some days of courageous preaching at Damascus. Here his "perils in the city" began as God began showing him the "great things he must suffer" for His name's sake.

During Saul's brief stay of fifteen days at Jerusalem he was the guest of Peter and met James. After his kind introduction by Barnabas he preached boldly and was "with" the disciples. Saul understood when God said "make haste," "get thee . . . out," "depart: for I will send thee far hence unto the Gentiles" (Acts 22:18, 21).

We can only surmise what Saul did while in Cilicia, at Tarsus, his home town. Certainly he preached Christ to his own folk. Perhaps during the six or seven years on which the Scriptures are silent, he went about through Cilicia and Syria, preaching and establishing churches which he later confirmed. Acts 15:41. Tarsus was "no mean city." At this renowned seat of learning he could acquaint himself with pagan thought and philosophy.

While Saul was in retirement at Tarsus a great event was taking place in Antioch. Barnabas, investigating what was happening in this city, found the grace of God had brought salvation to Gentiles, some of the "nations beyond." And Barnabas, knowing of Saul's commission to go to the Gentiles, called Saul to Antioch. There in one of the greatest three cities of the world Saul preached Christ to "much people."

Thus the "chief" of sinners, transformed by the renewing of his mind, preached Christ boldly and without shame. Why shouldn't all converted sinners straightway and boldly live and speak for their Lord?—A. M. E.

FIELD NOTES

The preaching appointment at the Medaryville, Ind., C.P.S. Camp was filled on Mar. 26 by Bro. Ira Johns of Goshen, Ind.

Bro. A. J. Metzler of the Mennonite Publishing House is holding evangelistic meetings at Souderton, Pa., this week, April 2-9.

The annual song service of the Souderton, Pa., Mennonite Church will be held Easter Sunday afternoon at 2 o'clock.

Bro. Stanford Mumaw, Dalton, Ohio, preached at the C.P.S. camp at Sideling Hill, Pa., on Sunday, April 2.

A tri-county Sunday school meeting was held at the Oak Grove Church, Smithville, Ohio, Sunday, March 26. Bro. John H. Mosemann was the guest speaker.

Bro. John Lapp, Hatfield, Pa., closed a series of meetings at Norristown, Pa., with six souls for his hire and for the multiplication of the Church.

Bro. Lester Wyse and family have moved to Chief, Mich. Bro. Wyse is the new worker in the Pleasant View congregation, appointed by the Ind.-Mich. Mission Board.

Bro. C. F. Derstine is conducting evangelistic meetings at Scottdale, Pa., Mar. 28 to April 6. Good interest is being shown in the meetings.

Bro. William Jennings preached an inspiring sermon to an appreciative congregation at Martinsburg, Pa., Monday evening, March 27.

The annual ministers' meeting of the Lancaster Conference district was held at the Manheim Church on March 28 and 29. A very profitable and inspiring meeting is reported.

A Bible conference is to be held at the Martinsburg, Pa., Mennonite Church April 9, 1944. Bro. Charles Shetler from Schellsburg, Pa., and Bro. J. M. Nissley from Altoona, Pa., will be the speakers.

Bro. J. Kore Zook of St. Johns, Mich., is to be the guest speaker in the Bible Conference in the Pleasant View congregation near Brethren, Mich., on Saturday evening and all day Sunday, April 8, 9.

The following communion dates are given for three congregations in the bishop district of Bro. Richard Danner, York Co., Pa.; Hostetters, April 9; Kralltown, April 16; York, April 23.

Bro. Paul Erb, Goshen, Ind., spent a few days at Scottdale last week in the interests of the work of the Gospel Herald. He is listed to conduct services at the Mennonite Church, Waterloo, Ont., April 6-9.

The Waterloo County, Ont., Ministers' meeting held its spring session at the Schantz Church, Baden, Ont., Thursday, April 6, if

previous plans were carried out. Important matters were to come up for consideration.

A group of brethren from the Sideling Hill, Pa., C.P.S. camp, rendered programs at the following churches in Ohio, over the week end of April 2: Martins Creek, Saturday evening; Kidron, Sunday forenoon; North Lima, Sunday evening.

Meetings at East Chestnut Street, Lancaster, Pa., closed Sunday evening, March 26. There were seventeen confessions, a few of these being reconsecrations. A number of others made definite decisions for more faithfulness in the prayer life. Bro. C. Z. Martin was the evangelist.

A Gospel team of four young brethren from Goshen College gave programs at the Detroit Mission, and the Wanner, Kitchener, St. Jacobs, and Breslau churches in Ontario, March 24 to 26. "Their contributions were inspirational and highly commendable," writes a brother.

A very profitable revival season was enjoyed by the Weaverland, Pa., brotherhood for ten days, with a closing session planned for Goodville on Sunday evening, April 2. Bro. Martin Kraybill was the evangelist. Thirty-three souls were willing to accept the Lord as their Saviour and King at this writing.

A number of brethren and sisters from the Masontown, Pa., congregation worshiped at Scottdale during the revival meetings conducted there by Bro. C. F. Derstine. Other recent visitors at Scottdale were Alice Mumaw, Manheim, Pa.; H. Ralph Hernley and Richard Steiner, Wells Tannery, Pa.

The Ontario Mennonite Bible School, Kitchener, Ont., has passed another milestone in its history. One hundred and sixty-one were enrolled, of whom thirty-two came from the United States. Forty-six men were in attendance, among them several ministers, deacons, and workers. Forty-four attended full time during the sessions, and there were eighteen graduates.

May the prayers of the brotherhood unite for the recovery of Bro. C. B. Shoemaker, of the Mennonite Publishing House. He is spending ten days or more in an eye hospital in Philadelphia, undergoing observation on account of serious ocular trouble. Bro. Harold Brenneman, of Kalona, Iowa, is giving some much needed help in the business office at Scottdale during Bro. Shoemaker's absence.

Easter sunrise services are planned for April 9, 6:30 A.M., with J. C. Clemens as speaker, at the Norris Square Mission Church, 2151 N. Howard St., Philadelphia. Beginning the following Wednesday, Bible instruction meetings are to be held every evening, April 12 to 16, concluding with an all-day session on Sunday. Speakers: Milton Brackbill and Lloy A. Kniss.

CORRESPONDENCE

HUBBARD, OREGON (Hopewell Congregation)

Dear Christian Friends: Greetings in our Saviour's name. Our revival meetings were held Feb. 24 to March 5, with Bro. Paul Miller from Hammett, Idaho, as evangelist. Messages were given from the book of Romans each evening preceding the sermon. One person made a start in the Christian life, while several others expressed the desire for a deeper consecration.

The second term of the Pacific Coast Winter Bible School was held with our congregation from Dec. 27 to Jan. 14. The evening classes which included studies of Mennonite History and nonresistance were especially enjoyed by those unable to attend the daytime sessions. A public program was given on the closing evening. In conjunction with the Bible school, a spiritual life conference was held Saturday evening and all day Sunday, Jan. 15 and 16. Many rich blessings were received from these meetings.

One of our ministers, Bro. LeRoy Cowan, has been unable to attend services because of ill health, but we are thankful that God has been blessing him and restoring him to health.

If present plans carry, our counsel meeting will be held March 26 and communion on Easter Sunday.

Will you pray with us that although our number is small, we may have a definite testimony to the unsaved about us.

March 22, 1944.

Cor.

TAMPA, FLORIDA

Dear Herald Readers: In their itinerant evangelism work, Bro. Earl Mosemann and wife reached Tampa Feb. 25. We appreciated their short stay with us from Friday until Tuesday. Bro. Mosemann assisted Bro. Brunk at the funeral services for Marjorie Henderson, one of our Sunday-school children at Ida

Calendar

Missionary Training Conference, Goshen, Ind., May 20-29.

Semiannual Meeting of Commission for Christian Education and Young People's Work, Orrville, Ohio, May 30 and 31.

Annual Meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Indiana-Michigan Conference, June 6-8, Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Ohio Mennonite and Eastern A.M. Joint Conference, at Pike Church, Elida, Ohio, June 17-19.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Special Session General Conference, Goshen, Ind., August 15-17.

St., who died suddenly from tetanus fever. Will you pray for the relatives of the child? Her grandmother is a faithful member of the church and is much concerned about the spiritual coldness and indifference in her family.

While Bro. Brunk was in the North for Conference, Bro. Frank Stoltzfus and Bro. Otho Shenk preached for us. We were happy to have them and their families here from Sarasota.

This past Sunday we had the largest attendance for the year at Ybor City. There were sixty-three here, all of whom were from the community. Two of the classes were handicapped by lack of space. After everything available was secured as seats, three little boys still had to sit on the floor. The Wednesday evening children's meetings are also well attended. Tonight forty-seven assembled to worship God. We praise the Lord for His work.

During the past months, a number of factors have deepened the growing conviction among us of the need of a building more suitable for worship in Ybor City. We request your prayerful interest in this need.

March 22, 1944. M. Irene Stauffer.

DALTON, OHIO

(Kidron Congregation)

Greetings to our Christian Friends: Week-end meetings were conducted Jan. 15, 16, by Bro. A. J. Metzler. We have been made to realize anew how great our God is.

We welcome all our C.P.S. boys home on their furlough days, especially those who have been away six months or a year: Urie Schumaker, Mich.; Millard Hofstetter, Camp #24, Md.; Lester Feltis, Calif.; Raymond Hofstetter, a transferee from California to Camp #24; Clarence Nussbaum, Farnhurst, Del.; Dennis Lehman, Ind.

On Jan. 23, the Junior Chorus of 35 voices, directed by Sister Rosa Nussbaum, rendered a program at the Dillonville Mission, and on other dates at the Walnut Creek, Oak Grove, and Kidron churches.

On Jan. 30, Bro. M. L. Troyer of Elida preached a soul stirring message on John 17:18.

Bro. David Falb, on Feb. 6, gave the morning sermon as Bro. Zuercher had been ill. Bro. Zuercher is well again and has taken his place in the ministry.

On Feb. 13, Bro. Colb of Michigan favored our congregation in the evening service by his impressive message.

Bro. Lantz has assisted at the Dillonville Mission.

Baptismal and communion services are to be held on Good Friday and Easter Sunday.

Bro. Hofstetter preached at Sideling Hill on Sunday, March 19.

March 23, 1944. Cor.

SWEET HOME, OREGON

Dear Herald Readers: We were privileged to hear our bishop, Bro. N. A. Lind preach his first sermon, March 19, since his recent illness. We are sure that this was only possible through the answer to prayer.

In our midweek meetings we have been studying the second coming of Christ. We have good interest in our group and we appreciate the study.

We are planning for our summer Bible school now and hope to have two schools. One is being planned for a small town about fifteen miles from here. Our main handicap is the gasoline shortage.

On March 5, Bro. G. D. Shank from the Sheridan congregation preached at this place in the morning service and in the evening. That same Sunday we received church letters from Bro. and Sister Lewis Landis from the Hopewell congregation and from Bro. and Sister Glen Berky from Colorado.

Some of you may never have heard of the Sweet Home congregation because it is a comparatively new church. It is not quite four years old and has a Sunday-school enrollment of about 128. Nine of our young people are going to Hesston Bible School.

On Wednesday, March 15, our deacon, Bro. Willard Stutzman, was injured while working in the timber, but the Lord has given him strength to be up and around again.

On March 16, a young brother, Phillip Johnson, was instantly killed while working in the timber. He had been worshipping with our congregation for several years while working in this community, although his home church was in Albany. He was a consecrated young man and we shall miss him very much in our services and the literary society, because he was so willing to take his part. We feel that this sudden shock has drawn us closer to the Lord. We know that God moves in mysterious ways to perform His wonders. Pray for our congregation.

March 23, 1944. Cor.

CONCORD, TENN.

Dear Herald Readers: We praise the Lord for His blessings upon us since we have taken up our work here. Truly the harvest is plentiful and we feel the need of laborers in the harvest. There is also great promise of a bountiful harvest. But we also realize that the enemy of souls is not idle and he uses every means by which he may hinder the Lord's work. We claim the Lord's promise, "Whatsoever ye shall ask in my name, I will do it." Christian friends, ask largely, for the Master's storehouse is abundantly supplied.

We are greatly encouraged by the number of teen-age young people who are interested in the work. Today we were glad to have an attendance of twenty-eight, including two from the armed forces, brothers to a number of our Sunday-school boys and girls. We felt a special need for wisdom in presenting the teachings of Christ concerning the sacredness of human life. There are a number of girls who have confessed Christ who have not yet gone all the way. Will you pray that they might accept Christ's claims for a full surrender of their lives to Him? Pray also for the young men that they might be open to the truth. And pray that we might be faithful and untiring in presenting the Word to those who are starving spiritually.

Last night we were surprised by neighbors and a group from the Knoxville Mission, including Bro. and Sister John Shenk with

other friends and workers there. They came laden with groceries, dishes, and various other gifts for a housewarming. Among other gifts was a gallon of paint exactly the shade which I had on my list to purchase that day, but circumstances had prevented. Surely the Lord will provide bountifully! We want to express our thanks to them and to all others who have so bountifully contributed to the Lord's work at this place.

March 26, 1944. Harry Hertzler.

GERMFASK, MICH.

(Green School District)

Dear Herald Readers: Greetings in Jesus' name. At this writing there is a blanket of snow on the ground again. However, it has been a very mild winter, with only a small percentage of the usual amount of snow and extreme cold.

Bro. Paul Weaver from the Yellow Creek congregation near Goshen, Ind., visited with us a few days.

The attendance at Green School has been quite good during the winter months, considering the sickness in the community at different times.

With the near approach of Spring and warm weather, we are looking forward to an increased attendance. We have just come to the close of a series of meetings with Bro. J. Otis Yoder, Harrisonburg, Va., as evangelist. We have appreciated the messages which were brought to us, and the lessons which were given each evening for the children. We were happy to have Sister Yoder and the children with us also. The Lord has been definitely speaking to souls and we are rejoicing that there were twelve who were willing to respond to the call of Christ. We also appreciate the life and testimony of those who have been faithful in witnessing for the Master in the community.

We ask a continued interest in your prayers in behalf of the work here, especially remembering those who have responded to the call and those who have felt their need but are not willing to yield.

March 29, 1944. Norman Weaver.

WAKARUSA, INDIANA

(Holdeman Congregation)

Dear Herald Readers: We had a mild winter with several beautiful snowfalls.

On Feb. 7 to Feb. 10, Bro. E. M. Yost of Greensburg, Kans., held a series of meetings at our church.

On Feb. 13 Oscar Burkholder of Breslau, Ont., preached for us following Sunday school.

On Feb. 20, baptismal services were held and twelve young people were received into the church. May the Lord guide them.

On the evening of March 5, the Goshen College Chorus sang here. Three numbers were also given by the ladies' chorus.

On the evening of March 19, Bro. Edward Diener, Hutchinson, Kans., talked on "The Witness of Civilian Public Service Work," followed by a sermon on "Sirs, We Would See Jesus."

Our Good Friday singing is scheduled for April 7.

March 30, 1944. Elizabeth Schrock.

THE MINISTER'S PAGE

ON THE SUPPORT OF MISSION WORKERS AND MINISTERS

By T. E. SCHROCK

"In our day the church takes so much of the preacher's time that he must be supported." "Each church should have a parsonage." These statements are typical of many which the writer has heard from Mennonite preachers. Within the last year or two the subject of the supported ministry has had considerable prominence on the programs of conferences and there is no doubt that the movement for a supported ministry has been given a decided swing forward.

Before we go too far on this swing for the supported ministry, there are some facts which it seems to me we should face squarely and deliberately.

Has the Mennonite community life of the past two hundred years changed enough that there should be a change from a self-supporting to a church-supported minister? From a scriptural angle is the Mennonite Church faring worse today with its self-supporting ministry than other groups are with a salaried ministry? Will this movement for a supported ministry end in a salaried ministry? Is this swing toward a supported ministry a part of the worldward drift of the church? Are the denominations whose methods we seem about to follow more successful, according to God's way of reckoning? How does the average self-supporting Mennonite preacher fare financially as compared with the average fully supported preacher of other denominations? How is the supported minister different from a salaried minister? Will we, under the proposed change, have better preachers as judged from the quality, quantity, and effectiveness of their work? Will the church be better off? Is valuable ministerial material not available because of lack of ministerial support? Will the fully supported preacher's financial problems be solved?

There is no question but that many times financial support for some struggling preacher would have been the boon that would have placed him and his family on their feet, both financially and spiritually, making their ministry a joy instead of a burden and a half failure, to say nothing of the blessing the helper would have received. I want to say here that I am heartily in favor and believe it to be God's will that we help those in need, preachers included, even before the need is too great. Preachers should receive whatever financial help they need to be better preachers. But it seems clear that most of the

discussions of this question have in mind a fully supported pastor.

The Self-Supporting Minister

The minister has other problems; but our subject calls for a view of his financial problems. Let us analyze the situation of our self-supporting Mennonite preachers, of whom I am one. Most of us farm; many teach; others engage in a variety of occupations. Most of us are called to the ministry in our home church and are acquainted with home conditions, both as to the congregation and the financial outlook. Some have been called to minister in other fields and have adapted themselves to the many duties of making a living, raising a family, visiting the sick, gathering in the lost, shepherding the flock, studying, and preaching. The one who can do all this successfully, say some, should be called a miracle man. Most of us when called to the ministry were married and had a start financially; some were still starting. Some good Christians are not good financiers, and some of these are called into the ministry. Some of us have been blamed for trying harder to make money than to perfect the saints. Who of us can say we have always been blameless on this point? Dear fellow ministers, I believe the parable of the talents in Matthew 25 applies to each of us in the matter of faithfulness to our calling. The master called his own servants and bestowed upon them the talents. The two that used their talents increased their usefulness and entered into the joy of the master. But the other one hid his talent and the master at his return pronounced upon him an awful woe. He was like a man who accepts an office in the church, but refuses to do anything in that office. Of course he should begin using his talent, the ministry. It is good for us to realize that God is still in the soul-saving business and has called us to take heed unto ourselves "and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28).

By being allowed to make his own living, the minister may be able to own his own home and be given the opportunity of obeying God's command to earn his bread by the sweat of his face. He can work with his boys and girls, training them to earn a living; he can give to the poor and needy; he can be an example in industry.

I suppose that the Indiana-Michigan ministry is a fair representation of the entire Mennonite Church of the United States and Canada. In this district eighty

per cent of our ministers own their own homes. The ratio is about the same with those under the District Mission Board who are partially supported. One may well ask the question, Where is there a denomination with a fully supported or salaried ministry that is as well off financially?

The Fully Supported Minister

At first thought our fully supported city missionary pastors seem to have it very nice. The church supports them and their families; they have no chores; they take time for study, visitation work, and pastoral care; they may get their fare paid to an inspirational and helpful annual Mission Board meeting. Sometimes these brethren pity their country brethren and try to get them supported too. But a closer consideration reveals that the fully supported preacher can earn no money for himself. He is always dependent upon what others give him and can never buy his own home, furniture, or clothing. When our boys go to a C.P.S. camp and give perhaps several years of their time without pay, getting only their actual needs supplied, we feel that some reserve fund should be raised for them. But we do not hesitate to ask a young man and his wife to go to a city or foreign mission field and give their time and energy through the best part of their lives on the same financial basis as the C.P.S. boys; and we seem to consider the missionaries quite fortunate.

Certainly we should be willing to be spent where the Lord has need of us. Nor do I speak against supporting our missionaries; there are times and situations where it cannot be otherwise. But just why from a financial angle should people choose mission work with full support at such a sacrifice in preference to a place of service where they could earn their own living, and why should these workers wish their situation on all of us? And why should we desire such a situation for ourselves?

If we are to have a pastor supported by every congregation, that would mean four hundred and seventy-nine pastors and families to support (Mennonite Yearbook and Directory, 1943). For these ministers, cars must be bought and kept in repair, the gas tank filled, the home built and furnished, books and traveling expense provided. This would mean at least \$1000 per congregation, or \$479,000 annually. According to the 1943 Mission Board Report our average contribution to missions and charities through the normal years from 1934 to 1942 was \$151,083. Granting that only one half of our contributions were handled by the Board, our total contributions are still only a little over one half the total ministers' support bill. The church would have to increase her giving \$176,000 annually to take care of her pastors' support before she could begin to carry on her usual mission and charitable

work. A member on the church board of a prominent denomination with an average-size congregation in a local village, recently said to me, "We have to raise \$4000 annually. Our pastor gets \$1800. After other bills are taken care of, we are ready to begin the support of mission work."

In 1936 there were 32,852 fewer churches in the United States than in 1926. That means that during those ten years almost every day a church closed its doors. During that time the Mennonite Church increased its number of churches 17 per cent and its membership thirty per cent. This indicates that while churches as a whole with a salaried ministry are losing, we with a self-supporting ministry are gaining and are able to take over some of their abandoned churches and mission fields. Some men may not enter the ministry because they would not be fully supported; this may have raised the quality. Some denominations with a salaried ministry do not have nearly enough pastors to go around, while our 1943 directory shows that we average a few more than two to a congregation, after the practice instituted in the early church. Acts 14:23.

The Teaching of Paul

Now let us look at I Corinthians 9. If the Apostle Paul taught what he practiced (and we believe he did), then the Mennonite Church has been following his practice quite well. He taught (1) that the church has an obligation to her ministry in supporting them financially, vv. 7-14; (2) that the minister is free to accept the support or not to accept it, vv. 13, 15, 18; (3) that where it might hinder the Gospel of Christ, it is better not to receive financial support, vv. 15, 18, 19. In verse 12 Paul says, "Nevertheless we have not used this power [or right] . . . lest we should hinder the gospel of Christ." He evidently does not consider himself a transgressor, for he repeats in verse 15, "But I have used none of these things." His reward or satisfaction was that he made "the gospel of Christ without charge" (v. 18). He does not charge for the Gospel; he does not sell it—"that I abuse not my power in the gospel," or in the sense of the German translation, "that I do not misuse my right at the expense of the gospel."

Paul's practice seems to have been that where he stayed long enough, he tried to support himself. The year and a half at Corinth he worked at making tents Acts 18:3. At Ephesus he lived three years and supported himself. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" (Acts 20:33, 34). At Thessalonica the Apostle Paul worked what we today would call two shifts. He did this for money to supply his needs, and to show some disorderly (shiftless) brethren a

good example. Twice he reminded them of this. I Thess. 2:9; II Thess. 3:7-13. When Paul was going rather rapidly from place to place, and while at Corinth, Thessalonica, and at prison in Rome, he received support which he appreciated greatly. Not the least of his joy was the evidence of fruit in the contributors. Phil. 4:10-18. The Mennonite Church and her preachers, with few exceptions, are following the apostle's teachings and example. The laity might well increase the support of their ministers by giving them a lift in their farm work, by supplying all the help in their threshing, so that they do not need to help back in person, by allowing them much-needed time for study and visitation work. And we preachers might meditate on such verses as this, "Endure hardness, as a good soldier of Jesus Christ." For if we take sacrifice out of Paul's ministry it leaves it hollow; and so with ours.

A Partially Self-Supporting Evangelism

At the 1937 annual Mission Board meeting held at West Liberty, Ohio, Bro. T. K. Hershey gave an interesting and stirring report of the extended investigation of the need among the Mexicans in Texas. The territory was so large, the Mexicans so many, and the need so great and urgent that he made a plea for missionaries to go and live in this needy field, to support themselves and do mission work there. This plan was not carried out, and so has not been tested on a large scale in a remote mission field. But this co-operative method has been effectively carried on in district mission fields for some time. Why would not the same method work in city missions? With the eight-hour day and the forty-hour week, a worker could have eight hours for sleeping, and eight hours for eating and visitation, and Saturday and Sunday free from all work. Some of us farmers would appreciate that much time. The Mission Board could supervise getting these workers located. It could help them when in need or in emergencies and furnish a place for worship. The possibilities in such a plan seem almost unlimited.

Some of the advantages of such a method would be: (1) The blessing and strength of Christian fellowship among some three to six mission families in a community. This would help to counteract the terrific satanic influence of a wicked city, that, workers say, opposes one lone, struggling city mission station. (2) The fellowship of the group churches for the young people, the missionary children, and last but not least the missionary workers themselves. (3) Opportunity to keep alive the God-given desire in man to make his own living. (4) An avoiding of the tendency of lay members to depend on the non-laboring pastor to do their reading, thinking, praying, and personal work. (5) The right to own one's home and to receive

the blessing of giving. (6) Avoiding the possibility, after twenty or more years of service, of facing life homeless and out of finances and out of practice of making a living. (7) The almost unlimited amount of mission work that could be done this way.

It is taken for granted that precautions must be taken in launching out on a project like this. Care must be taken in selecting and placing workers. But when we once realize that the fully supported workers of the church, and not the self-supporting ones, are the ones that are really making the financial sacrifice, and that the Apostle Paul neither practiced nor taught a fully supported ministry, we will have made progress toward making a large-scale evangelism possible, and will be able to head off some pending dangers of the Mennonite Church.

Clarksville, Mich.

A TESTIMONY

By J. E. MARTIN

When the writer was a young Christian in his teens, more than thirty years ago, he heard Bro. Daniel Kauffman, then of Versailles, Mo., preach for the first time. His text was II Tim. 2:4—"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Bro. Kauffman waxed eloquent in proving by the Scriptures that it was inconsistent for the nonresistant, nonconformed Christian to hold political office or vote at the polls. Furthermore, with his convincing logic he convinced the writer that one cannot be a stockholder in worldly organizations, or a partner with a non-Christian in business without violating the injunction, "Be ye not unequally yoked together with unbelievers."

Without a doubt, the effect of that sermon is seen today. At that time the majority, if not all, of our brethren of voting age in this congregation exercised their franchise at the polls; some held minor offices, such as school director, road supervisor, and poor director. Today, all praise to the Lord, I am not sure that there is one who votes.

So, brethren of the ministry, proclaim the whole truth "*in love*," with no uncertain sound. It is bound to produce conviction in some at least. By observation and present-day experiences one sees that this is sadly needed among many today.

Marion, Pa.

The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned, the principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever.—Dr. Nicholas Murray Butler.

THE BOOK SHELF

Work and Life at the Bruderhofe in Paraguay, Sydney and Marjorie Hindley; published by The Society of Brothers, Wheathill Bruderhof, Lower Bronbron Farm, Burwar-ton, Bridgnorth, Shropshire, England; 1943.

The political situation on the continent of Europe some years ago drove a colony of Hutterites to establish themselves in England. Here their religion and philosophy of life attracted a number of English people who attached themselves to the colony. But soon the fortunes of war drove a part of this colony to seek a new home in Paraguay. This pamphlet is a description of the pioneering experiences of this Paraguayan Hutterite colony. It is an inspiring story and of special interest to American Mennonites, first, because our relief work in Paraguay has touched this colony; and second, because it is just the kind of pioneering experiences in a new country which our fathers went through for the sake of their religion, and which conceivably we or our children may sometime again need to attempt. Here in a true story is all the adventuresome romance of Robinson Crusoe or the Swiss Family Robinson. Copies of the pamphlet will be sent to anyone who applies to the publishers at the above address.—E.

* * *

Basic Trends in Prophecy and History, John Thut; published by J. H. Shank, La Junta, Colorado; 1944; may be ordered from the author at Clearwater, Kansas; price: 75 cents.

The study of prophecy is sometimes neglected because of the difficulties involved in the interpretation of the prophetic scriptures. But the subject is of such great importance that one cannot be frightened away by difficulties. A lifetime student of this subject, Bro. Thut is an excellent guide, for he gets from the study of prophecy more than a mere chart of events. He helps one to a philosophy of history based, not on the theories of scholars, but on the revelation from God. One comes from the reading of this little book with a real reason for being separated from an evil world system. The general point of view of the booklet is premillennial, but no one who believes in the personal return of Christ to the earth will find a great deal to disagree with. Most of this book appeared in the form of a series of articles in the "Christian Monitor" in 1934. It has been brought down to date of writing (1941). It is to the credit of the author's viewpoint that the world-shaking events of the last ten years did not require him to revise any of his general conclusions.—E.

It is difficult to prophesy what the results of our present method of educating the youth will be in fifty years. We are training the mind in the public schools, but the moral side in the child's nature is almost entirely neglected.—William Rainey Harper.

YOUR 1944 BIBLE SCHOOL

II. Itinerary Summer Bible School

Food rationing! Clothing rationing! Gasoline rationing! Wage rationing! Work rationing! Sleep rationing! Eating rationing! Church-going rationing!—and, of course, summer Bible school rationing!

Now, does that not sound like it? Is that not about the way we are rationing these days—either thinking it, or dreaming about it, or sometimes thinking aloud about it? "We ration ourselves of the spiritual blessings of God, and then complain when we are rationed in the things which we desire." That is more or less characteristic of humanity, is it not? And how easy it is to fall in line with the trend of fearing and thinking and talking and even acting. It always is a difficult task to row up stream, to go against the tide, to go counter to current thinking and acting, even when we know that the popular way may not be the scriptural way.

It will be an easy matter to lull ourselves to sleep or inactivity, or to justify ourselves in not promoting summer Bible school aggressively this summer because of the various restrictions pressed upon us. It seems certain that many will say that gasoline rationing simply makes it impossible to do any transporting of pupils, and that itinerary summer Bible school is out of the question. Be the situation as it may, it still behooves us to remember that it is more important to save souls from eternal death than it is to save our gasoline for material use. At least we should endeavor to train ourselves to "Seek . . . first the kingdom of God, and his righteousness; and all these things shall be added unto you."

We do want to give all the encouragement we possibly can to the conducting of summer Bible school work. We believe that it is not altogether impossible; that God can overrule and bless the work of bringing the Bible to the boys and girls; that where there is a will, by the grace of God, there is also a way. Therefore, be not discouraged, yield not to inconveniences, do not complacently satisfy yourself with the thought that circumstances do not permit itinerary work. Investigate, study, counsel, pray, work, sacrifice, and see what great things God actually will do.

In spite of the fact that pleasure driving is curbed, it still remains a fact that people seek after pleasure and fleshly satisfaction. They get to these places somehow or the other. They do satisfy fleshly desires. They get what they want.

According to "Time" magazine the arrest of girls under 21 increased in 1943 130.4 per cent over 1942. Think of it! This is a terrible indictment against our modern life and present ways of society.

If wickedness and all that goes with it can run rampant, and money can be spent superfluously for that which satis-

(Continued on page 13)

ITEMS and COMMENTS

A federal court in California recently ruled that a Christian Scientist could be a conscientious objector to war, even though a representative of the Mother Church in Boston testified that there was nothing in Christian Science that would cause anyone to be a C.O.

* * *

In spite of the terrible suffering and hardship to which China has been subjected during almost a decade of war with Japan, 42,000,000 in that country have learned to read since the war began. There will soon be 50,000,000 new potential buyers for the Scriptures in that country. A new translation of the New Testament and Psalms is being sponsored by Chiang Kai-shek and his wife.

* * *

Regarding the return of the church to a place in Russian life, a Bulgarian periodical, *Faith and Life*, publishes the following comment: "In whatever way one may judge the motives which have led to this election, it is in any case evident and indisputable that atheistic Bolshevism has not been strong enough to oppose faith and the church. It has had to lay down its arms in face of this wall of spiritual defense. In the decisive hours through which the Russian nation and state are passing, the government has seen itself obliged, while still remaining Bolshevik, to abandon persecution and bow before the spiritual force of those among its citizens who believe in God, so as to mobilize their help for the defense of Russian soil. Is not this a proof that God is not mocked and that the church is a factor of first-class importance in the life of a nation?"

* * *

Two prominent literary men of the country passed to the great beyond recently. They are Hendrick Van Loon and Irvin S. Cobb. Neither of these men was a Christian in any acceptable sense of that term. Mr. Cobb particularly left behind him a letter giving his views on religion which is almost blood-curdling in its impiety and blasphemy. He forbade a religious funeral and gave instructions that his body should be cremated and the ashes used to fertilize a tree planted in his native Paducah, Kentucky. Both these men are an excellent illustration of the complete secularization to which a part of our generation has descended.

* * *

There are frequent indications that Christianity is by no means dead in German-dominated territory. Dr. Lohman of the Evangelical Church in Magdeburg calls upon German parents to continue sending their children to Bible classes in spite of the terrific bombings the city has gone through. A Reformed pastor in Hungary urges that our civilization can endure only if founded on the basis of pure Christian ethics. And to show what he means he quotes, "Other foundation can no man lay than that is laid, which is Jesus Christ."

WHEN SPRING AWAKES

*When spring awakes within a wooded glen,
When birds fly northward, low, o'er moor and fen,
When every tree and bush stands clad in freshest green
And 'gainst the white of picket fence a tulip lends her sheen;
When melted snow falls from the heights down jagged mountain steep
And through the warming earth the raindrops slowly seep,
When winter's crusted earth rolls back within a garden bed
And waking jonquils, hyacinths, a rainbow quickly spread;
When on the softer hills the verdant meadows bloom,
Or on some sunkist slope the crocus wakes so soon;
When then its milliard eyes turn upward to the sun
And, lo, a nightingale soars far, its morning hymn begun,
When every single blade of grass spring's miracle can tell
And through the quiet of a dawn there tolls an Easter bell—
Then would my soul join in the song to greet the risen King!
"I know that my Redeemer lives," so would my heart then sing.
And I would fall to clasp His feet as women once on earth
And bid Him touch my waiting soul to give a spring its birth.*

—Joanna S. Andress, in
"In the Service of the King."

YOUR 1944 BIBLE SCHOOL

(Continued from page 12)

fieth not, and for that which leads to crime; and such trends are actually not stopped and liquor still flows freely, should Christian people, therefore, stop teaching the Word of God under restricting circumstances? Should they stop promoting spiritual things? Should summer Bible school be curbed? Indeed the very opposite is true. Summer Bible school should be increased by leaps and bounds.

Itinerary work should be a Christian pleasure, and there ought to be some trailers and automobiles available for use in this type of work. Let us not yield to the pressure of circumstances and give up spiritual rights and blessings. Let us not yield to the pressure of the times and condition of things, and shirk our duty toward God and toward man, and toward children and youth. Let us teach the Word, teach it more enthusiastically, teach it in greater earnestness and with greater sacrifice than ever before—more summer Bible Schools for more children!

Secretary of Summer Bible Schools,
C. F. Yake.

IMPORTANT THINGS FIRST

By J. H. SHANK

"For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17).

Baptism is not unimportant or unnecessary, but Paul was called to do something else; others could do the baptizing and the teaching—the pastoral work. Certain lines of work are legitimate; they are necessary, but they are not important to the man or woman who is called to do something else.

Too often we see an able man hampered in his important work by a multitude of small details which some one else could take care of for him. A number of questions come to mind here: Should an able minister be regularly burdened with the teaching of a Sunday-school class, especially in strong congregations where there is plenty of talent that could and should be developed? Should a minister serve as a member of the board of trustees of a church? Should a competent evangelist be restricted in his work because he has to spend most of his time providing the means properly to clothe, feed, and educate a family? Or, Should an effort be made to provide support so that man can give himself "continually to prayer, and to the ministry of the word" (Acts 6:4)?

This has often happened in the church, but I will give just one instance within actual personal knowledge. A Mennonite minister, an unusually able man, devoted many of his earlier years to active and successful evangelism. As his family grew in numbers, there was a period of perhaps fifteen years during which this man very seldom answered a call to hold a series of meetings, for the simple reason that financial reverses

made it imperative for him to stay at home and conduct his farm. And this was right at the period of life when his riper experience, study, and development in the Christian life all united to make a powerful and influential worker. He was called to evangelize, but because others failed in their duty by not giving needed support, the cause of Christ suffered.

Some are inclined to speak about "The curse of the salaried ministry." The phrase could be better rendered, "The curse of the unsupported ministry."

A study of the history of the church at large since the beginning of the Christian era reveals much that could be said on "The blessings of a (consecrated) supported ministry." Many of these workers could say with Paul, "All things are lawful for me, but all things are not expedient." Is it expedient for a man who has the qualifications and the gifts needed in winning souls and building up the church, to be compelled to devote most of his time to making a living, while others who devote all their time to making money withhold what is rightfully his? Any minister is entitled, at least, to live on the same scale as the average member of his congregation, and if his work requires more money, it belongs to him.

La Junta, Colo.

Everything is covered with dirt because the world has lost its morals. The twentieth century is the bloodiest, most revolutionary in world history. I don't expect any end to the mess until education leads the way toward restoration of morality.—Prof. Pitirim A. Sorokin of Harvard University.

FROM OUR SCHOOLS

ACTIVITIES AT EASTERN MENNONITE SCHOOL IN MARCH

A Faculty Fellowship was enjoyed Saturday evening, Feb. 26, in the home of Bro. and Sister Homer A. Mumaw. The time was profitably spent in devotion, visiting, music, and talks. Tasty refreshments were served by the host and hostess.

On Feb. 29, Bro. Chester Wenger, an alumnus and at present on detached service at the Vineland Training School in New Jersey, visited his Alma Mater. He gave an interesting review of his work to the students and faculty during chapel services.

The First Founders' Day was observed Mar. 8 when two programs were given—one in the morning during the regular Activities Period and another in the evening. Talks took us back to beginning days—to days at Hayfield and in Assembly Park "in the old building"—to the tabernacle, to rooms heated by in-

dividual wood stoves, to Troyer's Model T Ford, to one long table in the dining hall, to famous debates. But above all these material beginnings were emphasized the sacrifices, burdens, prayers, pioneering, and visions of men of God for the future of the youth of the Church. As viewed from its small beginning to its present campus and student body, Eastern Mennonite School has enjoyed a healthy growth, and through its years are evidences of God's leading in many ways. Bro. H. N. Troyer of Hartville, O., a member of the faculty during its early beginnings, was guest speaker. Others appearing on the programs were Brethren J. J. Wenger, Dan J. Blosser, J. Early Suter, H. B. Keener, A. G. Heishman, and Sister Nellie Weber.

The Public Literary for the month was held on the 3rd, and the program was entitled "The Tenth Muse." To lovers of poetry this program held keen interest as American verse was presented from Bryant, Whittier, Poe,

Holmes, and Whitman. A collection of children's poetry was read. An unusual feature of this program was a bass solo sung by a men's quartet. The high school music classes also sang several numbers.

The Y.P.C.A. election took place on March 1 in the regular Activities Period. Paul Peachey, the retiring president, presented a review of the year's work. The following persons have been chosen to bear the responsibility of this work for the coming year: president, J. Lester Eshleman; vice president, Norman Kraus; secretary, Miriam Barge; treasurer, Rohrer Eshleman. Following the election was the appointment of two new associate editors of the school papers. Anna Sauder, associate editor of the *Weather Vane*, passed the torch to Mary Kurtz, her successor. Upon Dorothy Metzler has been placed the responsibility as associate editor of the *Journal*. She succeeds Gladys Shank.

As the fourth term address was announced on March 15, we became conscious that the school year of 1943-44 will soon be history. Bro. Moses Slabaugh delivered a timely address on the subject, "The Shibboleth of Modernism."

The Seniors, more particularly the *Journal* staff, were in charge of the Activities Period on the 22nd. A unique program was presented on the merits of the 1944 Senior *Journal*, and good advertising psychology was employed in carrying out their slogan, "Buy Senior *Journals* now." A wide-awake corps of Junior salesmen are continuing the good work.

On March 29 the Sociology class in charge of Bro. D. W. Lehman presented a program on "Oddities." Two songs and sixteen short speeches were given.

On the 4th the college Juniors spent a pleasant evening in the home of their class adviser, Bro. John R. Mumaw.

An appreciated music program was presented by the Mixed Chorus to a filled auditorium on Saturday evening, March 11.

Sparkling Springs was the scene of the annual outing of the college people Friday, March 17. Contrary to tradition, it did not rain. Games, a bonfire, readings, laughter, weiners, orangeade, cakes, an inspiring prayer circle under the stars with music "that made them forget the world and think of the Creator," some sleep, breakfast—all these add cherished memories to college life.

The Avian Society, composed of seventy-six members, was entertained at dinner in the home of their adviser, Bro. D. Ralph Hostetter, on five successive Tuesday evenings. Bro. and Sister H. A. Brunk invited the college American History and Church History classes, and the high school Problems of American Democracy class into their home on different occasions where these groups enjoyed Virginia hospitality. The college Voice class enjoyed breakfast the morning of the 22nd at the home of their instructor, Bro. J. Mark Stauffer.

Saturday, March 18, was an "evening out" for a number of groups. The home of Bro. Chester K. Lehman welcomed the college seniors to an evening of entertainment and fellowship. The high school seniors enjoyed a delightful evening in the home of their adviser, Bro. J. Mark Stauffer. The high school fresh-

men and sophomore classes were entertained by their sponsors in the assembly room and study hall. In Room M would have been found the college Bible juniors and seniors who, with their adviser, Bro. Moses Slabaugh, were enjoying their first social. This is the first year for this group to have organized. The week following Bro. and Sister M. T. Brackbill were host and hostess to the high school junior class, as they were entertained in study hall. Games, a visit to the Physics Laboratory, delicious butterscotch pie "smothered in whipped cream," a shocking experience, made up an evening not to be forgotten by this group.

On Tuesday, March 21, the psychology students and Bro. D. W. Lehman attended the psychiatric clinic held at the Western State Hospital at Staunton, Va. Students visited Endless Caverns on Saturday, March 25.

Monday evening, March 27, after dinner, found the high school and high school Bible seniors going to the home of the president, Bro. J. L. Stauffer, where they enjoyed a prayer circle, readings, music, and refreshments.

Bro. H. A. Brunk attended a meeting of the Mennonite Historical Committee of General Conference held at Scottdale, Pa., on March 4. Bro. Moses Slabaugh spoke at the Mission Board Meeting of Lancaster Conference held at Groffdale Mennonite Church, March 8.

On March 1 and 2, Bro. J. L. Stauffer was instructor at a Bible Meeting held at the New Danville Church near Lancaster, Pa. On the 3rd he attended a meeting of the Peace Problems Committee of the General Conference at Pittsburgh, Pa. From there he went to Ohio and spent Sunday with the Conservative Amish congregation at Hartville where he was speaker at an all-day meeting. Bro. Stauffer attended a meeting of church leaders and the Mennonite Central Committee at the Home Mission at Chicago on the 17th and 18th. Saturday evening, March 18, and Sunday morning were spent at the C.P.S. Camp at Medaryville, Ind., where he visited two boys from Virginia, and also had part in the preaching service.

Bro. John R. Mumaw attended a meeting of the editorial staff of the *Gospel Herald* at Scottdale, Pa., on February 25 and 26. On March 10 and 11 he was at Scottdale again in the interests of Commission activities. On the 12th he served on a Youth Conference program at the Lockport Church near Archbold and on Monday went to Goshen, Ind., in the interests of work of the Commission. Over the week end of March 17-19 he spoke to several C.P.S. Hospital units; Staunton, Va., Friday evening, Norristown, Pa., Saturday evening, and Farnhurst, Del., Sunday evening. He preached Sunday morning at the Philadelphia mission. On Monday he and Bro. Chester K. Lehman met with the Curriculums Committee at Scottdale, Pa.

Bro. Chester K. Lehman also addressed a number of C.P.S. Hospital units as follows: February 26 and 27, Greystone and Marlboro, N.J., and March 5, Farnhurst, Del. On Tuesday evening, March 28, he spoke to the C.P.S. unit at the Training School, Vineland, N.J.

—Elizabeth B. Mosemann.

RELIEF AND C.P.S.

RELIEF NOTES

Glen Miller Writes from England

Glen Miller, who recently went to England as a relief worker, has sent his first report to Akron. Excerpts from his letter follow:

"After a little over two weeks in England, I shall attempt to write a bit of my reactions and activities. In the first place, I had a very pleasant and rather uneventful crossing, being particularly fortunate in having excellent cabin mates. They were all English and proceeded to educate me in the ways and language of England. . . . I arrived in London just in time to experience a series of raids, with the heaviest anti-aircraft fire of the war. I will admit that one thin tile roof and a ceiling overhead do not give a very high sense of security. . . .

"After a week in London, I spent approximately three days each at the Woodlands and at Taxal Edge. This was a most delightful experience and after observing the nature of the work and the spirit in which it was done, I came away feeling that we can thank God that our work in England does not have to be continuously of the extreme emergency type. I am happy to be allied with the small group you have here on your front in England."

* * *

Puerto Rico Project to Be Visited

On March 27, C. L. Graber, Director of the Relief Section, left Miami for Puerto Rico to visit the Mennonite Project at La Plata. Bro. Graber is visiting the work in Puerto Rico to keep in touch with the Unit and to envision the next steps in expansion of the work there.

F. H. Wenger, Moundridge, Kansas, accompanied Bro. Graber in the interest of his own group, the Church of God in Christ Mennonites.

* * *

Relief Clothing

Mrs. Lydia Lehman reports that clothing at the Ephrata Depot is arriving in unusually large amounts for the late winter and early spring months. The workers at the Depot are encouraged to note this increased interest and response, and to process the clothing against the day when large amounts will be needed for distribution. At the present time, plans are well under way for a large shipment of relief clothing to the Middle East. During the months of December, 1943, and January and February of 1944, 21,613 pounds arrived at the Clothing Depot.

* * *

C.P.S. NOTES

Emergency Farm Labor

A number of C.P.S. Camps located near farming communities have been asked in the past by Selective Service to do farm emergency labor in the way of harvesting crops, etc. This

type of work necessitates long hours, hard labor and no pay to the campers. While campers in general have responded to such work, it has a tendency to lower morale and also creates a number of administrative problems for the camp staff. An ex-camp director recently expressed his concern about emergency farm labor to the C.P.S. Section at Akron.

"Wherever we have S.C.S. (Soil Conservation Service) work, the very nature of that work puts a responsibility upon us to do emergency farm labor where that is necessary, since it would hardly seem right that we have been concerned about conserving the soil for the future and not for conserving the immediate crops at hand."

* * *

Educational Activities in C.P.S.

The following table taken from a report prepared by the educational secretary shows a partial record of the courses conducted in M.C.C.-C.P.S. camps in the Fall Quarter of 1943:

Type of Course	No. of Camps Offering	Total Av. Att.
Bible Study	11	140
Mennonite Heritage	4	27
Biblical Basis for Nonresistance	3	40
Chorus	8	160
Music Fundamentals	3	42
Farm Feeds	2	6
Photography	3	29
First Aid (Advanced)	2	18
First Aid (Standard)	4	43
Spanish	3	14
German I	5	29
German II	2	14
Public Speaking	2	12
Typing	2	24
Botany	2	11

Released March 29, 1944

Compiled by Irvin B. Horst

MARRIAGES

Inbody — Bontrager. — On Saturday evening, March 11, 1944, Bro. Donald Inbody and Sister Eunice Bontrager, both members of the Zion Mennonite congregation near Vestaburg, Mich., were united in marriage in a church service, in charge of Bro. Erie E. Bontrager, father of the bride. May the Lord bless this union.

Yoder — Augsburger. — On Thursday, March 23, 1944, Christ Yoder on detached farm service at Waupun, Wis., and Elizabeth Augsburger, New Holland, Pa., were united in the bonds of holy matrimony at the Weavertown Church by the home hishop, Bro. John A. Stoltzfus. May the Lord add His richest blessings to this union.

Kline — Borntrager. — Bro. Samuel J. Kline of the Bethel congregation and Sister Lydia A. Borntrager of the Plain View congregation, both of Medina, O., were united in marriage, March 18, 1944, at the home of the officiating minister, Bro. S. D. Rohrer, Wadsworth, O. May the Lord's blessing attend them as they journey life's pathway together.

Geiser — Rohrer. — Bro. B. Junior Geiser, Dalton, O., and Sister Mabel E. Rohrer, Wadsworth, O., both members of the Bethel congregation, were united in holy matrimony at the home of the bride's parents, March 25, 1944. The father of the bride, Bro. S. D. Rohrer, officiated. May the divine blessing of the heavenly Father rest upon them in life's journey.

OBITUARIES

Benner. — Mahlon S. son of the late Ephraim and Mary (Swartz) Benner, was born near Souderton, Pa., Dec. 22, 1866; died March 12, 1944; aged 77 y. 2 m. 20 d. He was a member of the Souderton Mennonite Church for many years. He was married to Esther Kratz in 1901. She survives him. Also 3 children survive: Mrs. Ivan Landis, Hatfield, Pa.; Mrs. Jacob Nyce, Elroy, Pa.; and Harry K. Benner, Harleysville, Pa. He was sick only a few days with a kidney ailment, but for many years he had suffered with asthma. He always had a smile and friendly greeting for every one he met. Funeral services were conducted at the Souderton Church by Bros. Edwin Souder and Jacob Moyer. Text, Matt. 24:42. Interment in adjoining cemetery.

The lights are out in the mansion of clay,
The curtain is drawn; the dweller's away.
God took him home; it was His will.
But in our hearts he liveth still.

L. R. S.

Caufman — Doris Marie, daughter of Kenneth and Mary (Bless) Caufman, was born July 15, 1942; died Feb. 7, 1944, at the Chambersburg Hospital, Pa., after an illness of a few days; aged 19 m. She is survived by her sorrowing parents and her paternal and maternal grandparents. She will be greatly missed in the home. Brief funeral services on Feb. 10, 1944, at Cramer's Funeral Home, with further services at the Mennonite Church, north of Chambersburg, Pa., conducted by Bros. Walter Lehman and Harvey Shank. Interment in adjoining cemetery.

Jesus has taken a beautiful bud
Out of our garden of love,
Borne it away to the city of God,
Home of the angels above.

Coopridger. — Thomas J., son of Mathias and Nancy (McCully) Coopridger, was born near Clay City, Ind., March 28, 1869; passed away at his home in Hesston, Kans., Feb. 26, 1944, after an illness of 3 weeks; aged 74 y. 10 m. 29 d. Coming to Kansas in the early spring of 1878 with his parents, they settled near the city of Marion, Kans. His mother lived only a few months after that. This loss was keenly felt by the young son. Later his father married Mrs. Susan Brunk who was a real mother to him. At an early age he learned to love books and made rapid progress to the position of teacher in the Kansas public schools, teaching 40 terms. In the fall of 1899, he was married to Lydia Baker Eash who passed away at the age of 31 years. This union was blessed with 3 children: Bessie who is the widow of Milo D. Miller, Middlebury, Ind.; Irl W., Hesston; and Ross H., Sedgwick, Kans. In November, 1905, he was married to Viola Yoder, Inman, Kans. To this union were born 4 children: Eva E., Hesston; Orpha (wife of Ezra S. Hershbarger) temporarily of Hesston; Reuben M., Southport, N.C., and Paul W., Wichita, Kans. In August, 1920, the family moved to Hesston where the younger children were privileged to attend school while he continued teaching. He had always enjoyed unusual health until 8 years ago when he submitted to surgery for the removal of his right eye. During the past few years his sight failed so that he was not able to read; so much of his time was spent walking up town to get the mail, and chatting with friends. Until his recent illness he was seldom absent from church attendance. He was happy to have his youngest daughter, Orpha, and her family come from India the last 2 weeks of his life. In his early youth he became a member of the Methodist Church and later transferred his membership to the Mennonite Church where he was found always willing to faithfully teach, practice, and enjoy the fullness of the love of God. He leaves to mourn his departure, his wife, 7 children, 8 grandchildren, 2 great-grandchildren, 2 half brothers (John, Denver, Colo.; Charles, Windom, Kans.), 2 half sisters (Mrs. E. J. Ely, Inman, Kans.; Mrs. O. E. Hostetler, McPherson), and many nieces and nephews. Funeral services were held at the Hesston Mennonite Church, Feb. 28, 1944, with Bros. Jess Kauffman and Ivan Lind in charge. Interment was made in the Pennsylvania Cemetery near Zimmerdale, Kans.

Eby. — Amelia F. Eby, widow of the late Ephraim N. Eby, was born near Lititz, Pa., Sept. 8, 1858; died March 14, 1944; aged 85 y. 6 m. 6 d. She was a daughter of John and Sarah Erh, who died when she was quite young. After their death, she lived with her grandparents, Henry and Lydia Frank, until she was married. She and her husband united with the Mennonite Church in the early years of their married life. This union was blessed with 5 sons and 5 daughters. A son, Ephraim, and a daughter, Emma, died in infancy. Another daughter, Ellen, died in 1906 at the age of 24 years. The surviving children are: Elmer, Frank, and Elias of Lititz, Pa.; Harry, Haverford, Pa.; Mary, wife of Elam Risser, and Amelia, wife of John Miller, both of Lititz; and Martha, wife of Clayton F. Yake, Scottsdale, Pa. She is also survived by 23 grandchildren and 17 great-grandchildren. After a fall which fractured her right arm and hip, she was confined to her bed for 17 months preceding her death. During this time she was patient and cheerful, seldom complaining. During the 52 years that her husband served as deacon in the Hammer Creek district, she was always vitally interested in church work and served as an able counselor and helpmate to him. As a mother she filled her place in the home well, ever serving in a spirit of devotion and sacrifice, and always maintaining a prayerful and Christian interest in the welfare of her children, grandchildren, and great-grandchildren who according to Prov. 31:28, "arise up and call her blessed." The funeral services were held Friday afternoon, March 7, at her late residence with further services at the Lititz Mennonite Church. Burial took place in the Hess cemetery. Bro. Jacob H. Hershey conducted the service at the home, and Bro. John S. Hess had charge of the opening service at the church. Bishop Christian Lehman preached the sermon from Ps. 103:17, 18, which is the text Sister Eby had selected.

"I never can forget the day
I heard my mother kindly say,
'You're leaving now my tender care,
Remember, Child, your mother's prayer.'"

Johnson. — Phillip Steel Johnson, son of Dello B. and Matilda (Steckley) Johnson, was born Oct. 23, 1922, near Corvallis, Oreg.; died March 16, 1944, having been killed suddenly by a falling tree while he was working in the timber near Sweet Home, Oreg., where he had been employed for the past two years; aged 21 y. 4 m. 24 d. In 1939 he accepted Christ as his Saviour and united with the Albany Mennonite Church and was loyal to Christ and the Church until the time of his death. His conscientiousness was inspiring to all who knew him. He was much concerned for the Lord's work and enjoyed serving wherever he could. Besides his parents, he leaves to mourn his departure, 2 brothers (James and Verne), one grandparent (Mary Steckley), and many other relatives and friends. Funeral services were held, March 18, at the Albany Mennonite Church in charge of Bro. George M. Kauffman, assisted by Bros. M. E. Brenneiman and Archie Kauffman. Text, Isaiah 38:18.

Miller. — Norma June, daughter of Paul and Lovina (Yoder) Miller, was born at the Oregon City Hospital, Feb. 10, 1944; died Feb. 15, 1944. She leaves to mourn her departure her parents, 2 brothers (Leroy and Ernest), a sister (Mary Alice), 2 grandfathers, 5 aunts, and 4 uncles. She was just a tiny little flower, but she found a place dear to our hearts, and we know that up in the mansions so fair, our loved one is waiting for us. Burial was made in the Hopewell Mennonite Church Cemetery with Bro. Fred Gingerich conducting brief services.

Warfel. — Maynard Warfel, was born May 18, 1868, in Conestoga Twp.; died Jan. 25, 1944, at the same place; aged 75 y. 8 m. 7 d. He seemed in good health until Dec. 31, when he was afflicted with a stroke of apoplexy from which he never recovered but gradually grew weaker every day until the end. He was a member of the River Corner Mennonite Church. He was united in marriage to Fannie Huber who survives. Three children also survive (Joseph, Conestoga Twp.; Maynard, Jr., Martie Twp.; Ada, at home), and 3 grandchildren. Funeral services were held Jan. 28, by Bro. James Hess at the home and Bros. Henry Nauman and Maris Hess at the River Corner Mennonite Church. Text, I Chron. 29:15.

Beneath our eyes he slowly faded,
Getting weaker every day,
Till God in His heavenly wisdom
Called Father peacefully away.

Wideman.—John B., son of the late John and Susannah (Brandt) Wideman, passed away early Wednesday morning, March 22, 1944, at the home of his daughter, Mrs. Alfred Gilles, St. Jacobs, Ont.; aged 91 y. 3 m. 26 d. He was born in Woolwich Twp., Ont., Nov. 25, 1852. He farmed in the district for many years, but was retired the last number of years. His wife, the former Mary Cress, predeceased him 21 years ago. Surviving is his daughter (Gertrude, wife of Alfred Gilles), one grandchild, a half sister (Lydia Kinsinger, Kitchener, Ont.), and a half brother (Richard Kinsinger, Ridgewood, N.J.). He joined the Mennonite Church in his youth and was a member when he died. Funeral services were held at the St. Jacobs Mennonite Church on March 24, 1944, in charge of Bro. Roy S. Koch, assisted by S. J. Wittig, pastor of the St. Jacobs Lutheran Church.

Announcements

OHIO MENNONITE AND EASTERN A. M. CONFERENCE

According to present plans the Ohio Mennonite and Eastern A.M. Joint Conference will hold its seventeenth annual meeting at the Pike Church near Elida, Ohio, May 17-19, 1944.

O. N. Johns, Secy.

NOTICE OF ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Kidron Church near Orrville, Ohio, June 1-4. The meetings of the Executive, Missions, and Relief Committees will begin Tuesday noon, May 30, and continue to Thursday noon, June 1. In the afternoon of June 1 the Mission Board will meet in executive sessions to receive a report of the activities of the Executive Committee and to transact such other business as may come before it at that time. The regular public sessions of the Board will begin at 9:00 on Friday morning, June 2, and continue until June 3. Sunday, June 4, will be the final meeting. An appropriate program has been prepared to which the public is invited.

All members who cannot be present in person are to notify the Secretary and name their proxy. All officers, committees, and persons who have reports to present to the Board are requested to submit them in writing.

We solicit the prayers of the entire church in behalf of this important meeting.

J. N. Kaufman, President.
S. C. Yoder, Secretary

VIRGINIA CONFERENCE

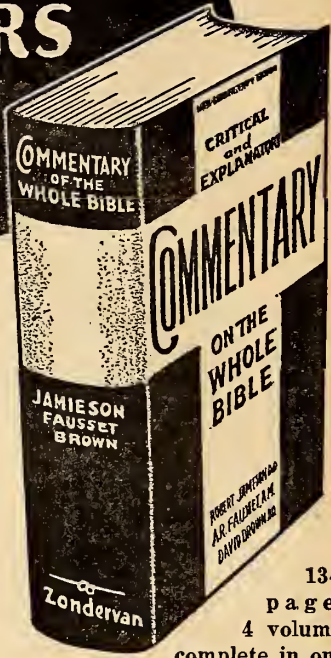
Virginia Mennonite Conference is to be held at Weaver's Church, May 23-26, 1944. The following schedule of meetings is arranged for the Conference and its various organizations:

Tuesday, May 23, 8:00 a.m.—Automobile Aid Plan Meeting.
Tuesday, May 23, 10:00 a.m.—Property Aid Plan Meeting.
Tuesday, May 23, 1:00 p.m.—Meeting of Virginia Mennonite Board of Missions and Charities
Tuesday, May 23, 4:00 p.m.—Meeting of Committee on Arrangements.
Tuesday, May 23, 7:30 p.m.—Mission Program.
Wednesday, May 24, 9:30 a.m.—Preliminary Session of Conference.

The

PERFECT AID

for PREACHERS TEACHERS AND BIBLE STUDENTS



A veritable mine of information—indispensable for preachers, teachers, and Bible students. This is the finest one-volume edition of this scholarly work. Your purchase of a Jamieson, Fausset and Brown Commentary on the Whole Bible will be one of the best investments you have ever made. This great work illumines the Sacred Page; aids in an intelligent, thoughtful interpretation of the Word; and fosters a deeply spiritual atmosphere.

LARGEST CLEAR TYPE EDITION

"The best brief commentary I have ever used. The comments, though brief, are lengthy enough, and to be relied upon. Every student of the Word should have this commentary, if no other."—William E. Biederwolf, D.D.

"Sound in faith, clear and lucid. I know of no commentary which supersedes or is even to be compared with it."—Harry A. Ironside, Litt.D.

"No commentary has been published which is comparable to it."

—Lewis Sperry Chafer, D.D.

1347 pages. Durably bound.
PRICE, only.....

\$4.95

43b

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Wednesday, May 24, 1:00 p.m.—Public Session—Conference Sermon.

Wednesday, May 24, 7:30 p.m.—Fundamentals Program.

Thursday, May 25, 9:00 a.m. and 1:00 p.m.—Conference Sessions.

Thursday, May 25, 7:30 p.m.—Preaching Service.

Friday, May 26, 8:00 a.m.—Concluding Session.

This serves as an official announcement to all who are members of the various boards and organizations to meet at the time indicated above.

Truman H. Brunk, Moderator.
John R. Mumaw, Secretary-Treasurer.

Table of Contents

- 1—Six Hours Alone
A Prayer (Poem)
- 2—The Cross of Suffering

- 3—Editorial
- 4—The Sunday Morning Service
Questions on Mennonite Community Life
- 5—Just Quoting
- 6—The Treasures of Darkness (Poem)
Do People Forget, or What?
Victory Over Disaster and Loss
Expressions of Appreciation
- 7—To Be Near to God
Sunday-school lesson for April 16
- 8—Field Notes
- 9—Correspondence
- 10—On the Support of Mission Workers and Ministers
- 11—A Testimony
- 12—The Book Shelf
Your 1944 Bible Schools
Items and Comments
- 13—When Spring Awakes (Poem)
Important Things First
From our Schools: Eastern Mennonite School
- 14—Relief and C.P.S. Notes
- 15—Marriages
Obituaries
- 16—Announcements

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

April, 1944



Victorial Falls in Southern Rhodesia, as Viewed en Route to Musoma

AFRICA NUMBER

This number containing a report from our missionaries in Africa represents their retrospective view of the year's work. It is quite gratifying to learn of the victories won through the power of the Spirit. We commend these messages to our readers with the prayer that we may all be inspired to live in a closer fellowship with the Lord of the harvest and to serve in a more complete identification with Him as the crucified, risen, exalted, and coming Saviour.—Editor.

Editorials

Ye Are Risen with Him

Ye are complete in him, which is the head of all principality and powers in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2:10-12.

Another Easter season is reminding us of the incidents that occurred in the life of the Lord Jesus, with particular reference to the scenes of His passion week. Wherever Christian people give themselves to deeper meditation upon the implications of Calvary, the Spirit of God finds fruitful soil to grow Christian virtues. A consideration of the cross is a preparation for a better understanding of the meaning of the resurrection. Death is a basic principle of life in Christianity. Christ's death is our provision for the remission of sin. His resurrection is our provision for overcoming sin.

This should be a time of no less significance to the Christian regarding his spiritual experience. Just as we talk and sing about the wonderful provision God has made for us through the death and resurrection of His Son, we may also talk and sing of the wonderful experiences we have had in appropriating His grace. All that Christ has done would have availed us nothing had we not received Him as Saviour and Lord of our lives. Life for the Christian has been made complete in Him. We have had a circumcision made without hands in our identification with Him. When we consented to die with Christ we were qualified for the experience of a resurrection to newness of life. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Having been identified with Christ in His death and resurrection, we are also identified with Him in His exaltation. He who ascended also sat down at the right hand of God, there to make intercession for us. His position in the heavenlies gives us privileges in the Kingdom to share with Him the glory of the heavenlies. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). We are therefore blessed with all spiritual blessings in the heavenlies because we have been partakers with Christ in death and resurrection.

We shall also be identified with Christ in His second coming. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). We are looking forward to the hour of His appearing with a living hope that we shall be manifested in glory with Him. In this present resurrection life in the heavenlies, we are being changed from glory to glory, growing into a greater likeness to Christ Himself. "When he shall appear, we shall be like him; for we shall see him as he is."

Easter Exercises

Pastors and superintendents will be sponsoring special exercises during the services on Easter Day to inspire the entire congregation to greater missionary activities. This is the time of year when children can be led and guided into missionary investments. A sympathetic leadership which promotes this sort of thing in the congregation can be the channel of many blessings to our girls and boys. To lead them into such missionary participation contributes strength to their later missionary interests.

If the community in which you live does not promise any advantage in making investments to the girls and boys, the distribution of Savings Boxes will serve a similar purpose. Children can be taught to set aside certain amounts of their income, however small the income may be, for missionary purposes. Teachers and superintendents can encourage the distribution of Savings Boxes among both children and adults of the congregation.

In recent years a growing movement among young people has developed an increasing interest in Youth Missionary Projects. In those communities where the youth have been engaged in a project during the summer months, there is little need to promote enthusiasm. The promotional effort is needed most in those communities where no one has yet assumed the responsibility of leadership in organizing such projects. You will find it pays in large spiritual dividends to have your young people employed in some missionary occupation. We commend this form of activity to every Christian community for the building of higher missionary ideals. Easter Sunday is a very suitable time to promote these interests.

Table of Contents

EDITORIALS	18
YE ARE RISEN WITH HIM; EASTER EXERCISES	
MISSIONARY EDUCATION IN THE HOME CONGREGATION	19
—E. C. Bender	
ESSENTIALS IN EVANGELISM—J. Clyde Shenk	20
UNION WITH CHRIST, THE SECRET OF VICTORY—	
Catharine Leatherman	21
RISEN WITH CHRIST (Poem)—A. B. Simpson	21
"YE ARE COMPLETE IN HIM"—John E. Leatherman	22
THE NEW BIBLE COURSE—Rhoda E. Wenger	23
FIRST IMPRESSIONS—Dorothy W. Smoker	24
THE NYABASI PROGRAM—Noah K. Mack	24
BUMANGI—IN ZANAKI LAND—Alta B. Shenk	25
THE MUGANGO SCENE—Elma Hersherberger	25
THE KIJITA NEW TESTAMENT—Miriam Wenger	26
MISSIONARY CHILDREN'S SCHOOL—Muriel T. Mack	26
BUKIROBA GOLD MINE—George R. Smoker	27
MISSIONARY VISION AT SHIRATI—Vivian N. Eby	27
ILLUSTRATIONS OF THE ENEMY'S TACTICS—Simeon B. Hurst ..	28
VICTORY IN THE SPIRITUAL WARFARE—Phebe Yoder	29
NYAGAITA—A TROPHY OF GRACE—Edna S. Hurst	30
SPIRITUAL FRUIT IN MEDICAL WORK—Merle W. Eshleman ..	30
MISSION DIRECTORY—Sara Eshleman	31
FINANCIAL REPORT	32
SEWING CIRCLE CORNER	32
CITY MISSIONS: KNOXVILLE, TENNESSEE	32

Missionary Education in the Home Congregation

E. C. Bender

Is your congregation missions-minded? No doubt every pastor has asked himself this question. We are suggesting that you ascertain your answer by the following three-point test:

1. How much concern do you and your congregation have for the spiritual welfare of those outside of your own circle? How far-flung are the interests and sympathies of your congregation? A certain church leader has said: "The glory of the local church is that it is not local."

2. In what spirit do you and your congregation make missionary offerings? Do you have the slightest feeling that you should apologize to your people when you ask for an offering, or do you feel that you are giving them a great privilege? Is the response grudging or cheerful?

3. Are any of your members offering themselves for definite missionary service? Are any of your own flesh and blood on the missionary frontier? How would you and your congregation react if the missionary call would come to your Sunday-school superintendent or to your best teacher?

Recently I heard a returned foreign missionary make the following statement: "On various occasions a class on missions was assigned to me at young people's institutes and other places. I soon discovered that my teaching was above the heads of most of my pupils. Most of them were not able to name more than one or two of our own foreign missionaries, and much less locate their particular field."

A test like the one in the center of this page might be given to all the members of your congregation to help ascertain your need for more missionary education.

Here are some suggestions for building a missionary spirit in your congregation:

1. All our teaching should be permeated with missions. Missionary implications should be drawn from many lessons and be included on our programs. Sermons and teachings should draw illustrations from home and foreign missions. There should also be special mission study classes. If you do not have your mission study class under way for 1944, you should get busy on it immediately. We realize there are many problems that need to be taken into account in connection with the conducting of a successful mission study class, but by special effort and prayer these should all be solved. You will need a consecrated teacher who is enthusiastic about missions. You will also need a class of persons who are willing to take time for study and preparation.

Since our interests are especially turned towards China today, we would encourage a China mission study class. A text quite suitable for the pupils would be "Stand by for China" by Gordon Poteat. Other books quite valuable for reference would be "China Calling" by Frank Houghton, "China Rediscovered

Her West" (a Symposium), and "Dangerous Opportunity" by Earl H. Ballou. Any of these books could be ordered through the Mennonite Publishing House. We are hoping to have a new text on South America by L. S. Weber in print by next fall. This should attract many new study classes. With this text and such additional books as "The Gospel Under the Southern Cross" by South America missionaries and "Down South America Way" by S. C. Yoder for reference, a very interesting and profitable mission study class could be conducted.

We are still looking forward to the appearance of the book on rural missions which is in preparation. There are texts by our own authors available for India, Africa, and city missions.

2. Special emphasis should be placed on days that are set aside as missionary days. Programs should be planned early enough to make possible the procuring of suitable speakers.

3. Special missionary sermons should be preached occasionally, but many sermons should have the missionary ring.

4. Special missionary enthusiasts are needed, but all Christians should be made to feel the responsibility and the joy of sharing in missionary enterprises.

5. Make use of Savings Boxes, Junior Investments, and Youth Missionary Projects in your congregation, giving them the proper emphasis and encouragement. The spring of the year is the best time to do this, for then is the time to begin the various missionary projects for children, young people, and older ones. Easter is traditionally our spring missionary day and we should take full advantage of stressing missionary savings and projects at this time.

6. Such publications as the Words of Cheer, Youth's Christian Companion, Christian Monitor, and Gospel Herald should be in every home and read by all. These papers are giving missions a real emphasis.

7. Adopt a foreign missionary or a missionary child, taking care of his or her full allowance, thus bringing these workers closer to you.

8. Have organized tract distribution by some of your members.

9. If an opening can be found, conduct a mission Sunday school.

Elkhart, Ind.

"Life is a place of service, and in that service one has to suffer a great deal that is hard to bear. But more often in that service one experiences a great deal of joy. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness."—Tolstoi.

1. The Mennonite Church is doing work in the following foreign lands: _____
 Cities in the United States: _____
 Rural Fields: _____
2. Our denomination has been doing missionary work since about _____
3. My own congregation gives about \$_____ a year for the support of missions.
4. The following missionaries are on the foreign fields at present: _____
5. Our denomination is seriously looking forward to opening new work in _____

No doubt you will be surprised at the poor grades on such simple questions about our own work.

Easter is a Good Time to Promote Missionary Interests

Africa Mission Annual Report for 1943

Essentials in Evangelism

By J. Clyde Shenk

LO, I am with you alway, even unto the end of the world." In many ways our Lord has shown us the truth of these words throughout the past year. He is indeed faithful, and as He has promised so it is. The enemy would have us look away from Christ in order that we might become discouraged, but the Lord has many times brought experiences which have shown in a remarkable way the fact of His presence with us. For instance, several months ago a missionary on another station felt suddenly urged to go to see a certain native brother who was building a new house. He arrived on the scene just in time to stop a fierce quarrel. That poor fallen brother testified later that if Pastor had not come to separate them, one of the two would have been killed. Since then this man has returned to the Lord. Many other incidents could be given that evidence the presence of Christ in our midst.

During 1943 evangelistic work has been carried on in both North and South Mara districts. At Shirati groups of native Christians, as well as the missionaries, have been going to outschools and sections where the darkness is great to do village visitation work and to hold meetings. At Mugango similar work is carried on, and for several months a native Christian evangelist has been giving full time to visiting outschools and to contacting fallen Christians. At Nyabasi, Bukiroba, and Bumangi evangelistic work is also being carried on but not to the extent that it is at Shirati and Mugango. This is largely due to the fact that there are not as many Christians at these stations as at the others. At Nyabasi a Christian named Nathaniel spends much time in village work as well as in translating portions of the Scriptures into Kikuria. At Bumangi translation work is also being done by a few native Christians. During the vacation months several Christians from Bumangi spent much time in itinerary work in various outlying districts, and for quite some time services were held weekly or biweekly at two different places every Sunday. The translation of portions of the Word into the vernacular is a very great help to the missionaries at Nyabasi and Bumangi who are learning the native language. There has been quite an increase in the knowledge of the vernacular languages among missionaries on nearly every station, and this marks a big step forward in the evangelization of these tribes. It is a joy to be able to give messages to these people in their own native tongue.

Much more could be said about actual activities along the line of evangelism at our various stations, but I deem it to be more profitable to write of blessings received through the year and of our foundation for future efforts.

The year 1943 has been a step forward into new victories and visions. There have been many new experiences in combating the powers of darkness in very real conflicts. When Satan as a roaring lion or as an angel of light is driven back, we are enriched with a greater knowledge of the power of our God. Thus God becomes "a mighty fortress . . . a bulwark never failing." We have seen the enemy in the person of angry heathen being subdued and driven back by the intervention of the Good Shepherd in answer to prayer. And the "sheep" were kept safely. Humbly and joyfully we praise Him.

The Lord's working in many of our hearts as missionaries has resulted in greater vision. Prior to and during our Annual Conference the Lord again searched our hearts through the power of the Spirit. And during that time a number were brought into a realization of union with Christ in death and resurrection. Others had a deeper working of that death and resurrection in their hearts. It is a glorious thing when the soul yields to death the right to please itself so that the Lord can have undisputed control. I clearly recall how a brother testified one morning after he had yielded in a new way to the Lord. With tears of joy he said to another, "Say, brother, it's real, isn't it?" and later the same day he said, "Why, my grouchiness is all gone." Yes, there is "joy unspeakable and full of glory" when the corn of wheat falls into the ground and dies, for that is when the new life in Christ Jesus begins. I John 12:24; I Pet. 1:8.

When a group of believers are in this position, there is a blessed unity and liberty of the Spirit. All the barriers that so subtly enter in and hinder are broken down. We begin to experience I John 1:7: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Now when there is fellowship and unity in the Spirit we surely have the right to expect greater things from God, and He also gives us faith to expect greater things. So our vision becomes broader. We look on the work of evangelization in other missions and in other lands as being part of the Lord's great harvest field, and so we must also embrace them and do evangelistic work on our knees for the distant parts as well as being occupied with the work immediately at hand. We are also encouraged as we realize in faith that the Lord has greater blessings for us as we labor in our present field.

Let us notice a few of Jesus' words concerning this unity of the body of Christ: "By this shall all men know that ye are my disciples, if ye have love one to another." Jesus prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 13:35; 17:21, 23). Here we understand that a vital unity with Christ and with one another through Him is necessary if the world is to know that God sent His Son and that He loves them as He loves His Son. What a wonder that through us God would make known to the heathen His matchless love! Satan does not like this blessed unity in the least, and so he tries hard to break it up. Therefore, brethren, continue to pray that, as we go forward in evangelistic work, Christ may reign unhindered in our hearts as missionaries and that the powers of darkness might be driven back as we unite in opposing them.

We realize that as the Lord leads us on He will show us more of the cost of following Him who is "despised and rejected of men; a man of sorrows, and acquainted with grief." We have been called to a great task. We are to preach the Good Tidings of salvation through the blood—a Gospel of wondrous love—to a people who do not especially want it. We are "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me [Christ]" (Acts 26:18). May the Lord increasingly impress upon us that this is a task that is altogether impossible in the power of the flesh. The old "self" must be ever delivered to death for Jesus' sake "that the life also of Jesus might be made manifest in our mortal flesh." "For without me ye can do nothing." Thus we desire to go forward in union with Him, expecting great things from Him, that many might be saved for His eternal glory.



Zedekiah (Left) and Zephania (Right). Two Faithful Elders at Shirati, Who Are Active in Evangelism

Union with Christ, The Secret of Victory

By Catharine Leatherman

SOME time ago one of the Mennonite missionaries in Africa was heard saying something like this, "Yes, I need a furlough. After so many years out here, one feels absolutely drained and emptied, constantly giving out the message, and only rarely getting the privilege to listen to someone else." I could have been the one, for I felt the same way. But thanks be to God, He has caused us to understand His method of watering the garden, not with the foot, but with the rain of heaven. Deut. 11:10, 11. In Colossians 1:27 the Holy Ghost said by the hand of Paul that "God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." And truly with Christ dwelling within by faith, we, or you, do not need to look to inspirational meetings, or conferences, or anything like that, to bring the blessing needed to fill the hungry soul.

Have you ever noticed that those marvelous blessings of Ephesians 1 are all in Christ? Chosen, predestinated, accepted, redeemed, obtained an inheritance, sealed with that Holy Spirit, all are in Him. Union with the Lord Jesus is the privilege of every Christian, white or black. It is our blood-bought inheritance. In Him we have been blessed with all spiritual blessings. Eph. 1:3. It is no wonder, is it, that we remain poverty-stricken even though those spiritual blessings have been promised, when we do not recognize, nor are conscious of our vital union with Him? He has not merely brought us the blessings of Ephesians 1, but He Himself is the blessing.

Being united to the Lord in vital union is, like forgiveness of sins, realized by faith—simply believing what the Word says. It is not an abstract, theoretical believing, either, that is detached from everyday living. Rather, it is faith in what God says that produces visible results in even the most ordinary days.

What kind of Christ is it that dwells within? Paul said in I Cor.

2:2, "I determined not to know any thing among you, save Jesus Christ, and him crucified." How can we be united to a crucified Christ? What does that imply in daily living? The answer is in Romans 6. If we believe that we are united to Christ, then we are united with Him in His death to sin and to the flesh with all its selfishness. For even if it is "consecrated flesh," it is still enmity with God. God's way of overcoming sin is to die to it (Rom. 6:7); that is, a reckoning by faith on union with Him who died on the cross. God counts me to have died with Him; so why should I not count on it, and be freed from bondage to even such common and semirespectable sins as those in I Peter 2:1 and Colossians 3:8, 9? Oh, it is a marvelous and wonderful salvation our Lord has for us! We have God's word for it that even as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Marvelous, wonderful newness, not in bondage to the law, but in living union with our Lord. Ours is to obey Romans 6:11, and truly reckon ourselves dead to sin and to the flesh with all its selfish desires. God is faithful, and will not fail to raise up from the dead those who reckon themselves crucified with Jesus. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

It is when we are dead, and our lives are hid with Christ in God, that we can have "boldness and access with confidence" to God in the name of Jesus. Then we can truly pray the Lord's prayer, asking with confidence for daily bread, forgiveness, and deliverance from the Evil One, because God's name, His kingdom, and His will are our primary concerns. They are mentioned first not only in the order of the prayer, but were first in importance to Jesus in His earthly life, and will also be first in the lives of those who are united to Him.

Union with Christ is the secret of indigenous churches. African members of Christ's body have the same promises as we, have the same Holy Spirit, hold the same Head, are united to the same Lord. Praise God! There are some of our dear African brothers and sisters who are realizing and living in their inheritance in Christ, experiencing victory over the devil and all his wiles. Shall we fear for them, and pray for them? Pray for them, yes. Fear for them, no. For God's keeping power is the same for them as it is for you and me.

The indwelling Christ is the answer to that command that used to be so difficult, "Rejoice evermore." It is the secret for constant daily victory within the soul, being above circumstances instead of under them. It is the secret of being free from self and all its sinful desires and tendencies. It is the only way to have the more abundant life that Christ came to bring. Are you conscious of emptiness and lack? This inheritance of conscious and sweet union with Jesus is the blood-bought right of every Christian. Realize it, claim it, renounce sin and self, and the filthy rags of self-righteousness, and by faith lay hold on the precious promises of God. Learn to sing from the depths of the heart.

"Dying with Jesus, by death reckoned mine.
Living with Jesus a new life divine."

FAITHFULNESS

Count on God and move forward! A good deal of talent is lost in the world for the want of a little courage.

It is not success that God rewards but always the faithfulness of doing His will.

The tree does not fall at the first stroke.

God has no larger field for the man who is not faithfully doing his work where he is.

Go forward—cost what it may. We have no armor on our backs!

The greater the danger for most of us is not that our aim is too high and we miss it but that it is too low and we reach it.

No backbone is stronger than its weakest vertebra.—South China Boat Mission.

RISEN WITH CHRIST

I am so weary of struggling,
I am so worn with the strife,
Oh, to be done with the dying,
Oh, for the death-born life.

Surely there must be a haven
Where from myself I can cease.
Oh, for some Pilot to guide me
Into the Land of Peace!

Hark to the wonderful secret;
Jesus hath taught it to me.
Count yourself dead with Him yonder
When He was nailed to the Tree.

As from the grave He ascended,
Know that you rose with Him too;
Leave all the old things behind you;
Reckon that all things are new.

Do not forever be dying;
Count yourself "dead indeed";
Rise with your risen Redeemer;
It is His life that you need.

Dwell with your Lord in the heavenlies;
Live in the light of His love;
Look for His coming in glory,
And you'll be with Him above.

—A. B. Simpson.

"Ye Are Complete in Him"

By John E. Leatherman

AT THE BEGINNING of the passage in Colossians 2:10-15, the Spirit through the apostle wrote: "Ye are complete in him, which is the head of all principality and power." This is a message that the Apostle Paul wanted proclaimed from the housetops, for there were efforts on foot at Colosse to rob the saints of their present inheritance in Jesus Christ, just as there are now among God's people. Sinister spiritual forces are at work in our drifting churches, all sent forth by the prince of darkness to conceal from the world the fact of Christ's glorious Headship. Just as the Lord opened the heart of Lydia, I believe there are many hungry hearts in the church which God has opened to receive the message of that precious mystery, **Christ in you.** To weary and discouraged missionaries, Christian workers, ministers, and saints, the Spirit still points to the cross and says: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." In great conflict—probably in contest with the powers of darkness—the apostle strove according to the mighty working of Christ within him. The object of this spiritual contest was that the readers' hearts might be comforted, that they, being knit together in love, might also be able to enter into all the riches of the full assurance of understanding to the end that they might know the mystery of God. In Colossians 1:27 we read that this mystery is **Christ in you.** In Him are hidden all the treasures of wisdom and knowledge; therefore it was highly important that the brethren at Colosse should not be deceived by any plausible, though delusive, speech. What more than Christ could one want or need when "in him dwelleth all the fulness of the Godhead bodily"? Do not permit anyone to carry you off captive by his philosophy, guile, or traditions. In other words, beware of the leaven of the Pharisees and Sadducees. "Ye are complete [made full] in him," who is Himself the fullness.

Now, what is this completeness which is in Him? It is described in the above-mentioned passage and contains four distinct elements. How many who are really God's children have remained in much spiritual poverty because of not knowing that Christ's work on the cross goes far beyond the mere securing of justification! Forgiveness of sins, which is mentioned in this passage, is the precious gift of the father to the rebellious son who has spent all, and it spells the difference between hell and eternal life. But the father forgives the son with the tender desire to give him all the possessions, rank, and insignia of sonship. The older brother may remonstrate, but even to him the father says, "Son . . . all that I have is thine." We through our Lord's poverty are certainly expected to be rich. So as we examine these four elements of our Lord's work on the cross, may the gracious Spirit unfold to us our unsearchable riches in Christ.

I. Death and Resurrection with Jesus

The first point to observe in this completeness is given in verses 11, 12, namely, death and resurrection with Jesus. The figure of circumcision is used here in place of the death with Him as stated in Romans 6:5, 6. There the Word says: "Our old man was crucified with him, that the body of sin might be done away" (R.V.), which means a separation from the dominion of the fleshly nature by death. This is equivalent to the separation effected by the cutting of circumcision as used here in Colossians. The terms are interchangeable, but the fundamental idea is that of death with Christ. That the failure to experience this death with Christ at conversion may be due to ignorance, the apostle intimates in Romans 6:3 where he writes: "**Know ye not**, that so many of us as were baptized into Jesus Christ were baptized into his death?" One might conclude from the fact that because grace abounds above sin and supersedes the law, therefore the practice of sin would tend to demonstrate the abundance of grace. But "know ye not," are you ignorant of this mystery, that they who were brought under the dominion of Christ were **also** brought into the fellowship of His death, and that just as "Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"? (The baptism spoken of is likely the waterless kind as in I Cor. 10:2 and Matt. 20:22.) The sixth chapter of Romans, particularly verse 6, can well be regarded as the crucial passage of

Christian experience. It describes that for which God planned before the foundation of the world. God saw the whole race crucified and accursed in His Son, and as He died for them as their representative, they logically died in Him. "We thus judge, that one died for all, therefore all died" (II Cor. 5:14, R.V.). "For ye died, and your life is hid with Christ in God" (Col. 3:3, R.V.)

But how does one actually become identified with Christ in His death when Christ Himself died so long ago? **Brother, believe that it has been accomplished simply on the authority of God's Word, just as you believed that He bore your sins in His body on the tree almost two thousand years ago.** Believe that "our old man was crucified with him" whether you can understand it or not. The "how" is no more mysterious than is any other gift of His grace that you have already received by faith. God can speak of us as being in Adam who died about six thousand years ago, and He can also speak of us as being in Christ, the second Adam! You are weary and confounded; the precious Word of God seems to have no power. Your children have seemingly been led captive by the devil at his will; the church reeks with carnality. You confess that you have come to the end of yourself, and as with some of us here in Africa, your tears have been bitter. **By faith, on the authority of Romans 6:6, simply take your stand in the death of the Lord Jesus, that you personally died in Him.** That "old man" that was crucified with Christ is the **self**, the spring of sin, the carnal mind that is enmity with God, who likes to be "babied, coaxed, and pleased," who is sensitive, who fires up under criticism and swells at recognition, who lives in the realm of sense, whether religious or secular. **In the name of Jesus, the Holy Spirit will work in you that crucifixion of the self-life IF and ONLY IF you consent to die to it with all that was gain to you and commit yourself to absolute obedience to the Word of God.** This may take you far beyond what your church requires of you. You must be prepared to be made the filth and the offscouring of all things for Jesus' sake, even in the eyes of your dearest ones. Then, in line with Romans 6:11, with every attempt of the old nature to say: "I thirst," reckon yourself to be **dead** indeed unto sin and alive unto God through Jesus Christ your Lord. Thus joined with the Lord Jesus, you never leave the cross behind as is so often taught, but always bear about in the body the dying of the Lord Jesus, that the life of Jesus might also be manifested in you. II Cor. 4:10. Death-resurrection is a constant attitude of spirit in union with Christ's glorified Spirit, and in this way we are raised up with Him and in all our relationships and experiences of life reign with Him in the heavenly places. This is the victory plane on which we deal with sin when it appears. This is the light in which we walk and in which the blood of Christ cleanses us from all sin. We have no personal issues with men, no arguments to win or lose, no reputation to look out for, no brother to judge. What blessing, what deliverance, what freedom! "If the Son therefore shall make you free, ye shall be free indeed."

II. The Forgiveness of Sins

The second point mentioned in this Colossian passage is the forgiveness of sins. 2:13. While we were dead in the grip of sin and the dominion of the flesh, He came with the proclamation of pardon through His blood. We have been reconciled to God through the death of His Son. What accusing demon shall lay anything to the charge of God's elect? It is God Himself that justifieth. What tongue of judgment shall arise against those whose righteousness is of Him? "It is Christ that died, yea rather, that is risen again." Since we are justified by faith we have peace with God and stand as sons, even though the world does not recognize us as such, and we become, according to our capacity by faith, the recipients of the fullness which is in Christ.

III. Deliverance from the Law

The third point mentioned by the apostle has to do with our deliverance from the law. 2:14. In this passage the particular reference may be to the ceremonial aspect of the law, but the seventh chapter of Romans shows that the moral law is also included in this deliverance. "Ye also were made dead to the law through the body of Christ" (Rom. 7:4, R.V.). This deliverance from the law by death with Christ means that the Ten Commandments, with the entire law of holiness,

no longer stand over the believer pronouncing upon him the curse (Gal. 3:10), and rousing in him the passions of the flesh (Rom. 7:5), but the old man of self, having been crucified with Christ and the New Man having risen from the grave, he serves in newness of spirit and not in the oldness of the letter. 7:6. **The law has dominion over a man just as long as he liveth (Rom. 7:1); therefore one is free from the law only insofar as he abides in the death of Christ.** God, by the death of His Son, condemned sin in the flesh in order that the righteousness demanded by the law might be fulfilled in those who walk after the Spirit. The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death, and it alone supersedes the written law. "Against such there is no law" (Gal. 5:23). "Christ is the end of the law for righteousness" (Rom. 10:4). When self has been crucified, love reigns, and this is the love which is shed abroad in our hearts by the Holy Ghost. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).

This deliverance by death with Christ will make men **free to do right**, and accordingly will be the only means that God will honor to **stop** and **cure** a drift worldward. We are fast approaching a grave crisis, and the trumpet must be sounded loud and long, not merely the trumpet of alarm, but the trumpet that calls forth to victory. Christ's victory for the new creation was bought by death. Individually, or whether as a church, we must come to Calvary and be crucified. God has nowhere or at any time committed Himself to preserve a particular denomination for its own sake, but **HE MUST HONOR HIS SON**. Glorious will He be among us when we have completely come to the end of ourselves as a church, or as individuals, and resolve to exist for His sake alone. Instead of endless discussions and grief of heart over authority and discipline, the order of the hour could well include mass meetings of weeping and humiliation in which God's servants should take the lead in confessing their quarrels, jealousies, evil speakings, and other sins. The path to the cross and Holy Ghost revival is the last thing that the self-life will agree to, but the path of death is the only one that the Holy Ghost will honor.

IV. Christ's Victory over Satan

The fourth and final point in the completeness which God offers in Christ is His victory over Satan, the prince of this world. This victory is mentioned also in other passages, as John 12:31 and Hebrews 2:14. In Colossians 2:15 we read: "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Here is an aspect of the truth that has somehow been neglected to the untold loss of God's children. But it is so closely connected with the subject of death with Christ that if this death is not understood or appropriated, victory over Satan and his hosts will have little meaning. In Luke 11:21, 22, we read about the strong man who keeps his palace. The strong man is Satan, who has usurped God's place of dominion in His creation and rules in the hearts of the ungodly and unbelieving. Eph. 2:2; II Cor. 4:4. His palace is the human body, soul, and spirit. His goods are all the faculties with which God endows each individual. **The armor in which Satan trusts is the self-life, the corrupt human nature, which he employs to his advantage at will.** But when a stronger than he enters the palace, He takes away all his armor wherein he trusted, and divides his spoils. This is just what our Lord did by His death. He entered human nature "in the likeness of sinful flesh" and there on the cross, amidst all the onslaughts of Satan, with the weight of the world's sin upon Him and our accursed nature judged in Him, He spoiled the prince of the power of the air, and that in behalf of all who are joined to Him by faith. Satan did his worst at the cross. His mightiest hatred was overcome once for all by a death of love in which he had nothing. The serpent's head was bruised. Through death, He destroyed him who had the power of death and delivered them "who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15).

This victory of our Lord over Satan forms part of the completeness which the believer has in Christ. By faith he shares his Lord's victory over Satan. Joined to Christ in death, Satan likewise has nothing in him. "Behold," says our Lord, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy" (Luke 10:19). Satan was defeated in behalf of the new creation and is now a slanderer, accuser, and tempter of the saints. He wages incessant war upon them; therefore must they be strong **in the Lord** and in the power of **His** might. But it is only by union with Christ that one realizes the reality and force of this warfare, and no longer regards Satan as a harmless or semimythical character. He and his evil spirits become as

real as they were to Christ and Paul. On the mission field one is soon driven out of the fight if he is not spiritually prepared to meet this spiritual foe. How many ambassadors of Christ have been challenged with: "Jesus I know, and Paul I know; but who are ye?" In the name of Jesus, the saint has power to command evil spirits, whether they are marshaled against himself or against others. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. **Therefore rejoice, ye heavens, and ye that dwell in them**" (Rev. 12:11, 12).

While the bridegroom tarries, let us arise to possess our inheritance with Him in the heavenly places. Seated there with Him, the slanderer must confess that "Jehovah his God is with him, and the shout of a king is among them." You, brother, need to be complete in the Lord Jesus in order that by you, as a part of His One Church, the principalities and powers in the heavenly places might know the manifold wisdom of God.

The New Bible Course

By Rhoda E. Wenger

OCTOBER, 1943, saw the opening of a new type of instruction in the Word of God on the individual stations. This Bible course, in its present form, consists of one year of work in subjects entirely on the Bible, with the addition of music. It is offered to anyone desiring better acquaintance with the Lord and His Word, but its grade of work is suited to students who have finished the first four standards or grades of regular school work. The teachers, in this opening year, are missionaries, since some of the work offered, as for example, Bible Geography, is new to the native Christians.

The subjects chosen for this Bible course are: Survey of the Old and New Testaments, Bible Geography, Bible Doctrine, Gospel of John, Christian Workers' Helps, and Music.

The lack of books in Swahili suited to the present need necessitated considerable work in the selection and organization of the subject matter for the individual courses, with its subsequent work of stenciling, mimeographing, and putting into book form. Quite a number of the missionaries assisted in the various tasks involved in the preparation of this course of instruction.

Special importance was attached to the planning of the course in Old and New Testament Survey. The teaching in the Scriptures previously received by pupils enrolling in this class, in many cases, has been very meager, probably having been limited to the daily Bible class in the regular school, weekly Bible classes, Sunday school, and church services. And with the African pupil's habitual irregularity in attendance, the narratives and portions of the Word with which he may be acquainted are to him very often as unrelated bits of history. Therefore the need was very great for a course emphasizing the unity and progress of God's revelation to man. The preparation of this survey course consisted of choosing from each book in the Old and New Testaments portions of Scripture to be used as a foundation for giving to the pupil a general idea of the content of each book and its relation to the Bible as a whole. To enable pupils to grasp the unity and progress of the Word in God's dealings with His people is no small task for the teacher of any class. And to teach this to the African, who does not have a wealth of Bible narratives stored in his mind, the task is much greater.

The course in Bible Geography, which consists chiefly of map study, is progressively correlated with the survey study. Mimeographed outline maps have been made available for each pupil on which he inserts the names in Swahili.

At best, in each of the subjects prepared, the outlines are brief, leaving to the teacher the larger task of putting life and spirit into the classroom discussions. Those enrolled in the Bible course this year represent a wide range of spiritual maturity, but with each pupil the teacher has the supreme opportunity of leading him into an appreciation of the Word and into a more personal and vital relationship with his Lord.

First Impressions

By Dorothy W. Smoker

THAT first morning, as the lake steamer turned into Mara Bay, Musoma seemed a page out of a picture book. The lake was blue and the whole shore line was green and broken by giant white granite boulders and rugged hills. The land jutted out into the lake at random in little peninsulas, and bays and islands here and there touched off the whole. We could see the slender trunks of palm and papaya trees and the darker green of ancient mango groves, and green grass was abundant. This was during the rainy season.

We are seeing the land now brown and thirsty and burnt with fires, and the ground like powder. Coming closer we know now that outside the few spots of European civilization the thorn tree and cactus reign almost alone—scrubby thorns, short thorns, long ugly thorns, thorns on almost every sort of plant bear mute witness to the reign of the curse over this land and its people.

Neither is it so enchanting to sit in a low, dark hut without windows, in an atmosphere exceedingly pungent with the odor of animals who share it at night, and look into eyes which have known deep sin and fear of demons. But out of such huts comes the greatest beauty of this land, the shining joy in African eyes when the glorious light of the Saviour has dawned in the heart—the radiance of a transformed life lived in the power and victory of Calvary.

The Tribes

We noticed a considerable difference between the several tribes as we visited our stations. Not only is the language different on each station but we saw marked differences between the various tribes. At Shirati the heathen Luo people are progressive and proud—progressive in clothes and desire for learning the things of the white people and proud of it. A Luo is unmistakable by his receding lower lip where the six lower front teeth have been broken out.

The Wakuria at Nyabasi, on the other hand, are passionately devoted to all connected with their own tribal life and customs. Though a number go far away to work and learn trades they come back and often return to skins and blankets for clothes and pride themselves in a large manure pile, which is a sign of wealth. This tribe is picturesque with its greatly enlarged ear lobes, colorful beads, and shining brass arm bands.

In a number of ways the Wazanaki of Bumangi are like the

Wakuria, fearless and considered dangerously warlike by other tribes. Again at Bumangi we saw heavy leg and arm ornaments, mostly of iron and coiled wire, and there was a noticeable lack of clothing on the younger boys. Very many cattle are paid for wives, and the men help them in the cultivation of the gardens.

The Bajita of Mugango seem milder tempered by longer contact with missions. Living closer together, they have not so many cattle and the dowry for wives is low; hence living is loose. But there are some whose parents were Christians—a rare privilege in this land. The hymn singing is with a rhythm and intensity that reflects the emotional fervor of this people.

On the Bukiroba compound there are boys of several tribes. The Wakiroba people resemble somewhat the people of Bumangi and Nyabasi in strong tribalism and fanatical insistence on the ugly heathen rite of circumcision for all boys and girls. In this tribe the women do all the work of the field and house. The Wakiroba are particularly infiltrated with the sins of civilization which characterize much of the population near Musoma or any center of "civilization" so called.

Missionary Life

There is an unexpectedness about the life of a missionary that at first surprised us and now is almost commonplace. It is quite possible to get used to not knowing at all what a day may bring forth. And yet on the whole our life is normal. And we found that we were just the same here as we were in America. Five months of travel and oceans crossed have no magic to produce a Spirit-filled missionary. The things that caused leakage in the spiritual life at home do the same here, and all lack of power there is amplified here in the face of the powers of darkness and their persistent attacks on the missionary's own life. But we thank God that He brought us to Africa to teach us the old lesson of the power of the cross for victorious living. He had to humble us and show us our own insufficiency for His great task and to bring us in our need to the place of willingness to be, not just in theory but practically, identified with our Lord Jesus in His death to all of self and sin and the world.

Our deepest first impressions, then, are of the power of the enemy and of the awful bondage of sin, but more, of the all-sufficiency of our victorious Saviour. His glory shall yet be known throughout all this land, for He is faithful that promised.



The Shore of Lake Victoria as Seen at Mwanza. Granite Rocks in the Background Are Typical of Musoma District

The Nyabasi Program

Noah K. Mack

THROUGHOUT the year you have had reports which have indicated some of the battles fought and victories won at Nyabasi. You possibly are also interested in knowing just how your representatives in Africa are redeeming the time, and for this reason I shall attempt to give a more complete picture of station activities than is given in the monthly reports.

Many of us, before coming to Africa, had a vision of the heathen just longing to hear the Gospel. That picture is changed as we have recognized that many have been blinded and are actually antagonistic to the message. Someone has said, "If we battle against human foes when our foes are actually spiritual we will lose the battle every time." Our warfare, then, is against spiritual foes (Ephesians 6:12), and our hope is the constant prayer help of our High Priest in heaven (Hebrews 7:25) and of His children on earth. Matthew 17:21. We believe that the Lord has called us to a definite prayer ministry that Satan may be robbed of his spoils at Nyabasi, and therefore we meet on every weekday afternoon except Monday at 4:15 for an hour of prayer. On Wednesday afternoon this period is taken up by meeting in the church with our African brethren and sisters. On Wednesday morning at

5:30 we also meet in the church for prayer, the special burden of this meeting being that those upon whom the Lord has laid the burden may agonize in prayer until the Lord shall call from among our people a nucleus of young people who will refuse circumcision with its accompanying evils. Another prayer meeting is held each Sunday morning preceding services.

The Sunday services consist of children's meeting conducted by one of the sisters in the vernacular language, Kikuria, and a sermon in Swahili with an African Christian translating into Kikuria. Once a month a service is held on Sunday afternoon which is only for church members and catechumens. This meeting has proved to be a blessing, giving opportunity for testimony, prayer, or discussions of church problems, as the Spirit may lead.

Hospital work is carried on daily. Cases are not usually seen on Sunday except emergencies and inpatients. During the week we attempt to start the work early so that the boys who assist may have opportunity to attend the Bible classes taught by Bro. Hurst from 10:30 a.m. to 12:00. Since we begin work earlier, patients from a distance cannot get to the hospital in time for the preaching service

preceding examination; so now we have two services with the patients, first with those from near by, and, after treating these, a service is held with the patients who have come later. Sisters Hurst and Mack have been doing especially good work in witnessing to the inpatients recently, since they are now able to speak to them without interpreters.

There is much other work which does not follow such a rigid program, such as vernacular language study, visiting villages, interviewing catechumens from time to time, and visiting Christians who need help or encouragement.

Bumangi--In Zanaki Land Alta B. Shenk

SAY NOT ye, There are yet four months, and then cometh harvest? behold, I say unto you, Life up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

This is what our Saviour is saying today, His great heart of compassion yearning for the salvation of the Zanaki tribe. Christ sees them bound by the fetters of Satan—fetters which He broke when He shed His precious blood for their redemption and rose again from the dead, triumphant over all the powers of hell. This freedom is for these, the Zanaki people, a freedom from sin and self.

The One who said, "Feed my lambs," sees little boys and girls who take care of the herds being initiated by older ones into all the vile practices that only Satan could put into the hearts and minds of innocent children. Then a few years later He sees these children put through the rites of circumcision, a practice which opens the door to more evil practices. He sees heathen fathers making shrewd bargains for the marriages of their little daughters. Almost every girl by the time she is ten is living in the village of her husband, who is usually many years older than herself. Every boy after circumcision is considered a true Zanaki and is free to enter into all evil practices with which Satan holds his victims in this land. Christ sees these young men and women entering into the customs of the land in their order, each custom a new link in the heavy chain which binds them. But He died to set them free.

And where are the reapers? Some had been sent to them with the glad tidings of a Saviour who died to deliver them from sin. When they arrived they first concentrated on building a mission station. The word went out that work could be obtained at the mission and many came to earn shillings. Others brought food to sell. Medicine was given out almost from the first, and again word went out that here was the place to get healing for the body. They also learned that soon there would be a school. Even though along with these things the Word was given out, our blessed Saviour saw many of these souls over whom He yearned grasping the material blessings and treating lightly the things of eternal value. True, many people said they believed, and they rapidly endeavored to put sheep's clothing over the wolf. Then,

after they had gained the material blessings they sought, they returned home to live the life which in their hearts they had lived all the time.

Now the Lord sees His messengers broken down before Him, realizing their utter helplessness to combat the powers of darkness which envelop the hearts of the Zanaki. And when they are ready to listen,

He speaks: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). But they ask, "How Lord?" He answers: "If one died for all, then were all dead: And . . . he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15.) And so they accept their death with Him that His resurrection life might be manifested through them to these "other sheep."

Praise God, there are a few who have come out from among them, a few who have been washed in the blood of the Lamb. There are a few who have suffered persecution for Jesus' sake and who know what it means to be scorned and even beaten for righteousness' sake. Our Lord says, "Blessed are they." He has been able to use a few to so live and speak for Him that others have believed on Him too.

His promises for the coming year are manifold if His children are willing and obedient. The harvest is ready.

"Oh, Lord, how can I save these souls that call—Unless I pray?
How can I pray aright or oft enough—Unless I love?
How can I love what naturally repels—Unless there dwells
Within my breast the spirit of Thy Son?—Unless I'm done
With sin and self, I know this may not be—Unless to Thee
I yield my whole, my undivided heart;—Unless I part
With every idol that usurps Thy throne:—Unless alone
Thou reignest in my bosom . . . Then I'll pray
And love and seek and save the souls that stray."

—A. V. Middleton.



The School Bell at Bumangi

The Mugango Scene Elma Hershberger

MUGANGO is next in size to Shirati when computing variety of activities and number of baptized Christians. This is of course not a criterion of spiritual wealth and power, but we can say that Mugango has enjoyed rich spiritual blessing during the past year.

As to personnel, Sister Phebe Yoder, who has been a regular worker at Mugango, had an extended leave in South Africa from December to July. Sister Rhoda Wenger had been placed at Mugango earlier to relieve Sister Yoder. In April Sister Elma Hershberger was placed at Mugango upon return from furlough. Bro. and Sister Wenger welcomed into their home little Wilmer in March. From May to July they also had an extended leave in Dar es Salaam.

Regular activities here include the Sunday morning services, catechism class each Saturday afternoon, prayer meeting each Wednesday evening at 4:30, and daily school for the first three grades for nine months of the year. A girls' work with an average of twenty-five girls in attendance for the year has had a large ministry. There are twelve

outschools and one worship outpost, the latter having been begun in May.

The Majita field with its numerous outschools is a large work supervised from Mugango. Quarterly a district conference lasting two days and a half is held at one of the outschools. These conferences, at which both missionaries and natives serve on the program, have resulted in rich blessings. There were no baptisms in Majita during the past year.

In August the Mugango staff had the privilege of entertaining all the missionaries for ten days during the missionary and native conferences. Since our group, with the junior members, is becoming too large to be readily cared for at mealtime in one of our houses, a large grass shed was put up and served nicely for a dining room. The children had a table all their own which they appreciated immensely. The boys co-operated splendidly in the work necessary for supplying physical needs and comfort to our guests. There was a week of great spiritual blessing as we met in our missionary conference, a report of which



Butato Outschool—A Typical Outschool in Majita Land

has already been published. Several days of native conference followed, in which a visiting native brother was greatly used of the Holy Spirit to bring blessing both to natives and missionaries.

There were two Christian marriages during the year. Both of the brides were young women from the Girls' Home.

Two of the young men who had spent the year at the Bukiroba Training School are teaching in outschools since September; a third

is teaching the station school. Placing of teachers this year was made a matter of special prayer. Each man was told to search definitely and ask the Lord to reveal His will for him as to placement. All were placed according to their convictions. The Lord wonderfully undertook in this matter, even to removing one of the teachers and thus avoiding a delicate situation.

The Bible Standard opened in October with an enrollment of seven. We are anticipating much good through this Bible work on each of our stations.

Mugango has a special language problem, as work is done among three tribes, two Bantu-speaking who can understand each other and one Nilotic, which is Luo and quite foreign to the Bantu tongues. The fourth language, Swahili, was introduced by our first missionaries as a medium of communication. Now in recent months the New Testament has become available in Kijita, which is the more largely spoken of the two Bantu languages. Both the Wengers and Sister Yoder have done considerable study in Kijita, and Sister Rhoda Wenger is beginning work in this language. The New Testament has been available in Luo for some time. The vernacular is most essential in reaching women and children. Some of the work among the Luo is done by Sister Hershberger, who took up that language when first arriving in Africa.

In September Ezekieli, one of our elders, entered into a ministry of evangelistic work only, and he has had a fine spiritual ministry, especially in Majita land. We are looking for and asking for more men with a call to such a ministry.

Pray with us for laborers from the African church to go forth into the waiting harvest.

The Kijita New Testament Miriam Wenger

A BLESSING long prayed for has, during this past year, become a reality in the printing and distribution of the New Testament, or "Indagano Inyaye," in the Jita language. The original manuscripts were translated by native Seventh Day Adventist teachers under the supervision of their pastor in the years 1936 and 1937. Quite some time later these manuscripts came into the hands of the African Inland Mission. Many strenuous days were spent in proofreading and in correcting that which had been written. Most of this work was done by missionaries of the A.I.M. stationed on Ukerewe Island.

In 1941 when Mr. and Mrs. Manning, of the General Conference Mennonites, left Ukerewe for the United States, they took with them this precious manuscript and kept it in waterproofed protection close by their life belts, which were always at hand during every minute of their voyage over dangerous waters. Upon reaching the States they took it to the American Bible Society. Since these two missionaries were the only ones in the United States who understood the Jita language, and did not want to be delayed beyond their normal furlough period, the manuscript was given priority so that the missionaries could return with the printed Word.

Because of the war no promise could be made regarding date of completion, and so definite prayer was made concerning the matter. It was thought, later, that 500 of the 2500 asked for could be bound before

they sailed, and again prayer was offered. When it came time to sail the 2500 were off the press and about one third of these were passed by the U.S. censor for immediate shipment. The Mannings sacrificed part of their personal baggage and freight allotment to get as many copies as possible to Tanganyika. The American Bible Society has done a splendid job of printing and binding the book.

Some of the phrases and translations are far more beautiful and meaningful than those of the Swahili. When portions of this translation are read in an audience of Bajita their faces light up and expressions such as, "Oh, these words are very, very sweet!" are forthcoming.

The first package of three New Testaments came to us the latter part of August, 1943. The next shipment of thirty books was clamored for until we hardly knew to whom they should go. At present we have a large enough stock on hand to meet all demands.

Join us in praise for this blessing.

Wherewithal shall the African cleanse his way? By taking heed thereto according to His Word. "For the word of God is quick . . . powerful . . . sharper than any twoedged sword, piercing . . . dividing asunder . . . and is a discernor. . . ." It is the only sword we have to wield in this warfare, and in the power of the Spirit it remains always effective.

Missionary Children's School By Muriel T. Mack

IN THIS part of Africa the education of white children is entirely a personal matter. No public schools are provided. Some of the children in our mission are reaching the age when they should be in school. A number of the mothers are teaching their children at home, but obviously this is not the best method of providing for their education. Plans are being made for the opening of a school for them.

A site for this school has been chosen quite close to the Bumangi mission. It is a healthful and beautiful place, rather centrally located, and within easy reach of Musoma. Negotiations are under way for the securing of this plot. The government seems quite favorable to our starting this work.

Actual plans for the organization and running of the school are

still immature. Inquiries are being made into the parochial system of schools in use in the home church, with a view to adapting it to our needs here. A couple to care for the school has been requested by the mission to come to the field as soon as possible, and this request has been granted by the Board.

This is an important undertaking for us, and we covet the prayers of the home church.

The Presbyterian Church U. S. at its recent General Assembly appointed a committee to investigate whether or not "dispensationalism" is in harmony with the confession of faith of the church.

Bukiroba Gold Mine

George R. Smoker

MUSOMA district, in which all our stations are located, is one of the important gold-mining regions of East Africa. Englishmen, lured by the prospect of quick fortunes, have left home and friends to come here in search of the precious metal. They come equipped with all the scientific knowledge and resources that our twentieth-century civilization affords to assist in the discovery and refining of gold. Instead of quick, easy riches, hard work has been their lot, and heavy investments have been necessary, but they have found the gold they sought.

Spiritual gold is here—the souls of men, which in God's sight are of infinite price. For the task of finding these souls we have come, not equipped with the wisdom of this world but with the power and resources of the mighty God. The investment is heavy—on God's part it has meant the giving of His Son on the cross; His copartners must invest in funds and prayers and unremitting labor. But the returns are sure. Spiritual laws are as unerring in their work as are the natural laws upon which the miner depends for results from his work. The mining engineer knows that if he digs in certain primary volcanics he will get gold; the workman of God knows even more certainly that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

The Bible Training School

For a number of years, as you know, the Bukiroba station has served as a sort of gold-refining plant. For here, from our several stations, came certain young men of various tribes who had been selected for the special Bible teaching afforded by the Bible Training School. Of Christ, Malachi foretold, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The Holy Spirit, witnessing to Christ, worked a cleansing, sanctifying, refining work in the lives of some of these young men, a work that continued in the years following this special training, so that today a number are leaders in the African church and stand out as "gold tried in the fire." Other men of seeming promise did not meet the test, for "all that glitters is not gold."

The Training School closed in May and is remaining closed at least for this school year and perhaps longer. Emphasis now is on the new

Bible Standard Course, designed to reach a wider group of young people on each station.

The Bukiroba Church

Our people are the "Wakiroba," their language is called "Kikiroba," and their land is "Bukiroba." Some from this tribe had named the name of Christ, but the fires of persecution and the burning of the Holy Spirit disclosed wood, hay, and stubble. On Easter Sunday two were restored to church fellowship and one young man was baptized, the first baptism at this place, incidentally, that took place in the church rather than at the lake, and the first boy in all the mission who did not take another name at baptism. Another group is being taught each Monday afternoon. We are praying that the further testing of their faith, "being more precious than that of gold, which perishes but yet is proved by fire—may be found to result in praise and glory and honour at the revelation of Jesus Christ" (1 Pet. 1:7, Weymouth). What a transformation is that from heathendom to Christianity! How exceedingly precious in the sight of the Lord are the trophies of His redeeming grace—fine gold indeed.

New "Diggings"

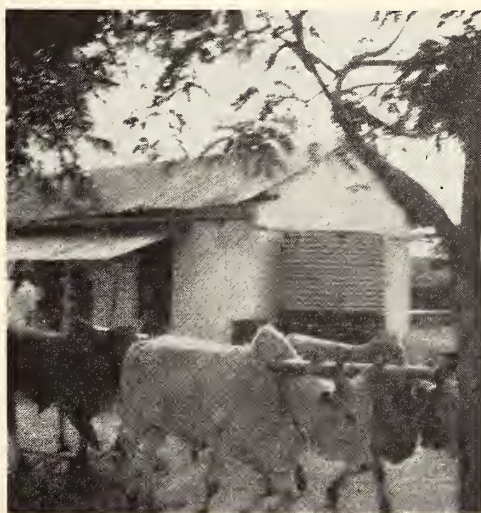
Several former "diggings" are lying idle at the moment, the weekly Bible class at the Musoma Government School—though at the beginning of the year Ezekieli will take up this work—and church services in Musoma. At the year's end more village visitation is being done and several interesting possibilities for extension work are opening up. One day services were announced to be held under a tree near springs of water over near the western tribal boundary, and over fifty people gathered to hear the Gospel—some of them no doubt hearing the wondrous words of life for the first time. Later a similar outdoor service was held at Kyasuke near the southern tribal boundary. At both of these places small native huts are being built to provide quarters to live amongst the people for a week or two at a time, making possible personal work at each village in the area. You are invited to pray especially for the progress of the Gospel at such centers during the coming year. Even as the prospector does not know how a new mine will yield, we do not know what will come of these new opportunities for witnessing, but we do know that it is the Lord's will for us to "sow beside all waters."

Missionary Vision At Shirati

Vivian N. Eby

AS WE look back over the past year we raise our voices in praise to God for His faithfulness and great blessing in leading us on in the knowledge of Christ our living Saviour. The past year has been to many a year of spiritual growth and release from bondage. There are more assured hearts who are appropriating the promises of God and their inheritance in Christ than ever before. The separation of God's children from the children of the world is becoming more marked, as His own are more fully obedient to God and to the Spirit's leading. A few native brethren have been led to take a bold stand against the heathen customs, and Satan in no wise leaves such assaults on his kingdom unchallenged.

The Lord brought us to feel the need of more united prayer for the salvation of souls, for the purification of the church, and for the sending forth of His laborers into the regions round about. Therefore in February we began to appoint the first Wednesday of each month as Prayer Day. School is closed and other station activities cease for the day, while we meet in the church for fellowship in prayer and wrestling together in prayer against the hosts of evil.



Team of Oxen Pass the Shirati Hospital. All East African Cattle Have Similar Humps Which Provide Sustenance in Dry Seasons

Many of the native brethren have an increased vision of the fields ready for harvest and have gone forth proclaiming the Gospel. They have been on evangelistic tours into other districts and also across the border into Kenya, where two brethren had gone last year. No longer need the missionary urge them to go, or send them, but God has spoken to them and they go in obedience to Him and because of the burden for souls on their own hearts. There is a concern, too, to win the backsliders to the Lord's side and to lead them into the knowledge of continuous victory in Christ.

In the station school native brethren are teaching the first three grades. In October the Bible course was inaugurated, with an enrollment of seven. Outschools are fewer in number than a few years ago but are of a better kind, the teachers being anchored in the Rock. Each outschool is a preaching center. Doors are open at a number of places for teaching the Word, but where are the laborers?

Will you pray the Lord of harvest to raise them up, separate them unto Himself, and send them forth into these regions? Many are waiting for someone to come regularly to teach the Word and they often ask when a teacher is coming.



Dorka and Roda, Orphans at Shirati

Many patients continue to come daily to the hospital. Almost all of them are still in the bondage of sin. The burden for their souls has increased and with this has come a greater effort to meet their soul needs. That each patient shall hear the way of salvation is our endeavor.

There continues to be great need among the women and girls. Of the girls who had received the most teaching there are only a few who have a real concern for the things of the Lord and the rest are living in sin—some having run off to marry. There is great need also to awaken the women to a knowledge of their true condition before God. God grant that many Luo women and girls may be raised up to be mighty warriors for Him. At the present time the Girls' Home is closed. The two orphans who are our special charge, Dorka and Roda, are being cared for by a Christian couple on the compound.

Obey the Spirit when He speaks to you concerning Shirati.



Circumcision Garb of the Wakuria Tribe at Nyabasi

Illustrations of the Enemy's Tactics Simeon B. Hurst

THE devil is not pleased to have his tactics exposed and heralded abroad. Since Satan is the father of all lies and no truth abides in him, he is the great inventor of all means of deception. Nothing is too low-down, mean, or wicked for him to use to gain his purposes. All his tactics and devices were brought into play for the final blow of overthrowing the Son of Glory. Christ made a show of principalities and powers, openly triumphing over them. Praise the Lord for Calvary, where we may stand in fellowship with Him in His victory over the enemy.

When the sick child of one of our believers was near death the heathen relatives insisted that the child be put out of bed onto the floor, as is their custom. The father refused to do this. After the child had died in bed, the heathen performed their "cleansing" rites in the village. The father refused to have any part in these and instead went to his garden to dig. His heathen relatives then spread the word around that he refused to bury his child. He stood firm, too, against the practice of head-shaving which followed. Shortly after this his wife left him and went back to her people because of his stand. It is a common practice for heathen women to do this to gain their point. At another time a hyena howled near the village of the same believer. For this evil omen sticks are burned around the village and in the cattle pen to lift the curse. The father instructed this believer to conform to the common practice, but he stood firm against this also. The devil gets glory through these heathen customs and therefore tries his utmost to get those who have been liberated back into bondage again.

Some time ago on a Sunday a former brother in the church went out with his oxen to plow. The Spirit called him to repentance in a very definite way by having his oxen refuse to plow. He unhitched the oxen and made his way to one of our near-by outschools where services were being held. Two of the brethren there dealt with him to try to help him back into fellowship with his Lord. Immediately thereafter these two brethren were called to a village near by where someone was sick. A friend of this man, a servant of the devil, then came along and invited him to go to a wrestling match—a definite stroke of the enemy to throw off the conviction this brother was under. He is still living in sin.

Just recently the devil, through the instrumentality of a cobra, seem-

ingly attempted to get rid of one of our elders in the church who has entered into the full deliverance of the cross. This brother, previous to the occurrence here related, definitely went on the offensive against the enemy by preaching boldly one Sunday concerning the devil and exposing a number of his tactics. Several weeks later, while on his way to preach at an outschool, he was going along the path on his bicycle when a cobra with its head raised to strike appeared in the path just ahead of him. In his attempt to stop he and the bicycle landed on top of the snake. The snake wound itself around his leg and around the bicycle and struck a number of times. The brother finally freed himself and the snake disappeared into the grass. Our gracious Lord was watching over His servant and he escaped unbiten. Praise His name!

Two African brethren felt definitely led of the Lord to go to a land some distance away for evangelistic work. When it was nearly time to go Satan tried to upset their plans by having the wife of the one brother run away, threatening not to return to him if he would go on this trip. He, feeling that the Lord had called him to go, proceeded to make preparations. Just before leaving, his wife returned to her children. With praises and thanksgiving in his heart he began his tour, rejoicing that another victory had been won over the enemy.

When the Adversary fails to keep one from witnessing, he brings other tactics into play. Over a year ago, when the Spirit worked among us in such a definite way, several African brethren, after experiencing the joy of having their sins forgiven, went to a land near by with several older brethren to witness to what the Lord had done. These two young men, not heeding the counsel of the older brethren, started preaching day and night and as a result run-down bodies gave the devil opportunity to enter in and take possession. We praise the Lord for restoring these to the fold, though only after a long and difficult struggle.

We have found out experimentally since coming to the field, and especially so since the Lord has led us to know the full work of the cross, that the tactics of the enemy are not all directed towards our African brethren and sisters. Even though for us the attacks may be of a different sort, they spring from the same source and are motivated by the same destructive purposes. We have never before experienced such definite attacks of the enemy as during these past months. He has endeavored to bring about defeat in our hearts by injecting fear,

doubts, or discouragements. Through such attacks as these our Lord has become more precious and the cross more real.

The foregoing illustrations by no means expose all the enemy's tactics, for he has one to suit every occasion. Some of his most subtle attacks are through counterfeits, which appear so genuine that only the

Spirit is able to give discernment. We praise Him for the Spirit of Truth.

As we claim by faith that union with our Lord in His death and resurrection we stand on victory ground, and as long as we retain this position, the enemy shall not be able to overthrow us.

Victory in the Spiritual Warfare

Phebe Yober

I. The Position of Victory

Only those who experience cocrucifixion with Christ can enter the spiritual warfare. Any message on spiritual conflict must of necessity be particularly for those who have been brought by the Holy Spirit into the experience of union with Christ in the heavenly places. How can anyone who is still a carnal Christian, minding earthly things, enter into the spiritual warfare? He is not in the POSITION of conflict against spiritual powers. There must first be a release from the bondage of the "flesh life" and self-centeredness into the liberty of a life lived in the realm of the Spirit before there can be any experience of victory in the battle against the powers of darkness. The necessary condition of knowing the victory of Calvary experimentally before the name of Jesus can have power over the Adversary was solemnly exemplified by certain Jews described in Acts 19:16. Any Christian who cannot say, "I know that my old self was nailed to the cross with Christ in order that this, my sinful nature, might be neutralized so that I should no longer be a slave of sin, for I reckon myself as dead to sin but as alive unto God through Jesus Christ my Lord" (See Rom. 6:6, 11, Weymouth)—one who cannot say this is still living in carnality and bondage to his old self-life, and therefore has never been enlisted in the spiritual battle. All his selfishness, self-love, honor-seeking, self-justification, seeking of praise, and any giving place to envy, or to pride, or to jealousy, or to the self-life whatever its form may be, is certainly giving Satan the advantage and making it impossible for that individual to know any victory in the battle against the spiritual hosts of evil arrayed against the body of Christ. Crucifixion of self does not mean a sinless life of perfection but it does mean that the acceptance—by faith through the operation of the Holy Spirit—of death with Christ and identification with Him in resurrection life places the Christian in the position of absolute victory—seated with Christ in heavenly places far above all principalities and powers. Satan will contest with a relentless persistency this position of absolute victory but the cross and the blood are a safe refuge, a precious hiding place against all his encounters.

II. The Certainty of Victory

Victories in the spiritual warfare are certain, but only because of the Calvary victory. Our Adversary is a defeated foe, for he was rendered powerless at the cross. Heb. 2:14, Weymouth. Glory to God! The very cross by which the devil meant to end the life of the Son of God was his own undoing. "On the Cross the Prince of Life stripped off from Himself principalities and powers and made a show of them openly, triumphing over them in it" (Col. 2:15, Dr. Walker). Or, to use another translation: "The hostile princes and rulers He stripped off from Himself, and boldly displayed them as His conquests, when by the Cross He triumphed over them" (Weymouth). Oh, the wisdom of God! At the cross Satan was permitted to do his very worst, revealing his own nature. At the cross the devil photographed his deepest soul. Jesus came to face the enemy in mortal conflict, and the cross, the seeming place of the triumph of the powers of darkness, in reality became the place of the glorious triumph of our Lord. Therefore the cross is the position of victory, the only basis of our triumph today. Many times in the conflict it is necessary to tell

Satan that he is a conquered foe. He needs to know that we know he was conquered at Calvary and that now, in this all-triumphant Christ and in the glorious power of the blood, we stand. Therefore we dare say that victory is certain for us in spiritual warfare as long as we keep standing in vital union with Christ—the death and resurrection union with Him at Calvary.

"Precious cross, by this we conquer
In the fiercest fight;
Sin and Satan overcoming
By its might."

—Anon.

III. The Weapons of Victory

Faith, the Word, and prayer—these are the essential weapons of the warrior.

Faith.—Truly victory is assured because the Victor conquered our Adversary at the cross. But this victory over Satan and his hosts is only ours in reality as we stand in the faith-position of union with Christ in death and resurrection. Galatians 2:20; Romans 6:3, 5. We must, by faith, appropriate this victory in spiritual conflict, for Satan is as mighty as ever and we are still in his territory. The fight is not over. It is vitally important that we neither underestimate the powers of our foe nor are ignorant of his devices. But as we, in faith, resist the devil, in the name of our triumphant Saviour and in the power of His blood, the enemy must flee. James 4:7. Our faith dare never be disturbed by any advances or seeming triumphs of the hostile forces, or be weakened by our past defeats or present inabilities. But our faith must be focused on the triumphant Christ of Calvary, and in the appropriation of that victory we must stand. I John 5:4.

The Word.—Another part of the armor of Ephesians 6 which must be used against the enemy in every onslaught is the Sword of the Spirit. Argument, theories, laws of discipline, and reasonings have no power in meeting the wiles of the devil in the struggle against the hosts of wickedness. It is the Word of God alone that leaves the devil speechless. He has no answer when he hears such passages as the following flung at him: "The Son of God was manifested, that he might destroy the works of the devil" (I John 3:8; See Heb. 2:14); "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2); "He that spared not his own Son . . . shall he not with him also freely give us all things?" (Rom. 8:32); "With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles"; "And they arose early in the morning, behold, they [the Assyrians] were all dead corpses" (II Chron. 32:8; Isa. 37:36); "But now being made free from sin . . . ye have your fruit unto holiness" (Rom. 6:22); "And they overcame him [the Accuser] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). I have realized, in the past year more than ever before, the gracious provision which God has made for His Christian warriors by placing in our hands such a mighty weapon against the attacks of the hosts of darkness. I have experienced that the Word of God is a powerful Sword. Praise the Lord! It is a javelin that never fails to cause the enemy to retreat every time he is stabbed by it.



Young Men on Their Way to Prayer Meeting at Bumangi. Note Molded Mud Bricks Drying in the Sun

Prayer.—It is only in prayer-battle that the armor-covered warrior can make the devil tremble. And prayer warfare has to do entirely with direct conflict against the powers of darkness—"not against flesh and blood" (Eph. 6:12). It is not with the individual himself that we wrestle but with the Adversary who is blinding and deceiving him. The prayer warrior dare claim—he must claim—the "it is finished" of Calvary against the unseen but truly present hosts of Satan who op-

pose the Gospel and hold souls in bondage and darkness. But this mighty work of real prayer-battle can only be entered into by those who are abiding in Him (John 15:7), by those who hold as the basis of this abiding their having been planted into Christ in His death and joined to Him in His Life. Rom. 6:5. For there is no true victory over sin and Satan apart from this basic reckoning of the death of Christ as our death.

Nyagaita--A Trophy of Grace Edna S. Hurst

NYAGAITA, sick and alone, lay on a skin in the sunshine, desiring to return to the hut to rest her aching body. No one was at the village to help and, try as she would, she was unable to return to the house. In her physical extremity she turned to God and promised Him that if He would help her back to bed she would be His child forever. A voice gave her instructions as to how she should move her body to return and as she obeyed she marveled at the physical strength which enabled her to crawl inside.

The promise made to God outside that hut was not to be retracted when the difficulty was past but was one made by a heart honest before her Maker. Such a transaction, which meant that the enemy was losing one of his followers, was not to go uncontested for very long. As she rested on her bed the conflict began. The devil came with his suggestion to use her pipe and tobacco in order to buoy up her spirits, seeming to say, "Now we will see to whom she belongs. A still small voice came gently, "But you have promised to be mine." Again and again the Tempter brought suggestions desirable to the flesh, but each time that still small voice reminding her of her promise made her more determined than ever to have the devil know that she was no longer his.

As her strength returned and she was able to walk to the Mission—a distance of a mile and a half—she witnessed boldly to what the Lord had done for her. She rejoiced that He had healed her body, but her face beamed as she told of her soul's healing through the

blood of Christ. Her deliverance from the clutches of the enemy made her burdened for her fellow men. This babe in Christ, on the following Sunday, stood before those who were rejecting Christ and pleaded with them to take salvation while they had opportunity.

Several months after her conversion Nyagaita came with a burdened heart because she was not experiencing in a practical way constant victory in her life. The day before she had become angry at her daughter-in-law and refused to eat the food cooked for her. The Lord convicted her that by such actions she was giving the enemy opportunity in her life. The cry of her heart was that of Paul in Romans 7: "O wretched man that I am! who shall deliver me . . . ?" Praise the Lord that there is complete deliverance at Calvary. She was shown that the Word teaches in Romans 6 that our old man has been crucified with Christ and that likewise we have been raised with Him, so that it is no longer we who live but Christ who lives within.

Taking such blessed truths by faith we know that Nyagaita can have constant victory—Christ within her, the triumphant Victor. Pray that Calvary's victory over the enemy may constantly be manifested in her life.

Nyagaita is an old grandmother of the Kuria tribe who, until the day of her conversion, had received her instruction in the Word through native brethren and sisters whom the Spirit used. Her son is a baptized Christian. Pray

for Nyagaita and many others who are in need of victory in their Christian lives.



Hospital Staff at Shirati, with Church in Background. Elma Hershberger Was Assisting Temporarily

Spiritual Fruit in Medical Work Merle W. Eshleman

ON JULY 11, 1943, at the Shirati Hospital occurred the most remarkable death I have ever witnessed either in Africa or in America. It was that of Nyongoe, a Luo boy about fifteen years old. He died in Christ with a testimony so remarkable during the closing days of his life that it will be to God's glory to record it. He had been brought to the hospital several months before with a serious involvement of one hip. Under treatment he showed signs of improvement. He appeared intelligent and when the Word of God was presented to him, as it is to all patients, he showed undue interest. He realized that he had sinned and needed a Saviour. His parents are heathen, but he had received some instruction under a native teacher of another mission. We are not sure of the exact day when he accepted Christ as his Saviour, but as he remained among us he grew in the knowledge of the way of salvation and expressed his faith openly. He could scarcely read, but we gave him a Luo New Testament and he spent hours slowly reading or sometimes listening as someone else read to him.

His physical condition showed steady improvement for a time and we had a pair of crutches made for him. He was happy to be able to walk about occasionally and was able to come to church a few times. Then a little later complications set in so that physically he began to go downward. During the last two weeks he became steadily weaker, and yet his mind remained very clear. He asked that the Christians come to sing for him, and he was always eager to have some Christian

sit by his bed and read and explain God's Word.

When his heathen mother saw that he was getting worse she wanted to take him home. But he refused and we also used as much persuasion as possible to keep him with us so that we could make his end more comfortable and spare him the hardships of death in a heathen village. When his mother saw that she could not have her way, she left and a few days later came back with some heathen charms and a goat. The charms were to be tied on his arm and the goat killed after the manner of the heathen sacrificial custom. Nyongoe refused all this, and even though his mother threatened to leave him and disown him as her son, he would have nothing to do with any of these things. Unknown to the boy the mother did get opportunity to slip a charm under his pillow, but as soon as he found it he removed it from his bed. His mother left in anger and said she would not come back, but she did return before his death.

The boy was keenly aware of approaching death during the last few days. He expressed no desire to get well. He expressed his faith to those who spent time with him and he told Yakobo several times that he saw the Lord. The last day of his life I shall never forget. It was evident that he would not live long. He called me many times during that day and I tried to respond promptly each time. At noon he thought he was going and sent word to me. Nashon and I went. After prayer together he said, "Tell me how soon I will die." I told him that only God knew that, but he thought that as a doctor I

might be able to tell him. We asked him if he was afraid and he answered, "Why should I be? I am going to God." We tried to make him comfortable and gave him enough sedatives to relieve pain, but his mind remained clear. A little later he called me again and said that because his father was poor they might not have a proper covering for his body. He wondered if I would give him a sheet to be used for his burial.

Once during the afternoon he told me, "My body has already died, but my spirit is still lingering on a little while." Later on he asked if it might be possible that this disease from which he had suffered so much might follow him to heaven. I told him of the teaching in Revelation which makes it clear that no sickness or suffering will be there. He accepted that truth in simple faith and asked no further questions about this. His mind was at ease. About eight o'clock in the evening, when I went to his house again, I saw that he would soon pass on. He could not move his body and he lay very quietly. We talked some more and again he expressed his complete faith in God and expressed assurance that he was going to heaven. His heathen mother was there then and had nothing to say. One other relative was in the room. We sat in silence for a while. Nyongoe closed his eyes and I thought he was going to sleep. I waited a little longer and then felt I should speak to the mother about her soul and of the wonderful testimony of her son. I started to speak calmly in Swahili. As soon as I began to speak Nyongoe opened his eyes and began to translate my words into Luo so that this mother could understand better. This was the last I heard him speak—telling his mother of the way of salvation. He died peacefully during the night, and we have full assurance that he went to be with his Lord.

The next morning was Sunday. His relatives prepared to carry his body home for burial in the village. We said nothing because we knew that they were carrying away only his body and that, whatever the heathen might do, our young Christian friend had gone to glory. We fulfilled the last promise to him in giving them a new white sheet in which to wrap his body for burial. That Sunday morning in the services we gave opportunity for those native Christians who had been with him and had heard his bright testimony to express themselves. Several said they had never seen such a death and that they marveled at the calm trust and faith which were so evident. We had a most impressive service. The message from the life of this young African lad spoke to both black and white.

At present we have an African woman in the hospital who accepted Christ since she has come under treatment, and her testimony too is a bright one. When she came in she had various heathen charms on her body which indicated that Satan had her bound tightly. Gradually she opened her heart to the word, and one day she said that she wanted to accept Christ. I explained again briefly the way of salvation and told her that as she accepts Christ the bonds of Satan will be broken. After prayer she took off first the charms on her arms. Then as she began to undo the one around her neck, which from the heathen point of view is so important, she went through a struggle. Her hands trembled and there was a look of distress on her face. But the victory was won. The charm was removed and she has expressed peace and joy ever since. Her face lights up with a bright radiance as the Word is explained to her. It is precious to see a soul come through to victory, peace, and joy in the Lord. This woman's name is Inani. Pray for her and for others whose hearts are opening to the truth. These people have not heard about God, Christ, heaven, and other such precious truths from their childhood as we have.

Others who have come to the hospital as patients have been led to see their soul need, and several have confessed Christ and have entered the believers' class. Does the medical work have a ministry in our mission work in this land? The spiritual results are not always easily determined, but for those of us who have seen the spiritual fruit of the past year there is no doubt.

(Two articles, "The Curse of Nominal Christianity," by W. Ray Wenger, and "Spiritual Warfare," by Elam W. Stauffer, were crowded out of this issue for lack of room. They will appear in later issues of the "Christian Missions," the Lord willing.)

Mission Directory

Sara Eshleman

STATIONS

Station	Opened	Regular Activities
Shirati	1934	Church, elementary school, outschools, women's sewing class, evangelistic and village work, medical work.
Bukiroba	1935	Church, elementary school, evangelistic and village work, work in Musoma, printing.
Mugango	1936	Church, elementary school, evangelistic and village work, girls' work, outschools, small medical work.
Bumangi	1937	Church, elementary school, evangelistic and village work.
Nyabasi	1940	Church, evangelistic and village work, women's sewing class, elementary school, medical work.

MISSIONARIES

Name	Station	Arrived on Field
Elam W. and Elizabeth Stauffer	Shirati	1934
Elma Hershberger (R.N.)	Mugango	1935
John E. and Catharine Leatherman	Bukiroba	1936
J. Clyde and Alta Shenk	Bumangi	1936
Phebe Yoder (R.N.)	Mugango	1937
W. Ray and Miriam Wenger	Mugango	1938
Noah K. (M.D.) and Muriel Mack	Nyabasi	1938
Vivian Eby	Shirati	1939
Rhoda Wenger	Mugango	1939
Merle W. (M.D.) and Sara Eshleman	Shirati	1940
Simeon and Edna (R.N.) Hurst	Nyabasi	1940
George R. and Dorothy Smoker	Bukiroba	1943

The post-office address of all the above missionaries is Musoma, Tanganyika Territory, East Africa.

MISSIONARIES ON FURLOUGH

John H. and Ruth Mosemann	362 Atkins, Lancaster, Pa.	1934
Clinton M. and Maybell Ferster	1814 Diamond St., Phila., Pa.	1935

COMMITTEES FOR 1944

Executive—Elam W. Stauffer, Chairman; John E. Leatherman, Secretary; W. Ray Wenger, Treasurer.
Medical—N. Mack, M. Eshleman, E. Hershberger, C. Shenk.
Publication—E. Hurst, M. Mack, V. Eby.
Auditing—S. Hurst, N. Mack.
Language—E. W. Stauffer, Rhoda Wenger, E. Hershberger (Luo).
School Committee—J. C. Shenk, W. R. Wenger, M. Eshleman, J. Leatherman.

ITEMS OF INTEREST

Elam W. Stauffer is bishop for the North Mara district, which includes Shirati and Nyabasi. W. Ray Wenger is bishop for the South Mara district, which includes Mugango, Bukiroba, and Bumangi.

A number of outschools are located in outlying districts of Shirati and Mugango. These schools are cared for by native Christians with occasional visits by the missionaries.

"Mjumbe wa Kristo" is a bimonthly Swahili publication published by the Mission for the spiritual help of native Christians. It has an increasing circulation. The new editor is Rhoda Wenger.

The junior missionary group numbers fifteen.

The medical work is growing, both at Nyabasi and Shirati. Following are totals for both stations for 1943: native treatments, 27,487; Indian treatments, 154; deliveries, 87; admissions, 338; minor and major operations, 142.

The gracious God holds the believer accountable for his deliberate disobedience.

GENERAL

Total	2,425 44
INDIA	
General	5,326 01
India Missionary	1,233 07
Missionary Children	732 12
Evangelist	500 50
Bible Women	65 50
Educational	530 95
Orphan	588 68
Widow	76 50
Medical	401 16
Famine	626 11
Lepers	15 00
Personal	107 00

Total for India 10,202 60

SOUTH AMERICA

General	2,849 41
South America Missionary	914 64
Missionary Children	700 48
Evangelist	332 42
Orphan	224 48
Argentine Relief	7 86
Chaco Indians	15 00
New Missionary	15 58
Personal	30 00
Printing Supplies	51 11
Samuel Miller Car	40 00
Twenty-fifth Anniversary	731 83

Total for South America 5,912 81

AFRICA

Total	143 98
CITY MISSIONS	
Chicago Ill	546 75
Chicago Mex Miss Ill	5 00
Chicago Mex Miss Bldg Fund	100 00
Denver Colo	328 56
Detroit Mich	88 67

FINANCIAL REPORT

Mennonite Board of Missions and Charities

FEBRUARY, 1944

Fort Wayne Ind	4 50
Hannibal Mo	10 00
Kansas City Kans	2 00
Lima Ohio	107 50
Peoria Ill	47 25
Total for City Missions	1,240 23

CHARITABLE INSTITUTIONS

Children's Home Kans City Kans	601 55
Orphans' Home Ohio	1,316 37
Home for Aged Ill	1,135 78
Old People's Home Ohio	1,422 10
La Junta Hosp Colo	811 42
La Junta Hosp Nurse support	156 25
La Junta Hosp Nurse Home	101 36
La Junta Hosp nurse Train sch	49 62
New Hospital Fund	1,579 84
Portland Children's Home Oreg	75
Lancaster Home for Aged Pa	5 00

Total for Charitable Institutions 7,180 04

OTHER FUNDS

Administration Expense	643 50
Aged and Disabled Missionaries	360 00
American Bible Society	255 00
Annual Meeting Expense	5 00
Annuity	2,500 00
Bibles for Soldiers	5 00
Bible Fund	22 50
Board of Education	3 56

China	30 00
Church Building	27 00
Culp Ark	14 46
East Goshen Sunday School	5 00
Edwards Mo	14 45
Evangelism	247 50
Indiana-Michigan S C	75
Interest Earned	311 50
Jewish Evangelism	25 86
Mission News Bulletin	1 00
Missionary Preparation	189 00
Northern Minnesota	20 00
Personal	161 52
Rural Mission	126 75

Total for Other Funds 4,969 35

RELIEF FUNDS

War Sufferers	8,317 25
Amish War Sufferers	1,978 76
General Relief	440 76
Greek Relief	15 00
China Relief	360 77
Puerto Rico	5 00
Paraguay Relief	179 00

Total for Relief Funds 11,296 54

C.P.S. FUNDS

Civilian Public Service	17,551 05
Amish C.P.S.	9,795 11
Poor in C.P.S.	150 00
Total for C.P.S.	27,496 16

SUMMARY

India	10,202 60
South America	5,912 81
Africa	143 98
City Missions	1,240 23
Charitable Institutions	7,180 04
General and Other Funds	4,894 83
Annuity	2,500 00
Relief and C.P.S.	38,792 70
	70,867 19

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	95 13
Chicago Mex Miss Ill Ch Bldg	150 00
Chicago Mex Miss Spanish Pub	20 25
Chicago Mex Miss Emergency Fd	25 00
Kansas City Kans	126 48
Lima Ohio	249 40
Peoria Ill	75 00
Mex Border Work Texas	129 50
Kans City Children's Home Kans	671 69
Orphans' Home Ohio	560 56
Old People's Home Ohio	844 67
Home for the Aged Ill	2,622 09
La Junta Hospital Colo	7,770 51

Total Rec by Elk Off and Insts 84,207 47

Respectfully submitted and
Gratefully acknowledged,
E. C. Bender,
P. O. Box 574,
Elkhart, Indiana.



SEWING CIRCLES

Man looketh on the outward appearance, but the Lord looketh on the heart.—I Sam. 16:7.

In these days of confusing standards and varied methods of work, it is heartening to go to God's Word and find there expressions such as this. After all, we may not understand, but we know He does. May we go on confidently, resting on His promises and following His leadership.

We welcome the live, interesting report from the Lancaster Sewing Circle meeting. We trust the other district meetings will favor us with reports as they come along.

LANCASTER SEWING CIRCLE MEETING

By Nettie A. Leaman

The Associated Sewing Circles of the Lancaster Conference District held their sixty-fifth semiannual meeting at the East Chestnut Street Mennonite Church, Lancaster, Pa., Saturday, March 4, 1944.

Sister Metzler presided at this meeting. Following the reading of the minutes, orders were given from various missions and were promptly filled. Sixty-three circles responded to the roll call following the treasurer's report. Work done by the associated circles during the past year was as follows: garments, 10,346; quilts, 120; comforters, 209; miscellaneous items, 1,826; offerings, \$5,336.03.

Following some remarks by the president, Sister Barbara Herr gave a very interesting talk on the work in Philadelphia, Pa.

We were informed of some material that was released and could be gotten from New York. The cutting rooms volunteer to do the

cutting and send it out to sewing circles to do the sewing. These garments are to be made for the Greeks. We know that the cutting rooms are all very busy now.

The speakers for the day were Bros. Charles Hostetter, C. L. Graber, Herbert Fisher, and Martin R. Hershey.

Thoughts gleaned: God knows our needs better than we know them ourselves. God's whole program concerns man's need. If we trust in Him, He is always ready to supply our need. To find our way into useful service for Him is something worth while. Often Satan places hindrances along the way, and we need the grace of God to meet them.

Ronks, Pa.

City Missions

KNOXVILLE TENN.

709 N. University Ave.

Dear Readers: The past month and a half have seen a number of interesting events and activities at this place.

The first of these was the coming of Bro. and Sister Harry Hertzler to take up residence on a farm near Concord, and to assist in the church work there. We were happy to entertain them at the mission for the first few days, and have been enjoying fellowship with them from time to time since then. We also enjoyed the visit of Bro. Levi Troyer, who brought the Hertzlers in his truck.

Bro. and Sister Milton Brackbill and daughter Peggy were with us from Feb. 17 to 25. During this time Bro. Brackbill preached a series of five much-appreciated sermons, and

with the superintendent, made contacts in a number of homes.

Bishop Perry Blosser of Iowa was in Tennessee for several weeks visiting his sister, Mrs. Matt Dowling, of Knoxville, and his brother, Solomon Blosser, of Concord. He allowed himself to be used a number of times during his stay.

On March 12, an all-day meeting was held at the Knoxville Church with Brethren Blosser and Hertzler as principal speakers. The main topic was, "The Present Crisis in the Light of Scripture." It was felt that the discussions were very profitable.

Bro. and Sister Luke Showalter, uncle and aunt of Sister Anna Showalter, paid us a surprise visit on a recent Sunday. Bro. Showalter took part in our services morning and evening.

Our bishop, Bro. Jennings, has been away in evangelistic work for the past several weeks, but is expected back again this week.

We are looking forward to the coming of a Gospel Team from E.M.S. over Easter. The announced program gives promise of profitable and interesting meetings.

We covet your continued intercession for the work at Knoxville.

March 27, 1944.

John H. Shenk.

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

—Hudson Taylor.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, APRIL 14, 1944

NUMBER 2

Deepening the Spiritual Life Through the Preaching Service

BY J. LAWRENCE BURKHOLDER

The preaching service is the traditional Protestant religious service. The reformers were preachers who prepared the way for a renewed emphasis in preaching, in which the sermon displaced the mass. The importance of the sermon acknowledged among the various Protestant bodies is in direct relation to their break with Romanism. This fact has its expression in church architecture. The churches most closely removed from Romanism have retained the altar at the center of the forward wall of the church upon which the attention of the worshiper is focused. Significantly, the pulpit is at the side, for preaching is of secondary importance both as part of the service and in the life of the church. To the contrary, among those communions farthest removed from the Catholic faith, the pulpit is in the center of the forward wall, directly before the worshiper, for preaching is the center of the service and represents the very core of the church life.

The Mennonite Church definitely belongs to the latter group. Our fathers depended almost entirely for their church life upon the weekly preaching service. The sermon, often lasting an hour or over, was the main part of the service. Ministers preached with authority from a pulpit which was often of such dimensions that one could not mistake the effect that it was intended to have. Since then, the Sunday school and young people's activities have come. These have supplemented but they have by no means coveted the high place that the preaching service maintains. If we, therefore, would have the Lord deepen our spiritual lives, we cannot overlook the preaching service as a most powerful and rewarding possibility.

Deepening the spiritual life through the preaching service is, first of all, though not exclusively, the responsibility of the preacher. He must take the initiative. Preaching has been defined as "divine truth voiced by a chosen personality." If the preacher voices anything but divine truth his sermon will sound hollow and no souls will be saved. "Fortune" magazine carried a most sting-

ing article several years ago aimed at the modern preacher. This article declared that the preacher has lost his authority among men because he is no longer a voice but an echo. The modern sermon is a running commentary on politics, economics, world affairs, uttered by one who is most inadequately prepared to speak on such subjects. As it is, he merely echoes the opinions of others; his ideas are often discredited; he loses his influence; he is no longer the man of God with a message of "Thus saith the Lord." This criticism is all too true. The Christian minister must realize that he has a message which no other man is fitted to pronounce. To a sinful, disillusioned, and tired world, the preacher is to speak what "eye hath not seen, nor ear heard, neither have entered into the heart of man." His right to be called a preacher is to the extent of his fidelity to the Word. People want the preacher to tell them about God and how they can live a Christian life in a world such as ours. Therefore it is not a matter of imparting truth, any truth, but a certain kind of truth, *divine truth*. One of the biggest problems before the preacher as he prepares his sermon is not what to preach but what *not* to preach.

But where does the preacher find his message of divine truth? Divine truth is found where God discloses it—through nature, history, providence, prophets, but supremely through Christ as recorded in the Bible. Much current preaching sounds dead, but the sermon takes on life when God's Word is preached not only in so many words no matter how true, but as definite acts of God, the thrust of God in history. Furthermore, lest this message sound like mere stories of long ago, in the dark dim past, the pulpit must ever serve to remind the faithful that Christ is alive today. He preaches not only the Sermon on the Mount as if the ethic of Christ alone constituted the Gospel but also the virgin birth, the miracles, the crucifixion, the resurrection, and the life everlasting. He is not a philosopher, but a "witness" to what God has done, especially in and through Christ.

If the preacher will witness to what God has done, he must know the Bible. His sermons should contain much Biblical material, whether by quotation of appropriate verses or the relating of Bible incidents. No matter how orthodox the sermon, if it contains little Biblical material it is likely to be dead. Nothing can drive a point home with greater finality than an appropriate verse of Scripture. It is the same as saying to the congregation, "This is not my idea but God's." This is not to say that the mere quotation of Scripture is good preaching, but that the sermon without Scripture is hardly to be called a sermon at all.

The relating of Biblical incidents is next in value to the actual quotation of Scripture. It is remarkable how ignorant many Christians are of the familiar Bible stories. And yet, many preachers avoid the opportunity of telling these stories anew because they think that they are of no interest to the mature person. However, it is true that the most mature and

THE LORD'S SUPPER

BY MIRIAM SIEBER LIND

*Here are the symbols of Thy sacrifice—
Bread for Thy body, wine for Thy rich blood;
These lie before remembering, stricken eyes,
And all Thy deeds surround us in a flood.*

*"Take, eat, this is my body, broken for you—
As often as ye eat this, ye do show
That ye remember me—until I come!"*

*(The time falls back; the cross begins to glow
Upon our world-warped sight; and once again
We weep, recalling Love without restraint
That covered sin with death unmerited,
Unveiled God's smile, and named the brute a
saint.)*

*"The cup ye drink, dear brethren, is it not
The new, clean promise that I sealed to thee
With my shed blood? My shame is glorified
When ye in drinking this remember me."*

*(O God—can we forget the streaming red—
That bright warm token of immortal Love?
Can we forget the crown crushed on His head—
That head once claimed divine beneath Thy
Dove?)*

*Here are the symbols of Thy sacrifice—
Bread for Thy body, wine for Thy dear
blood;
These lie before our grateful, stricken eyes,
And all Thy death surrounds us as a flood.
Goshen, Ind.*

well educated will listen with interest and profit to the story of David and Goliath, the friendship of David and Jonathan, the Nativity, the Good Samaritan, if these are told well. The preacher should be a good storyteller, even as Christ was the perfect storyteller. Likewise, this is not to say that the spiritual life of the congregation can be deepened on a diet of storytelling—even Bible stories. But it is to say that the Bible incidents, most of them sublime, so true to life, so authoritative, can be used to illustrate the most profound truth, divine truth.

This means that the Bible must be the preacher's constant companion. He must live with it, learn long portions by heart, learn its language. A Scripture verse repeated by memory carries much more weight than the same verse if read, especially if the preacher must waste God's time hunting for it. By frequent use of the Scriptures, the minister is at the same time a teacher. If the spiritual life of people is to be deepened it must be deepened on *something*—not pious exhortations nor solemn warnings, but by *information* about themselves and about God.

The spiritual life of the congregation will be deepened by preaching the *great themes* of the Bible. The minister must decide for himself what the central truth of Revelation is. Such themes as "The Love of God," "Forgiveness," "Justification," "Judgment," and "The Christian Hope" need not be preached as sermon that the ability to listen and to worship subjects, as such. But they must find their way into every sermon. The temptation before every minister is to stress peripheral matters and omit "the weightier matters of the law." A minister cannot avoid prejudices, special likes and dislikes, but he must not allow them to determine his message. Likewise there is the temptation to preach negatively rather than positively. The sins of the people are always before him and he is inclined to preach negatively with constant reference to this or that failing, with the danger that he fills the ears of the congregation with the full knowledge of sin without a corresponding vision of holiness.

Certainly such matters as the preparation of the sermon, its delivery, and the personality of the preacher, also must be taken into account, for the preaching is not "divine truth" alone but as "voiced by a chosen personality." One might also discuss congregational singing and pastoral prayer as essential to the preaching service, but space does not permit.

The responsibility of deepening the

spiritual life through the preaching service is, however, shared by the congregation. We assume that because the minister takes the initiative, he is wholly responsible. To the contrary, we cannot overlook the *receptivity* of the congregation. Preaching implies hearers. We assume that the preacher controls the hearer. But the reverse is also true—the hearer controls the speaker. Any preacher knows how exasperating and seemingly impossible it is to preach to a disinterested congregation. The spiritual life of the congregation will never be deepened if there are those who sleep throughout the sermon while others are whispering among themselves about things that have nothing to do with worship. The minister might well preach a sermon using the text, "Take heed therefore how ye hear," or "He that hath ears to hear, let him hear." He might use the parable of the soils, where he likens the *hearers* to the different types of soil. Interestingly, in Mark's version, the parable begins with the word "Hearken" and ends with "He that hath ears to hear, let him hear."

One of the greatest accomplishments is to learn to listen intently. One is tempted to say that the accomplishment of the good listener is greater than that of the good speaker.

It might be suggested that a worthy sermon will by its own merit get attention. People do not listen, simply because the sermon is dull. If it contained interest, everyone would listen. On the other hand, it needs to be emphasized that the ability to listen and to worship is an accomplishment and can be learned by God's grace. Attentiveness is a result of teaching and of will. The Sunday school might well serve as the means of teaching children to listen and to worship. The practice of talking in church even during prayer is one of the darker sides of our church life and is in part due to a lack of teaching.

The preaching service, which is the traditional service of our church, can be a means of deepening the spiritual life of the people if by God's grace both the ministry and laity are willing to do their part.
Croghan, N.Y.

Paul Who Was Called Saul

BY CLARENCE FRETZ

If early Christians would have had a newspaper of their own, after the modern pattern, they might have heralded the conversion of Saul with the following headlines:

THE GREAT PERSECUTOR CONVERTED

Saul of Tarsus Now Preaching Christ

It was a great event in the life of the early church. To say that the conversion of Saul made a great impression on them, is understating the case. *It was simply unbelievable.* When asked to go and baptize Saul, Ananias protested: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority . . . to bind all that call on thy name." Soon after Saul's baptism, other Damascenes were saying, "Is not this he that destroyed . . . ?" When he finally came to Jerusalem, the stronghold of Christianity, and wanted to associate with the disciples there, they "were all afraid of him, and believed not that he was a disciple."¹

It was just as incredible as if the leading *Täuferjäger* had become converted

and would have desired to fellowship with the Swiss Brethren he had been ferreting out. Or if the leading Spanish Inquisitor had gone over to the small band of Spanish Protestants he was exterminating. Almost as incredible as if Heinrich Himmler should embrace Judaism, and more unlikely than for General Hershey to become a C.O.!

Saul, the persecutor. The marvel of Saul's conversion can be seen first of all by considering how unlikely a prospect he was beforehand.

He had much in Judaism in which to pride himself. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee"—his was a most advantageous position in Judaism. His training and activities had only raised him in these circles. He had been "brought up . . . at the feet of Gamaliel," the leading rabbi of the day, "and taught according to the perfect manner of the law of the fathers." However, he had not stopped with a diploma from this finishing school, but so thoroughly lived out what was considered proper, that he could speak of himself as "immaculate

(Continued on page 36)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Divine Scrutiny

The Psalmist, who at first shrank from the knowledge of God as being too much for him, came finally to pray earnestly for the very divine scrutiny from which he had shrunk. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." It is only as our lives are thus opened up to divine examination that we can prosper as we ought. For only God knows our hearts. We do not even know ourselves, and we will fall into all sorts of faulty appraisal if God does not tell us the truth about ourselves. But as He reveals to us our sins and our shortcomings, we learn how to alter our lives in accordance with His divine will. What a blessing it is to get to that place where we are glad to submit continually to God's inspection!

A Balanced Diet of Truth

Paul testified to the Ephesian elders, "I have not shunned to declare unto you all the counsel of God." Happy would every minister be if he could look back over a period in which he had preached to some church and could say that to them he had preached all the counsel of God, that he had covered the whole range of Christian truth. Some ministers, of course, make the mistake of trying to preach over the whole range of doctrine in only a few sermons or even in one. Our sermons sometimes get too long because we try to say everything at one time. Paul had preached at Ephesus for three years; and as he preached probably almost daily, he had time to cover a large range of truth.

But no matter how long we have preached at a place, some of us do not preach on all the subjects that we should. We may be hobby-riders, irresistibly attracted again and again to the same theme. We may, through lack of courage, preach only on the pleasant subjects of love, and mercy, and grace, neglecting to supplement that necessary teaching with the truth concerning sin and judgment. We may foolishly assume that the people know all about certain subjects anyway, and that it is unnecessary to give further teaching on them. We may think it unnecessary to speak on subjects which we

treated a few years back, but we forget that the children are growing up and need to hear what we had taught their elders; we need also to remember that convictions always need strengthening and consciences always need to be made sharper. Where there is more than one minister in the congregation, as is usually true among us, some theme may go neglected because each one thinks the other should speak on that. It is good for every minister or every group of ministers in a congregation to take a frequent inventory of sermon subjects to see whether the ration being fed the congregation is scripturally balanced.

The Value of Figures

We are sometimes slow to recognize the value of statistics and records. Those who engage in historical research are frequently at a loss because someone either failed to keep significant records or destroyed those that had been kept. One should always be very slow to throw away old records and letters. Those dust-covered things in the attic that you are about to throw into the fire may be the answer to the question of some historian down the years.

One of the important publications of our church is the *Mennonite Yearbook*, the 1944 edition of which has recently been published. Those who want to know their church should have this book. It will answer a thousand and one questions which you will be asking, or should be asking, throughout the year.

Various agencies and organizations in the church find it necessary from time to time to secure data and information of various kinds. This is usually secured through report blanks or through questionnaires. It costs some time and trouble to fill out these questionnaires and report blanks, and therefore some of the responsible persons throw them aside and fail to report. Tabulations and total reports, therefore, are sometimes incomplete and inaccurate. In the interest of our church as a whole, every minister or superintendent or secretary who is asked to make a report should do so as promptly and accurately as possible. Just now we would call attention to a study which is being made by the Secretary of Young

People's Interests of the Commission for Christian Education and Young People's Work. This secretary, through his assistant, Bro. Jess Kauffman of Hesston, Kansas, is endeavoring to get a complete picture of young people's activities throughout the church. Questionnaires were distributed throughout the church several months ago, but only one third have been returned. Will Sunday-school superintendents, and others to whom these have been sent, please co-operate?

Preparing for Worship

One of the beautiful things in our grandfathers' homes was the way in which Saturday night was considered a preparation for Sunday. The hush of the Sabbath fell upon the home as a sort of preparation for the day which was to be spent in worship. Our own generation might well inquire whether there are not some things that could be crowded out of the Saturday night program so that both soul and body, yes, and mind might be fresh and ready for a day spent in God's service.

And the actual worship service of the church would be greatly improved if we would use the moments before the service begins in mental and spiritual preparation. In so many of our churches is there a buzz of irreverence and conversation before the first hymn is announced that one almost surrenders to the feeling that there is nothing to do about it. But we were recently encouraged when we visited a congregation and were struck with two things: first, the service always started exactly on time, and most of the people were in their seats before it began; second, when they came in and took their seats, after a quiet greeting to those immediately around them, they sat in silent meditation awaiting the time of opening. We learned that this admirable situation was simply the result of the teaching and the example of the leaders.

What can be done in one place can be done any place. Let us consider it essential and to the glory of God that we come to our services before it is time to begin; that we take our seat and sit in quiet meditation, Bible reading, or prayer to prepare our minds and hearts for the service which is to follow. We have known people who habitually knelt or bowed their heads in silent prayer as they took their seat in church. Whatever form we use, would not our services be greatly improved if we postponed our visiting until after the benediction?

PAUL WHO WAS CALLED SAUL

(Continued from page 34)

by the standard of legal righteousness."² Crowning all this with a zeal to the point of madness in persecuting whatever was considered heresy, one can readily understand why even as a young man, he was given a voice in the high councils of Judaism, and given letters of high authority from its pope, the high priest at Jerusalem.

How unlikely for such an one to be converted! He had all self could want in the way of a career and a "future." Who could ever interest him in anything else? He was steeped in Judaism—so thoroughly versed that no first-century Christian would have thought it possible to convince him, any more than we would have considered it possible to convert Judge Rutherford from Russellism in recent years. And if we cannot conceive how amazing it was for one of such high rank in Jewry to be converted, we have only to remember how amazed we were the other year when Rudolf Hess, Nazi No. 3, flew over from Germany to Great Britain!

Saul, the humble, faithful Christian. The chief marvel lay, however, in the fact that Saul was converted—that *the man was really changed*. It was not impossible to believe that the wolf had gotten in among the sheep, but it was so hard to believe that he was no longer a wolf. Yet the fact remains that after Saul met the risen Christ on the Damascus road, he was thoroughly converted. "Behold, he prayeth," the Lord pointed out to Ananias. The man of pride had become a man of prayer. No longer did he persecute Jesus, but now preached with power, proving Him to be the very Christ. Yet, there is no evidence that he sought in the new brotherhood a place which would befit his pedigree, training, and previous prestige. On the contrary, it seems that he bore without rebellion or complaint the distrust and stigma he had to meet in the early church because of his past conduct towards them. Indeed, he humbly accepted this reproach, owning himself to the "less than the least of all saints," yea, the chief of sinners.³ In addition to the distrust of the early Christians, he had to endure fierce enmity from his old friends, the unbelieving Jews. This became so intense that he had to leave first Damascus, and then Jerusalem; this man of prestige in Jewry was forced to live a life of comparative oblivion in his native city, Tarsus. Even though this lasted for a number of years, he did not waver in his new faith, even though like some moderns he might have lost patience, because the church was so slow to call him into the work to which the Lord had called him on the Damascus road, viz., to be His messenger to the Gentiles.

Paul, the great missionary apostle. Unlikely as was Saul's conversion, and remarkable as was the immediate change in his life, the full contrast between the

persecutor and the preacher is not seen until we follow out his life through the years of missionary conquest that have made him famous as Paul, the apostle to the Gentiles.

After humbly serving as the companion of Barnabas in pastoral labors at Antioch, and on a relief mission to Jerusalem, we find him coming to the fore as a preacher of power in the Gentile world to which they were finally led. He who himself had to be blinded that he might see the light, now finds it necessary to blind a malicious sorcerer in Cyprus, that the governor might be led to faith. Pressing on into the interior of Asia Minor, he compels the attention of an entire city with his Spirit-empowered presentation of Christ Jesus as the culmination of the divine revelation, a revelation formerly limited largely to the Jewish nation, but now proclaimed to all peoples for their eternal salvation.

As the Gentiles began embracing the new faith, a persecution began which was to follow him through life, and which far outweighed anything he had heaped on others or anything experienced by others. Listen to his own account, given long before that last mad opposition which culminated in a martyrdom at the hands of Nero:

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.⁴

But none of these things, no, not the threat of death itself deterred him from his purpose—that he might finish his course with joy.

He who had once tried to check the spread of Christianity to other cities, now went from one great city to another, establishing centers of testimony in the leading metropolises of the Roman Empire. He established congregations in the most unfavorable situations, where no one else had ever labored, for his was a gospel able to save all who believed, even the self-righteous, religious Jew and the proud learned Greek. Before he ever reached Rome, he could speak of those things which Christ had wrought through him, "to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."⁵

To establish these small bands of believers in the great centers of vice and unbelief, where Jews persecuted, Gentiles mocked, and Judaizers perverted, Paul wrote those inspired messages which have become a valued part of the New Testament. He who had once been

(Continued on page 37)

QUESTIONS ON MENNONITE COMMUNITY LIFE

V. What Is the Proposed New Organization: Mennonite Mutual Aid?

BY GUY F. HERSHBERGER

It was pointed out in this column of March 23 that General Conference appointed a Stewardship Committee in 1935 to study the need of a church-wide organization for the more systematic care of widows, and for more systematic help in case of sickness and death. In 1939 the Stewardship Committee recommended such an organization to be set up under the auspices of the Mission Board, but the latter did not feel that it was the proper body to sponsor such an organization.

In this column of April 6 it was pointed out that in 1943 the Committee on Industrial Relations proposed to General Conference the organization of a capital, credit, and financial counseling service, under the auspices of the Mission Board, to serve the needs of discharged C.P.S. men and other persons and families who need help. General Conference approved the idea, but believed a better plan of organization could be found, and instructed the Committee on Industrial Relations to study the matter further, and if possible to find this better plan.

Following this instruction from General Conference the Stewardship Committee, the Committee on Industrial Relations, and the Peace Problems Committee gave much thought to the problem at hand. On December 4, 1943, they presented to the Interboard Committee and to the Executive Committee of General Conference a plan for the organization of a new church board to be known as Mennonite Mutual Aid. This plan was then approved in principle and the Executive Committee appointed a new committee to draw up plans for the organization and incorporation of Mennonite Mutual Aid, and to present these plans to the district conferences and to General Conference for approval.

This committee has now drawn up tentative plans for the new organization and they are to be presented to the various conferences during the summer of 1944. These tentative plans include the following statement of purpose:

The corporation [Mennonite Mutual Aid] is formed to provide the Mennonite Church (and affiliated bodies) with a comprehensive system of mutual aid in line with the historic Mennonite principle of Christian brotherhood: to assist families in establishing homes; to assist families in providing individual and co-operative means of making a livelihood, consistent with the Mennonite way of life; to set up a vocational placement service within the Mennonite Church; to set up a program of vocational rehabilitation for Mennonites who have served in Civilian Public Service camps; to further the Mennonite principle of mutual aid through a system of benefits against property losses, sickness, death, and other contingencies; to provide facilities within the Mennonite Church for securing capital for such purposes; and to provide a planning and counseling service for such purposes.

PAUL WHO WAS CALLED SAUL

(Continued from page 36)

the chief enemy of the Gospel was now used of God to *give the Gospel its finest and fullest expression*. Gamaliel's brilliant student no longer belabored himself with the casuistries of rabbinism, or with the multiplied petty traditions of Pharisaism. He had come face to face with the Son of God. He had grasped the Gospel of grace, and come into grips with the full scope of its implications. With a full heart, and an active keen mind, his pen raced on in warm, timely messages, once defending, now convicting, then appealing in tender tones, or perhaps stirring with those heights of passionate eloquence, with which he was wont to set forth the height and breadth and depth of eternal verities.

What a blessing Public Enemy No. 1 had become! He had evangelized more cities, written more books of the New Testament, suffered more persecutions than any other apostle or worker. The "least of the apostles," not fit to be called an apostle, because he had persecuted the church of God, had, by the grace of God, "laboured more abundantly than they all!"⁶

But perhaps most remarkable of all was the change God had wrought in his character. The proud Pharisee had become the abased apostle, "troubled on every side." The learned rabbi, who also knew Greek literature, no longer came "with excellency of speech or of wisdom," but "in weakness, and in fear, and in much trembling," "determined not to know any thing . . . save Jesus Christ, and him crucified." He who had once been "injuriously," now willingly bore in his body the marks (brands) of the Lord Jesus. Once "blasphemous," he exalted the name of Jesus as high as mortal man could, even before kings and governors. He who had been outwardly righteous, but stood condemned by that inward commandment, "Thou shalt not covet," could now not only assert, "I have covet-

ed no man's silver, or gold, or apparel," but could hold forth as a model, to the Ephesian elders and all modern elders and preachers, hands that had ministered not only to his own necessities, but also to them that were with him.⁷

Indeed, Paul, sinful as he had been in early life, *could point almost to every part of his life and character and say, "Follow me."* This man who once thought he "ought to do many things contrary to the name of Jesus of Nazareth," now can say, "Those things which ye have . . . seen in me, do; and the God of peace shall be with you."⁸ How significant this is, Stalker faithfully points out:

Christianity obtained in Paul an incomparable type of Christian character. It already, indeed, possessed the perfect model of human character in the person of its Founder. But He was not as other men, because from the beginning He had no sinful imperfection to struggle with; and Christianity still required to show what it could make of imperfect human nature. Paul supplied the opportunity of exhibiting this. . . . Christianity got the opportunity in him of showing to the world the whole force it contained. Paul was aware of this himself, though he expressed it with perfect modesty, when he said, "For this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering for an ensample of them that should thereafter believe on him unto eternal life."⁹

What a privilege to study such a life during these months! God grant that many may experience that rich inflow of divine grace that made the chief of sinners become the chief of saints!

¹Acts 9:13-26.

²Phil. 3:6 (Moffatt).

³Eph. 3:8; I Tim. 1:15.

⁴II Cor. 11:24-27.

⁵Rom. 15:18, 19. Cp. map of Roman Empire.

⁶I Cor. 15:9, 10.

⁷Cp. I Cor. 4:9-13; II Cor. 4:7-11; I Cor. 2:1-5; I Tim. 1:13; Gal. 1:13; 6:17; Phil. 3:6; Rom. 7:7, 8; Acts 20:33-35.

⁸Phil. 4:9. Cp. I Cor. 4:16; 11:1; I Thess. 1:6; Phil 3:17.

⁹Stalker, *Life of Paul*.

Philadelphia, Pa.

this service the school is supplied with speakers and leaders from the Extension Service of the University of Maryland at College Park, Md., and the Department of Agriculture in Washington, D.C. The contact with these men has been one of the stimulating features of the school, for invariably they have presented helpful and informative lectures on scientific findings in agriculture. A substantial library of books, bulletins, and periodicals on agriculture has been gathered and is at the disposal of the men of the school.

Building the Christian Rural Community

The second emphasis of the Farm and Community School has to do with farming as a way of life and as a means for expressing the ideals of Christian brotherhood, so long familiar to Mennonites.

An entire week was spent in study and discussion of the home as the basis of the Christian community. Unique opportunities for farm family life to be rich and wholesome are stressed throughout the various sessions of the school.

Mutual aid among the members of the community is another subject for study. This Christian practice of our brotherhood must find new applications in a changing economy. The barn raisings, "snitzing" parties, frolics, etc., of past days may no longer be possible everywhere, but can we be sure that our new ways of doing things are an improvement as far as bearing "one another's burdens" is concerned? Is money invested by Mennonites in stocks of non-Christian corporations being used to the best advantage when there are worthy young people in need of financial assistance to start farming? After all, could not the church offer a better type of security to its members than commercial insurance companies offer, including life insurance companies? These were some of the questions raised by the discussion of mutual aid.

A special period of time is set aside for concentration of the religious life of the Mennonite rural community. This feature will be one of the closing emphases of the school and at this writing is still several weeks off. The rural school, rural libraries, and other institutions will be studied as will also the Christian's relation to the local government and community. Among other themes is recreation for the rural community. How can our Mennonite rural communities develop recreational programs which, besides replacing the cheap, commercialized entertainments, will provide for the best leisure-time activity and so build Christian character?

Personnel of the School

Members of the school are from nearly every Mennonite community and come in about equal number from east and west of the Mississippi River. A full-time director is responsible for the

(Continued on page 45)

The Farm and Community School

Where C.P.S. Men Prepare for Service at Home

BY GRANT STOLTZFUS

A new venture in the educational program of C.P.S. camps is the Farm and Community School of Camp No. 24, Unit 4, Clearspring, Md. Here a group of thirty C.P.S. men are devoting their spare time to learning something of the possibilities of serving Christ and the church in the home community. While men in relief training units are preparing to lengthen the cords of Christian testimony abroad, these men are looking forward to strengthening the stakes at the home base.

Learning the Latest in Agriculture

One of the school's emphases is that of presenting the best and latest information on improvements in practical methods of farming. For about half of the time lectures and demonstrations are given that treat on soils and soil fertility, crops, poultry, livestock, farm machinery, farm accounting, farm management, etc. The school is fortunate to have the splendid co-operation of the technical agency under which the camp functions, the Soil Conservation Service. Through

FAMILY CIRCLE

THE TWO RELIGIONS

*A woman sat by a hearthside place
Reading a book, with a pleasant face,
Till a child came up, with a childish frown,
And pushed the book, saying, "Put it down."
Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by and by.*

*Another woman bent over a book
With a smile of joy and an intent look,
Till a child came up and jogged her knee,
And said of the book, "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sigh,
And will love religion—by and by.*

Author unknown.

TEACHING EVANGELIZATION IN THE HOME

By MRS. C. F. YAKE

Evangelism is the work of bearing the good tidings of salvation through Christ to the souls who are in need of His saving grace. So teaching evangelism in the home is teaching our boys and girls by every means available the story of the Christ of Calvary who died that we might live.

God has always had a teaching plan for His people, both old and young. About the first notice of His plan for this work is found in the account of Abraham and his home: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). What a notable example! Moses taught this same duty of parents to their children: "And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned

with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou digged not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 4:8-13; 6:6-12).

The New Testament plan enjoins the same duty upon us as Ephesians 6:4. This question of bringing up our children in the fear of the Lord, when we are faithful Christians, doesn't sound so hard, does it? What is about it that causes us grave concern?

We may only look around us in our churches and in our Mennonite communities, and we stand amazed at the fact that so many children—boys and girls—are not only lost to the church, but are living godless, sinful lives with not even a mark of the Christian home or church they were reared in. No wonder we need to be stirred and to realize what a responsibility is ours as parents.

Paul saw the advantage of Timothy's having been taught when he said, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

We all agree that Timothy was fortunate. He was taught in the best things, the things that are eternal, the things that are most precious, for they are the most lasting. They will endure for time and for eternity.

It is so easy to excuse ourselves and try to shift this responsibility over to the

church and the Sunday school. But as the school has its place in the life of the child, so the home has its place, as is given in the following clipping from Susie Roth's article in the "Christian Monitor" a few years ago.

In school the children become acquainted with and learn the three R's—reading, 'riting, and 'rithmetic—but in the homes they should learn the three T's—tell, teach, and train. Solomon did not say that we should tell a child or teach a child, but that we should train a child in the way he should go, and when he is old he will not depart from it. How young should a child be taught these three t's? Catholics say, "Give us the first seven years of a child's life and he is ours for life." You cannot start too young, and in a Christian home children are unconsciously taught by the environment and the atmosphere of the time. Sad to say, some children are just told, a few number are taught, and a very few are trained. If we cannot train them in our Christian homes, the world will.

Fathers and mothers, it is for you to decide whether from your homes shall go forth young men and women who shall be a credit to your name or not, whether a blessing to the world or not, whether a glory to God and His cause or not. May we all realize the fact strongly that the true Christian home is a mighty factor in producing things that are excellent, good, pure, and noble in the nation, in society, and in the church.

The forces of evil from without are so strong and so many that we must use every means at our command, yea, make every effort and sacrifice to teach and tell and train our children so that they will love the Lord and accept Christ early in life.

This will bring joy and reward to the parents and children alike. For there is nothing that the Christian parent longs to see in his children as much as to see them become Christians. Riches and fame and honor are not to be compared to this, for they are only for this world; but to have Christ is eternal life—for all time and eternity.

Another reason why our children need to accept Christ early is because of the terrible sins that so soon make inroads on the child's heart and soul. There is no need to sow wild oats in order to have a greater work of cleansing done, or to have a good time as the world calls it. God pity the parents who reason that way! Jesus loved the children and called them unto Himself when He lived here on earth, and He has tenderly called them ever since. We praise His name for calling many of us in our youth, for we thus escaped many heartaches and much remorse that might have been ours, aside from the danger of dying in our sins.

There is always the danger of putting off being a Christian. I well recall an evangelist's telling this experience in his own home some years ago. The daughter of twelve or thirteen showed signs of conviction of sin. The father and mother talked it over, but they felt that she was so young. They decided that they would not say anything to her if she would not open the subject. So neither said anything, and time went on. Several years

(Continued on page 43)

TO BE NEAR TO GOD

April 16, 1944

... His blood . . . —Eph. 1:7.

This is the matchless price of our wonderful redemption. Gold could not have purchased it. Precious and costly stones were of no worth in securing release from the slavery of sin. Not with these—"but with the precious blood of Christ."

This outpoured blood is the symbol of the outpoured life. Therefore the blood is not a cheap, repulsive, dispensable element of the Christian faith. It is not a meaningless remnant of an outmoded religion. Our Lord exalted it to its rightful place of dignity when He declared: "This cup is the new testament in my blood, which is shed for you."

Go free, dear believer! Settlement has been made. Our redemption is purchased. Go free on the basis and authority of the blood of the sinless Lamb of God.

Strong Deliverer, in the power of Thy redeeming blood, may we be free indeed.

April 17, 1944

... The forgiveness of sins . . . —Eph. 1:7.

Who has never experienced the forgiving love of a parent? Who has never had to acknowledge the record of guilt against an offended God, guilt that has grown to immeasurable proportions? Who too has never heard the divine remission declared: "Forgiven for Christ's sake"? If the cancellation of our debt of sin required the sacrificial blood of Christ, then all that He looks upon as sin must be regarded in all its hateful, crucifying nature. Can it be that my deep stains do not remain to haunt me? Yes, they are blotted out as a thick cloud; I stand uncharged before Him as I appropriate the saving, cleansing blood.

"Five bleeding wounds He bears,
Received on Calvary;
Forgive him, oh! forgive, they cry,
Nor let the ransomed sinner die."

April 18, 1944

... All wisdom and prudence . . . Eph. 1:8.

God, out of the deep fountain of His love, has generously shared to His children both wisdom and prudence. How few Christians have realized this rare but choice blessing out of God's Treasury—Christ! It is included in the surpassing wealth of His grace. Endowed with this wisdom and discretion from above, how easy it becomes to approve things that are excellent!

The limitations of our human wisdom beset us daily. In the most usual and common experiences of life we are thrust upon the wisdom of Him "who of God is made unto us WISDOM." Without this endowment even the Christian life and walk is an enigma, but embracing both the Written and Living Word, we are made "wise unto salvation."

Abound still more, O Christ,
Until our dull, resistant minds
Shall Thy omniscience own.

April 19, 1944

... His will . . . —Eph. 1:9.

The bestowment of His wisdom uncovers a secret. The mystery of His will is unmasked,

It is the act of confiding love. "Shall I hide from Abraham that thing which I do?" God, like any genuine friend, speaks the secret pleasure and plan of His heart. His whole purpose of grace calls forth the joyous consent of our admiring heart. The secret revealed in all confidence is this: Every purpose and act of the Godhead centers in and focuses upon the Redeeming Son. The whole story of history will but magnify the supreme headship of Christ. Everything will be seen to be insignificant except as it acclaims Him as the ultimate goal of all the purposes of God.

With joyful hearts we long to see all things reside in Thee, Great Consummator and Goal.

April 20, 1944

... An inheritance . . . —Eph. 1:11.

Since Christ has been made "heir of all things," any inheritance which is bequeathed us must come through Him. It is the highest fortune to be counted His fellow heir. Our endless need can never exhaust His endless store. Ours is a declaration with no less basis than the Psalmist's: "I shall not want." As with any type of wealth, our spiritual riches require our use of them on occasions of need. If my inheritance in Christ covers my need, then I must actively appropriate the provisions whenever I need His resources.

It is not presumption to lay claim to our inheritance here and now. My need today is just as real as any could possibly be in a future age, and more so. God does not demand a successful life here while withholding His provisions for a future life. "We have obtained an inheritance." May we find it sufficient for every spiritual challenge.

Thank you, Lord Jesus, for becoming poor so that we could enjoy Thy wealth.

April 21, 1944

... The gospel . . . —Eph. 1:13.

The Gospel is the vital element used by the Spirit of God in the regeneration of the human heart. It is the good news which is God's power unto salvation. It is the incorruptible word—imperishable, which liveth and abideth forever. This Gospel declared and announced the complete and effective salvation provided in Christ.

"Ye heard . . . ye believed." Someone had told the story. That simple fact is back of the appropriating faith of the Ephesians. It lies back of our own experience of His redeeming love. It is a story worth telling, for it brings results. We are put in trust with such a Gospel. The limits of its working are determined by our diligence in declaring it.

Teach us to be deeply grateful, our Father, for the blessed Gospel of Thy glory.

April 22, 1944

... Sealed . . . —Eph. 1:13

There should be no embarrassment in having the Lord, through the Holy Spirit, mark us out as His very own possession. He does not fail to know them that are His. Indeed, "If any man have not the Spirit of Christ,

he is none of his." Every effort of the Spirit to designate us as His own property should be heartily welcomed.

The sealing of the Spirit is a mark of genuineness. Artificial and counterfeit Christians lack this indwelling proof and evidence of newness of life.

To be divinely sealed is also to be under divine protection. It is a pledge of His sufficient power and grace to keep us from falling."

Indwell, O sealing Spirit;
Possess Thy purchased home: my heart.

A MISSIONARY CHURCH SENDS PAUL TO THE GENTILES

Sunday School Lesson for April 23

Paul became a missionary at the call of the Holy Ghost, who spoke to the church at Antioch. The Lord had already called Paul while he was at Damascus and again when at Jerusalem. Paul was obediently witnessing to the Gentiles at Antioch. But now a special birth hour of early missions to the Gentiles was reached, and Paul and Barnabas were sent forth by the Holy Ghost and the church at Antioch.

This was a missionary church. Christ was preached here. "Much people" were added unto the Lord and were taught the Word. Christ was lifted up in such a manner as to cause the name Christian to be given to the believers. Although it may have been used in derision, yet it was a good testimony for these Christians.

Every man of this church made a certain contribution for the poor saints at Jerusalem during a dearth. They knew the grace of giving.

Antioch was situated on the great caravan routes of commerce between the Mediterranean and Mesopotamia. Its populace was a mixed multitude of Greeks and Orientals. The Antioch Christians had opportunity to see many fields "white already to harvest." They had a vision of a world without Christ.

This church prayed and fasted. Knowing that "the hand of the Lord was with them" and living in obedience to the exhortation of Barnabas to "cleave unto the Lord," they heard the Holy Ghost speak to them. No doubt they had often prayed "the Lord of the harvest" to "send forth labourers into his harvest." When the Holy Ghost called two of their "prophets and teachers," they were willing to let them go. None greater than Paul was left behind. They gave their best gladly. I do not think that Simeon or Lucius or Manaen even suggested that there were great numbers of heathen yet in Antioch who had not believed. "They sent them away." Paul was a chosen vessel, chosen by Jesus, by the Holy Ghost, and by the Antioch church.

Since many of the Christians at Antioch were not Jews, it was an appropriate starting point for the great missionary ventures to the Gentiles. Three of Paul's missionary journeys started from the Antioch church.

Conscious of being sent forth by the Holy Ghost they departed unto Seleucia, sailed to Cyprus, went through that isle unto Paphos,

(Continued on page 43)

FIELD NOTES

An inspirational song service is announced to be held at the Masonville, Pa., Church April 30, at 2:00 P.M.

The Nebraska State Sunday School Conference will meet, D.V., with the congregation at Wood River, Nebr., May 3, 4.

The Missouri-Kansas Conference is to meet with the Hesston, Kans., congregation Aug. 21-24.

Bro. Oscar Burkholder, Breslau, Ont., conducted meetings at Midland, Mich., during Passion Week.

Passion Week services were held at Eastern Mennonite School, with various speakers giving messages appropriate to the season.

Early morning Easter services were held at the East Chestnut Street Church, Lancaster, Pa., with Bro. M. C. Lehman as speaker.

The Biehn congregation in Ontario during the past winter joined the number of our congregations which have a regular midweek prayer meeting.

Communion services were held at the Beech Church, near Louisville, Ohio, on Easter Day, with the home ministers in charge. Bro. J. A. Liechty preached the sermon.

Bro. P. A. Friesen, Denver, Colorado, is to conduct a series of meetings with the West Liberty, Kans., congregation April 30 to May 7.

A new property has been purchased recently for the Reading-Neversink work among the colored people. The new location is at 347 South Seventh Street, Reading, Pa.

Bro. Milo D. Stutzman, Kingman, Alta., was engaged in evangelistic efforts in the community of Milford, Nebr., for two weeks during the latter part of March. The Lord blessed the work.

Bro. E. S. Garber, Nampa, Ida., recently returned home from a trip which took him to Colorado, Kansas, Louisiana, Mississippi, Indiana, Minnesota, North Dakota, and Nebraska in the interests of the work of the Lord.

Latest word from Bro. T. H. Brenneman, Villegas, Argentina, states that the health of Sister Brenneman is much improved, so much so that she is able to do light housework and attend services occasionally.

The Waterloo County Ministers' Meeting held its semiannual session at the St. Jacobs (Ont.) Church on April 6. Bro. I. E. Burkhardt, of Goshen, Ind., was present and preached the closing sermon.

A Gospel Team from Hesston College gave a program at La Junta, Colo., on April 9. They were accompanied by Bro. Edwin Weaver, returned missionary from India who is now on the faculty of Hesston College.

Bro. N. A. Lind, whose illness has been recorded in these columns, writes that his health is much better. He recently changed locations, and his address is now Sweet Home, Oreg., R. 2.

An interesting report of a young people's institute held in Argentina has reached the editorial desk of the Herald. It will be published in a later issue of the paper. Our South American young people call it "Campamento para Jovenes."

The ten-day series of meetings held at the Scottdale Mennonite Church by Bro. C. F. Derstine closed on Thursday evening, April 6. The meetings were marked by good attendance and interest and there were quite a number of confessions of Christ.

Bro. Edward Diener, Wellman, Iowa, has been visiting the central Kansas congregations the fore part of April in the interests of the Mennonite Board of Education. He planned to meet with the Garden City, Mo., congregations Sunday, April 9.

Many people in the United States are unaware that a one-cent postal card cannot be sent into the provinces of Canada. The required postage is three cents, so one may as well send a letter. A one-cent card either will not be delivered, or the addressee will have to pay the postage due.

Bro. Ira Kurtz, Morgantown, Pa., has been ordained as bishop to assist Bro. John S. Mast in the Conestoga and Oley congregations in Eastern Pennsylvania. The ordination took place on March 7, and should have been recorded earlier in these columns, but for some unknown reason it seems to have been omitted.

The manuscript for the new 1944 Prayer Booklet was received at the Publishing House several weeks ago. It is expected that the Booklet will be ready for distribution in a few weeks. The prayer requests and all information in the Booklet have been revised and brought up to date. Orders will be received now by the House and held until the publication is ready for mailing.

Bro. C. B. Shoemaker, Secretary-treasurer of the Mennonite Publishing House, has been at the Wills Eye Hospital, 16th and Spring Garden Sts., Philadelphia, Pa., for the past two weeks because of trouble with his eyesight. Recently one eye which had been blind for a number of years was removed. An operation was scheduled for his good eye on April 10, when this is being written. He will appreciate the prayers of our readers in his behalf. He may be addressed as above at Room 526.

A Gospel Team from Eastern Mennonite School, Harrisonburg, Va., rendered appreciated Easter programs in the Southwestern

Pennsylvania Conference district over the past week end at the following churches: Pinto, Springs, Masontown, Scottdale, Blough. The group was composed of J. Mark Stauffer, Paul M. Landis, Ruth M. Krady, Mary Kurtz, Verna Climenhaga, and Luella Sherk. Four other teams were also engaged in giving programs, having served in the following sections: Eastern Virginia, Tennessee, Mifflin Co., Pa., and Western Pennsylvania and Eastern Ohio.

Recent visitors at the Publishing House and community were: C. F. Derstine, Kitchener, Ont.; J. Mark Stauffer, Harrisonburg, Va.; Paul M. Landis, Telford, Pa.; Elmer Ediger, Akron, Pa.; Luella Sherk, Dayton, Va.; Mary Kurtz, Harrisonburg, Va.; Verna Climenhaga, Delisle, Sask.; Ruth M. Krady, Willow Street, Pa.; J. W. Yoder, Huntingdon, Pa.; Vernon Yutzy, Plain City, Ohio; Vernon Knavel, South Fork, Pa.; H. Ralph Hernley, Lester Roth, Wells Tannery, Pa.; Raymond Shank, Maurice Scholl, Imperial, Pa.; Homer Livengood and family, Springs, Pa.; Jacob Coblentz and family, Meyersdale, Pa.

CORRESPONDENCE

KOKOMO, IND.

(Howard-Miami Congregation)

Dear Herald Readers: Greetings of love in the name of Him who loved us and gave Himself for us.

On March 26, Bishop Paul Mininger of Goshen, Ind., spoke to us on the text "Keep Thyself Pure." This sermon was enjoyed by all, especially by the young people.

For some time the young people of our church have been enjoying a discussion group

Calendar

Missionary Training Conference, Goshen, Ind., May 20-29.

Virginia Conference, at Weaver's Church, May 23-26.

Semiannual Meeting of Commission for Christian Education and Young People's Work, Orrville, Ohio, May 30 and 31.

Annual Meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Indiana-Michigan Conference, June 6-8, Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Ohio Mennonite and Eastern A.M. Joint Conference, at Pike Church, Elida, Ohio, June 17-19.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kans., August 21-24.

held on Sunday evenings. Bro. Paul King has charge of it. So far it has proved to be very satisfactory.

On March 15, quite a number of precious young souls were added to the church by baptism. Previous to their baptism, they were given instruction by our bishop, Bro. A. G. Horner.

During the past few weeks several of our boys in C.P.S. were home on furlough.

Four of our sisters are going to school at Hesston College and Goshen College this winter.

May God richly bless each of the Herald readers.

March 30, 1944.

Cor.

BUFFALO, NEW YORK

(Clarence Center Congregation)

Dear Herald Readers: Our community has been saddened recently by the death of three of its members. Last month Menno Steinman died and two weeks ago our deacon, Ira Yoder, passed on, following a traffic accident. This leaves us without a deacon, our aged one, Eli Kauffman of 84 years, having died in December. We are often reminded that life at best is uncertain. God's plan and purpose which our dim eyes do not now see will in due time be revealed. The church was filled for Bro. Yoder's funeral with a number seated in the basement. Twelve ministers and deacons were present, many having part in the service.

Rich blessings have come our way through messages that visiting brethren have brought. Through January and February they were Brethren A. J. Metzler, Scottdale, Pa., Moses Roth and Harold Groh of Canada; Joe Miller and Noah Miller of the Alden congregation; and Jesse Short who has been at Kitchener. We appreciated learning of Bro. Short's work with the C.P.S. boys and of the doors opening for witnessing. The past month the following filled the pulpit: March 5, S. F. Coffman of Vineland; March 12, A. J. Metzler in the morning and John Hostetter of the Brethren in Christ Church in the evening; March 19, J. W. Birkey of Britton Run in the morning and Enos Hartzler of Marshallville in the evening; March 26, D. Edward Diener of Goshen College, both morning and evening.

Our hearts have been gladdened by the addition of young converts to the church, sealing their vows by water baptism. On Jan. 2, seven were baptized. A number desired further instruction and five more were baptized some weeks later. A young man of the Lutheran Church attending the adult classes of our summer Bible school and also our revival meetings felt the need of more than his christening by sprinkling and of a later confirmation. Continued study and teaching resulted in his being received as a member by observing the ordinance of baptism in an appropriate service on March 21. His wife was reinstated upon confession. We hope the entire membership will continually remember these young Christians at the great throne and encourage them by leading exemplary lives, proving God's power to save and to keep.

Mr. and Mrs. Amos Yoder have lately moved to Iowa. Their daughter Madeline is remaining here and is employed in Buffalo.

For the past ten days John T. Yoder has suffered a number of heart attacks. God willing, we hope he may be restored to health.

Ralph Hartzler spent a few days at home from detached farm service at West Salem, Ohio.

In November the girls organized a junior sewing circle. Before Christmas they compiled and sent scrap books to all our boys in camps. They are now sewing on a layette. They have reorganized now to more easily prepare their yearly reports. The new officers are Esther Eichorn, president, and Lucille Franks, secretary-treasurer. May His blessing rest on their united effort in doing good.

All of our young people are home from winter short terms. Three attended Johnstown and one attended Kitchener for full terms. Four others were able to spend several weeks at Kitchener. Surely they have learned that few things yield such large returns as delving into God's Word.

A tract band is getting under way to sow the seed by the printed page. May all of us rise to the challenge of this day and the issues constantly confronting us to be instant in season and about our Father's business.

March 30, 1944.

Ruth Weirich.

SPRINGS, PA.

(Springs Congregation)

Dear Christian Friends: Baptismal services were held in January for a class of young boys. May they, as well as the older folks, be a shining light to guide the lost.

A CLEAN WIND

*I'd like a clean wind blowing o'er my face
To scatter frowns and wrinkles of disdain,
And looks of pride; no longer may they find a
place,*

*Nor cruel lips that give to others pain.
Lord, send a clean wind blowing o'er my face.*

*Oh, for a clean wind blowing o'er my heart
To sweep away the cobwebs of despair,
And ancient dust of malice; blow these apart,
Filling each hidden corner with pure air.
Lord, send a clean wind blowing through my
heart.*

*And with the cleansing wind a still, small
voice—*

*The Holy Spirit dwells within and glows
To burnish, cleanse; so as I now rejoice
With old things blown away, love He be-
stows.*

Lord, let me listen to the still, small voice.

*Oh, for a cleansing power through our life,
Removing as the east is from the west
Old hatreds, envies, grudges, and our strife:
These blown away, we in His love find rest.
Oh, let the cleansing Spirit crown our life.*

—Ursula Miller, in "In the Service of the King."

A well filled church witnessed the ordination of a minister on Sunday evening, Feb. 13. Bro. Walter Otto was ordained. Let every member give him our earnest support. Bro. Aaron Mast was present and brought both the morning and evening messages.

Bro. and Sister Adam Baer of Frostburg had charge of the Young People's Meeting on Feb. 20. Their subject was "Christian Literature."

In the absence of Bro. Roy Otto several times, Bro. Resley Tressler and Bro. Roy Kinsinger brought the morning messages. Bro. Kinsinger's subject on March 5 was, "Not for Sale—Our Righteous Inheritance."

The "Daughters of Dorcas" met recently at the home of Sister Thelma Rembold. Their purpose is to help in needy causes. Sister Grace Miller Hershberger is president and Louise Otto is Secretary-Treasurer.

Sisters Lucy King and Luna Butler and Bro. Howard Maust, all members of this congregation have entered into their eternal rest just recently.

Bro. M. B. Miller is directing a chorus for an Easter program to be rendered during the Easter season.

We need the prayers of the Church that we may labor more faithfully for His cause.

March 31, 1944.

Cor.

STRYKER, OHIO

(Lockport Congregation)

Dear Herald Readers: Greetings. With the awakening of spring, we again wish to renew our interest in the church and in all our spiritual endeavors.

We enjoyed a youth conference during March 11 and 12. The theme was "Is the Young Man Absalom Safe?" Our guest speakers were J. J. Hostetter, Canton, O.; Loren King, West Liberty, O.; Walter Oswald, North Lima, O.; and J. R. Mumaw, Harrisonburg, Va. This conference certainly presented a supreme challenge to every youth, and older folks as well. We are so happy that many young people reconsecrated their lives to God and to His service. We wish to express our keen appreciation to those who have made this conference possible.

On March 19, fifteen converts were baptized and received into the church. Our bishop, E. D. Frey, officiated in this service. We wish these new Christians God's richest blessings. We certainly covet the prayers of God's people in their behalf, and wishing them happiness in the Lord in their new life.

May all our readers find joy in His service.

April 5, 1944.

Cor.

LITITZ, PA.

(Erb's Congregation)

Dear Readers of the Herald: The following is a report of our Sunday school reorganization, March 26: Superintendents, John Brubaker, Joseph Boll, Clarence Nissly; Secretary, Jacob R. Carper; Treasurer, John Bomberger; Trustees, Ammon Shelley, Martin Nolt, Christian Risser.

April 6, 1944.

Cor.

WITH OUR MISSIONARIES

ALL THE WAY

BY LOIS SWIHART

*Last night as I knelt at my bedside,
A new prayer was mine.
I saw my Lord near by my side,
And I prayed, "Not my will but
Thine."*

*So often temptations beset me,
And my heart felt lowly with sin.
But I came at last and fell down at His
knee—
And let my dear Saviour come in.*

*Now at His call I am willing
To go where He wants me to go.
Whether India, China, or here at home—
Others to Christ I must show.*

*Some poor soul is dying without Him,
Some poor soul is yearning for peace,
All because I bore not the message
Of salvation, to bring her release.*

Roanoke, Ill.

THE MISSIONARY TRAINING CONFERENCE

BY S. C. YODER

*Secretary Mennonite Board of Missions
and Charities*

The present political conditions throughout the world greatly affect the plans of everybody. The draft, travel conditions, unusual travel restrictions, employment regulations, as well as many other limitations that come as a result of the war, make it impossible for Mission Boards, missionaries, prospective missionaries, and students, as well as all other agencies and classes of people, to plan for the immediate future with any definiteness or degree of certainty.

The situation and conditions just referred to interfere with the established mission work in fields where it has been carried on for many years with a great measure of freedom. Workers who are on the field often can not come home when their furlough is due and have to stay on for indefinite periods. Those who do come can not, in most cases, get back at the end of their period of rest. This reduction of personnel increases the load of those who remain. It endangers their health and, in many cases, reduces their effectiveness. Young people who for years have looked forward to entering foreign service now find it im-

possible to continue their training or to carry out their long-cherished plans for their life's work.

The result of this is that very few if any recruits are available because they do not know what to plan for, and the Mission Board can not build up its staff on the field. As a result, missionaries are uncertain and overworked, and the missions in many cases are understaffed.

India's field staff has been reduced through retirements, deaths, and furloughs, from thirty-eight to twenty-one, with several families scheduled for furloughs this year. The Field Council calls for nurses, doctors, teachers, and ministers to help with the work. Within the next few years these needs must be met, and at least ten or twelve couples should be sent to fill up the gaps in the ranks of the workers. Argentina calls for six new couples within the next two years. We do not know how soon restrictions will be lifted or modified so that it will become possible to meet these requests, but we hope it may not be too long.

For a number of years many people have been praying for an opening in China. It appears now as though the opportunity may come through the beginning of a relief program in that field. If a mission in China should develop, as we hope it will, there will be a number of people needed within the next decade to undertake that work. We are constantly mindful of the need among these suffering folks, and once the war is over we trust that there will be those who are ready to take their place as messengers of the "Good News" to the Chinese people.

Then there is the probability of opening a work in Puerto Rico where we have a relief unit. Jamaica also offers possibilities which we hope to explore before the year is over. Besides these fields, there are the "strangers within our gates"—the Mexican people in Colorado, along the Mexico-Texas border, and in Chicago. These all offer opportunities for service and will require enthusiastic, intelligent, consecrated, and capable young people filled with the Spirit of God to work among these needy and neglected but worthy folks.

In order to find a group of qualified young men and women who will be ready to enter these doors of opportunity when the time comes, the Mission Board is arranging for a Missionary Training Conference to be held at Goshen College this spring from May 19 to 29. It is the plan to invite to this meeting a selected number of young people who have missionary convictions or who are seeking information on the basis of which to make their decision. The purpose of the conference is to make the group ac-

quainted with the fields, their needs, and opportunities for service. Courses will be offered covering all the present countries where work is being carried on now as well as those where there is a possibility of starting missions as soon as the way opens. There will be courses in the Biblical teaching on missions; on the Mission Board—its policies, requirements, and provision for missionaries; and instruction will be given in other fields such as will enable people to come to an understanding of what is needed and required of those who undertake the work of the Lord in mission service.

These courses will be supplemented by a series of evening lectures, some of them illustrated, given by returned missionaries, officers of the Board, and others who are in a position to give helpful and inspiring information on the subject.

The conference will close on May 29 with a retreat at some quiet place where the time will be spent in worship, prayer, meditation, and counseling, with a view to helping people come to a decision regarding their place in the Lord's work. Goshen College is making available its splendid facilities for this meeting. Its classrooms, library, dormitories, and dining hall have been offered to the Mission Board for this conference. There will be no charge to students for board, room, tuition, or library fees. The Executive Committee will meet those expenses from funds derived from other sources. Those who come will be the guests of the Board.

Application blanks and literature describing the conference will be sent to those who are interested. From among this list will be selected the group which will be admitted. Application blanks may be secured by writing to S. C. Yoder, Secretary of the Mennonite Board of Missions and Charities, Goshen, Indiana. This is not a public meeting to which everyone is invited. It is intended only for those who have convictions for or are seriously considering service in the mission field. All such may apply for admission.

It is hoped that out of this meeting will come a group of young people who will make definite decisions, and who will be available when the doors open to go when and where the Lord calls them to go. This is an important and, we hope, an epochal meeting at which we pray definite decisions will be made and a number of young men and women will dedicate their lives to the service of their Master. Then when the way is open this Board can lay its hands on them and send them forth on their mission for God. The Executive Committee sincerely desires the prayers of all who are interested in, and concerned for, the extension of the kingdom. May this conference be definitely remembered that good may come from it and that the fine talent of the church may find its place on the altar of service in the kingdom of God.

Goshen, Ind.

NEWS LETTER FROM ARGENTINA

On a recent Sunday I was reminded of how unexpectedly prayer may be answered when continued in as the Apostle Paul speaks of in Ephesians 6:18—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication. . . ." The congregation at Casares had kept on praying for the large group of converts during the tent meetings two years ago. We thought we were watching too; yet it was a happy surprise when two young ladies, who were undecided two years ago about accepting Christ, came to tell me that they wanted to be converted and wondered if I could accept their petition. I explained the need of repentance and prayer on their part in order to receive forgiveness of sin. We knelt and prayed. One of the new converts was with me and gladly prayed for the salvation of these girls. Since this they have attended the services regularly and are eagerly reading the Bible to learn more about Jesus, their Saviour.

This family, Alvarez by name, is passing through a very difficult experience at present. The father, a middle-aged man, lost the use of his one eye and was in danger of becoming totally blind. A local doctor evidently applied medicine that was too strong. The patient was immediately sent to a city specialist. This family has been visited on different occasions, and we have prayed with them, especially during times of sickness. Three years ago a daughter was seriously ill and the same doctor said only a miracle could save her. Different members of the congregation prayed with her. Today she came asking about the way of salvation, thankful that her prayers were heard during those sad and painful days. She is truly grateful to the Great Physician to whom we turned in believing faith when her case was considered hopeless. Her back is crippled, but she is happy. And this same family believes that Jesus can restore sight to the blind eye. Evidently the miracle has already begun. One eye is restored, and if God wills it so, believing faith can restore sight to the other. A greater miracle will be witnessed when this soul is accepted by God as saved by faith through the atoning power of Jesus' blood.

We not only need to feel that the saving power of Jesus our Saviour is needed today as in the time of the apostle, but **watching**, as the Apostle Paul says, we can know confidently His presence and working power among those who need Him and who accept Him. Praise God that we can be witnesses of His glory and power in a world that is given up to sin and darkness. Remember these souls that their faith may continue strong.

What a joy that we could spend parts of two days with Bro. and Sister Willard Smith during their stay in Buenos Aires! This was over Sunday, March 5.

The Bragado Church was the scene of a surprise wedding on Feb. 29, when Sister Sara Histan arrived from New York to be married to Bro. Vernon Schmidt, relief worker in Chaco, Paraguay. A few of our missionaries were present. We are glad to say

that Sister Schmidt felt quite at home in the Argentine church where the ceremony was performed.

Sister Rowena Brennenman has returned home from a rest in the Cordoba hills. Her health has improved some, but she must continue to rest most of the year for a more complete restoration.

Bro. Hershey is taking a needed rest. Pray that his health may show continual improvement so that he may go on unhindered in his devotion to the Lord's work.

The Hallman and Rutt families are preparing for their furloughs. Remember them as they prepare for the homeward journey. The Lord will go before and lead in all details, making this a happy and restful occasion for them.

The high-school children begin the school year March 15. Agnes Elizabeth and Marion both enjoy their school work. Our family has been enjoying good health all summer.

Sister Elvira Armanino is setting up her future work in Bragado. She is to teach some courses in nursing hygiene in the Bible school. Besides this she will be in charge of the girls' dormitory and intends to work among the poor. She spent the summer with us, taking a much needed rest. Pray for her as she takes up her new responsibilities. She is grateful to God for His manifold blessings during the years when she was in training. (The Canadian girls who have been so interested in Sister Elvira will please note this change of address.)

We praise God for His continual blessings in our behalf and solicit your interest in prayer that we may be used in special ways in service and honor for our Master. We feel as never before that the field is "white already to harvest." Let us go forward in His name, confident of His power in our lives. Much remains to be accomplished for the Lord in Argentina.

March 6, 1944.

Mary F. Snyder.

TEACHING EVANGELISM

(Continued from page 38)

later there were revival meetings in the community. Now she was about sixteen. The father approached her on the subject and she, to his surprise, answered, "Oh, no, I don't feel like that now. A few years ago I was deeply convicted, but no one helped me then. Now it is different; that feeling is all gone." Imagine a father's being engaged in evangelistic effort for other children, and his own giving him that answer. My heart so pitied him that I never forgot it.

Yes, we have a real responsibility and opportunity to teach evangelism in the home, and we need to do it in every way possible, and be at it continually, as Moses commands. One of the most effective ways is by daily family worship. When the children take an active part in it, and it is conducted in such a way as to come to the level of their thinking and doing, these can be happy hours together as well as helpful ones.

But it is not only worship and direct teaching that convict. It is also the very

atmosphere, the various attitudes, even of parents to others—church folk, ministry, neighbors; then, too, good books and magazines, mottoes, songs, Bible stories, and prayers are valuable aids. As someone has said, "They get more by unconscious absorption than in any other way." We need to invoke the help of God continually that He may guide us as we guide our children.

One of the good reasons for leading the young people to Christ is that there is so much less probability that they will be lost forever. Dr. Munhall says, "Statistics show that if a person passes twenty years of age unsaved, there is only one probability in ten that he will ever be converted; at twenty-five years, only one out of one hundred; at forty, one in a thousand; and after sixty, only one in ten thousand." Moody said, near the close of his eventful career, "If I had my life to live over again, I would devote it to winning children to Christ."

May God give us as parents a large portion of His spirit, as we teach evangelism in our homes and endeavor to lead our children to a saving knowledge of Jesus Christ. Scottsdale, Pa.

PAUL SENT TO THE GENTILES

(Continued from page 39)

came to Perga, to Antioch in Pisidia, came into Iconium, fled to Lystra and Derbe, returned again through Pisidia and Pamphylia, and "sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled". They called the church together and reported what the Holy Ghost had done through them in opening "the door of faith unto the Gentiles." During their absence their church no doubt had followed them with interest, financial support, and prayer.

What Paul and Barnabas had to rehearse is told us very briefly. Great multitudes of Greeks and Jews believed. A deputy, Sergius Paulus, a prudent man, was among them. Another was a crippled man who had never walked. Many disciples were made; many people heard the Gospel. Almost the whole city of Antioch in Pisidia came together to hear the Word. The Word of the Lord was published throughout all the region. Signs and wonders were done by the Lord through the hands of the apostles. Churches were established in some or all of the cities of Antioch, Iconium, Lystra, and Derbe. On the return home these churches were exhorted, and elders were ordained to care for them.

Paul always preached first to the Jews in their synagogues, and when they rejected him he turned to the Gentiles.

Thus many were saved because they believed on Him of whom they heard through two preachers sent out by a missionary church. This church had been added to the Lord, had been filled with the Holy Ghost, had lifted up their eyes to look on the field, had prayed for laborers to be sent, at the call of the Holy Ghost had given their best, and had supported them in all their work. Is your church a missionary church?—A. M. E.

THE BOOK SHELF

Under His Wings, O. Hallesby; Augsburg Publishing House, Minneapolis, Minn.; first edition 1923; now in its sixteenth edition; \$1.00.

This book will help people meet troubles and difficulties in a manner that they will grow stronger as they go through them. The book is true to the title. The reading of this book has been a real help to me because it gives practical directions in dealing with the many and varied difficulties that are common to most people. The directions given have helped me to check up on the degree of my confiding in God and being still before Him and waiting for Him to demonstrate that His grace is sufficient for me. It has been the means of opening to me a better understanding of my need to keep myself "under His wings" by maintaining my own attitude so that it is right toward God and others and myself. To absorb the inside of this book means bringing the light from above and opening the eyes to the divine help present and experiencing the eternal refuge surrounding us. It helps bring light to drive away darkness, confidence to thrust out uneasiness, love and forbearance to crowd out intolerance, God's nearness to drive away fear, His peace to repel disturbance, assurance to replace uncertainties.—Ira H. Eigsti.

The Greatest Thing in the World, Henry Drummond; 1898; Henry Altemus Publishing Company, Philadelphia, Pa.; 50 cents.

This miniature volume, bound in purple and lettered in gold, occupies a place of importance on my bookshelves. It is a discourse on the love chapter of the Bible (I Corinthians 3). I like to read this message occasionally, for it renews my choice of the "more excellent way." This acid test of love is to be applied to every phase of Christian life and service. Eloquence without love is ineffectual. Sacrifice or even martyrdom without love would profit me nothing.

I can not secure this qualification by my own will power. I can not imitate others who have it. It does not come merely by watching and prayer. It is an effect which follows a cause. "We love . . . because he first loved us." If I contemplate the sacrificial love of Christ for me I will love Him. His love in my life will flow out to all about me. Every day is full of opportunities for manifesting love. It is the universal language which all understand.

I thank my Lord for daily portions of "the greatest thing in the world."—Mrs. M. A. Yoder.

I doubt whether I am where God wants me to be unless I am in the presence of the impossible. That is where Christ is, and He is waiting to break through.—John R. Mott.

YOUR 1944 BIBLE SCHOOL

III. Time for Summer Bible School

At what time of the summer to have your Bible school depends upon local circumstances. The time chosen should be the time that is most appropriate. This depends upon the time when the public school closes, the time when the children are least needed at home and in summer work, the time when teachers are best available, and the time when the children will gain the most from the school. By this last point we mean that children love to attend summer Bible school better if it is not intensely hot; that they get more out of school if they can attend in the cool of the morning, etc.

There should be a regular time for each community to have its summer Bible school. This time should be determined by the congregation or those in authority, and it should be the most suitable time to all persons concerned. From year to year it should be taken for granted that this particular time will be the time for summer Bible school in this community, and that summer Bible school will be held at that time unless unusual circumstances should be occasion for choosing another time.

Such a definite date from year to year will help the congregation to become summer Bible school conscious. As announcements are made from time to time, this period becomes fixed in the minds of the membership, and everybody knows that when this particular time comes summer Bible school is going to be the chief interest of the church.

By having a definite time from year to year, and having this same time each year, very definite plans and preparations can be made. All other activities of the congregation can be relegated into the background quite largely, and emphasis can be placed upon the summer Bible school. It will become less difficult to promote summer Bible school in this manner and by this method than when from year to year there is an indefiniteness as to the time when the summer Bible school is to be held. Therefore select the most suitable time to your congregation, to your pupils, and to your community, and use that same time from year to year. By so doing, summer Bible school will come into the calendar of events of your church and will get its proper attention.

How long shall the term be? By far the great majority of schools are conducted for two weeks. There are a number of three-week schools; and there are some one-week schools. Again your local circumstances and the wish of the congregation become major determining factors. We would suggest that unless it is absolutely necessary, a school should not be shorter than two weeks. If you can have it for three weeks, that is so much the better. If you can't have it

(Continued on page 45)

ITEMS and COMMENTS

Fifty people were recently arrested in several of the Western states and charged with the practice of polygamy. These people do not belong to the main body of the Mormon Church, which has repudiated polygamy since about 1890. They belong rather to a small dissident sect of the Mormons who insist that in the practice of polygamy they are carrying out the teachings of their founder, Joseph Smith.

* * *

The Federal Bureau of Investigation reports from its figures for 1934 that the 17-year-old boys were guilty of 27.7% of the crimes committed in the country. Still more alarming is the fact that arrests of girls under the age of 21 increased 130.4% over the previous year. These figures give us some idea of the terrible price the country is paying for military victory in terms of moral breakdown.

* * *

In the last three years the Methodist Church has had a decrease of 395,381 in the enrollment of its Sunday schools. During this same period our Mennonite Sunday-school enrollment also decreased, but the average attendance shows an increase.

* * *

The senate and the house in Washington have both passed resolutions urging and directing the state department to make arrangements with the British and with neutral European powers for the sending of food to those regions where starvation threatens. Fears that the Nazi would profit from food sent into territory held by them have so far restrained the humanitarianism of the allied powers.

* * *

Edith Sharpless, who returned to America recently on the Gripsholm from Japan, says that Kagawa is still preaching openly in Japan. It is probable, however, she thinks, that he is not saying much about pacifism.

* * *

Newsweek has word from Stockholm sources that 97% of the German people are still nominally Christian. In fact, it seems that the Nazis are following the Bolsheviks in admitting the impossibility of stamping out Christianity with force. Martin Niemöller has achieved the status of a great martyred hero. The most popular Catholic bishops in Germany are the ones who have been most outstanding in their anti-Nazi position. Hitler himself now says publicly that he is "deeply religious." This vague phrase, of course, can mean anything or nothing, but it does at least show that Hitler recognizes the impossibility of securing a following on an anti-Christian platform.

* * *

Elliott Roosevelt, the son of President Roosevelt, was recently granted his second divorce. This is the fourth divorce in the nation's first family.

GEORGE MULLER ON BIBLE READING

One of the main sources of power in the life of George Müller of Bristol, England, was his devotion to the Bible. He read it reverently every day and gave the following principles for reading the Bible for personal profit.

1. *Read regularly.* Read alternately from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off each day. When you have finished each Testament, begin it again.

2. *Read prayerfully.* Seek carefully the help of the Holy Spirit so that He will enlighten you.

3. *Read with meditation.* Ponder the truth so that it may be applied to your heart. Better read a little and think much, than read much and think little.

4. *Read with reference to yourself.* Never read only with a view to instructing others. Ask yourself, "How does this affect me, my faith, my life, my service?"

5. *Read with faith.* Not critically, but to discover the revealed Word of God. Rest upon God's promises, warnings, and commands as of vital importance.

6. *Read to carry into practice.* Accept God's Word as being the revelation of His will. He expects us to do as well as to know.

A seventh suggestion might be added:

7. *Read to find Christ* in the whole Word of God—as He is promised, incarnate, atoning for sin, resurrected, ever living, coming again.—Evangelical Christian.

YOUR 1944 BIBLE SCHOOL

(Continued from page 44)

for either two or three weeks, it is much better to have it for one week than not to have it at all. The point is, have a summer Bible school.

There are a few alternate ideas which have been carried into practicality in certain communities. Because of certain problems encountered, a summer Bible school may be conducted in the evening from 6:30 until 9:00, five days a week. This has been reasonably successful at a few places, where teachers could only be secured by having the school in the evening. At some places summer Bible school has been conducted one evening a week for the entire summer, which equals approximately the time of a two-week school. However, unless conditions make it necessary, it is much better to have the summer Bible school in the forenoon of each day, five days a week, over a period of two or three weeks.

If you have not yet selected your dates for a Bible school, do so presently.

Secretary of Summer Bible Schools,

C. F. Yake.

THE FARM AND COMMUNITY

(Continued from page 37)

scheduling of speakers, the arrangement of the program, and general administration. Ralph Beechy, director of the Terry, Mont., camp, is on four months' leave to serve as director of the Farm and Community School.

Something should be said of the fine interest and enthusiasm among the men of the school. All of them unite in saying that the sessions give them broad viewpoints of service in the kingdom of God as found in the rural community.

The Challenge

One of the speakers to address the school has been Dr. Walter M. Kollmorgen, rural community authority of the Bureau of Agricultural Economics in the U.S. Department of Agriculture. Dr. Kollmorgen is widely known for his scientific studies of rural communities, among them a work on a Mennonite (Old Order Amish) community which has received wide and favorable publicity. In his speech to the men he said, in essence, the following:

When the history of American agriculture is finally written, the chapter on the agriculture of the Mennonites and Amish will, in my opinion, tell the most enviable story of all. Your forefathers in the Rhineland and the Palatinate of Germany learned, often through adversity, methods and techniques of farming which anticipated the findings of science centuries ahead. Some of these practices have been the skillful rotation of crops, diversified farming, use of lime and fertilizers, family-sized land holdings, as well as a tradition of hard work, integrity, and thrift. Your forefathers were an ingenious people who were alert to learning the best in farming practices and to adapting themselves in new situations. This same resourcefulness will be necessary for you to have in the future and you will need to know the latest and best in scientific agriculture.

But your way of life is not merely the occupation of farming. You will need to retain also, and enrich wherever possible, the vital faith of your church.

C.P.S. Camp No. 24, Clearspring, Md.

RELIEF AND C.P.S.

China Commissioners Wait in Bombay

S. J. Goering writes the following from Bombay, India, dated March 1:

"Although February is the shortest month of the year, for me it has been the longest of the trip. I was hoping to be away from India before this, but here I still am in Bombay. We look each day for news about available sailing, but so far we got nothing definite. On account of the war, no shipping information is given out in advance, and so many people are here waiting to be sure to be ready to go when the chance comes. . . .

"By the time this reaches you, we should be not far away from home. Of course, we do not know how much longer we may have to wait here. We feel that the Lord will pro-

vide as He seeth best. He has led us wonderfully all the way, and we feel that we are following His leading."

Bro. Goering also relates how J. D. Graber has again joined him. Earlier it was thought that Bro. Graber should stay by the Bengal Relief project until the China relief unit would arrive, but later developments necessitated his return to America. As reported before, the Akron office has been informed by cable, after the writing of the above letter, that the China commissioners are en route to this country. Their exact whereabouts is unknown.

* * *

A Doctor's Work in Paraguay

The following extracts, taken from a letter written by J. R. Schmidt, M.D., give a bird's-eye view of a doctor's tasks among the Mennonite colonists in the Chaco:

"Medically we are over our heads in work. For January, we had an average of more than thirty patients on each office day. I do not know just how many hospital cases and operations we had. So far I have not had much more time than to take down names of people who needed eye examinations for glasses. As soon as school starts, both Menno and this colony are waiting for eye examinations. There are also many big surgical jobs collecting. . . . Another public health program deals with hookworm infestation. During visits to the various villages for eye examinations, families will be checked. We also expect to do some vaccinations for thyroid, smallpox, and diphtheria. None of the latter have ever been made here. . . . Before too long, a couple more months, we will start with the additional hospital building."

* * *

C.P.S. NOTES

College Graduates in M.C.C.-C.P.S.

The following table shows the number of college graduates in Mennonite camps as of March, 1944:

Mennonite Colleges—with degree	
Goshen College	36
Bethel College	21
Bluffton College	18
Eastern Mennonite School	3
Total	78
Non-Mennonite Colleges—with degree	
Total	88

Total number of College Graduates 166

* * *

Hagerstown Farm and Community School

Reports from the Hagerstown School on rural life indicate a live interest on the part of the campers enrolled. One report, written in the early days of the school, says, "Many men feel that already they have received adequate returns for their coming to the school. Without exception, the talks were rich in content and inspiring in effect." At the present time, the campers are devoting their off-time to the study and discussion of, *Ways of Earning a Rural Living*, *Rural Co-operation*, *Livestock Management*, and *Religious Life of the Rural Community*.

C.P.S. Briefs

The C.P.S. Unit at Western State Hospital, Staunton, Virginia, will be increased from the present strength of 30 to 56 men. Six of the new assignments will serve the institution as cooks. Eight campers have also been added to the unit at Mt. Pleasant, Iowa.

Ophia Sevits, R.N., Ft Wayne, Indiana, has been in and out of the Akron office and several eastern camps the past week, preparatory to taking up the duties of nurse-matron at the Medaryville, Indiana, C.P.S. camp. Sister Sevits desires experience in C.P.S. as preparation for relief service.

Final plans for the Side Camp Leaders' Training School at Downey, Idaho, are being completed. The school will be in session from April 10-26. Approximately 25 campers from the Pacific-Coast and Rocky-Mountain-area camps will be present.

* * *

PEACE SECTION NOTES

Draft Trends

Within the past week, a number of steps have been taken to make additional registrants available for the Armed Forces of the nation. The large number of suggestions from various departments of the government were a bit confusing to the average citizen as to what changes would be made. The following trends are evident:

1. The tightening of the 18-26 age group. With very few exceptions, young men under 26 will be subject for call.
2. The dropping of the unit scale as a basis for farm deferments, leaving the decision entirely with the local board.
3. The continued policy of drafting fathers, particularly those in the 18-26 age group and those not in essential work.
4. A suggestion that was received favorably in government circles was the drafting of the nation's 3,500,000 IV-F's for work in essential war work under army direction.

Released April 5, 1944

Compiled by Irvin B. Horst

SPECIAL MEETINGS

LOUISVILLE, OHIO

A Young People's Bible Meeting Conference was sponsored by the Executive Committee of the Ohio Christian Workers' Conference at the Beech Church on March 18-19, 1944.

Program and Speakers: Historical Survey of the Eastern Ohio Y.P.B.M., I. W. Royer; Youth in Preparation for Tomorrow, Nelson E. Kauffman; Objectives for Our Y.P.B.M., John L. Horst; The Y.P.B.M. as Interpreted by Youth, Gerald Miller; How Y.P.B.M.'s are Being Made Successful, Nelson E. Kauffman; Adversaries of the Y.P.B.M., John L. Horst; Harnessing All the Available Forces for the Advancement of the Kingdom Through the Y.P.B.M., Nelson E. Kauffman. The Sunday morning sermon at the Beech Church was delivered by Nelson E. Kauffman and at the Canton Mission by John L. Horst. An open forum was led by J. J. Hostetler, in the basement of the church between the Sunday afternoon and evening sessions. A number of Christian workers were present and took an active part in the discussion.

Thoughts Gleaned. Most of the Young People's Meetings in eastern Ohio were started between the years of 1892 and 1908. The purpose frequently was to keep the young people from scattering and provide a place for them to go. Often the motive was largely social. The pro-

grams consisted of songs, Bible reading, Scripture memorization, talks, and the discussion of the Sunday-school lesson.

We are all preparing for tomorrow whether we realize it or not. The statesman and the businessman have made preparations for the future. What is the church doing? Parents are responsible for the preparation of their children.

The general work of the church is being done by a three-horse team, namely, the church service, the Sunday school and the Young People's Meeting. The church is the body of Christ and the Sunday school and the Young People's Meeting are the arms. Three purposes of our Y.P.B.M. are to supply a means of Christian activity, a means of Christian instruction and a means of training Christian workers. Christian exercise in Y.P.B.M. work fosters Scriptural Christian living, teaches folks to work with the church and form right attitudes toward the Scripture and the church, and serves as an indicator of progress made or lost by the young people.

Our public school system tends to draw the young people away from the church. Some of our young people shun the Y.P.B.M.; others are interested but fail to serve when given responsibilities; while still others accept the challenge and are drawn into the work of the church where they are blessed with spiritual opportunities.

The Y.P.B.M. should not be an end in itself but rather a means whereby souls are sought out and saved. To be successful we need a clear workable aim and should expend our talents and energy in reaching that goal. Only when we use spiritual people to do spiritual work will we succeed. We cannot be faithful to the great commission by sending only a proxy.

Some adversaries of the Y.P.B.M. are: an easy going indifference on the part of church members, poor planning and organization by those in places of responsibility, lack of co-operation, and unwise criticism by some good-meaning church members. Wherever there are open doors, there are adversaries to face; however, let us go forward by the grace and power of God.

The spiritual life in the church, the physical possessions of her members, the good literature, and the literary and artistic talent are all forces which exist and should be made available and harnessed to do evangelistic work through the Y.P.B.M. The darkness of this world can never overcome the light of the Y.P.B.M. if that be a reflection of the true light of God.

Loren S. King, Sec.

HANNIBAL, MISSOURI

Sunday School meeting program held at Hannibal Mission Church, March 26, 1944.

Organization: Mod., H. R. Buckwalter; Ass't. Mod., Harvey Miller; Chor., Harold Kreider; Ass't Chor., Ralph Detweiler; Secy., Miriam Kreider.

Program and Speakers: How to Learn in a Sunday School Class, Sadie Bissey; Principles of Teaching from the Life of Paul, J. M. Yoder; The Purpose and Place of Questions in Teaching, Oney Hathaway; Sunday-school Materials and How to Use Them, Lawrence Horst; Children's Meeting, Kora Hathaway; The History of Sunday Schools, Ira Buckwalter; The Aim of Sunday Schools Today, LeRoy Zook; Activities That Our Sunday School Could Sponsor, Katie Yoder; Open Discussion: Meeting the Problems of the Small Sunday School, led by Lawrence Horst. Praise service. Encouragements in Sunday-school work, J. M. Kreider; Sermon, Bro. Lawrence Horst.

Thoughts Gleaned: Some say to live is to learn. We go to day school to learn, and also to Sunday school to learn. If we are not attentive in Sunday School, we are a hindrance. Because children are often full of questions, the teacher should give time for their questions and be ready to answer them. Teachers and pupils should learn to sing and pray together. If you want loyalty, you have to give the pupil a place in the Sunday school. There are many things children can do for others—write to shut-ins, or cut wood for someone who is too feeble and old. Faith without works is dead. The Apostle Paul's working for the Lord certainly wasn't dead. He traveled near and far spreading the Gospel message, bringing many lost souls to the saving knowledge of our Lord Jesus Christ. There should not be any jealousy and envy between the Sunday-school officers. It might become a stumbling block for some and may lead them astray. Jealousy and envy are twin brothers. Parents, don't send your children to Sunday school—take them.

Secretary.

MARRIAGES

Yoder-Kauffman.—On Feb. 25, 1944, Bro. Stephen P. Yoder and Sister Roda E. Kauffman of the Allensville congregation, Pa., were united in marriage at the officiating minister's home, Bro. Raymond R. Peachey. May God's richest blessing attend them through life.

Campbell—Landis.—M. Raymond Campbell and Anna Elizabeth Landis were united in holy matrimony on March 19, 1944, at the Stumptown Mennonite Church, Bird-in-Hand, Pa. Bro. Elmer G. Martin officiated. May the blessing of our eternal Father attend them through life.

Hartzler—Byler.—On Sunday evening, March 26, 1944, at the Allensville, Pa., Mennonite Church, Bro. George W. Hartzler and Sister Anna M. Byler, both of the Allensville congregation, were united in marriage by Bro. Raymond R. Peachey. May God's choicest blessing be theirs through life.

Peachey—Zook.—On March 5, 1944, Byron Peachey, son of Mrs. Emma Peachey, and Paulene Zook, daughter of Mrs. Frank Zook, were united in marriage at the Maple Grove Church, Belleville, Pa. Bro. Aaron Mast officiated. May the blessings of God be with them.

Swartzentruber—Blosser.—Olan Swartzentruber and Dorothy Ellen Blosser of Tampico, Ill., were united in marriage Sunday, March 26, 1944, in the A.M. Church where both are members. Bro. Herman Hostetler officiated. May the Lord's blessing rest upon them through life.

Keeler—Landis.—On March 25, 1944, Bro. Harvey W. Keeler of the Towamencin congregation, Kulpville, Pa., and Sister Ruth B. Landis of the Franconia congregation, were united in marriage at the bride's home. Bro. Menno B. Souder officiated. May the Lord's blessing attend them as they journey through life.

Schmidt—Histand.—On Feb. 29, 1944, Bro. Vernon H. Schmidt of Harper, Kans., and Sister Sara Histand of Doylestown, Pa., were united in marriage at the Mennonite Mission at Bragado, F.C.O. Argentina, by Bishop Amos Swartzentruber from Pehuajo. May the Lord bless and guide them as they labor in His vineyard.

Keener—Dagen.—On March 18, 1944, Bro. H. Lester Keener of the Willow Street, Pa., congregation, and Sister Mary G. Dagen of the Byerland congregation, were united in marriage at the home of Bro. and Sister Snively Garber near Willow Street, Pa. Bro. D. Stoner Krady officiated. May the blessing of the Lord be with them and guide them through life.

Smoker—Kurtz.—On Saturday evening, Nov. 20, 1943, Bro. David M. Smoker of the Millwood congregation, Gap, Pa., and Sister Florence Kurtz of the Morgantown, Pa., congregation, were united in bonds of matrimony in the Morgantown A.M. Church. Bro. John S. Mast officiated. May the Lord bless this union to His glory.

Wyss—Miller.—Walter H. Wyss, Dalton, O., and Esther Miller, Dover, O., members of the Kidron and Walnut Creek Mennonite congregations respectively, were united in marriage Saturday evening, April 1, 1944, at the home of the officiating bishop, Paul R. Miller, Sugar-creek, O. May the heavenly Father graciously bless this holy bond.

Hilborn—Shantz.—On Feb. 19, 1944, Mary Edna Shantz of Hagey's Mennonite Church, daughter of Bishop and Mrs. Benjamin B. Shantz, became the bride of W. Rae Hilborn of Hagey's Mennonite Church, son of Mr. and Mrs. J. Stanley Hilborn of Roseville, Ont. The wedding took place at the home of the bride near Preston. The ceremony was performed by the bride's father. May the blessing of God be theirs.

Selzer—Yoder.—On Sunday evening, March 26, 1944, at the Yoder Mennonite Church, Bro. Wilbur E. Selzer of the Spring Valley congregation, near Canton, Kans., and Sister Lizzie Mae Yoder of the Yoder congregation, near Yoder, Kans., were united in marriage by the groom's father, Bro. Edward Selzer. Bro. Harry

Diener, uncle of the groom, preached the wedding sermon. May God's choicest blessings attend them as they journey through life together.

OBITUARIES

Bassler.—Fianna (Zimmerman) Bassler was born March 13, 1868, near Leacock, Pa.; died at the home of her son at Buena Park, Calif., Feb. 10, 1944. Her husband, who preceded her in death, passed away on Jan. 10, 1931. She is survived by one sister, Lydia Noft, Leacock, Pa.; and by the following sons and daughters: Emery Bassler, LeRoy Bassler, Mrs. James Reardon, John Bassler, Jacob Bassler, Mrs. Linden Burzell, Mrs. Evan Owens, Harry Bassler, Newton Bassler. She was also preceded in death by 2 sons and a daughter. She was a member of the Calvary Mennonite Church of Los Angeles, Calif. The funeral services were held at the Price Daniel Funeral Parlors of West Los Angeles with Bro. Glenn W. Whitaker officiating.

Buckwalter.—Hettie Shirk, daughter of Joseph and Esther Shirk of Lichtys, Pa., was born June 17, 1854; died Jan. 22, 1944, near New Holland, Pa.; aged 89 y. 7 m. 5 d. She was united in marriage to David Buckwalter Sept. 29, 1878, who died Nov. 3, 1888. This union was blessed with 5 children, 3 of whom survive: Alice, wife of David Eberly with whom she resided; Ella, wife of Henry Fox; and Martin, of New Holland. One daughter Lena, wife of Michael A. Weaver, preceded her in death 9 weeks before, and a son, Benj. F. Buckwalter. She is also survived by 16 grandchildren, 60 great-grandchildren, 2 great great-grandchildren, and these brothers and sisters: Joseph and Benjamin Shirk, her twin brothers, aged 85; Annie and Mary Shirk; Mrs. Barbara Shirk; Mrs. Abram Horst; and Rev. Christiau H. Shirk. Grandmother expressed her desire to depart this life and be with her Lord, and have her family meet her there. Funeral services were held at the home and at Pike Mennonite Church. Burial was made in the adjoining cemetery. Text, Rev. 7:13-17.

The lights are gone out in her mansion of clay,
The curtain is drawn, the dweller is away.
The rocker is empty, the glasses laid by,
She has gone to meet the summons on high.

Clapper.—Jacob Clapper was born in Stark Co., Ohio, Aug. 12, 1865; peacefully passed away March 18, 1944; aged 78 y. 11 m. 6 d. He was a lifelong resident of the vicinity of Louisville, O. He was one of the first rural mail carriers of Louisville. In the year 1900, he was baptized and received as a member of the Reformed Church, and in 1922 he transferred his membership to the Mennonite Church, first to the Cantou Mennonite Mission and later to the Beech Meunouite Church. His first companion, Mrs. Emma Sleiss Clapper, preceded him in death on April 24, 1921. On June 28, 1922, he was united in marriage to Mrs. Katie Conrad Krabill. After this they lived on a small farm two miles north of Louisville. For a number of years his health had been failing. Recently complications developed which caused his death. Bro. Clapper was a kind and devoted husband, a good counselor, a congenial neighbor, and was always considerate of others. He was a member of a large family, all of whom preceded him in death excepting one sister, Mrs. Amanda Bruder, Canton, O. He leaves his companion, his sister, and a host of friends. Funeral services were held in the Sleiss Funeral Parlors, Bishop O. N. Johns officiating. Text, John 14:1-3. Interment was made in the Louisville Union Cemetery.

Culp.—Malinda Culp, daughter of Henry and Sarah (Wonsettler) Culp, was born Dec. 31, 1862, on the Henry Culp homestead northeast of Nappanee, Ind.; passed away Dec. 31, 1943, at the Mennonite Home, Rittman, O., after a three weeks' illness. She was a lifelong resident of Nappanee and vicinity until four years ago when she went to stay in the Mennonite Home for the Aged at Rittman. She was the youngest and last one surviving of 11 children. She was a member of the Nappanee North Main Street Mennonite Church for many years. She is survived by 18 nephews and nieces and other relatives and friends. Her body was brought to Nappanee where the funeral services were held Jan. 3, 1944, with a short service in the home of a niece, Mrs. Levi Schrock, and at the North

Main Street Meunouite Church. Bro. Homer North preached the funeral sermon. Text, Isa. 61:3. Burial in the South Union Cemetery, 5 miles northwest of Nappanee.

Huber.—Ruth Elizabeth Hess Huber, daughter of David R. and Fannie Christ Hess, was born Mar. 14, 1903; died at the St. Joseph's Hospital, Lancaster, Pa., Feb. 2, 1944; aged 40 y. 11 m. 18 d. On June 16, 1926, she was united in marriage to Clarence J. Huber. She is survived by her husband and the following children: J. Cleon, Edith Elizabeth, Ruth Anna, and Johu David. Also surviving are her father and the following brothers and sisters: C. Stanley; Jacob L.; Reba (Mrs. Phares Livegood); Catherine (Mrs. Ross Girvin); Marie (Mrs. Smithson); Esther (Mrs. William Charles); Amos; Cora (Mrs. Kenneth Wilt); Willis; Fannie (Mrs. Wayne Shank); and Anna Mary (Mrs. Lloyd Dombach). Early in life she united with the Millersville Mennonite Church and was a faithful member until her passing. Funeral services were held at her late home Friday, Feb. 4, in charge of Bros. Landis Shertzler and Herbert Fisher. Further services were conducted at the Millersville Mennonite Church by Bishop Christ Lehman, assisted by Bros. Jacob Hess and Daniel Gish.

"She sleeps, she sleeps, and never more
Will her footsteps fall by the old home door,
Nor her voice be heard with its loving tone
By the lone ones left round her own hearthstone.
She has gone, she has gone to her home afar—
To the beautiful land where the angels are."

Martin.—Donna Jean Martin, daughter of Warren W. and Dorothy (Deulinger) Martin, was born May 15, 1940, Lancaster Co., Pa.; died March 2, 1944, after an illness of 6 weeks, when the Lord saw fit to take her home. A better child could not have been had. She leaves her parents and one brother (Fred); also her paternal grandfather (Milton Martin, at home); and her maternal grandparents (Mr. and Mrs. Henry E. Denlinger, Gordonville, Pa., R. 1). Funeral services were held March 4, at the Groffdale Mennonite Church in charge of Bro. Eli Sauder. Burial was made in the adjoining cemetery.

"A sweet little bud, too pure to stay—
God in His wisdom took her away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above."

Musselman.—Malinda, daughter of the late Enoch and Veronica (Martin) Bauman, was born near Elmira, Ont., March 17, 1885; passed away at the home of her daughter, Mrs. Angus B. Martin, near Elmira, on March 20, 1944; aged 59 y. 3 d. In the year 1919, she was married to George L. Musselman who predeceased her 12 years ago. Surviving are 2 sons (Abner and George of near Elmira), 2 daughters (Saloma, wife of Angus B. Martin, Elmira; Edna, wife of Edward Francis, Waterloo), 9 grandchildren, and 7 brothers (Enoch, Ira, Dan, and Clarence of Elmira; Abram, Breslau; Clayton, West Montrose; and Nelson, Kitchener). Sister Musselman had been ailing for almost 2 years and bore her sufferings with Christian patience. She had a true Christian character. Her cheerful disposition and acts of kindness won for her many friends. She united with the Mennonite Church in her youth and always took a keen interest in the various activities and welfare of the Church as long as she was able. She loved her Lord much and trusted in Him. And with her confidence in Him who had redeemed her, she passed peacefully away. Funeral services were held at the Elmira Mennonite Church by Bros. Reuben Dettwiler and O. D. Snider. Interment in Martin's cemetery.

Upright and just in all her ways,
Faithful and true to the end of her days.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more.

Shoup.—George Edward Shoup, son of Mr. and Mrs. Lloyd Shoup, was born March 16, 1944; died 5 days later of toxic jaundice. Besides his parents, he is survived by 3 brothers (Vernon, Glenn, and Frankie), and one sister (Joy); his grandparents (Mr. and Mrs. Frank Shoup, Mt. Eaton, O., and Mr. and Mrs. Joe Troyer, Walnut Creek, O.). Short funeral services were held at the home March 22, conducted by Bro. M. B. Hostetler. Text, II Sam. 12:23. Interment in the Longenecker Cemetery.

God gave to us a little child,
So pure and undefiled:
His stay with us was not long,
Until He claimed him for His own.

Swartzendruber.—Barbara C., daughter of Christian and Elizabeth Eash Swartzendruber, was born in Johnson Co., Ia., Feb. 22, 1877; passed away at the Mercy Hospital, Iowa City, Ia., Mar. 23, 1944; aged 67 y. 1 m. 1 d. At the age of 16 she united with the Amish Meunouite Church at the Lower Deer Creek congregation, Kalona, Ia., and was a faithful member at the time of her death. She was second youngest of a family of 11 children and lived practically all of her life in this immediate community. Those preceding her in death besides her parents were: Katie, Lydia, Lena, Simon, Amos, and Isaac. She leaves to mourn her death, one daughter (Leona, wife of Glen Burkholder), one sister (Mary, wife of John Gunden, Pigeon, Mich.), 3 brothers (John, Los Angeles, Calif.; Mahlon and Chris of Kalona, Ia.), besides many other relatives and friends. Although she had not enjoyed as good health as many have, she was in her usual state of health until March 13. She was taken to the Mercy Hospital and submitted to a major operation which proved to be too great a shock and she peacefully passed away 6 days later. Funeral services were held at the Lower Deer Creek Church, March 25, 1944, in charge of Bro. J. Y. Swartzendruber, assisted by Bro. J. L. Hershberger.

"I cannot say, and I will not say,
That she is dead; she is just away.
With a cheery smile, and a wave of the hand,
She has wandered into a better land."

Tennis.—Mervin Jacob, son of Jacob and Mabel (Hertzler) Tennis, was born near Camp Hill, Pa., April 4, 1942; passed away at his home, Feb. 29, 1944, near Lebanon, Pa.; aged 1 y. 10 m. 25 d. Death was caused by a rare blood disease called leukemia. All was done that was possible for human hands to do, but God saw fit to take the precious little child to Himself. Little Mervin was the only child, and we greatly miss him, but we know he is safe with Jesus, and we hope to meet him some day. He is survived by his parents, 4 grandparents (Mr. and Mrs. Daniel Z. Hertzler, Camp Hill, Pa.; and Mr. and Mrs. Samuel J. Tennis, Lebanon, Pa.), 4 uncles, 4 aunts, and 22 cousins. Funeral services were held at the home and at the Gingerich Mennonite Church, March 3, 1944, in charge of Bro. Simon Bucher and Bro. William Strong. Text, John 16:22. Interment in the adjoining cemetery.

Precious darling, too pure to stay;
God in His mercy took Mervin away.
Not from our memory, not from our love,
But to dwell with Jesus in heaven above.

Yoder.—Christian N. Yoder, son of the late Joseph and Kathryn (Roth) Yoder, was born in Springfield Twp., Allen Co., Ind., Dec. 28, 1863; died at his home near Leo, Ind., March 9, 1944; aged 80 y. 2 m. 11 d. On Jan. 7, 1886, he was united in marriage to Elizabeth Neuhouser. To this union were born 5 children: Matilda Brandenberger, Middlebury, Ind.; Levi C. Yoder, Grabill, near the old home place; Bertha Lautz, Spencer, Ind.; Lucinda Yoder, at home; Leonard Yoder, Middlebury, Ind. He was a resident of Allen County all his life. He confessed Christ and united with the Mennonite Church in the year 1905, and remained faithful until death. The last 18 months of his life he spent in bed. His sickness was pronounced as cerebral hemorrhage. His departure is mourned by his companion, 2 sons, 3 daughters, 15 grandchildren, and a number of nephews and nieces, relatives, and friends. He was the last one of the Yoder family, having been preceded in death by his parents, 5 brothers, 3 sisters, and 2 grandchildren. Brief funeral services were held at the home in charge of Bro. Raymond Yoder, Chicago, Ill. Further services were held at the Leo Mennonite Church in charge of Bro. S. J. Miller, assisted by Bros. Raymond Yoder and Oscar Hostetler. Interment was made in Leo Cemetery.

"Jesus while our hearts are bleeding
O'er the spoils that death has won,
We would, at this solemn meeting,
Calmly say, 'Thy will be done.'"

Zimmerman.—Joseph, son of Jacob and Lena Zimmerman, was born near Bavaria, Germany, Sept. 25, 1864; died at his home in San Diego, Calif., March 8, 1944; aged 79 y. 5 m. 12 d. His death was caused by heart trouble. He was ill about three weeks. He came to America with his parents in 1879. In March 1890, he was united in marriage to Magdalena Ehrisman, and they made their home near Flanagan, Ill. They resided there 6 years, after which they moved to Iowa, residing there 32 years, and finally came to San Diego, Calif., which has been his

home ever since. He is survived by his wife, Magdalena; 2 sons (William E., Kansas City, Kans., and Joseph A., Estherville, Ia.); 3 daughters (Elsie Gentry and Emma Seibert, San Diego, Calif.; and Lena Cordes, Houston, Tex.); 10 grandchildren, 2 great-grandchildren, one sister (Mary Blun, Hydro, Okla.), and one brother (Jacob, Walters, Okla.). He was preceded in death by 4 grandchildren, one sister (Anna Schantz), and 2 brothers (Andrew and Chus). He accepted Christ as his personal Saviour in his youth in 1878, and had been faithful, loyal, and true to the end. He will be sadly missed as a loving husband and father in the home, and will be missed in the Church, and in many avenues of service in which he was so busily engaged as long as health permitted. Funeral services were conducted at Bonham Mortuary by Rev. Fred Moseley and Rev. James Mahood. Interment was made in Mount Hope cemetery.

In life he sought his Saviour,
In death he had no fear;
He has gone to live with Jesus,
And awaits us over there.

"LET US GO ON"

Some of us stay at the cross,
Some of us wait at the tomb,
Quickened and raised together with Christ,
Yet lingering still in its gloom.
Some of us bide at the passover feast
With Pentecost all unknown—
The triumphs of grace in the heavenly place
That our Lord has made, our own.

If the Christ who died had stopped at the cross
His work had been incomplete;
If the Christ who was buried had stayed in the tomb
He had only known defeat;
But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.

So, let us go on with our Lord
To the fullness of God He has brought,
Unsearchable riches of glory and good
Exceeding our uttermost thought;
Let us grow up into Christ,
Claiming His life and its powers—
The triumphs of grace in the heavenly place
That our conquering Lord has made ours.
—Annie Johnson Flint, in "The Evangelical Christian."

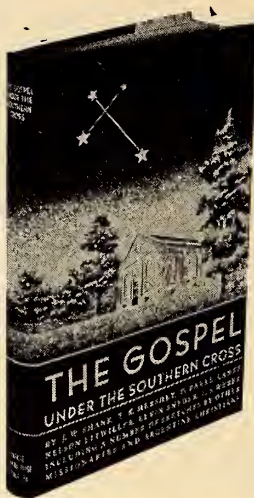
Announcements

IOWA-NEBRASKA CONFERENCE

The Iowa-Nebraska Conference delegate body will meet this year with the congregation of Milford, Nebr. There will be no open session, but meetings will be held each evening in each of the three congregations in the community, covering the same program. This was decided by the Executive Committee of Conference in consultation with local and other church leaders of the district. Full announcement will appear in due time in the Gospel Herald. As far as is now known the date will be on the regular ones, viz., Sept. 5, 6, 7.

Wm. R. Eicher, Secy.

The Latest Books on South America



The Gospel Under the Southern Cross

By J. W. Shank, T. K. Hershey, D. Parke Lantz, Nelson Litwiller, Elvin V. Snyder, L. S. Weber, including short sketches by other missionaries and Argentine Christians.

It is a history of the Argentine Mennonite Mission of South America and is published to commemorate the twenty-fifth anniversary of its founding.

The volume has been carefully written and edited by the missionaries. They have spared no time and effort in endeavoring to give to the Church in the homeland a true picture of the origin, growth, and present status of the work in Argentina. It is a personal message in type and pictures to us who for years have prayed and supported the work. In the twelve chapters the story starts with the very beginning of the work and continues through a description of the field, of the starting of all mission stations, and of the Argentine churches with their organizations, problems, and institutions. Two hundred eighty-eight pages, 165 pictures, several maps. Printed on enamel paper. Bound in deep blue, water resistant Morocco-grained cloth, with an attractive illustrated jacket.

PRICE: \$1.50

Down South America Way

BY SANFORD CALVIN YODER

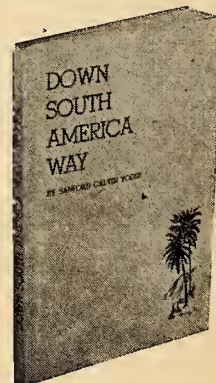
This publication is an account of the author's visit to Argentina and Paraguay in the interests of the Mennonite missions and colonies located there. As Secretary of the Mennonite Board of Missions and Charities and a member of the Mennonite Central Committee he had official interests and responsibilities which gave occasion for the trip.

But the book is in no way an official report. The writer describes his voyage, the countries and cities which he visited, the people and their way of living, the Mennonite missions, institutions and colonies as a visitor who observes keenly and who has the capacity to share with the reader the most interesting scenes and experiences.

The book is written in the author's characteristic picturesque style in which he sustains the interest of the reader from start to finish.

It makes an interesting book for home reading, and will also serve well as a supplemental book for use by classes which study South America Missions. Bound in attractive leatherette paper cover, 148 pages.

PRICE 50¢



MENNONITE PUBLISHING HOUSE, SCOTTTDALE, PA.

(OBTAINABLE AT OUR BRANCH STORES)

Table of Contents

- 33—Deepening the Spiritual Life through the Preaching Service
- The Lord's Supper (Poem)
- 34—Paul Who Was Called Saul
- 35—Editorial
- 36—Questions on Mennonite Community Life
- 37—The Farm and Community School Where C.P.S. Men Prepare for Service at Home
- 38—The Two Religions (Poem)

- Teaching Evangelization in the Home
- 39—To be Near to God
- Sunday-school Lesson for April 23
- 40—Field Notes Correspondence
- 41—A Clean Wind (Poem)
- 42—All the Way (Poem)
- The Missionary Training Conference
- 43—News Letter from Argentina
- 44—The Book Shelf
- Your 1944 Bible School
- Items and Comments
- 45—George Muller on Bible Reading
- Relief and C.P.S.
- 46—Special Meetings
- Marriages
- 47—Obituaries
- 48—Announcements
- "Let Us Go On" (Poem)

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, APRIL 21, 1944

NUMBER 3

The Christian and Jewelry

BY JOHN C. WENGER

As a visitor in European homes I was frequently conscious of the fact that people were a bit surprised to learn that I was married, inasmuch as I wore no wedding ring. Far more than is the case in America, married people, both men and women, are readily identified by the wedding ring in Europe. After my return to America I happened to mention this experience in the presence of the late Daniel Kauffman. "D. K." immediately spoke up, "A good chance to give one's testimony!" As a matter of fact, others sometimes did the testifying for me. A certain minister's wife once pointed me out as a specimen of American Mennonite opposition to the wearing of jewelry.

This matter of wearing no ring is not a narrow denominational custom. It is loyalty to the plain Word of God. The New Testament testifies explicitly against the wearing of "gold, or pearls, or costly array" (I Tim. 2:9) and turns the mind away from the "wearing of gold" to the "hidden man of the heart" (I Pet. 3:3, 4).

Perhaps someone will object at this point and say, "But what about the plaiting of hair, which is also condemned in I Timothy and I Peter?" The answer to this question is given by J. H. A. Hart in the learned commentary, *The Expositor's Greek Testament* (New York, 1910, Volume V, page 63). Commentator Hart states that we have in I Pet. 3:3 a description of the ornamentation found in heathen society. He believes also that the description is based on Isa. 3:17-23. Therefore Peter does not condemn sending little Susie to school wearing "plaits," but refers to "the elaborate coiffures which Roman fashion prescribed . . .," and which are described by the ancient writer Juvenal. Hart quotes Clement of Alexandria, an ancient Christian writer, who refers to women's being so solicitous about their coiffures that they avoided touching their own heads, and dreaded to fall asleep lest they spoil the arrangement of the "plaiting." The "broided hair, or gold" of I Tim. 2:19, says Hart, "refers to the golden combs and nets" used in the heathen "plaitings." But the Greek words for "wearing of gold" in I

Pet. 3:3 refer to "rings, bracelets, etc., enumerated in Isaiah. . . ." It is therefore quite evident that the hairdressing condemned in these passages does not refer to the simple intertwining of the hair in plaits, but to a heathenish hairdress involving delicate constructions of hair, and studded with gold ornaments. That is, the golden ornamentation referred to by Paul in I Tim. 2:9 seems to refer especially to gold worn in the hair, while that in I Pet. 3:3 suggests such items as rings and bracelets "put about" or put on (fingers or limbs) as the Greek has it. (Compare Luther's phrase, Goldumhängen.)

Away from this artificial "putting on" of gold and pearls, the Holy Spirit directs the reader to that inward beauty of spirit which the Christian should earnestly seek to attain. How therefore can any Christian man or woman belie his new heart by adorning his body in a way forbidden by the New Testament? There is only one way to do so; that is, to grow careless about our conscience on this matter and tolerate various stages of jewelry until we as a church lose our witness on this subject. Here is the formula of failure: first allow engagement and wedding rings, then school and class rings and pins, then other jewelry with sentimental "value," then jewelry in every form, all the way from that sold in the five-and-ten to that in the first-class jewelry store.

Let us hold with sincere conviction our ancient position of wearing no rings or jewelry of any kind whatever. It is safe, reasonable, and becoming to Christians, and everyone will agree that it conforms both to the letter and the spirit of the New Testament. But open up the gate to one kind of ring, and it will be very difficult to stop at that point. If mother wears a wedding ring, how can she object to her daughter's wearing a class ring? Let married men be true to their wives in their hearts, and unmarried women will not need rings for "protection" against them. Indeed, the class of men from whom women need protection will not regard rings as a very great barrier. Let married women be true to

their own husbands and they will need no rings to indicate that they are not interested in other men.

Rings are mentioned by name only twice in the New Testament. The overjoyed father (Luke 15:22) gave his son a ring, perhaps an ordinary gold ring. In any case, this is a description of what an Oriental father did, not a directive to Christians. The story no more approves of Christian's wearing rings than the prudence of the king in Luke 14:31 approves of Christian's participating in warfare. The other New Testament reference (Jas. 2:2) refers to a wealthy visitor to an assembly of Jewish Christians and is not given as a description of Christian sanctification.

Let us pray that God may help us search our hearts on the matter of external adornment. Only He can give grace to conform to Christ as we ought. If we are willing to surrender as we ought there will be a discarding of rings, necklaces, lockets, bracelets, chains, brooches, pins—to the glory of God and the enhancement of our Christian testimony.

"Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart" (I Pet. 3:3, 4).

Goshen, Ind.

SENSITIVENESS

*Time was I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight
Because the foe was strong.*

*But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.*

*So when my Saviour calls I rise,
And calmly do my best;
Leaving to Him, with silent eyes
Of hope and fear, the rest.*

*I step, I mount, where He has led;
Men count my haltings o'er;
I know them; yet, though self I dread,
I love His precept more.*

—JOHN HENRY NEWMAN.

Postwar Rehabilitation of C.P.S. Men

BY IRVIN B. HORST

Some day World War II will come to an end. An armistice will, no doubt, bring cessation of hostilities, but it will also come fraught with new problems and concerns for everybody.

Immediately following the war our government will face the task of demobilizing an army of probably eleven million men. The government, veteran organizations, educational institutions, and other groups have made provisions, and doubtless will make many more, for the assimilation of this large group of men into our national life. The Selective Training and Service Act, passed in 1940, contains a clause which entitles every honorably discharged veteran to his former job. Congressmen at various times have suggested mustering out pay for soldiers and sailors ranging in allotments from \$100 to \$1,200. Educational institutions have been thinking in terms of state subsidies to provide gratis a year or two of education for service men. Patriotic organizations are making sure that soldiers returning shall lose nothing in the way of community prestige and civic privileges.

All these plans provide for the men who are serving in the armed forces of the nation. What about the 7,000 C.P.S. men who have chosen civilian "work of national importance" in lieu of military service? What problems will they face in the postwar world? One certainly cannot predict accurately what situations, they will face, but many of them will not be able, and will not want, to return to their former jobs. Many of them will want to continue their education or start farming and will lack financial resources. Most of them will face some form of ostracism in their home communities. The problems facing C.P.S. and the Mennonite Church on D-Day (Demobilization Day) will no doubt be as grave as the situation faced in 1940 when the conscription law was passed.

Mennonite Rehabilitation Precedents

In the past when members of the Mennonite brotherhood faced difficulties, the burden was shared and borne by mutual aid within the brotherhood; and in the case of difficulties on a large scale, aid was forthcoming from Mennonites in other countries. This practice of mutual helpfulness is an integral part of our heritage. In modern times this principle has been lost sight of in many cases, but

it is again quite apparent in the support of Civilian Public Service.

The Mennonite Church, foreseeing the problems C.P.S. men will face after the war, will no doubt decide "to stand by its men who are giving the peace testimony until they are located in satisfactory livelihood and community relationships."

Mennonite Postwar Planning

Since 1920 the Mennonite organization relating to the rehabilitation of Mennonites has been the Mennonite Central Committee. Serving the church in this respect it succored the Mennonites in Russia, Canada, Paraguay, and other countries at various times. The M.C.C., realizing that in the future, particularly in regard to C.P.S., there may be need for further help along this line, authorized in April, 1943, the appointment of a qualified person to devote full time to research pertaining to Mennonite colonization and migration.

In June, 1943, Winfield Fretz, who was secured for this work, began his first assignment by visiting various Mennonite communities in the United States and Canada to study successful and unsuccessful attempts at colonization by Mennonites within the past seventy-five years. His reports and studies are placed on file at Akron, Pa., available for any group who may wish to consult them with respect to future colonization. They will no doubt also prove valuable in assisting C.P.S. men who may desire to settle in rural communities but have no place to go. The results of this research will also be published in the form of a small booklet titled, "Mennonite Colonization, Lessons from the Past for the Future."

Preliminary Survey of C.P.S.

As a second step in Mennonite rehabilitation research, Bro. Fretz was asked to determine the postwar needs and plans of C.P.S. men. For this purpose a preliminary survey was carried out in the form of an individual questionnaire. The questionnaire did not attempt to determine individual needs but rather to get a general, over-all picture of the postwar problems confronting C.P.S. men.

This survey included all men in M.C.C.-C.P.S. camps plus the Mennon-

ite men in non-Mennonite camps. There were 2,870 questionnaires sent out, of which 2,191 (or 76%) were returned by March 1, 1944, at which time tabulation was begun. Two hundred and twenty of the questionnaires returned were from non-Mennonite men in Mennonite camps. Tabulations were made for total M.C.C.-C.P.S. men and also for each constituent group of the M.C.C.

Below are given the findings for the (Old) Mennonite group and, for the sake of comparison, the findings for total M.C.C.-C.P.S. men. It is significant to note that the percentages of the two groups throughout are practically the same. There were 1,150 (Old) Mennonite men in C.P.S. camps as of Jan. 31, 1944. Of this number 911 (or 79%) have returned questionnaires. The information given below pertains to the 911. (Findings compiled by Winfield Fretz.)

Are you planning to continue your education after C.P.S.?

	Old Mennonite		M.C.C.-C.P.S.	
	No.	Per Cent	No.	Per Cent
Yes	181	20	472	21
No	573	63	1,327	61
Uncertain	42	4	84	4
No answer	115	13	308	14

Check the one occupational classification which comes closest to the field in which you want to do your life work.

	Old Mennonite		M.C.C.-C.P.S.	
	No.	Per Cent	No.	Per Cent
Farming	514	56	1,308	60
Business	97	11	194	9
Teaching	44	5	123	5
Religious work	50	5	135	6
Office work	20	1	42	2
Skilled trade	97	11	192	9
Factory work	33	4	60	3
All others	24	3	61	3
No answer	32	4	76	3

Do you need financial assistance to get started in the work you want to do?

	Old Mennonite		M.C.C.-C.P.S.	
	No.	Per Cent	No.	Per Cent
Yes	375	41	938	43
No	417	46	973	44
Uncertain	49	5	101	5
No answer	70	8	179	8

Would you welcome financial assistance from your branch of the church if available on a loan basis, at a low rate of interest and to be repaid over a long period of time?

	Old Mennonite		M.C.C.-C.P.S.	
	No.	Per Cent	No.	Per Cent
Yes	462	51	1,107	51
No	241	26	614	28
Uncertain	38	4	88	4
No answer	170	19	382	17

(Continued on page 61)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Postwar Problems of C.P.S. Men

We should not be unduly concerned about our future problems. Jesus tells us to take no thought for the morrow. He would have us refrain from all worry and untrusting concern. But we all know that it is practical folly to make no plans for the future. It is thoroughly consistent with the utmost trust in our heavenly Father to make due provision for the problems that we know will face us tomorrow.

Wise church leaders are giving thought to the problems which will face both the home churches and the C.P.S. boys when they return to normal living among us. The home churches may need to make some effort to reabsorb these men into their community and church life. The drafted men have done much thinking in camp. Many of them will have grown spiritually and in their vision and understanding concerning the life and work of the church. Some of them may be tempted to be impatient with things as they find them at home. And some of the home churches may be tempted to be impatient with the men as they find them upon their return. There will be need for much mutual sympathy and understanding. As a church we will have missed a great opportunity if the total effect of this war experience does not carry the church forward in her spiritual life and her service in the world.

Another problem of the C.P.S. men will have to do with material things. For a long time they have not been earning. They are at the age when they should without too much delay settle into homes of their own. The church does well, in line with our traditional practice of mutual aid, to think ahead to what the problems will be and how we can help to solve them. An interesting and very valuable study is being made through the Mennonite Central Committee headquarters at Akron relative to this problem. We have asked Bro. Irvin Horst to write a summary of this investigation. This summary appears in this issue of the *HERALD*. On the whole, it is encouraging to know what the future plans of these young brethren are. We

are glad that almost without exception they want to return to our communities. We urge a careful study of this report in order that the church may give her best thought to the problem of how these young men can be helped to complete their education and to be completely rehabilitated in Mennonite communities.

The Jewelry Problem

If you have not read Bro. Wenger's leading article in this issue of the *HERALD*, please turn back and read it before you go on with this editorial. There are various areas of the Biblical doctrine of nonconformity which are threatened so far as the practice of the Mennonite Church is concerned. The use of jewelry is one of these. If a general use of jewelry ever comes into the Mennonite Church, it will probably be through the toleration of engagement and wedding rings. As Bro. Wenger so clearly points out, the wearing of a wedding ring is not necessary for the protection of a married woman or to remind married people of their vows to each other. One sees women on the trains these days whose wedding rings do not prevent the attentions of soldiers and other men. All of us have had wives and mothers and sisters and daughters who because of their nonconformed attire and their chaste conduct were perfectly safe traveling anywhere. It is probable that the argument for wedding rings is only a rationalization of those who are trying to justify worldly conformity. The wearing of jewelry is making alarming inroads into our church. Careful teaching and proper discipline must be used now if there is not to be a general breakdown in the near future.

A Shortage of Paper

Because publishers are limited in the amount of paper which they can use, it becomes necessary to make certain savings of paper in the printing of the *GOSPEL HERALD*. The usual bimonthly doctrinal supplement, "Christian Doctrine," which should appear with this issue, is being omitted entirely. It will be continued in later issues, but in a reduced size. The mission supplement, "Christian Missions," will also be re-

duced in size for some of the issues of the year. We regret the necessity of thus reducing the amount of reading material given to our subscribers.

Faith and Experience

Beautiful is the faith of an aged saint. One who is young may, on the basis of the word of one whom he trusts, believe with assurance. He sees what God has done for others, and he trusts that the same blessings are for him. This is good. But with what graciousness can an older person speak whose childhood faith has now been written in experience! He can testify in terms of his own life to the fact that God is as good as His word. The Psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." In one of our songs we sing,

"'Tis true, O yes, 'tis true,
God's wonderful promise is true,
For I've trusted, and tested, and tried it,
And I know God's promise is true."

This is one reason that Robert Brown- ing could say:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

No wonder that our aged saints can look beyond the river with such confident joy! They have tested God's Word and know in terms of the lives they have lived that He is thoroughly dependable. The One who has been with them all their days will not fail them in eternity.

Justice or Mercy

Frequently we hear people insisting that they be treated with justice. They want what is coming to them and are willing to fight for their rights. There is in all this a sort of blind complacency. For, if we were treated as we deserve to be treated, who of us could stand? That is the reason that a Christian cannot consistently talk about having his rights. We have sinned away all our rights. If we are to be treated with justice, our situation is hopeless. It is mercy, not justice, we need. And for that only dare we plead. It was God's justice that required that His Son should die upon the cross for our sins; it is His mercy which says that we need not die. The only reason that we dare approach Him is because He is on the mercy seat, and looks upon us, not on the basis of our own merit, but on that of His own spotless Son. Our only hope is to appeal from the court of justice to the court of mercy.

Refreshing Streams of Living Water

IX. "And Peter" (Mark 16:7)

By George J. Lapp

[A continuation of a series which ran in the GOSPEL HERALD during 1943.]

These gracious words were spoken by the angel to the women at the tomb from which Jesus had risen. They are recorded by Mark, who, from his association with Peter previous to and during the latter's imprisonment in Rome, gathered the material and recorded this life story of Jesus. The Gospel reflects the mature insight and deep loyalty of the Apostle Peter. During the years of his intimate fellowship with his Master, Peter committed grievous errors which Jesus had to correct. He sometimes severely rebuked him. The record of this tender expression, "Go . . . tell his disciples *and Peter*," manifests a deep appreciation of the concern which Jesus had for him during the years of his discipline and fashioning.

The writer has been greatly helped from the reading and rereading of the epistles of Peter. This also has led to a more careful study of his life and ministry. He was eclipsed by the Apostle Paul, whose ministry was so much more extensive, but in quality the ministry of Peter was of the highest order.

What has been recorded in the Gospels concerning Peter reveals his nature and enthusiastic (although sometimes misdirected), active interest, and also foreshadows the great responsibility he would share in establishing and building up the Church of Christ. The Church of Rome holds that it was Peter upon whom, as a rock, the Church of Christ was built. While in Rome we saw pilgrims worship before his tomb and reverently kneel and kiss the great toe of his statue in the great cathedral. But Peter was a servant of the Church, one who sincerely loved his Lord, the Rock of his and our salvation, and was faithful to Him unto death. His deep loyalty to Christ and the Church well qualified him to become a pillar in that spiritual structure into which were being fitted living spiritual stones—the believers in Christ and members of His body. See I Peter 2.

Rough-hewn and crude as he must have been, he readily yielded to teaching and discipline, and wholeheartedly responded to the love of his Master, whose intimate fellowship it was given him to enjoy. One writer has called him "a wholehearted blundering disciple." But one prefers to think of him as one whose soul was a battlefield manifesting both weakness and strength, impulsive and quick-spoken but pliable in the hands of the Master Sculptor who would

shape and fashion this rough granite stone into a pillar of towering strength. He would become perfectly adjusted to the will and purpose of his Lord and Master, and finally there would be committed to him the spiritual guidance of the followers of Christ during the times when they would have to endure severe testings from decadence from within and from opposition and persecution from without.

1. *Peter's Intimate Fellowship with Jesus.* Why did Jesus take Peter, James, and John into such intimate fellowship with Himself? Jesus knew what would have to be corrected in their thinking and attitude. He knew their weakness and their strength. He knew the burdens they would have to bear in the future. He knew the severe testings through which they would have to pass. He knew their sincerity of purpose and the heights and depths of love and loyalty which they could and would attain. He also knew the valuable contributions they would be called upon to make to the stability and growth in grace of those who through their ministry would become members of the Body of Christ.

Peter was more a man of action than of deliberate thought and careful reasoning. John by nature was fiery and vindictive. James tended to remain more or less passive but cautious in his decisions and actions. But Peter loved his Master and his sincere loyalty to Him increased with the series of disciplines that helped to shape his life. By keeping him near Himself Jesus could also keep Peter in His own will. Jesus wanted his body—the Church, to inspire in them implicit obedience to His every teaching, to lead them to an unconditional surrender of themselves to Him that He might work out through them His plans and purposes, and to give them an anchorage in Him to stand the fiery trials through which they would pass and also lead the followers of Christ, Jesus kept the three in close fellowship with Himself. The Transfiguration revealed to them the divine Sonship of the Son of Man. The raising of Jairus' daughter and other great miracles revealed Jesus' power to redeem both soul and body. Gethsemane revealed the entire submission of Jesus into the hands of His Father for the supreme sacrifice He was to become for the sin of the world that He might become the Redeemer of all mankind. Their thus being brought into the inner circle of their Master's confidence was not in vain. It bore rich fruitage in the years to come when these great pil-

(Continued on next page)

QUESTIONS ON MENNONITE COMMUNITY LIFE

VI. *How Is the Proposed Mennonite Mutual Aid Expected to Function?*

By GUY F. HERSHBERGER

In last week's column reference was made to a plan for the organization of a new board to carry on an effective program of mutual aid within the Mennonite Church. It is proposed to call the new organization Mennonite Mutual Aid. The executive committee of General Conference has given tentative approval to the plan which is to be presented to the district conferences and to General Conference during the coming summer. The statement of purpose of the organization was printed in last week's column.

How is the proposed new organization to be established, and how is it expected to function? It is proposed that the new organization be incorporated and that the corporation consist of twelve directors, six to be elected by General Conference and the remainder to be chosen by the General Conference appointees. These directors would then elect the officers of the corporation.

It is proposed that Mennonite Mutual Aid obtain its capital from the following four sources, about one fourth of the capital from each source:

1. Contributions from participating conferences on a per membership basis—this to be donated capital, not to be repaid, and on which the conferences would receive no interest.

2. Participation certificates in units, of \$500. These certificates are to bear interest only in case any earnings remain after the expenses of the organization and the interest on capital from sources three and four have been paid. These certificates are to be purchased by brethren of means who are willing to devote their money to the service of the church, without any guarantee of interest.

3. Membership certificates of \$100 each, bearing four per cent interest. This category gives brethren an opportunity to invest small amounts of money at a guaranteed interest rate.

4. Debenture notes. These might represent money borrowed from other church boards such as the Board of Education or Mission Board.

It is proposed that the capital so obtained be used to make loans to individual brethren in need of help in establishing a home and means of livelihood; and to help in providing systematic aid to brethren in case of property loss, sickness, or death.

It is proposed that the new corporation be organized and incorporated as soon as the above plan is approved by six district conferences and by General Conference.

Goshen, Ind.

REFRESHING STREAMS

(Continued from preceding page)

lars must become the support of the spiritual superstructure.

2. *The Disciplines in Peter's Life.* They reinforced his strength and helped him to overcome his weaknesses. His heart's love and loyalty above all else. Not that all would be right if the heart were right, but all could be set right if for the love of Him Peter would commit his all to Him. Therefore to build up their loyalty, to strengthen their faith, to deepen their love for Him and His value to the cause of Christ lay not in what he was at the time of his call to discipleship, but in what it was possible for him to become. We sometimes meet such diamonds in the rough. They are not to be shunned or put into the discard. If we have built up a dislike for Peter it is because we have failed to view him with the same hopeful concern that Jesus saw in him. Jesus knew that He could risk a great deal of care and patience on Peter because of what he would become under His wise guidance.

Let us note a few of the elements of strength in Peter. In Matthew 16 Jesus takes His disciples to Caesarea Philippi, where He spends time with them alone in prayer and meditation. They are away from the multitudes that clamored to crown Jesus king and from those who were stirring the populace up against Him. He asks the disciples, "Whom do men say that I . . . am?" After their reply, He asks them, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." He spoke truly, perhaps impulsively, and perhaps better than he knew. He spoke with deep earnestness and devotion. His strength lay in his serious intent and devoted interest, and not in his spontaneity. Jesus clearly implies that Peter's quick-spoken reply did not come from his own reasoning nor from others, but from his Father in heaven. But his sincerity merited declaring Peter a stone and a holder of the Keys of the Kingdom, a vessel used by Himself to dispense the everlasting Gospel of His grace and salvation. This Gospel which would reveal the will of God would be the key which would open and shut the lock no man could break or pick. Peter would be a torch-bearer among the churches, but he must submit to the fashioning process that would fit him for it. In John 6 when Jesus revealed His impending arrest and trial and ultimate death on the cross, many of His followers turned away from Him. He said to the twelve, "Will ye also go away?" Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." In his readiness to commit himself to what he believed to be the truth, he manifested an element of strength. Jesus fostered a firm adherence to honest conviction. It was upon such conviction and confession that our

Lord would build His Israel, which Paul termed the Israel of God. Gal. 6:16.

Let us now consider the elements of weakness in Peter. They were impulsiveness, fear due to uncertainty, and dread of dire consequence and disappointment. The first element is manifest on the Mount of Transfiguration when Peter impulsively besought the Lord to build three tabernacles, that they might remain here away from the feverishly turbulent and troubled world, not knowing what he said. The second element is illustrated by the attempt by Peter to rebuke the Saviour when He revealed to His disciples how He must suffer and be crucified. Matt. 16:22. Peter said, "Be it far from thee, Lord: this shall not be unto thee." Jesus rebuked the satanic suggestion in him. Fear and uncertainty illustrated in Peter's denial of his Lord are of the devil. The third element is as recorded in all four Gospels. Peter thought he knew the Lion of the tribe of Judah, but he did not know the Lamb slain from the foundation of the world. He thought he knew the Messiah who was to come as King of kings and subdue all nations, but he did not know Him who was despised and rejected of men, a man of sorrows and acquainted with grief. He denied the suffering servant, not discerning what he later so clearly understood and declared that "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:30-32). Was Peter so unlike us? Do we not tend to respect visible power and authority and shun those who are committed to ignominy and are despised by popular consent?

3. *Peter Fashioned into a Pillar of Spiritual Strength.* This rough-hewn piece of granite must be fashioned into the proper likeness. This fashioning was done by reproofs, restraints, demonstrations, and direct teaching. Peter profited by every occasion in which Jesus corrected some error in his attitude or actions. He was willing to become adjusted to his Master's will and increasingly depended upon Him for guidance. "Bid me come unto thee on the water," prays impulsive Peter. "Nevertheless at thy word I will let down the net." When we were on the Sea of Galilee we learned that the fish went down into the depths of the sea during the day and came to the surface at night when normally they could be caught, but this night they caught nothing. What could they do after daylight? Nevertheless, their seemingly blind obedience brought a whole netful of fish. Their courage and patience had failed them, but Jesus clearly demonstrated that He would not fail them. Peter in his humility confesses his

sinfulness as compared to the faithfulness and holiness of the sinless One. Luke 5:4-8. After the resurrection Jesus appears to His disciples as they are fishing and calls them to Himself, feeds them, and in tender terms challenges Peter to a full confession of his love and loyalty to his Lord. He then gives him his commission as a shepherd. There will also be the "other sheep" against whom he still harbors prejudice, but through the leading of the Spirit of love and wise guidance this will be broken down. The vision at Joppa (Acts 10), the reproof by Paul (Gal. 2), and the Jerusalem Conference (Acts 15) all will contribute to the fashioning which Peter needs. He becomes a worthy servant of the Church, and finally (according to tradition) sacrifices his life on the inverted cross in Rome for his faith.

Satan had tried to sift him as wheat. Thank God, the chaff was blown away and the wheat remained in his life and ministry. When he was completely converted he strengthened his brethren. Luke 22:31, 32.

There is an object lesson which we have used in India, and which has been effective. It is a cross made of strong plywood or pasteboard. On the arms are constructed movable hooks which when extended make it an anchor. Jesus was crucified on an upright cross. Peter was crucified on an inverted cross head downward. When the hooks are extended on the inverted cross it becomes an anchor. It became an anchor for Peter, the well-fashioned pillar of the Church of Christ.

Dhamtari, C.P., India.

THE CROSS AND CONSCIENCE

BY ORRIE D. YODER

"How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God" (Heb. 9:14)?

"Not all the blood of beasts,
On Jewish altars slain;
Could give the guilty conscience peace,
Or wash away the stain."

When the Psalmist prayed, "Restore unto me the joy of thy salvation" (Ps. 51:12, he gave expression to two great facts: first, that sin not only gives man the name of being a sinner, but robs him of both joy and peace, the most cherished heritage of his Creator; second, he admits in his prayer that God alone can restore to man his lost joy and fellowship, due to inherent sin.

Conscience and free will are among the highest endowments of the Creator to mankind, and a world-wide salvation so simple and concrete that it will restore to any individual sinner, regardless of race or creed, a conscience free from the guilt of sin, and a will to love and obey God, is the marvel of His free grace. God created man to abound in

(Continued on page 61)

FAMILY CIRCLE

MAKING LIFE WORTH WHILE

*May every soul that touches mine—
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists—
To make this life worth while
And heaven a surer heritage.*

—GEORGE ELIOT.

BEYOND THE SUNSET

BY LINA Z. RESSLER

For some days we have heard a beautiful song with the above title. It is a beautifully suggestive title. I think we who have come quite a distance on our life journey appreciate more perhaps than the younger members of our group the lovely meaning of the sweet words.

As a matter of fact we all are expecting a sunset for these lives of ours. None of us would expect our lives to last always; yet to many of us the thought of the close of this, our earthly existence, might bring a feeling of dread, or perhaps of disappointment. Of course, "We would not live away," is our way of expressing it; yet in spite of us, we would rather put off the sunset time just as long as we can. I wish that this might not be the desire of any one of the little circle who may perhaps think with me along these lines this evening.

The sunset time should be the very happiest time of our lives. Have you ever taken a long walk? You enjoyed the walk, and each turn brought you new glimpses of scenery and new beauty as you went along. Of course you also experienced a degree of fatigue, this increasing as the walk progressed. Presently you became conscious that the end of your journey must not be so far away. The fatigue became more noticeable; in fact, you became very tired and longed for the journey to be over.

I am wondering if, as we approach the end of our life journey, our experience is not similar. The journey has been a blessed one. As we look back over our experiences, we feel humbly grateful for the precious companionship that has been ours all along the way. It is a blessed experience to journey in constant company with a loving Father

and a precious Elder Brother. The memory of these blessings is a precious one; but as we near the end of the journey, we begin to look farther on. We think of what is yet in store. "Beyond the sunset" comes like a happy watchword as we go along.

It has all been lovely so far. We have enjoyed numberless blessings as we journeyed on, but now, "beyond the sunset" has a far greater interest for us.

Of course, our feet are weary, and experiences along the way are less significant than they used to be. As we look toward the sunset, we gaze longingly at the glowing color; and as the days slip by, we wonder if we may not soon pierce the clouds with our tired eyes and catch a glimpse of the glory now so dimly visible through the clouds. Dear ones have passed the thin banks of clouds that have thus far obstructed our vision as we tried to pierce with the eye of faith the curtain that has separated us from the glory land beyond the sunset.

It is all so natural and simple because life is just a journey with varied experiences. From the cradle to the grave we learn and work, and love and live, and grow weary as we approach the end, then slip across the narrow border into the "sunset land." It is all important, if we wish to have the journey be what it should be for us and for our fellow travelers, that early in the journey, we place our hand in our Father's and allow Him to plan the way for us and lead us every step of the way.

How thankful we should be that we may have this blessed help and guidance! And so let us keep pressing on "toward the mark for the prize." This is of sufficient interest and importance to keep us all busy till He comes. Lovingly, cheerfully, confidently, let us keep pressing on. Here and farther on are clouds of witnesses waiting, "beyond the sunset."

Scottdale, Pa.

THE GODLY CHRISTIAN HOME

But as for me and my house, we will serve the Lord" (Josh. 24:15).

"And the Lord said, Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nation of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

"Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

The home is facing formidable, challenging, and deadly enemies in our day. The vision of the nominal Christian is clouded and foggy in its interpretation of a real standard of ethics.

In the case of Joshua and Abraham we have two great characters who had godly homes. Here were two fathers who stood at the head of their families and assumed the responsibility of deciding the moral and spiritual atmosphere that would pervade and emanate from their homes. We believe that Moses, Samuel, Timothy, and many others of our great Bible characters were reared, or partly reared, in such homes.

Parents should be professors and possessors of a vital gospel salvation. Precept and practice based on the great gospel principles of the Bible should be in evidence. Father and mother are the head of the government in such a home. Eli, the high priest, failed sadly in correcting and restraining his boys, who became wicked, corrupt, and adulterous. We hear much about our young people's going to perdition, but what are we parents going to answer to God?

God originated the home in the Garden of Eden when He united Adam and Eve and blessed them. Gen. 1:28. The happy, godly, Christian home is a priceless heritage, a little kingdom within itself, a little bit of heaven.

The family relationship in itself does not make a home. A real estate salesman, according to one story, tried to sell a house to a newly married couple. Said the wife, "Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church. I get my meals in a cafeteria, live in an apartment, spend my mornings playing golf, and my afternoons playing bridge. In the evenings we dance or go to the movies. When I am sick I go to the hospital, and when I die I shall be buried from an undertaker's. All we need is a garage with a bedroom."

The atmosphere of the home largely determines the character and destiny of those who grow up in it. The environment in childhood and the training in early life have much to do with making or marring us. Home is the place in which habits take possession of us, in which the mind is trained, in which pliable, plastic characters are molded and forged into the men and women who become a blessing or curse to humanity.

Sometimes the good work of a Christian home is nullified by the evil effects of an unchristian home. The home is a good advertisement of those who are at its head. It is the telltale of those who rule the household.

(Continued on page 59)

TO BE NEAR TO GOD

April 23, 1944

... That holy Spirit of promise.—Eph. 1:13.

Do you remember the promise Jesus made to His own when He was ready to return to the glory? The hearts of the disciples were mantled with sorrow, for they felt they were about to lose Him. But no—He pledged to send another Comforter who would always stay with them. The Spirit would be all to them that He had been, and more. His presence within their bosoms and ours would be the down payment, of which the full amount would be eternal likeness to Himself in His home. No wonder we are urged to keep company and step with the Spirit, when such intimacy brings us into an atmosphere which is charged with expectancy! What sweet assurance that we are His purchased possession is begotten when He fills the soul with promise!

"Return, O Holy Dove, return!
Sweet Messenger of rest;
I hate the sin that made Thee mourn
And drove Thee from my breast."

April 24, 1944

... The spirit of wisdom and revelation.—Eph. 1:17.

The facts of Christ's life are easily discovered. A child may learn them. Even the teachings of Christ may find a superficial reception in the minds of men. But, if the person of Christ is to live in our minds and hearts, we need organs of spiritual sense: organs of spiritual sight and hearing. Such are the gifts of God—suited exactly to our need. The knowledge of Him is experienced only as our spiritual understanding is enlightened by the Spirit's presence and quickening. "But God hath revealed . . . by His Spirit." Claim to spiritual knowledge by any other means is a delusion.

"Come, Spirit, come, with light divine,
Illuminate my waiting soul. . . ."

April 25, 1944

... The hope of his calling . . . —Eph. 1:18.

We are called. It is the voice of God. He calls us to be saints, to be holy, to be heavenly. Nor is He taunting us. He does not hold before us His desire for us in order to mock us. Earnestly and seriously, He calls unto "the high calling of God." It is difficult to understand how folks can ignore this. But the fact that men do ignore it explains why hope is so foreign and strange an experience. For, having answered the call of God in our hearts we are brought into the garden of hope where grows many a budding flower. A little while ago, in other years, it was: without hope. Now, in Christ, every moment is one of sunrise. "And hope maketh not ashamed"; it does not embarrass. It is as an anchor swung firmly and encouragingly beneath the Rock, Christ Jesus.

"I heard the voice of Jesus say,
'I am this dark world's Light;
Look unto Me, thy morn shall rise
And all thy day be bright!'"

April 26, 1944

... His power to us-ward.—Eph. 1:19.

We were "without strength." Many professed Christians appear to be without strength today. They are powerless to resist the smallest temptation. They lack the energy to overcome degrading and debasing habits. A little ridicule, and they wither and wilt before it as in the presence of a smiting blast. The Ephesians were to know, not merely about a great power, but in an experiential way. Now death represents the sum of all enemies. God took His Son from the jaws of this hateful foe and placed Him at His right hand, infinitely beyond the reach of every hostile power and enemy. We cannot measure the limitless power that could accomplish such an exaltation. God tells us that He is willing to do a similar thing for us. All the power evident in Christ's resurrection and exaltation is "to us-ward who believe." There is no power for Christian living which is not available to us today. And, knowing this, it follows that only they who genuinely want power for triumphant living will appropriate it in grateful love. Our Father, Thy unused power waits anxiously, our fainting souls to fill. Give us today to trade our weakness for Thy might.

April 27, 1944

... The church.—Eph. 1:22.

The whole universe exists today because of the command of God through His beloved Son. And that Son is today "upholding all things by the word of his power." But the church could not thus be brought into being. It was necessary for one of the Godhead to divest Himself of His inherent glory and humiliate Himself unto death. He had to be cast into the earth as a grain of wheat, that He might die, and in so doing, make His soul an offering for sin. Hence that only is His church which shares His life. He cannot possess a dead body, a corpse! But His people are so newly created, so vitally quickened as to constitute the living body of the living Lord. Can the vital Head of the body bestow on us anything but His tenderest care and sweetest regard? Can He withhold any blessing from His body in which He finds supremest joy? O Christ, we make Thee Head, and supreme Authority in all life's ways.

April 28, 1944

... Quickened.—Eph. 2:1.

No human mind can grasp, nor can human tongue tell, how utterly repulsive and offensive to God sin has become. His entire holy nature rebels against any part with the foul offspring of Satan's connivance and man's pride. We were unspeakably sinful, irretrievably lost, save for the intervention of God. We were dead in our sins. If God is to do anything for us, it can be nothing else than to give life. Death cannot be made attractive. Death in sins cannot be refined or made more acceptable. It can only pursue its con-

suming way or else be overcome by a new principle of life. "You hath he quickened." Christians possess, not a substitute for death, but the opposite of it. We have in Christ, not an alternate to death, but the Victor over death. He who has Christ has life; He who fails to possess Him does not have life, no matter what else he may have.

"Breath of our breath, in Thee we live;
Life of our life, our praise receive."

April 29, 1944

... His great love.—Eph. 2:4.

Love makes the difference. Love spans the chasm that justice cannot cross. "Love found a way to redeem." On no other consideration could God think of undertaking our salvation. We persisted in our sin and enjoyed it. We forfeited every claim to God's favor. The flesh and its wishes carried us along its unholy way. We were even as others, classed with the worst of mankind. "But God"! In those two words lies the miracle of our salvation. If God had not acted, if He had not come to the rescue—our doom had been sealed. He loved us, not because of what we were, but because He is love. Calvary was the evidence and measure of that love. And all the love exhibited in that supreme sacrifice operates in our behalf still.

"O everlasting Love;
Well-spring of grace and peace,
Pour down Thy fullness from above,
Bid doubt, and trouble cease."

PAUL CHAMPIONS FAITH IN CHRIST AS THE WAY TO SALVATION

Sunday School Lesson for April 30

A great crisis had arisen in the church. Some earnest Jewish Christians from Jerusalem came down to Antioch and said to the Gentile Christians, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul and Barnabas disputed with them boldly. The church sent Paul and Barnabas to the apostles and elders at Jerusalem to consult on this important question. Peter and Paul pleaded for the Gentiles to be accepted without circumcision. They won, and a kind letter was sent to the Gentile Christians at Antioch. It was received with rejoicing.

We should not be too severe with these Judaizers. They were Jews who had practiced circumcision and certain customs and laws for several thousand years. They loved these rituals and were well aware that they set them off from the other people. Was not circumcision the sign of God's everlasting covenant with His people? They might easily fear that the church would become a Gentile body.

The question was not whether circumcision was enjoined in the Old Testament, but whether a man could be saved by believing in Christ without circumcision. "For if righteousness is through the law," said Paul, "then Christ died for nought." He also says, "If there had been a law given which could have given life, verily righteousness should have been by the law. . . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

(Continued on page 59)

FIELD NOTES

Passion Week services were held at Freeport, Ill., by Bro. S. C. Yoder of Goshen, Ind.

Bro. Ivan Lind preached for the boys in the C.P.S. Camp at Ft. Collins, Colo., April 9.

An all-day meeting will be held at Hernley's Church near Manheim, Pa., on Ascension Day, May 18, the Lord willing.

Evangelistic meetings at the Fort Wayne, Ind., Mission are in progress April 12-23 with Bro. C. Z. Martin of Mountville, Pa., preaching.

Evangelistic meetings are announced to be held at the Mennonite Gospel Mission, Spring Mount, Pa., April 22-30, with Bro. Wm. H. Martin, Menges Mills, Pa., as evangelist.

A Passion Week series of meetings was conducted at the Pinto, Md., Mennonite Church, April 6 to 9, with Bro. J. L. Stauffer as the guest speaker.

A Sunday School meeting is announced to be held at the Hess Mennonite Church, near Lititz, Pa., Sunday, May 14. An interesting program has been prepared.

A class of eight young people was received into church fellowship at the Hesston congregation by baptism April 16. Another one was reinstated.

Bro. Amsa Kauffman, Premont, Tex., is meeting with the Hutchinson, Kansas, Mission congregation for a series of meetings April 16-23.

Preparatory and communion services were held at the Masontown, Pa., Church, April 15, 16. Two were received into church fellowship.

A Young People's conference was held at North Lima, Ohio, over the Easter week end. Bro. Phil Frey of Archbold, Ohio, and Bro. Paul Mininger of Goshen, Indiana, were the visiting speakers.

The annual meetings of the Mennonite Mission Board of Ontario and Sewing Circles are planned to be held at the M.B.C. pavilion, near Kitchener, over the week end of May 28, 29.

The semiannual meeting of the Franconia Conference will be held at the Franconia Church all day Thursday, May 4. The meeting begins at 9:00 A.M. This is an invitation to all interested ones to attend.

Evangelistic meetings are scheduled to be held at the Rocky Ridge Mission April 15 to 19. A meeting will be held all day Sunday, April 16. Bro. J. Irvin Lehman is the evangelist.

Bro. J. G. Hartzler, Windom, Kans., conducted week-end meetings at the Wichita, Kans., Church April 6-9, and Bro. Nelson Kauffman, Hannibal, Mo., was with the Greensburg, Kans., congregation during the same time.

Communion dates for churches in the district of Bro. Joseph L. Gross in the Franconia Conference are announced as follows: Blooming Glen, May 2; Doylestown, May 21; Deep Run, May 28.

Bro. Elias Kulp, Bally, Pa., will conduct revival meetings at the Colored Mission at Harrisonburg, Va., beginning April 17, the Lord willing. The prayers of God's people are requested for this effort.

Bro. C. B. Shoemaker of this office continues his stay at the Wills Eye Hospital, Philadelphia, Pa., at this writing. The operation on his good eye, which had been scheduled for April 10 as reported last week, was postponed until April 18. May we continue to remember him at the throne of grace.

The first of a series of three monthly conferences on The Home was held at Sideling Hill C.P.S. Camp, Wells Tannery, Pa., April 14-16, with the following speakers giving addresses: A. J. Metzler, Scottdale, Pa.; John R. Mumaw, Harrisonburg, Va.; Walter Oswald, North Lima, Ohio.

The annual meeting of the Franconia Mennonite Board of Missions and Charities will be held at the Plain Mennonite Church, Lansdale, Pa., on Tuesday, May 2. Speakers listed on the program are Amos Kolb, Dr. Fred S. Brenneman, Jacob M. Moyer, J. Silas Graybill, and Walter Alderfer.

Correction.—We are informed that the article entitled, "Do People Forget or What?" in the Gospel Herald of April 7 was mistakenly attributed to Emma Diller, Hagerstown, Md. We are sorry for the mistake but still do not know who the person is to whom it should have been credited.

The mail address of Bro. C. F. Derstine from April 30 to May 12 will be 327 S. Fourth Ave., Ann Arbor, Mich. While speaking in this city Bro. Derstine will also have the opportunity to speak at the University and to minister to the C.O.'s at Ypsilanti State Hospital. Intercessory prayer is requested in behalf of this work.

Bro. J. Irvin Lehman, Chambersburg, Pa., conducted evangelistic meetings at the Locust Grove Church, north of Sturgis, Mich., March 19-26, with three confessions resulting, followed by similar meetings at the Shore Church, near Shipshewana, Ind., March 26 to April 2, with eighteen confessions among the visible results. "To God be the glory and ours the blessings," writes a brother.

The Waterloo County, Ont., ministers' meeting was held at the St. Jacobs Church (incorrectly stated Shantz Church in former issue) and was well attended by the ministry and deacons. The discussions were very inspirational and the meeting proved to be particularly profitable. Visiting brethren present were Paul Erb and I. E. Burkhart, Goshen, College, Goshen, Indiana.

The Yoder, Kansas, congregation gave recognition to their twenty-fifth year of organization by an interesting series of programs April 6-9. The first service was held by observing the regular communion service. Members having moved to other congregations were invited to observe the service with them. Among other speakers from a distance were Bros. Edward Yoder, Scottdale, Pa., and Edd P. Schrock, Odon, Ind.

Tract work in Ontario, sponsored by the Mennonite Mission Board, has taken on much interest during the past year since the appointment of the director, Bro. Roy S. Koch. Most of the congregations have appointed a representative to serve on a committee for the promotion of the work. The chief activities have been along the lines of an intensive mailing program, house to house distribution, institutional visitation, and tract racks.

Recent visitors at the Publishing House and community were Eli Wenger, wife, and daughter, East Earl, Pa.; Nancy Hernley, Chicago, Ill.; John R. Mumaw, Harrisonburg, Va.; Uriel Zook and wife, Lester Zook, wife, and two children, and LeRoy Zook, Allensville, Pa.; David Zook, Poland, Ohio; Floyd Zook, Masontown, Pa.; Reed F. Landis, Philadelphia, Pa.; Clayton Berkey, Terrace, Pa.; David Heatwole, Greensburg, Pa.

Calendar

Annual meeting of Franconia Board of Missions and Charities, Plain Church, May 2.

Semiannual meeting of Franconia Conference, Franconia Church, May 4.

Regional session of Missouri-Kansas Conference, Tuleta, Tex., May 7; Premont, Tex., May 8.

Missionary Training Conference, Goshen, Ind., May 20-29.

Virginia Conference, at Weaver's Church, May 23-26.

Annual meetings of Ontario Mennonite Mission Board and Sewing Circles, M.B.C. Pavilion, May 28, 29.

Semiannual Meeting of Commission for Christian Education and Young People's Work, Orrville, Ohio, May 30 and 31.

Annual Meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Indiana-Michigan Conference, June 6-8, Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Ohio Mennonite and Eastern A.M. Joint Conference, at Pike Church, Elida, Ohio, June 17-19.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kans., August 21-24.

CORRESPONDENCE

STRYKER, OHIO

(Lockport Congregation)

Dear Herald Readers: Greetings. We enjoyed a youth conference during March 11 and 12. The theme was "Is the Young Man Absalom Safe?" Our guest speakers were J. J. Hostetler, Canton, O.; Walter Oswald, North Lima, O.; Loren King, West Liberty, O.; and John R. Mumaw, Harrisonburg, Va. This conference certainly presented a supreme challenge to every youth, and to older folks as well. We are very happy that many young people reconsecrated their lives to God and to His service. We wish to express our keen appreciation to those who have made this conference possible.

On March 19, fifteen converts were baptized and received into the church. Our bishop, Bro. E. D. Frey, officiated in this service. We wish these new Christians God's richest blessings, and we covet the prayers of God's people in their behalf.

May all our readers find joy in His service.
April 5, 1944. Cor.

SOUTH BOSTON, VA.

(Ebenezer Congregation)

Dear Christian Friends: Greetings of love in the precious name of Jesus. The Lord has surely blessed us in a very wonderful way, both spiritually and naturally, for which we have every reason to praise His holy name.

On Jan. 30, Bro. George R. Brunk, Jr., Bro. John Garber, and Bro. James Shank, came into our midst and gave us a much appreciated program on the "Home." Bro. James Shank's wife, Ruth, was with us also, and gave a very interesting talk to the children. The talks on the "Home" were very helpful and practical, and we all felt as though we had much room for improvement. The church today is surely in need of more truly godly homes.

On April 2, we had a nonconformity conference. The speakers were Bros. John Garber, Emerson McDowell, James Shank, and Clarence Huber. Sister Ruth Shank had charge of a very interesting children's meeting. Sisters Miriam Weaver and Verna Climenhaga from the Eastern Mennonite School were here also. Those attending the meeting could truly say, "It was good for us to be here."

We always very much appreciate others coming into our midst, and we give them all a hearty invitation to come again whenever possible.

We have had quite a lot of sickness among us this winter, but we are thankful to say that nearly all are well and out again.

Remember us here in your prayers.

April 10, 1944.

Cor.

KALONA, IOWA

(East Union Congregation)

Dear Herald Readers: Greetings in the name of Him whose resurrection assures us victory over death. We have been reminded this Easter season of our victory in Christ as we observed communion on Easter Sunday. Our bishop, Bro. D. J. Fisher, brought a fitting message from Luke 23:33, after which the

sacred ordinances were observed. In the afternoon of the same day, the Hesston College Ladies' Quartet accompanied by Mrs. Edwin Weaver, returned missionary from India, gave us an Easter program in song.

Bro. Will Eicher from Nebraska was with us on March 19, and brought a message on "Three Questions We Must Answer," based on Jer. 8:6, Matt. 27:22, and Acts 16:30.

One of our ministers, Bro. Harold Brenne-man, is absent from us for several weeks while serving the Publishing House at Scottdale.

We ask an interest in your prayers that we may be united in faithful service to our Lord.

April 10, 1944.

Cor.

WEST LIBERTY, OHIO

(Oak Grove Congregation)

Dear Readers of the Herald: Greetings in the name of the risen Saviour. We have many reasons to be thankful at this Easter season. With the awakening of spring and the return of life to the earth, we are reminded anew of Him who was dead, but now is alive forevermore.

As has been the custom in years past, our community again sponsored a week of pre-Easter services each evening from April 2 to April 9. The theme of the meetings this season was "Shafts of Glory from the Cross." Local ministers and deacons were assigned various phases of the theme. These meetings are always well attended. On Palm Sunday, the Mennonite A Capella and Men's choruses gave the evening program at the South Union Church. Chauncey Kauffman very ably directed the entire program of Easter music.

On Easter Sunday, the primary and junior departments gave an Easter service for the adults during the morning worship. Easter songs, recitations, and the Easter story from St. Matthew were learned and presented. During the church services our communion service was held. Bishop S. E. Allgyer was in charge, with Bros. N. E. Troyer and Nelson Kanagy assisting. The attendance at communion was somewhat hindered by there being a great amount of illness of various kinds in the community.

The many friends of Sister Priscilla Allgyer who have learned of her recent illness due to a stroke of paralysis will be glad to learn that she is improving, and we hope that she will be soon able to take her place in the services and her home again. Mrs. Nelson Kanagy is at the present time suffering from neuritis. We pray that she may be restored.

On March 25 and 26, a Gospel Team from Goshen College visited our community. The program was of a missionary nature. Sisters Mary Royer and Beulah Litwiler were the speakers. They were accompanied by a quartet of girls. We appreciated their thoughtfulness in coming our way.

April 11, 1944.

Cor.

MOLALLA, OREGON

Dear Herald Readers: Greetings in the name of Jesus, who gave His life for us that He might redeem us from all iniquity.

Our revival meetings were held Jan. 16-22, with Bro. C. Z. Martin, Mountville, Pa., as evangelist. Each evening before the sermon Bro. Martin gave a talk on the book of Revela-

tions. Bro. Oliver Shenk was with Bro. Martin and had children's meetings three evenings.

The Lord willing, next Sunday morning, April 9, our congregation will have a short program commemorating the death and resurrection of Jesus our Redeemer.

Council meeting will be held April 16, and communion will follow shortly. Four young souls have accepted Christ as their Saviour and will be baptized before communion. In the last few months our prayer meetings have been held just a little different than usual. Each week a number of families go to different homes for these services. In that way, more families get to prayer meeting or have it in their homes.

Cor.

EAST PEORIA, ILL.

Dear Gospel Herald Readers: Greetings. Since our last letter to the Herald, our Sunday school has been reorganized with Bros. Royal Bauer and Lester Litwiler as supts.; Sister Margaret Bauer, primary supt.; June Litwiler, Sunday-school chorister; Lester Litwiler, church chorister. Our Sunday school seems again to be growing in numbers, and with warmer weather coming, we hope to have many more.

Already plans are being made for a summer Bible school to be held in June sometime. Bro. and Sister Carl Magnuson, who have the oversight of our extension Sunday school at Highway Village, and their helpers, are seeing results of the efforts in that their labor is not in vain in the Lord. Eight souls were received into the Pleasant Hill Church by water baptism, four of Pleasant Hill and four of Highway Village—one mother and her two daughters. We are praying that the father of this family will come soon too. Bro. Kaufman officiated in this service.

Our Good Friday service was held in the evening because of so many shop-working men and women not being able to be present in the daytime. Bro. Kaufman preached for us. This was followed by an Easter cantata of thirty voices, given by the Morton congregation.

On Easter Sunday, the children gave a program which was followed with a sermon. On Easter eve the Pleasant Hill group gave a program of songs and portions of Scripture readings on the crucifixion, death, and resurrection of Christ.

Bro. Carl Magnuson's son, Donald, has been in bed from rheumatic fever since Christmas. He is deprived of his many happy childhood activities, also school and Sunday school. May we remember him in prayer that the Lord will give him a speedy recovery from this long drawn out affliction, if it is His will.

We are looking forward to receiving help in the ministry here at Pleasant Hill. Bro. Kaufman preaches at Highway Village every first Sunday of the month, and with his many other duties he needs assistance.

Among those who have preached for us were Bros. Leland Bachman, Harold Oyer, and Joe Davis, Morton; Chauncey Hartzler, Tiskilwa; Ezra Yordy, Roanoke; and Robert Zehr, New Castle Sunday School. All their messages were helpful and appreciated.

(Continued on last page)

WITH OUR MISSIONARIES

THE ELIXIR

*Teach me, my God and King,
In all things Thee to see;
And what I do in any thing
To do it as for Thee.*

*All may of Thee partake:
Nothing can be so mean
Which with his tincture, "for Thy sake,"
Will not grow bright and clean.*

*A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine.*

—GEORGE HERBERT.

MISSIONARY APPRENTICESHIP

"Whom shall I send, and who will go for us" (Isa. 6:8)?

There may be some difference of opinion as to the time in the prophet's life when this call came to him. It likely was after he had had considerable experience as a prophet. When the Holy Ghost sent workers out from the church at Antioch, they were seasoned men, not young men without any experience. Paul took Timothy with him on a number of his missionary journeys. After some years of apprenticeship he was given full charge of the church at Ephesus. Other Biblical cases could be cited.

We today have not always followed this precedent. Often our church has sent out, and assigned full responsibility in mission work to, young men who have had no previous experience in this field. Some have struggled against odds to success, others tried as sincerely but got off on the wrong foot, and have suffered permanent loss. By a system of apprenticeship in our mission work, and the opening of new fields by seasoned, experienced men, this loss could be avoided.

Possibly it is up to us as workers in the cities today to voice our convictions on this point, and urge the adoption of the scriptural precedent for our work.

Young people who are looking forward to organized mission work should have a period of apprenticeship in evangelism, in personal work, in adaptability, in getting along with others, etc., before they are assigned full responsibility for a work. There are city workers well qualified to do this task. This may be a mighty factor in increasing the efficiency of the church in its program of missions today. Think it over!—Nelson Kauffman, in *City Mission Quarterly Bulletin*.

HAS IT BEEN DONE?

By T. K. HERSHEY

What? What do you mean? Well, this is what I mean: In the *GOSPEL HERALD*, issue of Oct. 7, 1943, page 570, last paragraph of a very good article written by Bro. S. C. Yoder, entitled, "After Twenty-five Years in Argentina," he closes his message with a timely plea. He says:

"It is our prayer that within the next four months every church will hold an offering for this South American building fund. We pray also that each Sunday school may do so, and that businessmen may contribute liberally of the means that God has placed at their disposal. Young people who are now earning can help by swelling the donations of their church or Sunday school, or by sending in special contributions in their own name." Finally, Bro. Yoder says: "May all of us give a faithful account to God of our resources, and if we do, then all the above needs [those referred to in the said article] will be supplied, and the work in Argentina which has been so nobly begun will go forward now and in the years to come."

Now, my question is, Has this been done? A number of months have passed into history since the secretary of our Board made this plea. *Has it been done?*

Let us notice to whom he made the plea: (1) every church; (2) each Sunday school; (3) businessmen throughout the church; (4) young people who are earning wages; (5) all of us. Again, the inquiry, Has it been done? Has every church taken up a special offering for this purpose? Has each Sunday school paid attention to this earnest plea? You businessmen throughout the church, have you taken heed to this special request? Have you sent in your donation? And you young people who are earning wages, has it occurred to you to answer this plea? And finally, all of us (this includes thousands of pocketbooks and checkbooks), have we done our part? Has it been done?

Bro. Yoder clearly sets forth our needs in his article, which I would like to urge all to read and reread. Then ask yourselves the question, Have I done it? Let me refer to two of these needs.

Bible School Building

We are very much in need of national helpers. There are young people who would like to be studying and preparing themselves for a larger work—the salvation of souls. We have been shifting along as best we could, renting abandoning, and renting again—doing and undoing. Our equipment is not at all satisfactory. In short, we are not at all adequately

equipped to have the kind of Bible School we all hoped to see some day. Therefore, when the news came that our plea for a Twenty-fifth Anniversary Fund was granted, the committee appointed began to draw up plans for a building that we believed would be suitable for the accommodation of from thirty to fifty students.

There are three brethren in the church who are contractors and one of them is an architect. These brethren helped us to draw up the plans. The whole layout, while simple, seemed to be adequate to meet our needs for some years to come. With faith in our brethren and confidence in Him whose work we were launching, we were about to say to our brethren contractors, "Go ahead," when one of the committee members suggested that it might be better and wiser to present the whole affair to the Board for approval before proceeding with the actual work. This was done, and to our surprise, and we must confess to our disappointment, we were told that as yet *it had not been done*. Furthermore, we were advised that it would be better to wait until it had been done. At that date the four months were not yet up; so we again took courage. We wonder if by now (March 14, 1944) it has been done.

Everything was consequently thrown out of gear. The Bible School Committee had to make readjustments. It became necessary to look for suitable houses to rent. Students were informed that we would need to shift along as best we could for at least another year. What a disappointment! Believing that our brethren will not let us down, we went so far as to purchase suitable lots in Bragado on which this special school building is to be erected. We have not lost faith, but our plans have been altered—perhaps for the best. God knows why.

Old People's Home

Bro. Yoder (in his article) also stated our need with respect to an old people's home. We need an institution of our own to care for some of our aged brethren and sisters. After twenty-five years of mission work, it can be expected that there would be some aged members to be taken care of. We know of some cases where members have resorted to municipality poor funds for help. In practically all of our churches there are poor, aged, faithful members whose relatives do not care for them, and who are not interested in their religious beliefs. These should be cared for by us, and as a church we must look after them.

Some Have Done It

The writer received a letter from a dear aged brother (almost eighty-nine years old) in the United States, in which he says: "On learning that your printery (that I helped to install a number of years ago) is giving out, I am sending \$100 to the Board to help equip it anew." He did it. Did you?

A Suggested Plan

Now let us return to the plea, and I shall suggest a plan that worked here. When the whole of Argentina, as well as the hemisphere, was shocked by the terrible San Juan earthquake that occurred about two months ago in the northwestern part of this republic, the government made an appeal to all government employees and to all others to contribute *one day's earnings*. Landlords were asked to give one day's income from rents. The slogan was taken up throughout the country until workingmen of all branches of industry felt the urge to do so. The happy result was that thousands of pesos rolled in from every city, town, and village. Our churches gave several hundred pesos. The plea was made and *it was done*.

I am sure that the Mennonite Church can do likewise if every minister, every superintendent, every businessman, every landlord, every young man, every laboring man—in fact, if each one of us promises to contribute one day's income from whatever source it might be. The \$25,000 Anniversary Fund could and would be raised in less than four months. Can it be done? Will you help to do it? Will you who read this give one day's income to this urgent need?

Can you do it? Will you do it? If so, then we will not need to ask the Board, "Has it been done?" Let us take up the slogan, *One Day's Income for the Twenty-fifth Anniversary Fund for Argentina*. Do it now, and it will be done.

Trenque Lauquen, F.C.O., Argentina.

WEEKLY LETTER FROM ARGENTINA

Dear Prayer Friends: Our work here in the Chaco continues. The Lord has richly blessed us. We praise Him for health and strength during our first hot summer in northern Argentina. For over two months the temperature has reached between one hundred and one hundred and ten degrees in the shade every afternoon, with a very hot north wind. The intense heat, the strong wind, and the drought have dried up the gardens, pastures, and many of the cotton fields in this area. It means a great loss to the farmers whose whole living is earned from the cotton crop, which is the main industry in this region.

This past week, however, some showers have brought relief from the heat. They may also be in time to revive the withered plants. Our small truck farm, however, is beyond saving because we planted very late in the season. The harvest has begun, and the Indians of the north are on the move south to work in the fields. The Indians who are living on the mission property here near Saenz Pena have procured some work picking cotton on the neighboring farms in order to be able to live at home and attend all the church services. This is more desirable for young Christians, for at harvesttime the Indians fall into many temptations.

A month ago one of our Indian families passed through a testing period which we pray may serve to strengthen the faith of the parents. Their oldest son (four years old) was taken ill and it seemed as though there was little hope of his recovery. The young parents, both in years and in contact with the Gospel, in their anxiety and lack of faith, came to us, stating their desire to take the child to the Indian witch doctor in hope of saving his life. This made us very sad and we immediately (with them) took the matter to the Lord in prayer. We told them that, after considering the Lord's will and teaching concerning such things, if they felt so led to take the child, they would have to take all their belongings and leave the mission. This may seem harsh to some. To allow any Indians who claimed that they were depending on the Lord for all things and trusting Him, and who wished to live with our Christian colony, to go into such a den of wickedness as is found at the homes of witch doctors was not to be permitted. They would not be allowed to return to our colony.

After an hour of consideration with other Christian Indians and of waiting upon the Lord, the mother and father yielded their lives to Him. The laying on of hands and anointing with oil were accompanied by the prayers of the faithful. The child, however, continued to lose strength and passed away about a week later. The doctors in the town hospital diagnosed the case as tubercular meningitis. This is rather common among the Indians and generally fatal. We praise the Lord for strengthening our dear brother and sister in this hour of trial. We are happy that they are still with us and seem to have been drawn closer to our precious Saviour.

The evangelistic work in the large Indian colony near Tres Isletas continues with great enthusiasm and increased opportunities. Indians from many miles away have heard of the preaching of the Gospel and have begun to come on horseback on Saturday in order to be present for the service on Sunday morning. They have asked us to send a missionary or preacher to conduct services at their colonies too. It is a long distance away and inaccessible by car, and due to the lack of workers it will be difficult to go very often. We are praying that help may come to assist in meeting the needs of these sinful people. We feel that the time may be short for the evangelization of the Indians by Protestant missionaries; so pray for us that souls may be touched by His wonder-working power.

In Christian Love,
The Holderman Family.

Casilla 53,
Saenz Pena, Chaco.

THE GODLY HOME

(Continued from page 54)

The fear of God is in the Christian home. Here God and His laws are respected and Jesus is revered. Christ would feel at home because its inmates are in sympathy with His teachings, and outright wickedness would be unknown. The Bible has an important place in

such a home. It is read and studied as a divine revelation by the parents, and the children are taught its truths.

"My house shall be called the house of prayer" (Matt. 21:13). The family altar has a distinctive place in such a home. Every father should lead his family in Christian devotions every day. The children should be taught to pray. They should be taken to church and Sunday school by the parents.

Unfortunately we have a crop of parents who are wiser than the Scriptures, who are against disciplining and punishing children. The "faith cure" by the laying on of hands was a good means of persuasion in bygone days. A Christian home sets the fashion rather than follows after the fashions of the world. Modesty of dress is in evidence, and the use of lipstick, nail polish, and jewelry is discouraged.

Jesus says in the Sermon on the Mount: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Peter speaks of a certain class "having eyes full of adultery" (II Pet. 2:14). Adam Clark, the commentator, said that if a woman dresses in a way to cause men to lust after her, she too has committed sin in her heart. Our women and girls ought to live and dress in a pure, clean, and modest way. In our baptismal covenant we promise God in Christ Jesus to be faithful unto death, willingly to renounce Satan all his pernicious ways, and the sinful pleasures of this world.

May God help us to be true to the lowly Nazarene.—R. C. Hinkle, in Gospel Messenger.

PAUL . . . FAITH IN CHRIST

(Continued from page 55)

This conflict marked a critical hour in the history of the church.

God had appeared unto Paul to make him a minister unto the Gentiles, "to open their eyes, and to turn them . . . unto God . . ." (Acts 26:18). Paul knew that he was called of God to champion the faith of the Gentiles. Again Paul knew by experience that the law could not save a sinner. He knew sin by the law—but salvation from sin by Christ. A third stubborn fact was that the Gentiles were receiving the Holy Ghost without circumcision. These three facts gave Paul courage to withstand the Judaizers, and even Peter, who one time forgot that God is no respecter of persons.

The letters sent by the Jerusalem Church "unto the brethren which are of the Gentiles" must have brought great rejoicing to Paul's heart. The Holy Ghost had directed the decision. The elders at Jerusalem called Paul "beloved."

Thus Paul, "set for the defence of the gospel," courageously maintained the truth of salvation by faith for all Gentiles, including me.—A. M. E.

THE BOOK SHELF

The Broken Cup, Three Generations of Dunkers, Jesse H. Ziegler, M.A., Ph.D.; Brethren Publishing House, Elgin, Ill.; 1942; p. 190; out of print.

The author is a teacher in Bethany Biblical Seminary, Chicago, an institution of the Church of the Brethren. His book was a doctor's dissertation at an American university. The author provides the reader with a brief historical background in which he describes particularly the distinctive religious emphases of the Brethren in past years. He describes their historic stand on such items as baptism, love feast, war, oaths, holy kiss, divorce and remarriage, secret societies, life insurance, prayer veil, jewelry, and many other items.

It was the purpose of the author to discover how well the Brethren have retained their original convictions. To get the answer he selected a typical Brethren community in the state of Maryland and questioned three age groups of boys and men on points of Brethren emphasis. First he asked all the Brethren boys of the community about their present convictions. Then he inquired of the middle-aged men what they had believed twenty-five years ago. Finally the older men stated their beliefs of fifty years ago. The study included many items not particularly related to religion, also.

The results are startling to the author, and will undoubtedly be found alarming by many members of the Church of the Brethren. The fathers who are now in their forties had discarded as young men many of the tenets which the grandfathers believed when they were young. But the present generation has made an even larger departure from the old beliefs and practices. Using the figure of a cup to represent the "pattern of standards and beliefs and ways of living" of a people, the author states of the Brethren "cup": "It is broken in many places. The cup is not gone but it is broken and some of the pieces are irretrievably lost" (p. 165).

This splendid piece of research and evaluation underscores the need of similar studies in the Mennonite Church. How well have we succeeded in resisting secularization? Is the world about to smash our "cup"? Are we able to resist the impact of the modern world on our ways of thinking and living?

It is to be regretted that **The Broken Cup** is already out of print.—John C. Wenger.

George W. Truett, A Biography, P. W. James; Macmillan; 1939; \$1.00.

One of the great preachers living in America today is George W. Truett, who for many years has held a position of honor among the Southern Baptists. He has been an outstanding success as an evangelist and as the pastor of one of the largest churches in America at Dallas, Texas. This story of his life, written by his son-in-law, is inspiring reading, and should be helpful to anyone who wants to understand how to influence men for

YOUR 1944 BIBLE SCHOOL

IV. Congregational Consciousness

The major factor in promoting a summer Bible school is a congregational consciousness. Where the membership of the congregation sees the possibilities in summer Bible school, and has a vision of the great amount of good that can be done by teaching the Bible for ten or more days consecutively, the problems confronted and the difficulties encountered usually vanish because of zealous enthusiasm. The membership is active, and difficulties are soon surmounted.

This congregational consciousness, however, does not come of itself. It must be developed. And there are numerous ways by which it can be developed. The major responsibility may rightly be placed upon the pastor and his helpers in the ministry, as well as the elected officers of the summer Bible school. If the ministry will take the opportunity to preach a sermon on the importance of teaching the Word through the summer Bible school, and the missionary possibilities that lie in the summer Bible school, it will do very much toward stimulating the interest of the membership. Constantly presenting to the congregation at opportune times the progress of plans, and making announcements of various kinds will all help to keep a live membership interest.

The Sunday school also has an opportunity and a responsibility. Announcements can be made there from time to time to the children and to the adult Sunday-school membership. The teachers in turn can keep the interest before their pupils by giving encouragement to attend. Then, too, there is a practical possibility of having an adult class during the evening and another class for older young people during the weeks when summer Bible school is in session. The older members of Sunday school, therefore, should take a personal interest as well as a helping interest.

Then, too, a summer Bible school workers' conference is a splendid way to develop an enthusiastic spirit in a congregation. A Sunday afternoon and evening meeting will do much to awaken interest: At such a meeting discussions of various kinds of bearing on the summer Bible school may be presented. If it is not practical for a congregation to have such a conference alone, a neighboring congregation or congregations may be invited to participate.

The summer Bible school superintendent or principal, perhaps, carries the major initiative responsibility to develop

(Continued on next page)

God. Some of our readers may already be acquainted with George Truett through volumes of his sermons which have been published, notably, **A Quest for Souls**. This book makes this reviewer pray, "Lord, make me as humble and sincere as that man is."—E.

ITEMS and COMMENTS

Dr. O. R. Yoder of Ypsilanti, Mich., is authority for the statement that the armed forces are sending back to our country 10,000 incapacitated men each month. Of these, 50% are psychiatric cases.

* * *

The first hospital for mental diseases ever built in America was established by the Quakers.

* * *

According to **The Reporter** there are almost three times as many conscientious objectors in the United States in this war as there were in the last. The Department of Justice says 34,374 have been classified either IVE or I-A-O. Of these, 12,000 were classified IV-E, but only a few more than half of these are now in C.P.S. camps.

* * *

Recent figures released by the Commerce Department reveal that the nation's expenditures for alcoholic beverages during 1943 amounted to the enormous sum of \$6,000,000,000. Seven dollars of every one hundred dollars spent during the year went to pay this drink bill. This is a 17% rise over the previous year. The per capita expenditure was \$26 in 1939, \$39 in 1942, and \$46 in 1943—an 80% rise in four years. Whisky took the first place. In 1934 the consumption was 33,000,000 gallons. In 1942 it was 112,000,000 gallons—an increase of 330.4% within only a part of the present administration. The consumption of beer last year was 74,000,000 barrels. That would average from two to four barrels for each American family. One reason the Mennonite Church can support its C.P.S. men is that we do not pay our share of the drink bill. Washington, D.C., has a current per capita consumption of liquor about four times the average of the country as a whole. The figure for 1941 was 5.02 gallons per person against a national average of 1.33 gallons per person.

* * *

The Mennonite Brethren have enlarged their Old People's Home at Reedley, California, by the addition of another building. The new building was dedicated on March 5.

* * *

The editorial in **The Chicago Tribune** deals with the persistent problem of juvenile delinquency. It points out that "Discipline seems to be the only deterrent to juvenile immorality." Recognizing the breakdown of home discipline, the editorial goes on to say, "Frequently church discipline can bridge the gap and prevent the ruin of young lives." It is interesting in this day when church discipline has become so nearly nonexistent to have the need for it pointed out by this secular source.

* * *

The Archbishop of Canterbury recently told the House of Lords that 9,500,000 children in Nazi-held countries are in imminent danger of starvation or malnutrition. This is one of the most awful costs of modern war.

THE CROSS AND CONSCIENCE

(Continued from page 53)

happiness and joy, but sin left him self-condemned by his own conscience and at enmity with his God.

Self-righteousness, hypocrisy, and man-made coverings for sin, from the "fig leaves" in Eder to the suicide of Judas, have been the fruits of man's guilty conscience. Guilty man has run an account of self-righteous acts and gifts that would stagger the mind to conceive. Guilty conscience has left man sick with no remedy for healing, like the woman (Luke 8:43, 44) who spent all her living to pay doctor bills and was nothing bettered.

But thank God, when she met Christ, the longing desire of her heart was satisfied freely and without any self-effort. Her wounds were not only doctored; they were healed. This is what the Psalmist wanted in his prayer. He wanted not only his guilty conscience eased; he wanted it cleansed that he might again know the joy of the salvation of the Lord! He wanted not only a cleaner name; he wanted a clear conscience and a happy experience. That is what Christ procured for guilty, sinful man when He gave His life and blood on the cross!

The writer to the Hebrews, living on this side of Calvary, looks back both to the blood sprinkled by Moses and to that shed by Christ and crowns his appreciation for the cross by grounding his faith in the blood of Christ which can purge the conscience from dead works to serve the living and true God. The Old Testament worshiper who carried the condemnation of a broken law can now look to a Saviour who fulfilled the law for him. No longer enslaved by a weak will and condemned by a guilty conscience, he now looks to the cross and secures a power to do what he knows he ought to do. No longer does the worshiper cry out, "Who shall deliver me from the body of this death?" but he cries instead, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Perhaps for a most concrete illustration of the power of the cross to satisfy the guilty conscience, we must look to the Hindu and his experience. Burdened with his load of sin and condemned by his guilty conscience, he dragged his pained body on a long journey to find relief by dipping himself into the sacred waters of the Ganges. At last he reached his desired destination and made the anticipating plunge. But alas, as he again dragged himself out of the water upon the shore, his guilt and pain were not in the least abated but only aggravated by a bitter disappointment. Groaning as he lay by the waters, he heard the missionary near by, singing and telling the story of the cross.

At last his faith responded and leaping to his feet, he cried out, "That's what I've been waiting for! That's what I've been waiting for!" Surely the Apostle Paul and thousands of guilty sinners

have acclaimed in similar tones, "That's what I've been waiting for!" Well might we ask ourselves, Have we truly learned the lesson of the cross? Have we found the cross as God's happy medium between a cold legalism and formalism on one hand and a fanaticism and radicalism on the other? Are we *happily saved* and kept by such an experience as we daily "look to the Lamb of God?"

"Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest,
And set my spirit free.
Thy work alone, my Saviour,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within."

Bannock, Ohio.

PRELIMINARY SURVEY OF C.P.S.

(Continued from page 50)

If you need financial assistance, check for which of the following purposes:

	No.	Per Cent	No.	Per Cent
To further my education	104	11	253	11
To buy stock and equipment for a farm	232	25	608	28
To buy a farm	100	11	240	11
To get started in business	66	7	157	7
Other purposes	12	1	28	1
No answer	452	49*	1,049	48

* The reason the totals are more than 911, or more than 100%, is that some gave more than one answer.

Do you need guidance and information to help you get started in the work you want to do?

	No.	Per Cent	No.	Per Cent
Yes	190	21	496	23
No	527	58	1,293	59
Uncertain	17	2	33	1
No answer	177	19	369	17

If you need guidance or information, check for which of the following purposes:

	No.	Per Cent	No.	Per Cent
Where to find a job	41	4.5	105	5
Where to find a farm to rent	31	3.5	125	6
Where to find a farm to buy	45	5	124	5
Where to find business opportunities	36	4	79	4
Where to continue education	41	4.5	103	5
Other	6	.5	25	1
No answer	711	78	1,630	74

After you are released from Selective Service would you prefer to settle in:

	No.	Per Cent	No.	Per Cent
Your home community	666	73	1,566	72
A non-Mennonite community	13	1.5	45	2
Any Mennonite community where there is opportunity to earn a living	139	15	337	15
A newly established community primarily of C.P.S. men	22	2.5	68	3
No answer	71	8	176	8

Some Significant Findings in Preliminary Survey

1. One hundred and eighty-one men are planning to continue their education. This is especially interesting because at the time of induction less than one hundred men from our group were enrolled in any school. C.P.S. evidently created an interest in further education.

2. Five hundred and fourteen men desire to return to the farm. This continued interest in farming and rural living is encouraging in times when the trend in many Mennonite communities is toward urban areas.

3. Fifty men are interested in devoting their life to religious work. C.P.S. experiences were a factor no doubt in leading men to decide to give their lives for the church, for if these men had pursued their interests prior to induction they would probably have been eligible for a 4-D classification.

4. Six hundred and sixty-six men prefer to return and settle in their home communities. Only thirteen have expressed a desire to settle outside a Mennonite community. This would seem to indicate that C.P.S. men have learned to value and appreciate their home communities more highly as a result of their C.P.S. experiences.

Mennonite Aid

The felt need of continuing interest and research in the field of Mennonite rehabilitation and colonization has resulted in the setting up of a special section within the Mennonite Central Committee, named Mennonite Aid. This section will continue to gather materials on Mennonite colonization and will further study the plans and needs of C.P.S. men.

Akron, Pa.

YOUR 1944 BIBLE SCHOOL

(Continued from preceding page)

a congregational consciousness. The pastor may be busy with other church duties, and may depend upon the summer Bible school superintendent to remind him of the need of some of these things mentioned; he may suggest announcements, and present ideas to the pastor to be carried out at opportune times. If there is the proper co-operation between the ministry and superintendent, certainly the superintendent's enthusiasm will not be misinterpreted. Someone must take the initiative, and upon the summer Bible school superintendent, in co-operation with the pastor, will rest this task. But when a congregational consciousness is properly developed, the conducting of a summer Bible school becomes an easy matter. May this be your experience this summer.

Secretary of Summer Bible Schools,
C. F. Yake.

We need to meet the devil defensively and offensively.—Leonard Haarer.

RELIEF AND C.P.S.

RELIEF NOTES

Relief Director Returns

C. L. Graber returned to the States from Puerto Rico on April 5, according to schedule. Accompanying him to and from the Island was F. H. Wenger, Moundridge, Kans.

Reporting on his visit, Bro. Graber feels that along with a realization of the great need in Puerto Rico must go planning in terms of a long-range program. One Puerto Rican farmer hopes that the war will not end so that the C.P.S. Unit may remain to further develop the work they have begun.

* * *

Additional Workers for Puerto Rico

At the meeting at which Bro. Graber reported on his trip to Puerto Rico, Naomi Shank was given farewell. She will be leaving Miami, Florida, April 18.

Al Bohrer arrived in San Juan, April 1, bringing the total number of workers in Puerto Rico up to sixteen.

Two more workers, a nurse and a hospital orderly, have been chosen and will be appointed and sent within the next few weeks.

* * *

Working in a Yugoslav Refugee Camp

Dr. C. Richard Yoder and Delvin Kirchofer are working in Egypt in a camp for Yugoslav refugees. A letter from Dr. Yoder tells a bit about their experiences and feelings:

"There are epidemics of whooping cough, influenza, and chickenpox in the camp and today I discovered the first case of mumps. Almost every other patient has fever and a cough. How I wish I had sufficient cough syrup to go round. There are dozens of children here with round worms, also, and if we ever succeed in getting some *santonin* I will have a busy time with them. It will be the first experience of its kind for me. I feel I am learning a great deal and I really enjoy it. Dealing with these people does require considerable patience at times. On the other hand, they respond readily to sympathy and kindness as do human beings no matter from what part they come. I consider it a wonderful opportunity and a real privilege to be here and have a share in this work. I can assure you that after all these months I have not been disappointed."

* * *

Canadian Director Visiting

Cornelius Rempel, recently appointed director for the Canadian Office of the Mennonite Central Committee, along with Sister Rempel, have been visiting the Akron Office in preparation for their new work at Kitchener, Ontario. Following his stay at Akron, Bro. Rempel, along with Ernest Bennett, will visit the churches in Western Canada. Bro. Bennett will report on his trip and the work in England.

C.P.S. NOTES

Canning for C.P.S.

Reports indicate that a number of churches and women's organizations are again preparing to process foods for the men in C.P.S. camps. The personnel at Akron in charge of the canning program are planning the location and operation of collection centers along with many other details. Newly-printed folders describing the program, titled **Gifts in Kind**, are off the press and are being sent out to the churches for general distribution. With the Lord's blessing of a productive season there will evidently be a bountiful sharing of the fruits of the good earth.

* * *

M.C.C.-C.P.S. Goes Over 3,000

Reports for the month of March indicate that for the first time the number of men in M.C.C.-C.P.S. camps has gone past the 3,000 mark. Since August of 1943, inductions and releases have counterbalanced.

February 29, 1944	2,977
March 31, 1944	3,023
March Increase	46

As of March 31, 1944, there were 6,974 men in all C.P.S. camps. About forty-four per cent of this number were in Mennonite camps.

Released April 12, 1944

Compiled by Irvin B. Horst

Thousands of people are ministering to their dying bodies when they ought to be ministering to their souls.—Edward Yoder.

SPECIAL MEETINGS

KANSAS CITY, KANSAS

Report of the Annual Ministers' Conference of the Missouri-Kansas Mennonite Conference, held at the Mennonite Gospel Mission, Kansas City, Kans., Feb. 16-18, 1944.

Organization: Mod., Alva Swartzendruber; Asst. Mod., R. P. Horst; Chors., Protus Brubaker, I. Mark Ross; Secy., Laurence Horst.

Program and Speakers: (Wednesday evening) Report of C.P.S. Camp Pastor Committee, Richard Showalter. The Biblical Basis for Nonresistance, Wilbert Nafziger. (Thursday) Discussion Period: The Minister's Preparation; The Minister's Preaching Program, Allen H. Erb. Prayer Period, led by Earl Buckwalter. Exposition of I Peter, Milo Kauffman. The Minister Promoting the Spirit of Evangelism: By Stirring Up the Gift That Is in Him, Ernest Garber; By Reviving His Congregation, Sanford E. King; By Entering Fields White to Harvest, Dr. F. E. Brenneman. The Minister Magnifying His Office, E. M. Yost. Biblical Basis for the Prayer Veil, E. J. Berkey. Biblical Basis for Modest Attire, P. A. Friesen. (Friday) Exposition of I Peter, Milo Kauffman. A Supported Ministry Committee Report, Samuel B. Nafziger. Prayer Period, led by Earl Buckwalter. Discussion Period: The Well-read Minister; Books That Have Helped Me Most, Ivan Lind. The Ministry Meeting the Present Crisis: Meeting the Pastoral Needs in Our C.P.S. Camps, H. A. Diener; Recognizing the Evils That Threaten Our Church, J. R. Shank; Supporting a United Effort Against the Drift, Nelson E. Kauffman. The Life Conformed to God, Laurence Horst. Testimony and Praise Service, Jess Kauffman.

Thoughts Gleaned: Christ, the Prince of Peace, said, "Love your enemies." When condemned unjustly He kept silent. Israel in the

will of God won great victories without bloodshed. A minister should observe the flock keenly, preach to himself, and seek guidance of the Holy Spirit. Temptation and trial purify and beautify our faith. Every Christian should be an evangelist. To revive a congregation the minister should have discipline, power, and faith, and should have a vision of the Lord. A minister should be physically fit, intellectually alert, morally clean, and spiritually sound. Modest attire is respected by the world. It should be worn for protection and service. The Bible should hold first place in our literature. Every good book contributes something. Evil doctrines, false prophets, and unsound literature threaten our church. Ministers should have a revitalized vision of their high calling. They should help folks believe that church membership is a very serious responsibility. One who is conformed to God presents his whole body to God, is a winner of souls, and welcomes the return of the Lord.

Secretary.

CHRISTIANA, PA.

Report of the ninth annual two-weeks winter Bible school held at the Maple Grove Church, Atglen, Pa., Jan. 3-14, 1944.

Instructors: Elias W. Kulp, Principal, Bally, Pa.; Isaac G. Kennel, Parkesburg, Pa.; Clarence Fretz, Philadelphia, Pa.

The enrollment this year was 152. The students ranged in age from 13 to 81 years, with an average age of 24. Most of the students were from the home congregation although various other conference districts were also well represented. Good interest was manifested throughout the school. Plans are being made, D.V., for a two-weeks term in 1945.

R. Clair Umble.

SOUTH BOSTON, VA.

Report of program on Nonconformity given at the Ebenezer Mennonite Church, South Boston, Va., April 2, 1944.

Organization: Mod., O. B. Snead; Chors., James Shank and Arthur Brunk; Sec., Ruth Good.

Program and Speakers: Children's Meeting, Ruth Shank; Nonconformity in the Old Testament, C. W. Huber; Nonconformity in the New Testament, Emerson McDowell; Nonconformity in the History of the Church, John F. Garber; Practical Applications of the Doctrine, James Shank; Authority of the Church, Emerson McDowell; The Church Has Spoken, John F. Garber.

Thoughts Gleaned: Nonconformity dates back before the creation, in the separation of good and evil angels. At the time of creation light was separated from darkness. The circumcision and passover reminded the people that they had been separated from the rest of the world unto God. God calls the person from the world, not the world from the person. Israel was instructed along the line of marriage and religious distinction in dress. The New Testament teaches that these things were given for our example. By a transformed life we should be nonconformed to the world in our living. The bride of Christ is to be pure and unspotted from the world. There has been a long train of faithful disciples who carried out these teachings. Holy women of old times adorned themselves according to these principles. Critics of the Anabaptists could tell a Mennonite by his dress. Their daily walk and conversation was humble, disapproving of profanity, indulgences, and luxury. As early as 1868, rulings were made by the Swiss Brethren that tailors and seamstresses should refrain from making clothing that was unbecoming. Nonconformity is practical, therefore workable and useful in our religious, social, business, and thought life. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." What the church does, if according to right principles, is recognized in heaven. It is the responsibility of the church to see that evil and disorder are kept out. Members should not rebel against conference regulations, but submit themselves and obey those that have the rule over them. Their purpose is to help Christians, to build up the church and present it unspotted before Jesus Christ at His coming. The church has spoken in times past and it speaks today, warning us against the evils of the world and teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. If Mennonites fail in keeping the doctrine of nonconformity, God will find someone else who will, as He has done in the past.

Secretary.

April 21, 1944

MARRIAGES

Nebel—Rich.—On Sunday, March 12, 1944, at the home of the officiating bishop, Bro. Simon Gingerich, occurred the marriage of Bro. Clayton Nebel and Sister Edith Rich. May the Lord richly bless them.

Rediger—Sutter.—On Tuesday evening, March 28, 1944, at the home of the bride's mother, occurred the marriage of Bro. Dallas Rediger and Sister Ruth Sutter. Bishop Simon Gingerich officiated. May God bless them as they go through life together.

Roth—Nebel.—On March 9, 1944, at the home of the bride's parents near Wayland, Ia., occurred the marriage of Bro. Allen Roth and Sister Evelyn Nebel. The service was in charge of Bro. Simon Gingerich. May the Lord bless this union.

Miller—Stutzman.—Bro. LeRoy Miller and Sister Ruth Stutzman, both members of the Pleasant View congregation near Hydro, Okla., were united in holy matrimony on Dec. 22, 1943, by Bro. Alva Swartzendruber. May the blessings of a gracious heavenly Father attend them.

Garber—Hershberger.—On March 26, 1944, at 6:00 p.m., Bro. Leonard Garber, Nampa, Ida., and Sister Veva Hershberger, Casselton, N.D., were united in marriage at the Casselton Mennonite Church. Bro. E. S. Garber, father of the groom, officiated. May God's choice blessing attend them through life.

Frankhouser—Townesley.—At the home of the bride's parents at Blue Ball, Pa., occurred the marriage of Vernon Frankhouser of the Martindale congregation and Ruth Townesley of the Weaverland congregation, Dec. 18, 1943. Bro. J. Paul Graybill officiated. May the Lord bless them through life.

Neff—Troyer.—On Saturday evening, March 4, 1944, at the Shore Mennonite Church near Shippshewana, Ind., Bro. Vernon Neff and Sister Mary Louise Troyer, both members of the above-named congregation, were united in the bonds of holy matrimony. Bro. Percy J. Miller officiated. May this union be blessed of God to His glory.

Kling—Mellinger.—On Sunday morning, April 2, 1944, Bro. Willis E. Kling and Sister Anna M. Mellinger, both of the Carpenter's congregation near Talmage, Pa., were united in marriage at the home of Bro. Mahlon Witmer, New Holland, Pa., who officiated. May God's blessing rest upon them through life.

Schmell—Moyer.—On January 22, 1944, at the Blooming Glen Mennonite Church, Blooming Glen, Pa., Bro. Wilmer Schmell and Sister Jean Moyer, both members of the Blooming Glen Church, were united in the bonds of holy matrimony. Bro. W. R. Moyer officiated. May the Spirit of love and quietness lead them in the path of happiness.

Stauffer—Reist.—On March 16, 1944, at the West Zion Church near Carstairs, Alta., occurred the marriage of Bro. Harry Stauffer of the Salem congregation, Tofield, Alta., and Sister Gladys Reist of the West Zion congregation. Bro. Abe Reist, father of the bride, officiated. May God richly bless them as they go through life together.

Zimmerman—Crouse.—On Easter morning, April 9, 1944, Bro. Ralph G. Zimmerman of the Mt. Joy, Pa., congregation, and Sister R. Edna Crouse of the Groffdale, Pa., congregation, were united in marriage at the home of the bride's mother, Sarah Crouse. Bro. Mahlon Witmer officiated. May the blessings of the Lord rest upon them through life.

Horning—Oberholtzer.—On Saturday evening, March 18, 1944, Bro. Charles B. Horning of the Bowmanville, Pa., congregation, and Sister Elsie Mae Oberholtzer of the New Holland, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer. May the Lord add His richest blessings to this union.

Adams—Hostetler.—On April 8, 1944, Bro. Raymond Adams of the Locust Grove congregation, Belleville, Pa., and Sister Mary Hostetler of the Allensville congregation, Allensville, Pa., were united in marriage at the Sarasota Mennonite Church, Sarasota, Fla., by Bro. Otho Shenk. May God richly bless them as they journey through life.

Gehman—Kulp.—On Saturday, April 1, 1944, in the Franconia Mennonite Church, Bro. Paul S. Gehman of the Bally congregation, Bally, Pa., and Sister Sallie M. Kulp of the Franconia congregation, Franconia, Pa., were united in marriage. The ceremony was performed by Bro. John E. Lapp, assisted by Brethren Menno Souder and Elwood Derstine. May the Lord richly bless this union.

OBITUARIES

Albrecht.—Mrs. John K. Albrecht, aged 82 y. 5 m. 22 d., died at her home March 7, 1944, following an illness of several months. She was the daughter of the late Michael Zehr and Barbara Barhart. She was born in Wilmot Township. She attended the Amish Mennonite Church, third line of Wellesley. Her husband died seven years ago. Surviving are one son (Christian, Buffalo, N.Y.), 4 daughters (Mrs. Joseph Miller; Mrs. Jacob W. Jantzi; Miss Lavina, at home; Mrs. Edwin S. Roth, New Hamburg), one sister (Mrs. Christian Gascho, Baden, Ont.), 21 grandchildren, and 23 great-grandchildren. The funeral was held March 12, with services at her late residence and at the Amish Mennonite Church. Bishop Jacob Lichty officiated. Interment was made in the adjoining church cemetery.

One precious to our hearts is gone,
The voice we loved is stilled;
The place made vacant in our home
Can never more be filled.

Hunsberger.—Mary Ida Hunsberger (nee Wideman) was born Nov. 19, 1883, at Cedar Grove, near Markham, Ont.; passed away following a kidney operation at the Kitchener and Waterloo Hospital, Feb. 12, 1944; aged 60 y. 2 m. 24 d. She accepted Christ as her Saviour in her early youth and became a faithful member of the Mennonite Church. On Dec. 22, 1909, she married Abram S. Hunsberger of Waterloo. Her passing is mourned by her husband, 3 sons (Albert, Waterloo; Gordon, at home; and Wilson, Neys, Ont.), 2 grandchildren, and one twin brother (Albert Wideman, Markham, Ont.). Services were held in the Mennonite Church, Waterloo, Ont. The brethren J. B. Martin and Merle Shantz conducted the services. Text, Ps. 23:3.

Janerette.—Mrs. Henry Janerette (nee Spangler) was born in Allen Co., O., May 5, 1913; peacefully fell asleep in Jesus at her home near Rittman, O., April 2, 1944; aged 30 y. 10 m. 27 d. She was united in marriage to Henry Janerette, April 21, 1936. To this union one daughter was born (Elizabeth Ann). She is survived by her husband, one daughter, the grandparents, 2 sisters, 3 brothers, 2 other children (Anna May Matthews and Glen Wilson), a brother-in-law (Charley Janerette) and family, and many other near relatives and friends. Sister Saloma in her youth confessed Christ as her Saviour and Lord, united with the Mennonite Church, and when she located in Wayne Co., O., transferred her membership to the Pleasant Hill congregation. She lived an exemplary, quiet, and modest Christian life in the service of her Lord. She has gone to be with Christ, and will long be remembered by those who came in touch with her kind, unassuming Christian life. She will be greatly missed by her loved ones in the home, church, and community. Services were held at the Pleasant Hill Church by Bro. J. S. Gerig assisted by Bros. Wm. G. Detwiler and E. F. Hartzler. Text, Mark 14:8. Interment was made in adjoining cemetery.

Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees;
Yet again we hope to meet thee
When the day of life is fled,
Then in heaven with joy to greet thee
Where no farewell tear is shed.

Schiedel.—John Henry Schiedel, son of the late Menno Schiedel and Mrs. Schiedel, Breslau, Ont., passed away at his home in Baden, Ont., March 6, 1944, in his 58th year. He was born near Breslau, March 24, 1886. In his early twenties he was converted and united with the Cressman Mennonite Church in Breslau. In 1921, he and his family moved to a farm near Petersburg, Ont., and he transferred his membership to the Latschar Mennonite Church. On Jan. 25, 1911, he was married to Edna Schmitt of Centreville, who survives him. He also leaves to mourn his passing, 2 sons (J. Earl, Bridgeport, Ont.; and Lloyd H., Nanaimo, B.C.), 2 daughters (Ruby, wife of Orrie Litwiller, Baden; and Audrey, at home). Also his aged mother, one brother (Allan), and a sister (Mrs. Jacob Randall), all of Breslau. A son John died in infancy. Bro. John was a devoted Christian and always had a ready testimony for his beloved Saviour and Lord. He was a comparatively young man, but had gone through a great deal of suffering, especially during the last few years of his life. While much attached to his family, yet because of his intense suffering, he had a great longing to go home and be with his Lord and Saviour. He had a great interest in lost souls, which became very evident in his last illness when he was constantly testifying to the saving power of Christ. The funeral was conducted at his home in Baden, March 10, by the brethren M. S. Hallman and Michael Roth, and at the Cressman Mennonite Church at Breslau by brethren Oscar Burkholder and Lorne Schmitt. Interment was made in the adjoining cemetery.

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would, at this sad bereavement,
Calmly say, 'Thy will be done.'"

Stoltzfus.—Dorothy Jean Stoltzfus, daughter of Reuben G. and Dorothy M. (Keunel) Stoltzfus, was born Feb. 13, 1944; died March 31, 1944; aged 1 m. 16 d. Besides the parents, 2 brothers and a sister (Dale, Elvin, and Elizabeth, at home) survive. Also surviving are the paternal grandmother (Mrs. Leah Stoltzfus, Gordonville, Pa.), and the maternal grandparents (Mr. and Mrs. Christ Keunel, Christiana). Funeral services were conducted at the home by Bro. LeRoy Stoltzfus, and at the Millwood Mennonite Church by Bro. John A. Kennel. Text, Job 1:21. Interment was made in adjoining cemetery.

Stoltzfus.—Samuel L. Stoltzfus, Jr., son of Samuel L. and Saloma (Fisher) Stoltzfus near Gordonville, was born Dec. 25, 1921; died at his home April 7, 1944, of a heart condition, being bedfast one week; aged 22 y. 3 m. 13 d. He was born on Christmas day and died on Good Friday. He had Christ's birthday and also the same day of death. When Samuel was 4 years of age, he had pneumonia and a touch of paralysis from which his one lung closed up and he developed a crooked spine, and had not been very strong since. But he bore his affliction with great patience and did not complain. He was an example to all of us in the cheerful way he bore his cross in life. He was very industrious, always busy at something when health permitted, and always helping willingly with the work as much as was within his power to do. He will be greatly missed in the home, but we feel that our loss is his gain. He was a faithful member of the Amish Church. He had many friends and was loved by all who knew him. Besides his parents, he is survived by these brothers and sisters: Sadie, wife of Amos E. King, Ronks, Pa.; Elizabeth, at home; Mamie, wife of Christ L. Kauffman, Honey Brook, Pa.; Sylvan, Gordonville, Pa.; and Gideon, who moved on the home place this spring. He is also survived by an aged grandmother, 99 years old, who lives on the home place where Samuel was born and lived his entire life, and 2 nieces and 8 nephews. He was the youngest of a family of 6, and the first to break the family circle. His funeral was largely attended. Services were conducted at the house by Bros. John Lapp, Amos Stoltzfus, and Amos Fisher, and at the grave by Bros. Aaron Fisher and Ephraim King. Burial at Gordonville cemetery.

Brother, thou hast left us lonely,
Sorrow fills our hearts today.
Our earthly home is not the same
Since you have gone away.
Yet again we hope to meet thee
When the day of life is fled,
And in heaven with joy to greet thee
Where no farewell tears are shed.
By a sister.

Announcements

INDIANA-MICHIGAN CONFERENCE

The Indiana-Michigan Mennonite Conference and the annual meeting of the Indiana-Michigan District Mission Board will be held at the Forks Church, located near Middlebury, Ind., on June 6-8, 1944. Mission Board meeting on June 6. Conference June 7, 8. All are welcome.

Ira S. Johns, Secy.

MISSOURI-KANSAS CONFERENCE

The Missouri-Kansas Conference expects to hold a regional conference at Tuleta, Tex., over the week end of May 7, followed by a day's session at Premont, Tex., 90 miles farther south.

Those coming by Southern Pacific Railway or Greyhound Bus lines should notify E. S. Hallman, Tuleta, Tex., who will plan to meet them at the station. E. S. H.

CORRESPONDENCE

(Continued from page 57)

Evangelistic meetings are to begin next Sunday, April 16, and continue to April 23 inclusive, with Bro. Paul Miller from Sugar Creek, O., as evangelist. May God bless these meetings that sinners may be won for Christ and members strengthened. There is a pathetic need in this community, and how we long that the Holy Spirit might convict men and women to come to accept Christ in this day of grace. May God direct a method, perhaps in a new way that they may see the need of salvation.

April 14, 1944.

Cor.

JOHN C. WENGER'S UP-TO-DATE BOOK

Christianity and Dress

REPRINTED BY POPULAR DEMAND

The purpose of this booklet is to deepen the conviction of Mennonite youth that the Christian life involves a resolute break from the world, and that this break finds application even in one's dress. ● It also shows the reasonable and scriptural right of the Church to furnish guidance to its members in the aspect of daily life. ● Upon the foundation that Christian simplicity of dress is a Biblical truth, the author presents:

I. FUNDAMENTAL PRINCIPLES

II. SPECIFIC APPLICATIONS

III. COMMON OBJECTIONS

Each 15¢

Dozen \$1.50

Hundred \$10.00

THE BOOKLET PREPARED BY A COMMITTEE APPOINTED BY
GENERAL CONFERENCE

Dress

Each 5¢

Dozen 55¢

Hundred \$3.00

ORDER BOTH BOOKS FOR DISTRIBUTION WITH TRACTS

MENNONITE PUBLISHING HOUSE ● SCOTTDALE ● PA.

BOOKLET OF PRAYER

The BOOKLET OF PRAYER for 1944-45 is now in the hands of the printers and soon will be off the press. Prayer items, statistical material, and other material have been revised and brought up to date. The BOOKLET will be of vital interest to all Sewing Circle workers and should be found in every home as a guide to prayer and as a book containing valuable information.

The work of the church is growing, especially the activities of the C.P.S. camps and relief. This issue of the BOOKLET contains the latest information on relief and C.P.S. work.

You may place your order now for as many copies of the BOOKLET that you may need so that as soon as it is off the press you will receive your copies. 10¢ per copy. Orders should be sent to the Mennonite Publishing House, Scottdale, Pa.

GENERAL SEWING CIRCLE COMMITTEE

Table of Contents

- 49—The Christian and Jewelry
Sensitiveness (Poem)
- 50—Postwar Re-habilitation of C.P.S. Men
- 51—Editorial
- 52—Refreshing Streams of Living Water
Questions on Mennonite Community Life
- 53—The Cross and Conscience
- 54—Making Life Worth While (Poem)
Beyond the Sunset
The Godly Christian Home
- 55—To Be Near to God
Sunday School Lesson for April 30
- 56—Field Notes
- 57—Correspondence
- 58—The Elixir (Poem)
Missionary Apprenticeship
Has it Been Done
- 59—Weekly Letter from Argentina
- 60—The Book Shelf
Your 1944 Bible School
Items and Comments
- 62—Relief and C.P.S. Notes
Special Meetings
- 63—Marriages
Obituaries
- 64 Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, APRIL 28, 1944

NUMBER 4

General Conference Sermon, 1943

BY SIMON GINGERICH

To you brethren, Christian friends, and all assembled, I want to extend greetings in the worthy name of our Lord and Saviour Jesus Christ. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

As a basis of what I have to say, I want to use these words: "Occupy till I come." You will at once recognize that these words are taken from the parable of the pounds. (Read Luke 19:12-24).

The text was spoken by our Lord and Saviour, Jesus Christ. He was on His way to Jerusalem, just prior to the triumphal entry and the crucifixion. The Word tells us that some people thought the kingdom of God should immediately appear because He was going to Jerusalem. To correct that idea in the minds of the people, Jesus spoke this parable. I think He wanted to impress them with the fact that there was something for each of them to do before they could be ushered into the everlasting kingdom of God.

This text applies not only to the people who lived at that time and perhaps did not have quite the right outlook upon life and Christian service, but I feel that it applies equally well to us today. We are all well aware of the fact that we are living in a world in which the nations are engaged in a gigantic struggle. I recall a conversation that I heard when a boy at the time of the Spanish-American War. Some men were talking about the condition of the nations of Europe. They were somewhat alarmed over the possibility that the state of affairs that had been brought about by the blowing up of the "Maine" might touch off the critical situation in that continent. It did not come at that time. It came later.

Today, it seems to me, that same condition has materialized. One class of people seemed to feel that they were being oppressed by another class. In many instances this resulted in open rebellion and violent revolutions within the nations themselves. These circumstances, in turn, placed the affairs of state in untried hands, and often new fields of action from the national viewpoint need-

ed to be explored. This has affected the international relationship of nations. As a result, we have communism, socialism, fascism, Nazism, and democracy in one great struggle today. This political tremor has shaken human systems in every way. Religion has not only been touched incidentally, but it has been made the major attack in some instances, and in some countries it has been all but annihilated. We should be truly grateful to our kind heavenly Father for the privilege of living under the constitution and protection of a great commonwealth that recognizes religion and allows us to exercise ourselves in the true religion of our Lord and Saviour, Jesus Christ, in this world situation.

Our text says, "Occupy till I come." Let us take a brief glimpse of our church history. I think we are all agreed that the history of our church dates back to the time of the Reformation, about the beginning of the sixteenth century. At that time conditions had developed to the extent that the church and state were practically one. The laws of the state became the regulations of the church. Church officials needed to execute the mandates of the state within her borders. This condition was unsatisfactory to many churchmen of that day, but came to a climax in the time of Martin Luther, Zwingli, and others.

There were those who felt that the church had lost its power and was not exercising itself in a true Christian way. When church membership becomes compulsory in a state, one can readily see how some of the ordinances of the church would lose their true significance. To be received into church fellowship meant that the ordinance of baptism should be administered. When the rulers, the emperors, embraced Christianity, a perverted practice of the ordinances of the church also became evident. To be baptized was to be regenerated. To partake of the communion service was the groundwork for the remission of sins.

All these conditions provoked a close, scrupulous study of the Scriptures. Our beloved historian, the late Brother Horsch, said that the Reformation was

a going away from Rome toward the Bible. It was during these times when men and women began to study the Word of God diligently, that many came to realize the fact that the state church was far from the fundamental principles of God's Word. And they pleaded with those who were protesting against Rome that they should follow in whole the New Testament teachings, but they discovered that what the reformers were sponsoring was largely only a different state church and that some of the fundamental teachings of Jesus Christ and the apostles were being left out.

That is the circumstance and condition under which a few of the Swiss Brethren met together after all hope had vanished of establishing a thoroughgoing, evangelistic church. They met together and were baptized upon their confession of faith, in spite of the fact that they would need to face a hostile state church. Many of those early Christians who stepped out upon the promises of God realized the fact that they would face severe persecutions, exile, drowning, breaking on the wheel, burning at the stake, if they did not comply, but back of their convictions was the responsibility that they felt toward God Almighty. They followed their convictions, and we have the birth of our beloved church. Amidst the favorable

TOO BUSY

*Too busy to read the Bible;
Too busy to wait and pray!
Too busy to speak out kindly
To someone along the way!*

*Too busy with cares and struggles
To think of the life to come!
Too busy building mansions
To plan for the heavenly home!*

*Too busy to help a brother
Who faces the winter's blast!
Too busy to share his burden
When self in the balance is cast!*

*Too busy for all that is holy
On earth beneath the sky!
Too busy to serve the Master,
But, not too busy to die!*

-Selected.

circumstances in which we find ourselves, it seems to me that we are facing a challenge to survey our doings and undoings and compare them with the teachings of God's eternal Word, and then determine whether or not we are truly occupying till He comes.

Four Requisites

First: In order to occupy till He comes, there must be preaching and teaching of the Word. That may seem quite simple at first, but if we look back to Reformation times, we find this circumstance—the people neglected the Word of God. The ministry did not take it to heart. They thought more of their own sumptuous living and revelry, of the satisfying of the flesh, than they did of promulgating the true teachings of the Word of God.

In connection with our text, "Occupy till I come," I would like to bring to your minds the words of Jesus when He said, "Go ye into all the world, and preach the gospel to every creature." That is the responsibility that belongs to any generation. It belonged to the generation to which Jesus was speaking. It belongs to the generation to which you and I belong. Let me refer you to a statement made by the Apostle Paul, the missionary to the Gentiles: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Then right over that in letters of gold I would like to place the words of the Prophet Isaiah, which were the words of the Lord spoken by him: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please."

When we thus think of the background that the Lord has left for us, I think we need to examine what has been accomplished through the preaching of God's Word in times past, as well as observe what happened when the teachings of God's Word were neglected. We have already observed the latter.

The forerunner of Jesus Christ, John the Baptist, came with a very definite message to the world. He came at the opportune time in the sight of God. The message that he brought to the world was, "Repent ye: for the kingdom of heaven is at hand." The whole countryside went out to hear his message. People began to ask, "What shall we do?" Even the publicans came to him and said,

"What shall we do?" Soldiers came to him and said, "What shall we do?" To the publicans he said, "Exact no more than that which is appointed you." The publicans were guilty of collecting more than they should have, thus oppressing the people. To the soldiers he said, "Do violence to no man, neither accuse any falsely; and be content with your wages." Virtually, this is what he said: "Your lives have been directed wrong. You need to face about and change your attitude toward your fellow man, as well as your attitude toward God."

When the Apostle Paul was in the aristocratic city of Athens, he perceived that the people were altogether "too superstitious." I believe some margins read, "too religious." There were many altars erected there. He said to the people: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." This message caused some people of the upper classes to think. We read that "certain men clave unto him, and believed."

On the day of Pentecost, when the Apostle Peter told men of the sins that they were directly guilty of, he caused them to turn and ask the question, "Men and brethren, what shall we do?" His reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Incidents of this kind should give us full confidence in the Word of God. They should cause us to be ready to carry the message of repentance and remission of sins to the lost and dying world. The challenge to us is not to convert the world, but to bring the Gospel to the world. The Word has been effectual in times past, and it will be just as effectual today. Speaking of preaching the Word, when we look about us, we find a great dearth in the land. In many pulpits today, the gem, the nugget of the Gospel, is so stowed away in story and sometimes in witty sayings that the hearer does not get it at all. The Gospel needs to be proclaimed in no uncertain sound so that men and women can understand what is meant. But that Gospel message should be seasoned and should come from a heart of compassion and love. I am convinced that if we bring this kind of message to the world, we will have less and less of what the state churches of long ago had, namely, a membership of unregenerate hearts and lives.

Second: In order to occupy till He comes, we must have a corps of Spirit-filled, loyal, consecrated, devoted, and qualified workers of every description in the church so that the Word may be preached and taught in its fullness. In the primitive church, when the apostles were very busily engaged in the preaching of the Gospel, and conditions arose within the church that clearly revealed that there were not enough workers to carry on, the direction given by the apostles was this: "Look ye out among you. . . ." In looking for and selecting individuals to fill the pulpits today, there is a principle here that we do not want to overlook. They should come from those who are to be served. You may not agree with me on this point. I believe, however, that for the most effectual work to be done in our rural districts, we need to continue the old-fashioned practice that was in use in the beginning. The early forefathers in Reformation times selected their church leaders from their own number. I think our foreign missionaries would agree with me that a fully consecrated and devoted brother who has been converted from Hinduism can do a work among his own people that an American missionary cannot do, simply because he has lived with them, has thought with them, and understands them. I recognize the fact that it is not always possible to ordain those from our own number, but in the majority of cases I believe it is possible.

We read of our Saviour that He "took not on him the nature of angels; but he took on him the seed of Abraham." "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). He had the same experiences that you and I have; consequently, He knows how to help us. We need not hesitate to pray, for He understands us. He knows our circumstances. He knows the very things that confront us.

Then, too, in ordaining men to the work it is essential that those be chosen who have had the experience of salvation in their very heart and soul. They must be filled with the Spirit of God. They must be willing to throw their energies into the work of preaching God's eternal Word. Among Paul's admonitions to Timothy, he said, "Be thou an example . . . in spirit." This is a fundamental principle that we should follow in all our church work, whether it be in our schools, in our publishing house, in our mission board, in our Sunday schools. When appointments are made, let us be

(Continued on page 69)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSE MANN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Nonconformity

"Be not conformed to this world"
(Romans 12:2).

The doctrine of nonconformity to the world is clearly taught in the Scriptures, and it should be obvious that the life of a Christian must be conducted on principles different from those which govern the non-Christian man of the world. The church must of necessity from her very nature as a called-out body teach and practice nonconformity.

In the circles of our own church it is probably true that the term "nonconformity" suggests the subject of clothes and personal appearance. But nonconformity is a broad term with applications to every phase of Christian living. There are extreme positions which one might take on the application of this term to the clothes question. One is that nonconformity has nothing to do with clothes. The specific teaching of Scripture as to how we should and should not dress makes it impossible for us to agree with this position. The other extreme position would be that nonconformity has to do chiefly or even entirely with the subject of clothes. The reaction that most of us have to the sight of a man in a plain coat, or a woman in a bonnet, smoking a cigarette makes it clear that nonconformity must include much more than our dress.

Those to whom we would teach the doctrine of nonconformity, both inside and outside the church, will probably be far more easily convinced of the truth of this teaching if we give nonconformity its complete and scriptural sense. To be nonconformed to the world is to be Christian in every phase of living. It does have to do with our clothes; but it also has to do with our homes, our use or misuse of the various inventions of our age, our talk, our reading, our interests. No phase of the subject can be excluded. A woman who is immodestly dressed is conforming to the world, no matter how much interest she may have in saving souls. A man who lives for money and worldly prosperity is conformed to the world, no matter how plain his dress may be. A person who indulges in gossip and in uncharitable

judging is worldly even though he does not drink or use tobacco.

Probably we lack the right term for our teaching on Christian dress. To describe it by "nonconformity" seems to limit the connotation of that term to dress. This is unfortunate. It is important that our discussions of the nonconformed life cover the whole field and not only a part. The limited use of this term gives an unwarranted appearance of orthodoxy to a man who emphasizes only one phase of the doctrine. Probably when we mean to apply nonconformity to the subject of attire, we should use the full term, "nonconformity in dress." Our testimony to the world will be most effective when we have a balanced emphasis, both in our teaching and in our practice.

Paul's Dilemma

"I am in a strait betwixt two"
(Philippians 1:23).

Happy those who can live with joy and zest! God intended that our lives should be filled with joy and peace, growing happier and more full of pleasure as we approach the transition to an eternal state of blessing. Those who live according to the will of God live in the abundant rejoicing which is God's gift to them.

But not all men are happy. A recent suicide left a note saying that he was tired of trying to find ways to fill twenty-four hours a day. There is much in modern literature that gives expression to the boredom with which sinful men are oppressed. The worldling is distressed for the present and despairing for the future. A recent English poet has expressed this pessimism in the following beautiful but tragic lines:

"To stand up straight and tread the turning mill,
To lie flat and know nothing and be still,
Are the two trades of man; and which is worse
I know not, but I know that both are ill."
—A. E. Housman.

The apostle Paul is a refreshing contrast. Houseman felt that both to live and to die were ill; Paul felt that both to live and to die are good. He was in

a dilemma; but his choice was not between two evils; it was between two goods. For him to live was Christ, and to die was the gain of being with Christ. Both were good, and he was torn between the desire for both life and death. The only guarantee of satisfaction and joy in life and in death is to be in Christ.

The Bible and the Dictionary

Any piece of writing is an attempt on the part of one mind to bring his thought to another. The Bible brings to us, through its inspired writers, the mind of God. Since God is great in wisdom and supreme in the loftiness of His thoughts, we may expect that it will not always be easy for our minds, limited in intelligence, and alas, often indolent, to lay hold on the great thoughts of God. These thoughts are expressed to us in the King James version of the English Bible in a vocabulary of about 6,000 words. Most of these words, by the time we have arrived at maturity, have become more or less familiar to us, and so our problem for the most part is one of getting the totality of the thought in a passage rather than understanding any one word. But the Bible does have some difficult and unfamiliar words. That is true in the original languages of the Scriptures and also in the translation which we ordinarily read. The reader of the Bible must sometimes use a dictionary to see what the words mean. For most of us in our everyday language do not use such words as *concupiscence*, *condescend*, *propitiation*, *phylactery*, *remission*, *surfeiting*, *terrestrial*, *celestial*, and *circumspectly*. Oftentimes we do not understand a word, not only because our vocabulary is small, but because our stock of ideas is limited. Therefore the study which brings to us a new word will also extend the scope of our thought. Instead of complaining then that there are words in the Bible which we cannot understand, let us be thankful that through reading and the use of the dictionary, we can learn new words and therefore new ideas. Simplicity of language is a good thing, and our English Bible illustrates the beauty of a simple style. But poverty of thought, which may be indicated by a limited vocabulary, is not a virtue; and we ought to be thankful for any writing which stirs us to mental activity and to deeper thought.

The Cross and Sin

BY ORRIE D. YODER

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

"Christ was once offered to bear the sins of many" (Heb. 9:28).

"When the fulness of the time was come, God sent forth his Son . . . to redeem them that were under the law" (Gal. 4:4, 5).

"Saw ye my Saviour,
Saw ye my Saviour,
Saw ye my Saviour and God?
Oh! He died on Calvary,
To atone for you and me,
And to purchase our pardon with blood."

"Jesus my Saviour, on Calvary's tree,
Paid the great debt and my soul He set free;
Oh! it was wonderful—how could it be?
Dying for me, for me!"

Sin and its depravity and God and His mercy are the two great themes that comprise the story of revelation and redemption. Because of the criminality and sinfulness of man's disobedience, the cross is set forth both by man's need and by God's love as the only "Magna Charta" of redemption and atonement. We need to remember that the cross was not a luxury of the Creator to His creature but was planned as the token of His utmost love and mercy to man, whom sin had made a rebel and a criminal. Sin was the antecedent of the cross and all its sufferings.

Sin brought man, not good, but condemnation and death. Sin left man no longer a son of God but a slave of the devil. Sin made man, not richer, but a bankrupt that only the blood of Christ could redeem. Sin left man, not like God (Cp. Gen. 3:5), but a criminal that only Christ on the cross could pardon.

In spite of the efficacy of the cross to redeem fallen mankind, however, God had to humble and school mankind for thousands of years with many hard lessons and sad experiences until his examination papers at Calvary gave him the zero mark of absolute failure and made him ready for God's atonement and salvation.

Sinful man had to be expelled from paradise with no hope of ever returning, on his own merit, into the blessing and fellowship of his Creator. Mankind, in the murderous representative Cain, was left to groan eternally under the punishment for his sin which he declared was heavier than he could bear. Even the "faithful few" like Noah had to witness a terrible judgment of God upon man and nature because of sinful humanity, and then when all the wicked were destroyed, had to own sin still existing in their own nature. A world-wide purging of disobedient sinners still left man a groaning sinner.

God then chose a special people and

separated them from sin and from sinners to be His *holy people*. They were redeemed by "the blood of the Lamb" and born a nation by the travail pains of His own power. To them He committed heavenly oracles and gave them a divine order of sacrifice, both to keep them from willful sin and to atone for inherent sin.

But in spite of all such supernal love and mercy from God to His chosen people, sin became their incurable disease and their ruling tyrant. Sin ruined and deceived these supposedly holy people until God declared them worse than the heathen (II Chron. 33:9) and judged them accordingly. Cp. Lam. 4:6. How hard and how bitter were the lessons concerning sin imposed by a righteous God upon Israel and upon the sinful nations of the world as they were left to grope in unprecedented darkness and unbelief! Instead of a world of nations being blessed by a special nation chosen for that purpose, only a "faithful few" are left to witness of the true God and to bear testimony to His promised love and salvation to a ruined world.

But sad as it must seem, four thousand years of study in God's bitter school never convinced man of his sin, nor had bankrupt man found a ransom to pay back his debt to his Creator. Even the nation professing to be God's chosen defied God to prove them sinners. Cp. Mal. 1, 3.

But God, who is rich in mercy (Eph. 2:4), gave to man yet another chance to redeem himself, or to learn his lesson of utter insufficiency to redeem himself. He sent into the world His only beloved sinless Son, saying, "They will reverence my son." The religious leaders who had formerly dared God to prove them sinners, are now given their examination papers to prove their boasts, or to fail utterly.

Resenting the charge that they are children of the devil, their father, they are given full liberty to demonstrate whether they are wrong or He who gave the charge.

A God who in the past judged sin and loaded upon the guilty his just penalties for sin, now stands in silence as He gives to all the world the liberty to treat His Son just as their depraved nature and criminal ethics would dictate. Religious, political, and social authorities are now left to demonstrate whether or not they are sinners, and whether they are all actual children of the devil.

"Away with him, crucify him," is the universal chorus originating from the most religious and self-righteous people on God's earth and joined by representatives of every class of mankind. The whole world, political as well as religious, joins the cry, and enemies or friends, all

QUESTIONS ON MENNONITE COMMUNITY LIFE

VII. *What Are to Be the Policies of the Proposed Mennonite Mutual Aid?*

BY GUY F. HERSHBERGER

The committee appointed by the executive committee of General Conference to draw up plans for the organization and incorporation of Mennonite Mutual Aid has outlined the following as present needs which the new organization would be expected to fill:

1. Assisting C.P.S. men who need help in establishing a home and means of livelihood upon discharge from camp.
2. Assisting others, especially young married couples who need help in establishing a home and means of livelihood.
3. Provision for aid in case of property loss, sickness, or death.
4. A financial and vocational counseling service for our people.
5. A means by which brethren with money can invest it where it can be used to aid other brethren who are in need.

The committee has also outlined the following policies which it believes should govern the operation of the new organization.

1. All loans should be planned for self-liquidation, the organization's counseling service to keep in close touch with the project until repayment is completed.
2. That no aid be given individuals beyond that needed to provide a modest home and livelihood.
3. That such homes and means of livelihood be associated with a Mennonite community and in keeping with the faith and practice of the church.
4. That interest rates be conservative, these to be the same as, or less than, current comparable rates of government agencies.
5. That any benefits arising from Mennonite Mutual Aid projects go to the project participants. In case of community loan projects, these benefits should go first to the community and to the church, and then to individual participants. Benefits to project participants can be in the form of reduced interest rates, or in enlarged capital stock.
6. In keeping with the principle of nonresistance and the practice of the Mennonite Church, that provision be made with the participants in each project for the settlement outside of court of any misunderstanding which might arise.

Goshen, Ind.

united, instigate and carry out the most shameful death hell could originate for criminals of the worst kind, to bring to

(Continued on page 77)

April 28, 1944

CONFERENCE SERMON 1943

(Continued from page 66)

sure that we lay our hands upon individuals who have the work of the Lord at heart—individuals who give the Bible qualifications first place and human ability second place.

Third: In order to occupy till He comes, we must be "doers of the word." The Apostle James has given me an idea that I cannot get away from. I know that faith is fundamental to salvation. We read in Hebrews: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." I know that believing is fundamental, but, like James, I also know that believing will move the individual to action. He will comply with the standards of life that are revealed in God's eternal Word. I, therefore, believe that if the church is going to occupy till He comes, the leaders of the church, the leaders of the schools, the leaders of our homes, the leaders of any institution of the church, must keep that in mind and direct every life, every heart, to an essentially Christian life, one that corresponds to the standards upheld by Jesus Christ and the apostles.

"Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). A worldly-minded Christian is a detriment to the work of Jesus Christ. We need to preach the Gospel. We need to have men and women who will carry the Gospel, not only in word, but in actual application in their own lives so that the testimony of life will help to bring the message and send it home to the hearts of the boys and girls, the young men and women of the church. We must be "doers of the word." What does our nonresistant principle, that is so clearly taught in God's Word, amount to if in actual life we will take advantage of our neighbor, and at the first opportunity take him before the magistrate and there, to our advantage and his ruin, break him financially or any other way? What does the principle that our forefathers stood for back there when they faced the rack, when they faced the fire, when they faced the stream—what does that doctrine of nonconformity and separation from the world amount to if we lock arms with the world and march down the street of time in our business relations, in our social relations, in every other relation? And what if we don the immodest and sex-suggesting costumes of the world today? Brethren and sisters, these principles are nothing more than "sounding brass, or a tinkling cymbal," unless we actually practice them in our life. Take the admonitions to Christian living out of the Bible, and you take as much out as if you were to remove the things that relate to salvation itself. We must be "doers of the word."

Let us refer again to the incident from which our text is taken. Two of the

servants were described as faithful. But here is the wicked servant. We are told that he took his piece of money and laid it up in a napkin. I like the German rendering here just a little better. It says, "He put it in a sweat cloth." He was not going to use his sweat cloth; so he put the two together and laid them away. If we do not take our pound and work with it—put forth every effort, and use every talent that God has given us for the promotion of His kingdom upon this earth, both in the preaching of the fundamental principles and in the actual living of those principles,—we are putting it in the sweat cloth, laying it up. "Occupy till I come."

Fourth: In order to occupy till He comes, we must exercise a wholesome Biblical discipline. We have scriptural foundation for this. I like to think of the words of Jesus. At one time He spoke a parable concerning a certain man who had a fig tree planted in his vineyard. Three different seasons he came and found no fruit on the tree. He said to the dresser of the vineyard, "Cut it down; why cumbereth it the ground?" The dresser replied, "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." I think this might be a true picture of the Christian who refuses to exercise himself in any way in Christian service.

Jesus, in His teaching as recorded in Matthew 18, said, "If thy hand or thy foot offend thee, cut them off, and cast them from thee." We practice this in modern surgery. Many times we see a one-footed man, a one-armed man, or a one-eyed man; but in the Christian church some people object. I believe that the principle of elimination must be practiced in the Christian church if we would be able to occupy till He comes. If we fail in this, we are going to be absorbed by the world. Jesus said, "Ye are the light of the world." Again He said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." If I have the right outlook upon Christianity and the world today, the church is being overrun by the world simply because it has lost its savor in many instances.

I do not want you to take a pessimistic view of the church today. I for one feel that we have a goodly heritage. I would like to repeat the words of the Psalmist and apply them to ourselves, when he said, "The lines are fallen unto me in pleasant places; yea; I have a goodly heritage." We will always have plenty of work in the service of the Lord. If we had but one generation to deal with, then we might look forward to the completion of our work. I recall distinctly the words of the bishop who had charge of our church before me. When

he got to the place where he felt that the responsibility should be placed on someone else's shoulders, he said to me, "I have worked in the church for fifty years and during those years I have had many experiences. Now I am going to turn this work over to you, and I am going to let you work with it." He gave me the encouragement to think that it is an ardent work. It is a hard work, but if we devote ourselves unto God and depend upon His grace and guiding hand, it will be a pleasant work.

I have not lost confidence in the church. I have not preached this sermon today because I feel that everything has gone to the bad. But I have tried to hold out these principles to you because I think they are fundamental in occupying till He comes. It makes no difference where you place the standard of the Christian life. Someone is going to challenge that standard and overstep the line. I think that every law in our great commonwealth was formulated with the true happiness and welfare of the subjects in mind. Yet there are people who are not satisfied with the laws. That is the way it is in the church. Let us, for example, consider the dress question. When we try to satisfy the liberal element in the church, someone is going to overstep; and we are going to have a hard time to hold the entire brotherhood to it. If we throw discipline to the winds, then we will have every description of dress in the church, and sooner or later any scriptural sign of dress will practically disappear from the scene. Sometimes in this regard we are asked the question: "Do you think this little thing will keep me out of heaven? Is God going to determine my admission into heaven by this little thing?" The Apostle Paul says that we judge ourselves within I Cor. 5:12. Here is the Bible standard of life for the Christian—the standard that is upheld by the church. When the individual fails to meet this standard, he should be dealt with according to God's Word in the spirit of love, in the spirit of compassion. If he is determined to transgress this standard of Christian life, why should he continue to hold his membership in the church? God will take care of him. God judges those that are without I Cor. 5:13. We are not saying whether they are saved or unsaved, but we believe this is essential for the welfare of the church and to bring the best testimony to the world. We, therefore, hold to this standard, and if an individual cannot live up to it, then there are plenty of organizations outside of the church. Why should we retain him? Brethren, we need to exercise wholesome Biblical discipline in order to occupy till He comes.

In conclusion, let me say with the Apostle Paul, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity" (I Cor. 16:13, 14).

Wayland, Iowa.

FAMILY CIRCLE

ONE DAY AT A TIME

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matt. 6:34).

*One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness
and tears,
With its portion of pain and its burden of care,
One day at a time we must meet and must bear.*

*One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall
cease;
It shall darken and die, and the night shall
bring peace.*

*One day at a time—but the day is so long,
And the heart is not brave and the soul is not
strong.*

*O Thou pitiful Christ, be Thou near all the
way;
Give courage and patience and strength for the
day.*

*Swift cometh His answer, so clear and so
sweet:*

*"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."*

*Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dis-
may?*

Our needs, as our mercies, are but for the day.

*One day at a time, and the day is His day;
He hath numbered its hours, though they haste or
delay.*

*His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His
own.*

*—Annie Johnson Flint. Selected by Mrs. Elmer
J. Martin, Col. Menno, Paraguay, South America*

THE DUTIES OF PARENTS IN REARING THEIR CHILDREN

It is the duty of parents to start their families in the fear of the Lord, and many begin this way of rearing their families too late. Teaching must start when children are small, and it must be kept up as they grow up. It is true that our young people are drifting, but I think the parents drifted first.

Many mothers today leave their children in the care of others so that they may go to work where they can earn large sums of money. They forget that their children should be cared for by the mother. This delights the devil, for he knows that if children are neglected in their youth, he is sure of having them when they grow to the age of accountability.

Many parents say, "How can I keep my children in the simple faith of our church if even the children of our leaders go the way of the world?"

The Bible says, "To obey is better than sacrifice." If we as Christians obey God's

laws, the controversial questions of the church will take care of themselves.

Devoted Christians will enjoy observing God's holy law in all things: in dress, in dealing with their fellow men, in giving to the cause of Christ, and in caring for the poor. God gives us all things and we should not hesitate to give the small amount He asks of us. Tithing is a good way to keep the devil out of the game.

I Cor. 16:2 tells us to give as the Lord has prospered us, but the devil tells us we cannot afford to give much to the Lord. Therefore, tithing is the most honest way to give to the Lord.

Let us teach others, witness for the Lord, and live for God.—H. S. R.

WHO LIVES IN YOUR HOME?

When others enter your home, your office, your shop, your room, your life, what impression do they get of your religion and of your relation to Christ?

The story is told of the late A. J. Gordon that having moved into a new home and furnished it from cellar to attic according to his own taste, he invited his aged father to visit him. With a great deal of pride, he showed the old gentleman through the house, but was rather disappointed that he expressed so little appreciation for his new home. When they were again seated in the comfortable parlor, the father turned to his son and said, "Well, Son, you certainly have a very comfortable home, but no one could tell by walking through it whether a child of God or a child of the devil lives here."

Mr. Gordon was so impressed with his father's words that he soon secured a quantity of mottoes displaying the Word of God and placed them on the walls in every room.—Selected by Mrs. Thomas A. Clarke, Prince George, B. C.

POPULAR NONSENSE

One sometimes hears a great deal of nonsense about the danger of creating a prejudice against religion in the mind of the child by making him attend church once a week. The danger would seem to be about one tenth as great as that of arousing a prejudice against education by sending him to school twice a day, or a prejudice against food by making him eat three meals a day, or a prejudice against sleep by making him go to bed once a day. The purpose of bringing children to church is to form in them the habits, to surround them with the atmosphere, and to impart to them the instruction, which conduce to the formation of Christian character.—The Christian Parent.

AMERICA GOES OUIJA BOARD MAD

Department stores in Chicago report that it is impossible for them to keep up with the sale of ouija boards. As fast as the shipments come in, they are sold out and within one day they have from ten to fifty orders on hand from the incoming shipment.

The Americans are a people who follow fads, but this latest fad indicates a spiritual need in America. Instead of turning to God, the American people are turning to a triangular piece of wood with peg legs that moves about on a piece of cardboard and is controlled by satanic powers.

Ouija boards are another form of spiritism. It is a dangerous thing to deal with the spirit world. There are demons and devils ready to prey upon those who will open their hearts.

It is sad that American people will turn to the devil in the hour of need instead of to the Lord Jesus Christ and their God.

The Bible prophesies that
". . . in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

So it is that people have forgotten to pray. People have forgotten God. They are seeking light from Satan just as Saul did when he went to the witch of Endor. Old Testament Scripture demanded the death penalty under the law for those who dealt with the spirit world.

Christians, beware of ouija boards.—From World Wide Christian Conservative.

THE FUNNIES

"Our Sunday Visitor" (Catholic weekly) of August 15, 1943, has a strong article dealing with the "funnies" or the "comics" which are being sold by the million to the children of America. Attention is called to the teaching by these absurd pictures of the technique of crime. Especially there was citation of the featuring of train wrecks in these pictures and the immediate following of attempts of children to wreck trains.

It is true enough that these comics are a demoralization of all the youth that feed upon them. They are to be classed with the movie and the cigarette as a cause of juvenile delinquency.

All people who want their children to be decent rather than criminals or idiots will do well to steer them clear of such mental garbage. Especially Christian people will fight this recent device of the devil by furnishing their children something better and by putting these comics in the fire.—Free Methodist.

The spirit which pervades the kingdom of God is the exact opposite of the spirit manifest in the kingdoms of this world.—Norman Hobbs.

April 28, 1944

TO BE NEAR TO GOD

April 30, 1944

... Ye are saved.—Eph. 2:5.

There is a present tense to salvation. While there is much to which we can look forward, we may be sure God is anxious that we experience something of His salvation today. It is accomplished by the marvelous outreach of the grace of God. And what constitutes our present salvation? Included in it is the cancelation of the terrible guilt of sin through our full acceptance of Christ's substitutionary death. But is this salvation given only that I may incur guilt? Not at all. Christ died not only for our sin, but to it also. He did so in order that henceforth the whole life should express itself in God-honoring service rather than in the enjoyment of self and sin. Is salvation something of which you know only as you read about it in the Bible, or do you know it as a daily experience? Give us Thy saving grace, dear Father, as we meet today's trials and today's temptations.

May 1, 1944

... Raised us up ... made us sit ...—Eph. 2:6.

The completeness with which God identifies the believer with Christ amazes us. As the grave could not keep its prey in Christ, so it cannot hold the one whom Christ quickens. We are lifted with Him out of the tomb—out of the environment and atmosphere of death. But more, we are raised that we might sit with Him in the heavenlies. No wonder we are told that our citizenship is in heaven. For, such an exalted calling can mean no less than that our experience is to be brought into a close identity with our position. We are to live as those whose residence is in the heavenlies, under the energizing benediction of the King of Love. We are seated with Christ in the place of triumph, and therefore of authority.

"Upheld by power—
His power, so wonderful and free,
Which stoops, and raises even thee
To His right hand."

May 2, 1944

... His kindness toward us ...—Eph. 2:7.

The eternal favor and tender regard of God the Father ever proceeds toward and rests upon the Loving Son. We little appreciate or comprehend just how fully God has allowed this "kindness" to reach us through Christ. But in the long unmeasured ages of the future, He will busy Himself in exhibiting to us the surpassing wealth of His grace as manifested in His kindness to us. Love, we are told in I Cor. 13, is very kind. With what infinite kindness must the divine heart move toward men! Oh, happy the heart that bows low before Him who is so wonderfully kind—who must by His very nature express His love through generous kindness! Beget in us through Thy indwelling Spirit something of the kindness that made Thee give Thy Son.

May 3, 1944

... Faith.—Eph. 2:8.

Faith is a gift of God. It is born in the heart through hearing the Word of God. To ignore the process by which this gift is realized is to fail to please God. All the works of the flesh do but condemn and separate from His infinite holiness. The works of the law do not reveal the utter incompetence of man to fulfill the righteousness of God. But faith stretches forth the hand and appropriates all that which His generous love provides. Faith links us to Omnipotence. Faith lines up with the eternal purposes of God. Faith proves the unseen. Jesus is the author of salvation and of faith which accepts the gift of salvation. He is also the finisher of our faith, a faith that actively loves and serves Him.

"Author of faith, to Thee I lift
My weary, longing eyes;
O may I now receive that gift,
My soul without it dies."

May 4, 1944

... We are his workmanship ...—Eph. 2:10.

If we Christians take this word as applying to ourselves (and we should), then God is either complimented or embarrassed. We are the product, the making of God. Paul declared he owed all he was to the grace of God. We too must acknowledge that if we are in any measure Christian, it is because God has worked on us. He has worked on us so that we might be and do that which otherwise was impossible. It was man's inability to do good which led to God's provision. And now, God undertakes to operate so thoroughly in our hearts in transforming grace that we will be enabled to walk consistently in good works. This latter will provide beyond gainsaying that His miracle of re-creation has been performed within. This was no mere improvement of our old state—no, but a new creation so as to be constituted "in Christ Jesus."

"Make my life a bright outshining
Of Thy life, that all may see
Thine own resurrection-power
Mightily shown forth in me;
Ever let my heart become
Yet more consciously Thy home."

May 5, 1944

... Made nigh ...—Eph. 2:13.

No one but God can ever know how infinitely far removed from His fellowship our sin carried us. No one but God can ever measure the mountain-high barrier that sin erected between us and our Maker. Too many people feel their sin was not as serious or as extensive as many preachers would have them believe. But Eph. 2:12 reminds us all how irretrievably and hopelessly we were removed from God. We were "out" as far as covenants and promises were concerned. Whatever might have been our quest and absorbing passion—it is evident that it was not God. But in Christ we have been brought very near. In Him that remoteness and unspeakable distance is gone—we are made

nigh, both to God and to Christ. To be near to God is to be in the place of privilege, power, and fruitfulness. Dear God, help us to reveal an intimacy of fellowship with Thee that will be as sweet fragrance among men.

May 6, 1944

... He ... hath made both one ...—Eph. 1:14.

What a task God undertook in this! The lines of Jewish and Gentile history were completely divergent. The idolatrous indulgence and fleshly dissipation of the Gentiles seemed entirely irreconcilable with the religious arrogance and self-righteousness of the Jews. The "no dealings" of the Jews and Samaritans were outstanding evidence of the utter contempt in which the Gentiles were held. All the burning hatreds and jealousies of racial prejudice partitioned Jew from Gentile. But in the sufficient and effective sacrifice of Christ, God embraced the whole of humankind, so that now in Christ we may heartily join that company in which Christ is all and in all. We thank Thee, Father, that he that is joined to Thee is one Spirit.

—J. H. M.

THE STEPS OF THE APOSTLE PAUL ORDERED BY THE LORD

Sunday School Lesson for May 7

After the Antioch church was re-established in the gospel of salvation by faith, God reminded Paul of the other Christians "in every city" where he had "preached the word of the Lord." "Let us go ... and visit our brethren ... and see how they do," said Paul to Barnabas. Paul chose Silas to accompany him because he feared to take Mark, whom Barnabas wanted as a companion. Paul and Silas left Antioch with the recommendation of the brethren unto the grace of God.

These missionaries first visited and confirmed the Syrian and Cilician churches. Then they went farther away to Derbe and Lystra, where Timothy joined them. No doubt they visited the Antioch and Iconium churches. They delivered the Jerusalem decrees and preached Christ so as to establish the believers in the faith. They were made glad to find growing churches.

Now they were on the border of Asia, and Paul's missionary zeal born out of a "high calling of God in Christ Jesus" urged him to preach in the new regions beyond. Obviously this would be a rich field. They probably directed their steps toward Ephesus. But the Holy Ghost forbade them to journey in this direction. We know not if through illness, or difficulties, or by what circumstance the Holy Ghost hedged their way, but they turned toward Mysia and assayed to go to the flourishing cities of Bithynia. Again the Holy Ghost restrained them and led them to Troas. These Roman provinces were not ripe now, or they were reserved for other laborers or other times.

With the forbidding of the Holy Ghost came the clear positive vision to "come over into Macedonia, and help us." Paul was not disobedient unto this heavenly vision and straightway sought a ship to go to this prov-

(Continued on page 78)

FIELD NOTES

Change of Address.—Bro. L. S. Glick from Mattawana, Pa., to Rittman, Ohio, R. D. 1.

The Executive Committee of the Mennonite Board of Missions and Charities held its regular meeting at Elkhart, Ind., on April 20.

Bro. E. M. Yost of Greensburg, Kans., is scheduled to hold revival meetings at the Hannibal, Mo., Mission May 18-28.

Bro. C. C. Culp, Brethren, Mich., began a series of meetings at the Pleasant Grove Church, Salix, Pa., on Sunday, April 23.

An ordination for deacon at the Masonville Church, Lancaster Co., Pa., is announced for May 3, 9:30 A.M. Pray for this work.

The Indiana-Michigan Annual Women's Sewing Circle Meeting is announced to be held at the Clinton Frame Church, near Goshen, Ind., on Wednesday, May 24.

Bro. Raymond Yoder, Chicago, Ill., was recently engaged in holding a series of meetings at the Bellevue Mennonite Church, Peoria, Ill.

Counsel meeting was held at the Blough Church, Hollsopple, Pa., Sunday, April 23, in preparation for communion services two weeks later.

Counsel meeting was held at the Midland, Mich., Church on Sunday, April 23, with Bro. Floyd Bontrager, Fairview, Mich., bishop in charge, if previous plans were effected.

At an ordination service held with the Old Order Amish brotherhood near Kalona, Ia., Bro. Enos Swartzendruber was ordained to the office of bishop for the Southeast district.

Counsel meeting was held for the Alden congregation, near Alden, N.Y., on April 16, with communion services announced to follow soon afterward.

The Solicitation Committee of the Mennonite Board of Education met at Chicago, Ill., on April 19 to conduct routine business of the Board.

Plans have been made for evangelistic meetings at Cocalico Mission, Lancaster Co., Pa., May 14 to 21, omitting Monday and Friday evenings, with Bro. B. Charles Hostetter, Manheim, Pa., as evangelist.

Bro. Elmer E. Yoder has changed his address from Allensville, Pa., to Lima, Ohio, R. 3. By the counsel of the congregations involved Bro. Yoder now becomes a minister for the Pike Church near Elida.

Gone Home.—Bro. Albert Stoner, deacon for the Stony Brook congregation, near York, Pa., departed this life April 17. May God comfort those who are bereft of a father in the home and a servant in the church.

Bro. Guy F. Hershberger, Goshen, Ind., recently spent five days at the C.P.S. Camp at Clearspring, Md., and then visited Sideling

Hill, on Friday, April 29, if previous plans were carried out.

Bro. Harold Brenneman, Kalona, Ia., who is at present helping out in the business office of the Mennonite Publishing House, spent the week end of April 23 at Eastern Mennonite School, Harrisonburg, Va.

Bro. Paul Roth, Masontown, Pa., stopped at the Publishing House last week while on his way to Somerset, Pa., to attend a meeting of the Executive Committee of the Southwestern, Pa., Sunday School Conference.

Bro. Albert Leasa, Belleville, Pa., has returned to the Mennonite Publishing House, where he is now one of the workers in the bindery. He had spent a few weeks at Scottsdale in this work some time previously.

Plans are under way for a Mennonite Service unit to conduct work in Chicago in connection with our missions there for about two months this spring and summer. Fuller details will be given later.

Bro. Charles B. Shoemaker, who recently underwent an eye operation at the Wills Eye Hospital, Philadelphia, Pa., seems to be getting along satisfactorily. We trust that the apparent progress will result in a complete restoration of his good eye.

Concerning "The Way" for May and June. —Because of the restrictions in the use of paper the issues of "The Way" as above named were reduced from eight to four pages. We trust that the time will speedily come when such reductions will no longer be necessary.

Bro. Roy Roth was ordained to the ministry at Morton, Ill., on April 16. The Morton Church is Bro. Roth's home congregation, but he was ordained to assist Bro. J. N. Kaufman at the Pleasant Hill congregation near Peoria.

Bro. and Sister George Beare have left their temporary home in California and are now in eastern states waiting for permits which will allow them to return to India. Bro. Beare, it will be recalled, is expected to head the relief unit to China.

Bro. Clayton Beyler was ordained to the ministry at Protection, Kans., his home church, on April 16. The ordination services were in charge of Bishop Alva Swartzendruber. Bro. Beyler, a student at Goshen College, has been appointed as relief worker for China and will leave for that country with the first unit for which transportation can be arranged.

Bro. S. C. Yoder of Goshen, Ind., Secretary of the Mennonite Board of Missions and Charities, is spending this week visiting in western states on business connected with the Mission Board. He has stops scheduled at Denver, Colorado Springs, La Junta, returning to the Mexican Mission at Chicago to participate in the Tenth Anniversary Program of that mission on April 30.

Calendar

Annual meeting of Franconia Board of Missions and Charities, Plain Church, May 2.

Semiannual meeting of Franconia Conference, Franconia Church, May 4.

Regional session of Missouri-Kansas Conference, Tuleta, Tex., May 7; Premont, Tex., May 8.

Missionary Training Conference, Goshen, Ind., May 20-29.

Virginia Conference, at Weaver's Church, May 23-26.

Annual meeting of the Indiana-Michigan Sewing Circles, Clinton Frame Church, May 24.

Annual meetings of Ontario Mennonite Mission Board and Sewing Circles, M.B.C. Pavilion, May 28, 29.

Semiannual Meeting of Commission for Christian Education and Young People's Work, Orrville, Ohio, May 30 and 31.

Annual meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Indiana-Michigan Conference, June 6-8. Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Ohio Mennonite and Eastern A.M. Joint Conference, at Pike Church, Elida, Ohio, May 17-19.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Special session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kans., August 21-24.

Biennial meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

CORRESPONDENCE

LANCASTER, PA.

(460 Rockland Street)

Greetings to our Christian Friends: Since our last writing Bro. M. C. Lehman was with us in one of our Sunday evening meetings. He gave a stirring message on conditions and missionary opportunities in Europe.

The monthly workers' meeting was well attended in March. Bro. and Sister Henry Garber visited with us. Several of the workers gave short talks on their visitation work, tract work, and corresponding with absentees. Bro. Garber then gave a helpful message on "Keeping Self Hid While in Mission Work." The period of testimony following was enjoyed by all.

The Sunday-school attendance is fair at this time. We are glad for the efforts put forth by two of our sister workers who are giving some time each week to do visitation work in the homes. This has been a help in keeping up the attendance. However, the devil is continually trying to destroy the work by keeping some away from services who had attended faithfully. These need your prayer help. Will you also intercede for those in the instruction class? They need much grace to live the overcoming life among their people where sin is rampant.

A mother of two of our Sunday-school girls passed away a few weeks ago. She made a confession on her death bed and those who

visited her said she gave a wonderful testimony.

One of our Sunday-school pupils, a little girl of three, is in the hospital. She was hit by a truck and has both legs and an arm broken. She is very patient in her suffering. We are praying that this accident will be a means of drawing her parents closer to the Lord.

"O give thanks unto the Lord . . . for his goodness, and for his wonderful works to the children of men!"

April 13, 1944. Elizabeth M. Landis.

LOMAN, MINNESOTA

Dear Christian Friends: Greetings in the name of Jesus our Redeemer.

Our services at the logging camps have been discontinued, since the camps have been closed for the summer. Our prayer is that the seed that has been sown may spring forth and yield fruit.

The Lord supplies the needs of His people today just as He supplied the needs of the children of Israel. After the loggers left, we were given permission to go into the woods and get our supply of wood for next winter. And the Lord not only blessed us with enough wood for our own use, but we were able to cut wood for a seventy-eight-year-old lady who is living alone and has no one to get wood for her. We try to get to her home once a week and carry in a week's supply for her. She certainly appreciates the efforts we put forth in His name. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 Jno. 3:17)?

Our Sunday-school attendance is increasing at both schools. A family is coming again that came a few years ago, but had stopped. The mother of this family had punished the children for praying, took their Bibles from them, and would not allow them to sing Sunday-school choruses.

We are happy to welcome another worker to our group, namely, Bro. George R. Zook, of Inman, Kans. His help was greatly needed and will be appreciated by the young people. It is up to us as workers to keep the young people together by our continued association with them, and by directing them in the choosing of the better things in life—things that are conducive to a Christian life.

About a month ago fire destroyed the home of a family of eight. They were able to save only the clothes they had on. We praise the Lord for the privilege we had of witnessing for Him in this time of need. We helped them to build a temporary home. This is one of the many phases of the work which we as His workers can do for His cause.

Recently, we had the privilege of helping to build a house for a poor family. This family of ten had been living in a house 12 x 14, with one room downstairs and one upstairs. They appreciated our help very much. Some of the children have been attending Sunday school regularly. Last Sunday they were all present. The parents have not been coming, however.

The garage at the Schantz home has been rebuilt into a cozy little home for the Yeack-

leys. The 18 x 20 room was lined with insulite, and a floor, a partition, and more windows were put in. A porch (4 x 5) was also built.

About six weeks ago Bro. Kurtz had a wonderful opportunity to testify for Christ. One morning several of us went to International Falls, a town about thirty miles east. While there, a U.S. border patrolman approached us and asked Bro. Kurtz for his draft card. Upon seeing his 4-E classification, he asked what that meant. Not being satisfied when Bro. Kurtz explained that he was a conscientious objector, he took him to Immigration office headquarters for further questioning. There, after a thorough search, the officers questioned him for about an hour concerning the Mennonite principles, especially our nonresistant attitude. Seemingly satisfied, they finally dismissed him. He testified that truly the Lord was with him in this hour. Matt. 10:19.

We were glad for the visit of one of the converts who several years ago moved to Southern Minnesota, about 440 miles from here. He was one of our most faithful attendants, often walking through storm, rain, and sub-zero weather in order to be present. The parents are now Christians too, having accepted Christ before moving away. In a recent visit with them we were encouraged as never before to be able to talk about the deeper things of life with them.

In closing, may we unitedly pray for the salvation of many souls.

Your ambassadors for Christ,
April 11, 1944. The Workers.

NAMPA, IDAHO

Greetings to Our Christian Friends: We had a pleasant winter. It was cold but not stormy, and there was not much snow. At present we are having fine rains. The spring is a little late, but the farmers have their early crops in the ground.

The last of January, Bro. D. A. Good and Bro. Robert Garber took provisions to C.P.S. Camp, Downey, Ida. They spent Saturday night and Sunday morning with the boys in camp.

Bro. and Sister E. S. Garber have returned home after spending several months in the middle west, visiting with relatives and friends. Bro. Garber also preached the Gospel of Christ as they went from place to place.

In their absence from Nampa, Bro. Ralph Miller helped Sister Viola Wenger with the Sunday-school work at City Acres, a new addition to Nampa. This work was started by Bro. and Sister James Bucher in 1943, and is being continued. A few are showing interest, but there is much to be accomplished yet. Sister Wenger has begun home department work among the mothers.

Bro. Ira Good, formerly of Elida, Ohio, spent a few days visiting relatives here on his furlough from C.P.S. Camp, Hill City, S. Dak. Bro. Good expects to take up hospital work at Ypsilanti, Mich. He gave us an interesting talk on camp life Sunday evening, April 9.

Our Christian workers' meeting, which is held each year by the three congregations in Idaho, has been postponed indefinitely on account of a scarlet fever epidemic at Indian

Cove. This meeting is to be held at Filer this year.

We ask the prayers of God's people in behalf of the work at this place.

April 14, 1944.

Cor.

ADAMSTOWN, PA.

(Gehman's Congregation)

Dear Herald Readers: Greetings of love in the name of our Lord. We enjoyed a series of revival meetings from Feb. 13 to 20. Bro. Amos Sauder was with us as evangelist. He brought us helpful and Spirit-filled messages. Eight young souls accepted Christ as their Saviour during these meetings.

On April 8, six of these young people sealed their vows with water baptism at our preparatory services. Two of the class could not be present because their home was quarantined for scarlet fever.

On April 9, our congregation partook of the communion.

In the afternoon of the same day, our Sunday school was reorganized for the coming year, with the following results: Supt., Edwin Weber; Asst. Supt., Galen Mohler; Secy., Paul Z. Martin; Treas., Enos Musser; Choristers, David Shirk, Alvin Horning; Mission Secy., Mary Gehman.

Because of his age, our former superintendent, Noah Weber, asked to be released from this office. He had faithfully served the school as superintendent for a number of years.

We were happy to have several of our boys who are serving in C.P.S. enjoy these services over the week end with us.

May God richly bless each of the Herald readers.

April 15, 1944.

Cor.

HOWE, INDIANA

Dear Readers of the Gospel Herald: Greeting in Jesus' name. The Locust Grove congregation, near Sturgis, Mich., had a very profitable series of meetings from March 21 to 28. Bro. J. Irvin Lehman, of Chambersburg, Pa., was the evangelist. He preached the Word with the power of the Holy Ghost. There were decisions for Christ, and the believers were strengthened.

On Easter Sunday, Bro. S. J. Miller, of Grabill, Ind., brought the morning and evening messages. These were very much appreciated. The congregation is looking forward to communion services the latter part of May, at which time Bro. O. S. Hostetler will receive five into fellowship by water baptism and three from other denominations.

Two more Mennonite families have bought homes and moved to that community. The Sunday-school enrollment at present is 108, and the attendance is very encouraging.

The brotherhood at Locust Grove solicits the prayers of God's people in their behalf.

April 17, 1944.

Cor.

SARASOTA, FLORIDA

Dear Gospel Herald Readers: Greeting in Jesus' name. The Lord has been good to us, whereof we are glad.

A goodly number of us have had the privilege to enjoy the winter in the southland. We

(Continued on page 77)

WITH OUR MISSIONARIES

FRANCE TO THE UNITED STATES VIA BADEN-BADEN

By LOIS GUNDEN

My first sight of France was on Oct. 19, 1941 when I arrived there with J. N. Byler and Helen Penner. I began my work in the Children's Convalescent Home at Canet-Plage on Nov. 1, after visiting all the Mennonite relief projects then in operation in France.

During the next twelve months, my activities consisted of directing this home as well as supervising the other projects in that area. I visited the children's canteen at Cerbere and the food distribution centers at Banyuls and Collioure about twice a month. Arrangements were practically completed for opening a new convalescent home for undernourished French children of the region, when I left Canet-Plage on Nov. 10, 1942.

From that date until Jan. 26, 1943, I stayed in Lyon. A room was provided for me in our Tourvielle Home for Boys, where I lived quite comfortably. Because of the continual uncertainty and suspense of these two months, every day brought exciting moments to us in the Lyon office. Most of my time was spent there, since the Bullers and I were quite busy planning for the liquidation of our entire program. Satisfactory arrangements were made for the continuation of the Canet-Plague unit under French direction as long as the funds would last. In January 1943 this home was moved into an old *chateau* in an interior region. With the castle was rented a small farm adjoining it. This new location seemed to offer good possibilities for maintaining this project for quite an extensive period.

On Jan. 26 Mr. and Mrs. Buller and I were sent to Mont-Dore, France, to join the group of South Americans that had been gathered there. About two weeks later we traveled into Germany on the special train carrying these diplomats to Godesberg. Within a few days' time, the three of us and five Quaker delegates from France who had come with us from Mont-Dore, were taken to Baden-Baden. There we joined the North American diplomatic group interned in Brenner's Park Hotel. We arrived at Benner's on Feb. 16, 1943, just a month after the group we were joining had been brought there from France.

The official American group in detention at Baden-Baden was composed of the diplomatic group proper plus seventeen newspaper correspondents and their families, seventeen Red Cross workers, and thirteen Quaker and Mennonite

relief workers. There were one hundred and fifty-six of us in all.

Brenner's Park Hotel offered us very comfortable living quarters. Our well-furnished rooms were heated and had hot and cold running water. We ate our meals in the large hotel dining room. The food was adequate, but was lacking in variety. The Red Cross food parcels that we received twice a month supplemented the diet provided by the Germans.

We left the hotel only when accompanied by Gestapo guards. Daily a group of walkers numbering between twenty and thirty went hiking in the Black Forest. For several hours every day the *Sportplatz* was reserved for our use. A swimming pool and tennis courts were available to members of our group during the early morning hours. On Sundays we could go out to attend church services in town. In case of any of these departures from the hotel, all those going left and returned in a body, accompanied by one or more guards. When any one required the services of a doctor in town, an appointment was made through the office. Then a guard was provided to escort that person at the appointed hour. This system of surveillance prevented us from coming into close contact with the Germans.

There were a good many other activities that took up our time. We prepared many programs of various kinds, which always required at least some practicing. A library containing books donated by members of the group provided reading material for all our leisure moments. With the passing of time, our clothes reached points of deterioration that called for hours of careful mending, darning, or patching.

And then, there was the "university" that we set up in the hotel. Every one who was qualified and willing to teach any particular course offered his services, and students enrolled for the classes of their own choosing. The curriculum embodied a surprisingly wide range of subjects. A regular schedule of classes was prepared each term and posted on the university bulletin board. Of all the courses taught, those in language study proved to be the most popular.

It was on Feb. 19, 1944, that we left Baden-Baden. Early in the morning our entire group boarded the special train that carried us out of Germany. After we had been kept in a hotel in Biarritz, France, for almost a week, we crossed Spain and Portugal. During this part of the trip we traveled in three special trains, for our group had been enlarged. To it had been added the South American diplomats from Godesberg, and the

thirty-eight wounded American soldiers returning from prison camps in Germany.

We remained in Lisbon from Feb. 25 until we embarked on the motor ship "Gripsholm" on Mar. 5. During the succeeding nine days, this Swedish ship carried us safely through calm waters, following an extremely southern route across the Atlantic. On the morning of March 15 we sighted land; later we could discern the New York sky line; and finally we distinguished the Statue of Liberty rising in the distance. Yes, it was really true—we were coming back home to America!

Goshen, Ind.

STOP AND THINK!

"Demas hath forsaken me, having loved this present world" (II Tim. 4:10).

What a sad message! The love for this present world exceeded his love for God and His work! Yes, "Demas hath forsaken me [Paul], having loved this present world." How many leaders of God's work could write this same message today of such who have forsaken them? Ah, the love of ease and comfort is so prevalent these days that it is comparatively a rare occurrence for one to lay down his life for the work of the Lord. But God's *true* servants today are still those who are denying self, taking up their cross *daily*, and *following the Lord*. They give their lives as a *living sacrifice* unto God, for Him to have His own way with them.

All the comfort and ease that a called servant of Christ seeks and thereby receives, apart from God's order, are stolen from God's time. A servant of Christ is called to suffer, to endure hardness as a good soldier, to hazard his life, if need be, that the work of the Lord may go on. Servants of Christ are truly *workers*, not shirkers; *ministers*, not seeking to be ministered unto; *lovers of God*, not lovers of pleasures; *humble*, not high-minded; *powerful*, not having only a form of godliness.

There is nothing else mentioned about Demas, only that *he loved this present world*. Ah, on this pivot—our love—is wielded the success and failure of every individual Christian, let alone the Christian worker.

All fellowship or friendship with the world signifies a departure from God. Whether one wants to confess it or not, nevertheless it remains true. Listen to God's Word: "If any man love the world, the love of the Father is not in him" (I John 2:15); "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). It is utterly impossible to love the world and God at the same time. God's love in the heart creates a real hate in the heart for the things of this present world. Yes, it truly *spoils* us for the world, and spurs

us on to real heart-service for God and lost souls.

The harvest field of God is suffering today because of the lack of workers. There is much to be done that is being left undone. But what is the cause? Ah, it is plainly seen by such as have "eyes to see." Nothing less than love for this present world has so captivated so-called Christians that they feel as though they cannot enter the work of the Lord and leave the world behind. Some may think this is too strong. Ah, no! Would to God that His Holy Spirit would reveal it in all its strength! Any professed follower of Christ that has ever had a vision of the great need in the harvest field of God, and can calmly dismiss the thought of heeding the call of God, and choose to "settle down" to a life that brings more comfort and ease to the flesh, loves this present world more than he loves God, and is on very dangerous territory.

Ah, Jesus the greatest of all missionaries, had nowhere to lay His head! Matt. 8:20. Are we better than He, and therefore worthy of more? Do we desire more than our Lord? God forbid!

Oh, may He impress indelibly upon your heart, dear reader, the real danger of loving this "present world." There are some things that are permissible for the "children of this world," which are not advocated for the true follower of Christ. And if you search God's Word, you will find that even these things, if entered into before Christ was made known unto you, you are then to have as though you had them not. Christ and His kingdom are to be the object of your affection, your joy and comfort.

Stop and think! Will it be said of you, He (or she) "hath forsaken me, having loved this present world"? or, "The work suffers because you have not ceased to love this present world"? Are you halting? Oh, God forbid! Rather let it be said that you have laid down your very lifeblood that the work of the Lord may go on. What greater honor could be conferred upon a servant of Christ than to seal his testimony with his own life? There is none.

Oh, may God grant unto you, dear reader, a real fervent love for God's work, that His work may not suffer because you loved and therefore indulged in things that belong only to the "children of this world." The Lord says: "Go!" so let us be up and make haste, for the King's business requireth haste.

"No time to be wasted, for many the fields, And laborers, as ever, are few;
Away to the work that is needing a hand,
So much, oh, so much you can do."

—A. L. Meisinger, in Gospel Herald (Cleveland).

Nonresistance must be distinguished from mere pacifism. The first is founded on the teaching of the Bible; the second, upon human ideals.—John E. Lapp.

AFRICA LETTER

"Conquering now and still to conquer" would be our daily position as the battle against Satan continues. On every side we see the aggressiveness of the devil and his hosts. Open aggression against the King of hosts is his constant policy. It is a challenge for every Christian to get into the battle—taking his position at the cross of Calvary and permitting God to equip him fully with the armor of truth, righteousness, faith, salvation, peace, and the sword of the Spirit—and to follow our Captain on to the victory which is promised through grace.

At Shirati there are still needy souls even though the fire of the Holy Spirit has done its work and burned deeply in some souls. Some of the outschools are reporting souls on fire for the Lord; others are reporting a number of defeats. Among the Luo people a very great evil has crept into the country in the form of night dances, patterned after the white man's dance. It is bringing great havoc. Even the old heathen people are crying against it, saying it is ruining their boys and girls, but so far nothing has been done about it. It has been drawing the weaker and less established ones into its net.

In visiting one of the girls who has gone back into the world, I asked her if she would consent to tell me what it is that hinders her return to her Lord when she is always saying she wants to return. Her reply was, "The play of the land." Surely the enemy is fighting with much wrath because he knows his time is short.

The station schools will close Dec. 24 for a month of vacation. The Bible course offered on the stations this year for the first time, seems to have been a real blessing even though it has been in session only a few months. The boys who are taking it seem to appreciate it very much.

A recent arrival among our group of junior missionaries is John Shenk, who was born on Nov. 7. As our junior group is growing in ages as well as in numbers, the matter of a school for them is receiving consideration by government officials who have been consulted concerning it. Miriam Eshleman and David Shenk were very happy to be able to have several hours of school together each day for several weeks. Studying together increased their interest in learning.

The medical work continues with its usual ministry. We are much encouraged to see the spiritual growth in several of the hospital helpers and also their added concern for the souls of the patients with whom they deal. Inane, one of our inpatients who has accepted the Lord since coming here, continues with a simple faith resting in the cleansing which the blood of her Lord has brought for her. She is an inspiration to all of us, and we learn lessons from her of what the Lord will do for one, regardless of education or social standing, if He is permitted to work. The head dispensary boy is still ill. The enemy had gained a victory through this illness, but in answer to prayer the devil was defeated. It is not always healing of the body that the Lord desires, but He is always ready to heal

the soul and keep it on victory ground, whatever the circumstances.

Our prayer request would be for the many young people who have found the world with its play more pleasant than the life in the Spirit with their Lord whom they at one time promised to accept, love, and serve.

Dec. 16, 1943.

Elma Hershberger.

NEWS LETTER FROM ARGENTINA

We praise God that at present twelve persons are studying preparatory to being baptized. Six were converted during special meetings in February, conducted by Bro. Almada, of Ramos Mejia. Some had confessed Christ before these meetings. The others have been Christians for a number of years, but belonged to another denomination in another town.

Larry and Donnie Holderman are happy over their baby sister who arrived on March 16. Soon they will have her initiated into the Indian customs and life, as they themselves have very quickly become oriented to the Chaco life.

For two years the corn has dried up, thus yielding no harvest. As the poor people in this section depend on it to earn their living, they have had hard "going." This year there is an abundant harvest. All the poorer people are therefore eagerly looking forward to the first of April when they will leave their homes here and set up an old shack on a farm to husk corn. Entire families go. If the young girls or women cannot husk, they do the cooking and washing. The husking lasts two or three months. They then return to their homes, bringing their "bread" with them. During this season we will lose a number of our faithful attendants.

Todd is a little town about four miles from Arrecifes, on the highway from Buenos Aires to Rosario. Through our recent visits to this town we feel that it is a needy field. The people received our tracts and were very friendly. As God directs and opens the way, we hope to start a weekly meeting here.

For just one week the Argentine quintuplets made the headlines in the newspapers. They are already eight months old. Why did the public not know about them before? Their father, Mr. Diligenti, a home-loving man, did not want publicity or money; so the good news was confined to the district in which they live. He refused vast sums of money, and cares nothing for the intruders. In this country where babies are more of an "ornament" than anything else, it was good to hear of someone who respected his babies as individuals. Now, after having their debut, Charles, Mary Esther, Mary Cristine, Mary Fernanda, and Frank Diligenti continue to follow their normal schedule of eating (milk, oatmeal, mashed pumpkin, cream of wheat, and grape juice), fresh air rides to the park, playing, and sleeping.

Waiting for the return of our blessed Lord, Arrecifes, F.C.C.A., Argentina.

March 23, 1944.

Ella May Miller.

Never pick a quarrel even when it is ripe.—Commonweather.

THE BOOK SHELF

The Christian's Secret of a Happy Life, Hannah Whitall Smith; 1883; may be ordered from Mennonite Publishing House; \$1.25.

Of books that have helped me most I would place first on the list **The Christian's Secret of a Happy Life**, for, next to the Bible, it has helped me more than any other. It was in the early days of my Christian experience—in my "first love"—when its truths became precious and blessed reality, and gave just the help needed. How I feasted and feasted! It was manna to my soul. As I grew in grace each onward step was anticipated and made plain. When I read of difficulties concerning faith, the will, doubts, guidance, temptation, and consecration, I found my own experience diagnosed. I rejoiced, not only in the diagnosis, but also in the remedy prescribed. Each division seemed to meet present need, and I was glad to find in the closing chapters that I too had come to know something of the "chariots of God" and the "life on wings." I would recommend it to earnest, hungry hearts seeking conformity to the will of God. May it bless you as it has blessed me.—Emma Risser.

The Monk Who Lived Again, B. H. Pearson; 1940; Light and Life Press, Winona Lake, Ind.; \$1.25.

Next to the Bible, I am attracted to literature that contributes to my love for "The Book" and a sympathetic interest in my "brother."

This biography graphically depicts the bonds of Roman Catholicism existing in Latin America today. My heart was stirred with the distress of the soul seeking for light and peace as he stumbled about in the darkness of vain ecclesiastical formalities. I appreciated the way in which a very simple testimony from the lips of a Protestant missionary was used of the Lord in the conversion of a brilliant life. Walter Montano's desperate search for truth demonstrates the reality of Christ's promise, "Ye shall know the truth, and the truth shall make you free."

It refreshed my soul to see the power of the simple Gospel grip, cleanse, and quicken this troubled heart and give him grace to meet the trials of an outcast from his family and country. Walter Montano's testimony is not easy to forget: "Since knowing the Saviour I feel myself to be the happiest man in the world and also, on the other hand, I feel an agony for my people who, with despairing cries, call for salvation."

I feel that my interest in the burdens and concerns of our missionaries in South America has become more intelligent through this book.—Melvin L. Ruth.

The thoughtful superintendent is a ready counsellor with his fellow workers in the Sunday school, alert and observant in the finding of future workers.—E. G. Gehman.

YOUR 1944 BIBLE SCHOOL

V. The Curriculum

The Mennonite Church during the past years has provided for its membership a summer Bible school curriculum which has really had no peer. The elementary course, which has been used for quite a number of years and which provides suitable material in the form of summer Bible school manuals and additional helps for two kindergarten grades and for public school grades 1 to 8, will be found very satisfactory. Enough material is provided for a full three weeks' course. When there is only a two-week school, suitable selections may be made from this material for ten days instead of the regular fifteen days.

Then there is also a course prepared for boys and girls of high-school age. This provides material for four years, and young people, taking either two or three weeks' work in this course for four successive years, cover indeed a large portion of the Bible. Boys and girls who complete ten years of the elementary course, and then build upon it these four years of high-school study, have at the end of that time actually fourteen years of constructive Bible study. And quite a number of children at this time of writing have accomplished just this feat through our summer Bible school work. The result is obvious. Today in our membership we have more young people with more Bible training at the age of seventeen or eighteen than the church has ever had in years gone by.

Supplemental material accompanying the curriculum will be found helpful for various types of work in connection with summer Bible school. A circular giving complete description of the curriculum and the supplemental material has very likely been received by you from your Publishing House by this time. In case you have not received such material and are interested, a card addressed to Scott-dale will bring the literature.

The curriculum is all Bible. By that we mean that either directly or indirectly only the Bible is taught. Besides Bible stories, there is a place for missionary information, doctrinal instruction, teaching of hymns, suitable choruses, memorization of Scripture, suitable expressional work, and supervised recreation during the periods of intermission. The course is Bible-centered, pupil-centered, and is built on sound pedagogical principles.

During the next year or two the present curriculum will undergo revision. Work has been begun by the Curriculum Committee of the Mennonite Commission for Christian Education, and it is hoped that in due time the task can be completed. Your prayers are invited in this important task.

Be sure that you have enough material on hand the first day of your school to

(Continued on next page)

ITEMS and COMMENTS

A National Conference on Palestine was held in Washington early in March. One of the resolutions adopted by the Conference called "for the reconstitution of Palestine by the people as a free and democratic Jewish commonwealth."

* * *

The Chairman of the General Commission of Army and Navy Chaplains warned recently against expecting a revival through a seeming increase in religion among soldiers and sailors. "What war does is to accentuate whatever a man has in him," he said.

* * *

The Royal Norwegian Information Service reports that the Nazis have closed the last theological school in the country.

* * *

In Puerto Rico 200,000 children of school age are without school building accommodations.

* * *

Jews wishing to return "home to Zion" may yet find Palestine's doors open a little longer. The dead line on Britain's White Paper on Jewish immigration to Palestine has been extended beyond March 31, 1944. This will allow for the admission of 31,078 wandering Jews who were so far unable to reach their promised land because of the war.—Gospel Banner.

* * *

Scholarship is one of the areas of our living which suffers from war. For the second year in succession there has been a decrease in the number of doctors' degrees conferred by American universities.

* * *

One modern battleship costs as much to build as the maintenance expense of all the missionaries throughout the world for a period of one year, according to Dr. Glenn Randall Phillips, pastor of the First Methodist Church of Hollywood, California.—Gospel Messenger.

* * *

According to Clarence Pickett 100,000,000 of the world's peoples have been uprooted from their homes by the war. Many of these can never return to their former homes. Their care and resettlement constitute a rehabilitation problem of staggering proportions.

* * *

Judge Harrington of the United States Circuit Court recently said to the National Catholic Educational Association meeting in Chicago: "I regard religion as the most powerful deterrent to crime."

* * *

The Czechoslovak Church, which separated from the Roman Catholic after the last war and adopted a rational theologic outlook, has recently been carrying out a great deal of theological study. New Testament theology is the favorite subject of the new generation of theologians issuing from the John Huss Theological Seminary at Prague.

CORRESPONDENCE

(Continued from page 73)

have had a very pleasant winter. The month of January was cool, and we had three frosts that did some damage to vegetables and flowers. With the exception of two cold snaps we have enjoyed lovely summer weather since February.

The Sarasota Tourists' Sewing Circle has been busy again this winter sewing for relief. Four meetings were held during the months of December, January, and March.

Material was obtained from Gordonville, Pa., and a total of two hundred and sixty-five garments were made. Three comforters were made for local emergencies.

Ten states were represented here, with Indiana taking the lead. Other states were Delaware, Virginia, Kansas, Florida, Maryland, Pennsylvania, Michigan, Ohio and Illinois.

The season is almost over, and many of those we have learned to know and love have gone back to their homes in the North. We have enjoyed the help and presence of each one, and hope all may come again next winter.

In His service,

Wilda Shenk.

April 17, 1944.

ARCHBOLD, OHIO

Dear Herald Friends: Baptismal services were held here on March 19, at which time ten young people were received into the church. Our bishop, Bro. E. B. Frey, officiated. May we remember these young Christians in our prayers.

Sister Lois Gunden, of Goshen, Ind., was with us in the Sunday services on April 9. In the evening, she told us of her experiences in relief work in France, and of her stay in Germany as a prisoner of war. After hearing her story, we could truthfully say with her, "The Lord hath done great things for us; whereof we are glad."

On Sunday morning, March 12, Bro. Wilbur Yoder of Middlebury, Ind., worshiped with us, and brought us a very inspiring message.

Bro. Jesse Short has resumed his duties here at home, after spending a year working with the Mennonite Central Committee.

Pray with us that we may be found in His service until He comes.

April 17, 1944.

Cor.

THE CROSS AND SIN

(Continued from page 68)

an end the most loving, the most righteous, and the most sinless One who ever walked on earth. God's innocent Son is nailed to the shameful tree!

On a cruel cross, the victim of mankind's most diabolical hate now looks upon a world of proved sinners and with unprecedented mercy and love pleads with His Father to forgive them. God hears His prayer and in turn accepts His death on the cruel cross as man's free justification from sin. All who believe, and look to the Lamb of God need not perish but have everlasting life.

Man has now cut his own throat, as his hands are stained with the blood of God's innocent Son. As a criminal of the worst kind, he must now join the chorus of penitent sinners and sing:

"Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!"

Moreover, God's four-thousand-year-long sermon now stands vindicated, the text of which is, "Neither is there salvation in any other: for there is none other name . . . whereby we must be saved." There is no short cut to salvation by any way that man may think or devise. Christ had to go "all the way to Calvary" to save man from sin and its power, and for God and for heaven above.

Bannock, Ohio.

YOUR 1944 BIBLE SCHOOL

(Continued from preceding page)

operate the school without handicap. You cannot afford to be hindered by lack of material. And there is no necessity for being hindered. Place your order early, and have more on hand than you need, because any leftover material can be used the next year; so there is no waste. Yours for a better summer Bible school this year.

Secretary of Summer Bible Schools,
C. F. Yake.

SCHOOL NOTES

GOSHEN COLLEGE NOTES

The annual commencement week exercises will begin with the Th.B. graduating class program on Thursday evening, April 27, and will be followed with the college senior class program on Friday evening. The annual alumni reunion will be held on Saturday evening, April 29. Bro. C. L. Graber will preach at the morning service on Sunday, April 30, and President Ernest E. Miller will give the baccalaureate sermon in the evening. At 3 p.m. on Sunday the a cappella chorus will sing the "Holy City" by Alfred Gaul. The final chapel service and Y.P.C.A. devotional will be held at 10:00 o'clock Monday morning, May 1, followed by the college luncheon at 12:15 p.m., and the commencement exercises at 8 p.m. Dr. John A. McKay, President of Princeton Theological Seminary, will deliver the commencement address.

The 1944 graduating class includes the following groups according to degrees to be conferred: Bachelor of Theology, 8; Bachelor of Arts, 38; Bachelor of Science in Education, 12; Bachelor of Science in Nursing, 2; Associate in Arts, 2; Associate in Arts in Bible, 1; total graduates eliminating duplicates caused by those receiving more than one degree, 57. The graduates come from the following states: Indiana, 20; Pennsylvania, 8; Illinois, 6; Ohio,

5; Kansas, 5; Argentina, 3; Colorado, 2; Iowa, 2; Ontario, 2; Delaware, 1; Idaho, 1; Missouri, 1; Oregon, 1.

The first and second terms of the Spring Session will begin on May 2 and May 22, respectively. The Summer Session will begin on June 12 and end on August 11. Students registering for the first spring term beginning on May 2 will be able to complete one semester of work by August 11.

Two members of the Th.B. graduating class were ordained to the Christian ministry on April 16. Bro. Roy Roth, Morton, Ill., was ordained at the Morton Mennonite Church to assist with the work at Pleasant Hill, a neighboring congregation. Bro. Clayton Beyler, Protection, Kansas, was ordained at his home congregation and is under appointment to go to China as a relief worker.

A series of special Passion Week services were held April 3-7. The following subjects were discussed: "Facing Calvary with Confidence," Paul Erb; "Facing Calvary with Love," Paul Erb; "Facing Calvary and the World," Paul Mininger; "Facing Calvary and God," Paul Mininger; "When I Survey the Wondrous Cross," Sanford C. Yoder. Student prayer groups met on Monday and Wednesday evening and a conjoint student prayer meeting was held on Thursday evening.

Bro. Samuel Yoder of Wheaton, Ill., who is under appointment to go to the Near East as a relief worker in the near future, spoke at a special chapel service on Friday, April 14.

Bro. C. F. Yake, Secretary of the Mennonite Board of Education, is spending April 20-22 on the campus following a meeting of the Executive Committee of the Board in Chicago on April 19.

Bro. Milo Kauffman, President of Hesston College and Bible School, was a guest on the campus on April 20.

April 20, 1944.

Levi C. Hartzler.

HESSTON COLLEGE NEWS

The students have returned from their Easter vacation, and we are now beginning the last lap of our journey for this year.

Several students and faculty members have enjoyed the privilege of hearing the annual rendition of Handel's "Messiah" at Bethany College in Lindsborg. How the hearts of Christians are thrilled by these majestic choruses of praise to our Saviour!

Over the Easter season, two Gospel teams have gone out from Hesston. The Miriam Quartet, with Mrs. Edwin Weaver as sponsor, is giving programs in Missouri and Iowa. Edwin Weaver is accompanying a mixed quartet which is giving programs in Colorado. We hope that those who are privileged to hear these programs may be drawn into closer fellowship with the only perfect one, the Lord Jesus Christ.

Our dean, Bro. Lind, spent Sunday, April 9, with the boys in the C.P.S. camp at Fort Collins, Colo. Bro. M. A. Yoder served on a Christian Life Conference at Crystal Springs, Kans., during the Easter season.

On April 10, Bro. Edward Yoder, Scottdale, Pa., a former dean of the college, conducted chapel.

During the remainder of the year a special effort for evangelism is being put forth. Each Sunday evening we enjoy the privilege of a revival service. On April 23, a class of eight are to be received into church fellowship by baptism and one student is to be reinstated.

The conflict that is so evident about us today is witnessed also on our campus. It is not a battle fought with bayonets, hand grenades, bombs, and other paraphernalia of modern warfare. No, it is a far more serious conflict—it is a conflict between the forces of right and the forces of evil. In spite of difficulties and seeming defeats we have had many victories, and we have the faith that Hesston College will go on to victory, for it has been founded upon the rock, Christ Jesus. As a student I plead with you—keep on having faith in your College, and above all, we hope that you will remember us in your prayers, for “the effectual fervent prayer of a righteous man availeth much.”

We thank God that our church has made it possible for us to receive our education from instructors who are sincere Christians, and we appreciate the efforts that they put forth daily for us. It is our prayer that Hesston may remain a lighthouse for fellow youth.

A Student.

RELIEF AND C.P.S.

RELIEF NOTES

Cable from Goering and Graber

The returning China commissioners have sent the following cable: “GOOD TRIP, BOTH WELL, INFORM FAMILIES.” Overseas cables during wartime are designated SANS ORIGINE (without origin). The Akron Office has no indication of their whereabouts.

* * *

Additional Workers Appointed

At a recent meeting of the M.C.C. Executive Committee, additional workers were appointed for foreign relief service in the Middle East and in England. Earl Maust, Bayport, Mich., and Salome Fast, R.N., Mountain Lake, Minn., were appointed to serve in Puerto Rico. Bro. Maust will be employed as hospital orderly and will leave Miami, April 22. Sister Fast will serve as an additional nurse in the La Plata Hospital and will leave the States, May 2.

* * *

Philadelphia Office Discontinued

On April 15, the Philadelphia Relief Research Office, that had been set up by the service committees of the peace churches at 4035 Spruce Street, was liquidated. M. C. Lehman who was serving as the Mennonite representative will now be located, with his assistant, John Bender, at the Akron Office where he will continue his relief research work. Brother Lehman has also been responsible for a considerable portion of the work of training relief workers in a number of the

C.P.S. units and camps, and more recently at the Akron Office.

* * *

Mental Hospital Experience

A hospital unit leader relates the following incident concerning a C.P.S. man in the unit: “I might add that this one man had a difficult time adjusting to the C.O. stand and has only in recent months, perhaps, gained the full and complete perspective of the Christian witness. He was especially pleased with one patient who had been apathetic for years and for whom, seemingly, there was nothing to be done. Today this patient stands on the threshold of a new era of life, for the care and attention of the C.P.S. man has him in a position of probable parole from this institution. All this because someone cared!”

* * *

Summer-Service Units for Women

As previously announced in these notes, plans are under way to form two service units in mental hospitals for Mennonite women who have expressed a desire to engage in Christian service throughout the summer months. At the time of this writing, sufficient interest has been indicated for the setting up of units at Ypsilanti, Mich., and Howard, R.I. Members of the units will receive a moderate income together with the opportunity for service and the permission to attend classes in relief training. Summer-service units are not to be confused with the full-time, relief-training units for women in which preparation is being made for definite relief service. Service in a summer unit involves no definite commitment to do relief work.

For the direction of these units, relief workers, who have had the experience of service abroad, have been secured. Lois Gunden will serve as matron of the unit at Ypsilanti and Edna Ramseyer of the unit at Howard.

* * *

Arthur Jost has been appointed to serve as unit leader for the C.P.S. men at the Utah State Hospital, Provo, Utah.

* * *

Fifth War Loan Drive

The Treasury Department has announced its plans to conduct the Fifth War Loan Drive between June 12 and July 8. The goal for the drive is set at \$16,000,000,000, of which \$6,000,000,000 will be sought from private individuals.

Released April 19, 1944

Compiled by Irvin B. Horst

THE STEPS OF THE APOSTLE

(Continued from page 71)

ince across the sea. Paul, the “servant of Jesus Christ,” was learning the if’s of the Lord—“if the Lord will,” “if the Lord permit.” God revealed to him whenever he was “otherwise minded” (Phil. 3:15). Paul had implicit trust in the leading of the Holy Ghost and assuredly gathered that the Lord had called him to Macedonia.

At Philippi, in spite of the strange welcome of scourging, prison, and stocks, Paul could easily sing, knowing that his steps had been

ordered by the Lord. Lydia, the first convert, became a nucleus for the Philippian church which Paul dearly loved.

A man or a church with a definite aim, “This one thing I do,” and pressing toward this goal, “the high calling of God in Christ Jesus,” will hear the Lord as He orders the steps in the extension of His kingdom.—A. M. E.

MARRIAGES

King—Yoder.—Bro. Paul King and Pauline Yoder were united in marriage on April 1, 1944, at the Maple Grove Church, Belleville, Pa. Bro. Emanuel Peachey officiated. May God bless this union to His glory.

Sprunger—Wilson.—Bro. Lee Jacob Sprunger and Sister Euna Wilson, both of Orrville, O., were united in the bonds of holy matrimony on April 4, 1944, at the home of their pastor, Bro. I. W. Royer. May the blessing of heaven attend them in all their labors in home and church.

Snyder—Tyson.—On March 25, 1944, Bro. J. Wilbur Snyder of the Erisman congregation, Pa., and Sister Emma F. Tyson of the Risser congregation, Pa., were joined in marriage by Bro. Noah W. Risser at his home. May God guide and direct their lives.

Roeber—Dutcher.—On Friday evening, March 31, 1944, Bro. Arthur Roeber and Sister Zola Dutcher, both members of the Conservative A.M. congregation near Pigeon, Mich., were united in marriage in a church service. Bro. Earl J. Maust officiated. May the Lord’s blessing attend this union.

Doutrich—Heistand.—Bro. Paul W. Doutrich of the Paradise congregation, Pa., and Sister Loda Jean Heistand of the Risser congregation, Pa., were united in the bonds of holy matrimony on March 18, 1944, at the home of Bro. Noah W. Risser who officiated. May God bless them through life.

Walter—Ebersole.—On April 8, 1944, Bro. Charles Walter of the Krall congregation, Cornwall, Pa., and Sister Martha Ebersole of the Dohuer congregation, Lebanon Co., Pa., were united in matrimony at the home of the officiating bishop, Bro. Simon G. Bucher. May the blessings of our heavenly Father attend them through life’s journey.

Yoder—Zook.—On April 1, 1944, at the home of the bride’s parents, Bro. Roy N. Yoder and Sister Lizzie Mae Zook, both members of the Allensville Mennonite Church, Allensville, Pa., were united in marriage. Bro. Elmer E. Yoder officiated, assisted by Bros. Raymond Peachey and Elrose Hartzler. May the blessings of the Lord attend them through life.

Kurtz—Yoder.—On Sunday, April 2, 1944, Bro. Irvin Culp Kurtz, Festress, Va., and Sister Vera Nancy Yoder, Wooster, O., were united in holy matrimony at the Crown Hill Mennonite Church near Rittman, O. Bishop E. F. Hartzler officiated. Bro. I. W. Royer, Orrville, O., preached a fitting sermon for the occasion. May heaven’s blessing attend them through life.

King—Brenneman.—On the evening of April 4, 1944, at the home of the bride’s mother, Mrs. Lydia Brenneman, Bro. Emery D. King, Detroit Lakes, Minn., and Sister Hilda Marie Brenneman, Hannibal, Mo., were united in marriage. Bro. Nelson E. Kauffman officiated. Sister King spent nearly four years at the Hannibal Mission as a worker. May the Lord richly bless this union as they go to their home in Minnesota.

Hartzler—Basinger.—On Easter Sunday, April 9, 1944, occurred the marriage of Bro. Paul David Hartzler, Marshallville, O., and Sister Elva Anna Basinger, Wooster, O., at the Crown Hill Mennonite Church. Bro. Earl J. Hartzler, brother of the bridegroom, Onego, W. Va., preached the sermon, and Bishop E. F. Hartzler, father of the bridegroom, performed the ceremony. May God bless them with a happy prosperous life.

OBITUARIES

Brubacher.—Michael Brubacher passed away at the home of his son-in-law, Amos Cressman, St. Jacobs, April 3, 1944; aged 67 y. 11 m. 8 d. He was born in Woolwich Twp., April 27, 1876. His death followed a sickness of several months. On Oct. 26, 1897, he was united in marriage to Melinda Frey who remains to mourn her loss. Besides his wife, he leaves the following 3 sons and 4 daughters: Nathan, Kitchener; Veronica (Mrs. Orlan Snyder), West Moutrose; Hannah (Mrs. Amos Cressman), St. Jacobs; Leah (Mrs. Irvin Horst), West Moutrose; Isaiah, Sheffield; Isaac, Waterloo; and Melinda (Mrs. Edwio Reist), New Hamburg. One daughter, Leavea, and one son, Ephraim, predeceased him in infancy. He joined the Mennonite Church in his youth and died a devoted member of the same. He passed his entire life in the district of his birth and was known to many. Funeral services were conducted by Bros. Roy S. Koch and Jesse Bauman at the St. Jacobs, Ont., Mennonite Church, April 5, 1944.

Passing out of the shadow, into a purer light;
Stepping behind the curtain, getting a clearer sight.

Passing out of the shadow, into eternal day.
Why do we call it dying, this sweet going away?

Donlap.—William A. and Margaret (brother and sister) died at the Franklin Co., Pa., Home March 28 and 30, respectively. Bro. Donlap was aged 64 y. 4 m. 1 d. He was received into the Mennonite Church at the Home on March 19 by Bro. C. V. Martin, having been led to take this step by our aged and faithful Bro. Bumhaugh. He felt his need of Christian fellowship and seemed to enjoy his short stay here as a Christian. He is survived by a son and daughter. They are survived by 2 brothers (Charles, York, Pa., and Ray, Hagerstown, Md.) and one sister (Mrs. Cyrus Snodderly, Hagerstown). A brief double funeral service was held at the Cramer Funeral Home, Chambersburg, Pa., conducted by Bro. Harvey E. Shank and Bro. Rarick, pastor of the Brethren Church. They were buried at Leitersburg, Md.

Garber.—John, son of Abraham and Fanny (Martin) Garber, was born Jan. 15, 1860, in Clinton Twp., Elkhart Co., Ind.; died Feb. 20, 1944, at the Mennonite Old Peoples' Home, Rittman, O., aged 84 y. 1 m. 5 d. A faithful member of the Mennonite Church from youth, he was ordained to the ministry in 1894. In 1903 he was ordained bishop of the Shore, Emma, and Clinton Brick churches in Elkhart Co. He served faithfully and conscientiously in this capacity for some 30 years. His companion, who was Malinda Miller before marriage, passed away in 1931. Paul Garber, a foster son, survives. Also surviving are 2 sisters, Mrs. Elizabeth Smeltzer, Bremen, Ind.; and Mrs. Noah Lehman, Nappanee, Ind. Preceding him in death are 6 brothers and 3 sisters: Henry, Jacob, Christian, Abraham, David, Martin, Fanny, Nancy, and Mary. The deceased leaves a great many friends and relatives in many different states. During the last 4 years he had been cared for at the Mennonite Old Peoples' Home where he left a fine testimony of Christian faith and patience. Bro. Garber was keenly interested in the church and her work. He was of a kindly and patient disposition, exhibiting the Christian spirit of grace and forbearance. The text he chose for his funeral fittingly describes his spiritual perspective and lifelong purpose. It is a very appropriate valediction to a life whose work was blessed of God. "For I determined not to know any thing among you, save Jesus Christ and him crucified." The funeral was held at the Clinton Brick Mennonite Church, Feb. 23, 1944. Bro. Samuel Miller opened the service by reading I Cor. 2 and Ps. 1. Bro. Amos Nussbaum preached touchingly from the text, I Cor. 2:2. The body was laid to rest in Forest Grove Cemetery beside his wife.

Graber.—John C. was born Dec. 15, 1858, near Montbellard, France, and departed from this life at his home at Wayland, Ia., April 7, 1944; aged 85 y. 3 m. 22 d. Upon coming to this country he became a member of the Sugar Creek Church, remaining faithful until death. He was united in marriage to Josephine Roth, who was a companion to him. Upon marriage they made

their home on a farm near Wayland. Later they moved to a home in Wayland, where he lived until the time of his death. He leaves to mourn his departure his wife and the following sons and daughters: P. J., Crawfordsville; Amos E., Wayland; Alvin D., Wayland; Wilbert H., Harrisburg, Pa.; Emma, wife of P. W. Richard, Wayland; Katie, wife of Wm. Eichelberger, Wayland; Mrs. Anna Richard, Wayland; Leah, wife of Chris Eichelberger, Winfield; Lavina, wife of Ezra Freyenberger, Wayland; Stella, wife of Arthur Boshart, Wayland; and Evelyn, at home. He is also survived by 35 grandchildren and 7 great-grandchildren. One son (Albert R.), one infant daughter, one son-in-law (Noah Richard), and 3 grandchildren preceded him in death. Funeral services were held at the home and at the Sugar Creek Church, in charge of Bros. Simon Gingerich and Willard Leichty, on Sunday, April 9. Burial was made in adjoining cemetery.

His long awaited wish came true—

To find rest in that heavenly home;

His mind was free, his heart was pure,

When he fell asleep, in peace, forevermore.

In life he sought his Saviour;

In death he had no fear;

He has gone to live with Jesus

And loved ones over there.

Kauffman.—Katie Gunden Kauffman, daughter of John and Mary Gunden, was born in Johnson Co., Ia., Dec. 15, 1879; died at her home in Pigeon, Mich., March 31, 1944; aged 64 y. 3 m. 16 d. She was united in marriage to Joseph M. Kauffman Dec. 25, 1908. To this union were born 4 sons and one daughter: Orie, Vernon, William, Marion John, and Mary Edna, the latter two being twins. Her husband was taken from her Sept. 10, 1916, while living at Shelbyville, Ill., after only eight years of married life, leaving her alone with her family. Yet during all this time she definitely felt the nearness of her Lord. She often quoted Ps. 63:7, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Her greatest concern was to bring up her children in the fear of the Lord, and she expressed her joy at seeing them all in the fold of Christ. Her desire was that they might be faithful to Christ and loyal to the church. She was willing to do all she could for the welfare of her family and those about her. She accepted Christ as her personal Saviour and united with the Amish Mennonite Church in her youth, remaining loyal and true to her Saviour until her Lord called her to Himself, which was her desire. She enjoyed good health until about two years ago, when she began to fail. The last four months found her gradually failing with heart and dropsical condition. She was confined to her bed for the last three weeks. All that human hands could do seemed to be of no avail. She leaves to mourn her departure her 5 children and a stepson, Melvin, of Atkinson, Ill., 8 grandchildren, 7 step-grandchildren, her aged mother (Mrs. John Gunden), 6 sisters and 4 brothers: Lizzie (Mrs. Joe Steckley), Lydia (Mrs. Sol Mayer), Agnes (Mrs. Jesse Byler), Fannie (Mrs. Tom Yoder), and Laura, all of Pigeon, Mich.; Mary (Mrs. Mose Albrecht), John and William, Bay Port; Chris, Goshen, Ind.; Joseph, Archbold, Ohio; and a host of other relatives and friends. Her husband, father, 2 sisters (Emma—Mrs. Amelius Bender and Anna), and one brother (Theodore) preceded her in death. She chose as her funeral text, "Let me die the death of the righteous, and let my last end be like his"; also the songs, "I Long to See My Saviour First of All," "When Jesus Comes to Reward His Servants," and the German hymn, "Jesus Is Mine." Funeral services were held at the home in charge of Bro. Emanuel Swartzendruber, and at the Pigeon River Church by Bro. Earl Maust and Bro. Edwin Albrecht of Turner, Mich. Interment in the church cemetery.

We bowed our heads in submission

To our Master, Redeemer, and Friend.

He hath given, hath taken, and blest us,

Who for us our mother did send.

We praise Him for all the fond memories

Of her teaching which brought faith in Him.

We'll meet her beyond the dark river,

When the path of life here shall grow dim.

King.—Mrs. Lucy Ann King was born Nov. 7, 1870; died at Springs, Thursday, March 9, 1944; aged 73 y. 4 m. 2 d. She was married in 1893 to Joseph P. King who passed away in 1937. To this union were born 3 children: Effie (Mrs. Homer Livengood, Springs, Pa.); Verna (Mrs. Homer Maust, Springs, Pa.); and Elwood,

Meyersdale, Pa., all of whom survive. She is also survived by 7 grandchildren and one great-grandchild. One grandchild preceded her in death. Her entire life was lived at Springs. Early in life she united with the Springs Mennonite Church and was a faithful member till death. The funeral was held at the Springs Church with a large attendance, in charge of Bro. Roy Otto, assisted by Bro. Resley Tressler.

Martin.—Abraham Martin, son of the late Daniel and Elizabeth (Waller) Martiu, was born Sept. 16, 1860, in Erie Co., N.Y.; died April 3, 1944; aged 83 y. 6 m. 18 d. When a boy he came with his parents to Rolling Prairie, Ind., later settling near Wakarusa, Ind., where he died. On April 4, 1897, he was united in marriage to Mary E. Risser who survives him with his 2 children (Mrs. Raymond Hartman and George), 5 grandchildren, and 2 sisters (Mrs. Melvin Loucks and Mrs. Elizabeth Gordou). He had been in failing health for a number of years and was bedfast the last 10 days that he lived. He was a member of the Mennonite Church and of the Olive congregation for a number of years. Funeral services were held at the Olive Church, conducted by Bros. C. A. Shauk and D. A. Yoder.

As his life, so was his passing—

Unseen, quiet, and unheard.

He's left us, but he's standing

In the presence of our Lord.

Martin.—Susanne, daughter of Aaron and Susie Weaver Martin, was born in Salisbury Twp., Lancaster Co., Pa., Feb. 21, 1916; passed away at the St. Joseph Hospital, Lancaster, Pa., March 29, 1944; aged 28 y. 1 m. 8 d. In her youth she united with the Old Road Mennonite Church. She is survived by her sorrowing parents and these brothers and sisters: Etta, wife of Joseph H. Weaver; Lena, wife of Paul H. Dombach; Anna Mary; Henry; Aaron; Daniel J. She will be greatly missed at home and at the Old Road Sunday School where she taught a class, and also by her many shut-in friends which she remembered by writing to and visiting them, and her many other friends. Just a few hours before her death, as they were getting her ready for the operating room, she expressed herself that she was glad that they were going to operate, and that she was not afraid. She said, "The Lord's will be done." The last Susanna said to one of her family was, "I will see you later," and waving her hand she said goodbye. The funeral services were held April 2, by her cousin, Bro. Amos Weaver, at the home and Bros. Martin Hershey and Parke Book at the Hershey Mennonite Church. Interment was made in the Old Road Cemetery. Text, I Chron. 29:15.

In God's dear home they are so safe,

No suffering, tears, or care;

And in His time, you'll surely find

Them waiting over there!

Maust.—Howard L. Maust was born Feb. 11, 1877; died Thursday morning, March 16, 1944; aged 67 y. 1 m. 5 d. He was the son of David and Alice Maust and was born in Somerset Co., Pa. His widow, Mrs. Salome Engle Maust survives and the following children: Markel E. Maust, Mrs. Ralph Stuck, Ruth Maust, Mrs. Lawrence Grew. Funeral services were held at the St. Paul Reformed Church, in charge of Bro. Roy Otto, assisted by Bro. Walter Otto. Burial was made in the St. Paul Cemetery.

Naugle.—Annie, wife of Nap Naugle, was born at South Mountain, Pa., May 14, 1883; died March 20, 1944; aged 60 y. 10 m. 6 d. She lived most of her life in the vicinity of Pond Bank, Pa. They lived a few years in Lewistown, Pa. She had a very large goiter and was afflicted for several months. She is survived by her husband, 2 daughters (Mrs. Edith Leonard and Mrs. Heartha Sproy, both of Fayetteville, R. 1), 2 grandchildren, 2 sisters (Mrs. Josephine Yeager, Waynesboro, and Mrs. Mary Strong, New Oxford, Pa.), and 3 brothers (Harry Wagaman, Harrisburg; Elmer, Mont Alto; and Louis, Gettysburg). She united with the Mennonite Church at Pond Bank about 20 years ago, and remained a consistent member. She came to church when well enough. Though very weak, she helped to sing several hymns just a few days before she died. Bro. Naugle is very lonely. Funeral services were conducted at the Pond Bank Mennonite Church on March 24 by Bros. C. V. Martin and Harvey E. Shank. Text, Heb. 9:27. Burial was made in the cemetery adjoining the church.

Announcements

INDIANA YOUNG PEOPLE'S INSTITUTE

The Indiana-Michigan Sunday School Conference and Goshen College are again co-operating in conducting a young people's institute on the campus of Goshen College. The date is June 8 to 11. An excellent staff of instructors has been engaged, including J. R. Mumaw, J. H. Koppenhaver, C. Warren Long, Mary Royer, and others. Total fee for tuition, board, and room will be \$5.00. A limited number of rooms are available in the dormitories and will be held for those who engage them in advance as long as they last. Plan to enjoy this season of spiritual fellowship with us.—Paul Erb, Director.

OHIO YOUNG PEOPLE'S INSTITUTE

For the spiritual benefit of the Mennonite young people of our district and neighboring districts, the Executive Committee of the Ohio Christian Workers' Conference is again planning a young people's institute at the Sebring Campground. Plan your vacations and furloughs so that you can spend the first five days of August at Sebring with other Christian young people. The details of the program and the instructors will be announced later. O. N. Johns has been elected director and James Hostetler business manager.

Loren S. King, Secretary.

SUMMER SESSION OF EASTERN MENNONITE SCHOOL JUNE 5 TO AUGUST 18, 1944

According to recent rulings by Selective Service, young men of draft age who are planning to enter upon the theological course leading to the Th.B. degree will need to begin school work by July 1. Those already pursuing this course will need to continue their studies during the summer. On this account Eastern Mennonite School is announcing a summer session of eleven weeks from June 5 to August 18. Students will be able to earn eleven semester hours of credit in the College Bible curriculum.

In order to secure deferment as a divinity student those entering upon this course will need to supply the local board with a statement from the school certifying to their being accepted as a student. This should be done as early as possible so that no problem will arise with reference to classification.

Fuller announcement concerning courses and rates will appear in the Gospel Herald next week. Prospective students should open correspondence with the Dean.

Chester K. Lehman.

ANNOUNCEMENT

Brethren who are intending to attend the Ohio Mennonite and Eastern A.M. Joint Conference, May 17-19, and Ohio Mission Board Meeting, May 19, 20, and will be coming to Lima, or Elida, Ohio, by train or bus, should drop a card to Bro. Harold Brubaker, Chairman of Transportation Committee, R. 4, Lima, Ohio, so that transportation can be provided for you. Maurice O'Connell.

Matthew Henry's Commentary

ON THE WHOLE BIBLE



Now \$18⁰⁰

GENUINE "REVELL" — Six-Volume Edition

**LARGE-TYPE, HANDY
VOLUME EDITION—Easy
to Handle—Easy to Read**

Specimen of Type



This work has been considered a standard of its kind. It has probably enjoyed a larger sale than any other commentary on the market. It will be welcomed in this new large type edition at a substantial reduction in price.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

We have here Christ's discourse with his disciples upon the way, as they were going to the mount of Olives. Observe, I. A prediction of the trial which both he and his disciples were now to go through. He here foretells,

Cloth binding, 6 volumes: By Express, not prepaid \$18.00

48a

Mennonite Publishing House, Scottdale, Pa.

Table of Contents

- 65—General Conference Sermon, 1943
Too Busy (Poem)
- 67—Editorial
- 68—The Cross and Sin
Questions on Mennonite Community Life
- 70—One Day at a Time (Poem)
The Duties of Parents in Rearing Their Children
Who Lives in Your Home?
Popular Nonsense
America Goes Ouija Board Mad
The Funnies
- 71—To Be Near to God
Sunday School Lesson for May 7
- 72—Field Notes

- Correspondence
- 74—France to the United States via Baden-Baden
Stop and Think
- 75—Africa Letter
News Letter from Argentina
- 76—The Book Shelf
Your 1944 Bible School
Items and Comments
- 77—School Notes: Goshen College; Hesston College
- 78—Relief and C.P.S. Notes
Marriages
- 79—Obituaries
- 80—Announcements

Now we are free—there's no condemnation, Jesus provides a perfect salvation; 'Come unto Me,' oh, hear the sweet call, Come, and He saves us once for all.

—P. P. Bliss.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MAY 5, 1944

NUMBER 4

Raising Our Standard of Christian Living

BY C. L. GRABER

[Stenographically reported from an address given at the Mennonite General Conference, August, 1943.]

The implications of this topic are that within the brotherhood the standard of Christian living is not as high as it *should be*, nor as high as it *could be*. In the discussion of this subject we want to consider (1) why we need to raise our standard of Christian living, and (2) how our standard can be raised.

What do we mean when we speak of raising the standard of Christian living? Obviously, the standard cannot be raised. It is set by God Himself in His Word. What we really mean is that in our striving we raise our sights and aims higher in our own Christian living to approach more and more the ideal. We choose the plane on which we dwell. The topic implies that the heights are unlimited, but the question is—How can we rear the ladder that lifts us higher?

Raising our standard of Christian living is not a *quantity* matter; that is, we do not improve by getting more of what we already have. If we have honesty, for instance, it is not by becoming more honest that progress is made in Christian living. If we have truthfulness, it is not by becoming more truthful that we make progress in our Christian life. Let me illustrate what I mean in another way. We will assume that fifty per cent of the time I am honest and truthful. To raise the standard, must I be honest and truthful seventy-five per cent of the time? No, you say, to be a Christian at all means to be honest and truthful one hundred per cent of the time. But would this not be true of every virtue? If to be a Christian at all we must be one hundred per cent, why should we talk about raising the standard? For one hundred per cent is perfection. No, it is not quantity that counts. First Corinthians thirteen is clear on this point. There was plenty of *quantity* living that was futile. Or to take the words of Jesus, there will be people who will be condemned at the day of judgment not because of a lack of quantity. They will ask, "Lord, when saw we thee an hungred or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Yes,

they did a lot of good things. But the Judge says, "Depart from me."

Again, raising our standard of Christian living is not a matter of surrounding ourselves with a multitude of detailed restrictions to govern every phase of our conduct. The Jews tried that, but when Jesus came He cut the cords of custom and superstition that shackled them to the earth, and that kept them from accepting Him as the Messiah and from living in sweet fellowship with Him. As simple a thing as washing one's hands before eating became a very complicated procedure and a means of judging one's loyalty to God. We need guides to help us, but high Christian living is not maintained by a multitude of regulations which we obey without fail, and in the keeping of which we build up merit with God by strict obedience. At the judgment bar of God no provision will be made for filing copies of our rules and regulations.

In the third place, raising our standard of Christian living is not a matter of increasing our bank account in heaven by doing a lot of good works. The Catholic Church has a banking-system religion. As one does good works he builds up his account in the bank of heaven. If one can get an account larger than he needs for himself, he becomes a saint. Then other people who have not enough in their accounts to see them through can draw on his account. But Christian living, as we understand it, is not like that. Laying up treasures in heaven is not a banking operation as we commonly know it.

Finally, raising our standard of Christian living is not a matter of increased religionism. Jesus said there will be those who cried, "Lord, Lord," who will be disowned. We can adopt the standard of the Pharisee who, while bragging on his high spiritual attainment, listed the following: (1) I am better than other people (particularly extortioners, unjust, adulterers, and this publican); (2) I fast twice a week; (3) I practice tithing. But Jesus said that the publican went down to his house justified rather than this man. And we can infer without violence to either the spirit or the letter of this

passage than even doubling every one of these religious acts would not have remedied the lack of this man.

On the other hand, raising our standard of Christian living means to improve the *quality* of our life—to saturate it more fully with the spirit of Jesus Christ and to perfume it with the fragrance that comes from living in the sunshine of His love. Let us refer again to the passages already cited. It is love that makes the difference in I Cor. 13—not more gifts or more sermons or more knowledge, but a Christlike spirit in all of this. Jesus said that even though we serve unnoticed, if our service is rendered in a spirit of humility and of genuine human interest, we become worthy of commendation. "When saw we thee an hungred, and fed thee?" Hear Jesus reply: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is from this point of view that I approach this subject. There are certain moral and ethical principles in the Bible that if accepted more fully will raise our standard of Christian living, that is, the quality of our life.

Let us notice four reasons why we need to raise our standard of living. More reasons could be given, and I am sure you will think of others.

First, we need to raise our standard of Christian living because in the world

NOT THOU FROM US!

*Not Thou from us, O Lord, but we
Withdraw ourselves from Thee.*

*When we are dark and dead,
And Thou art covered with a cloud,
Hanging before Thee, like a shroud,
So that our prayer can find no way,
Oh, teach us that we do not say,
"Where is Thy brightness fled?"*

*But that we search and try
What in ourselves has wrought this
blame;
For Thou remainest still the same,
But earth's own vapors earth may fill
With darkness and thick clouds, while
still
The sun is in the sky.*

—RICHARD CHENEVIX TRENCH.

generally, standards are being lowered. If we are to be the salt of the earth it means that to continue to function for God we must keep a certain percentage of saltiness in the whole solution or its preserving quality will be impaired to the extent that it will be "good for nothing." When the world hates, we must love. When the world kills, we must succor. When the world destroys, we must build. And we must do all these things more fervently in these times of falling away and of stooping to the doing of the "dirty business of war," which the majority feel must be done to bring about and make possible a just and durable peace. We need to raise our standard of living because the darker the night, the more need there is for light. When all around us men are unfaithful to God, there is all the more need that we be faithful. When scores are turning away because they feel, "It's all of no use," there is all the more reason that we should redouble our efforts.

Second, we need to raise our standard of Christian living because it is commanded in the Word. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). "Not as though I had already attained, either were already perfect . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14). "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). And so we could go on and on. The watchwords for every Christian are grow, press forward, go on, look up, challenge evil, forget self, trust God, toil on, resist unto blood. There is nothing static about our commands. The whole scope of them calls for a constant raising of our standard of Christian living until the day when we shall be like Him and with Him. We can never be satisfied until we realize the ideal as expressed by the Psalmist: "I shall be satisfied, when I awake, with thy likeness."

Third, we must raise our standard of living because to maintain Christian life at all, it must advance. This is a law of life. The moment any living thing stops growing, it begins to die. The old saying is true: "When a man reaches fifty,

he starts downhill if he stops growing." This is true of a business. It must grow to remain healthy. And it is equally true of our Christian life. When we accept Christ, we embark on a lifelong business that will lead us up and on to the day of our death, which is our crowning day, whether it comes at twenty or forty or eighty years. Effective Christian living is not a matter of getting hold of the ball and just barely being able to fall over the goal line, and then expiring. It is only reasonable to expect opposition and blocking, but a virile Christian life will continue on and on from victory to victory. There is, therefore, no plane of living to which we attain and then stop.

"I'm pressing on the upward way,
New heights I'm gaining ev'ry day;
Still praying as I onward bound,
'Lord, plant my feet on higher ground.'

"Lord, lift me up and let me stand,
By faith, on heaven's tableland,
A higher plane than I have found;
Lord, plant my feet on higher ground."

Fourth, every real Christian will want to raise his own standard of Christian living. I think it is fair to assume that no other kind of life will satisfy real Christian men and women. To continue with a Gospel that holds out an attraction for sinners means that those who have accepted it must be enjoying it and growing thereby from day to day. I would therefore say that a church is successful in its outreach only in the proportion that its members grow up and attain some measure of Christian maturity. No one is attracted to join a spiritual nursery with a theme song of "Little Children, Praise the Lord." There must be spiritual attainment on the part of the members of the church in order to attract others. In practice, it just works that way.

Let us notice briefly a few suggestions concerning how our standard can be raised.

The first way I would suggest is through teaching. People must know before they can be or do. I realize that more than knowledge is necessary, but fundamentally we must have knowledge. Then there is our will, which is still more basic. "If any man willeth to do his will, he shall know of the teaching." I am assuming that the brotherhood of which I speak have yielded their will to God and want to know. But what shall I teach? My teaching must be a full, rounded-out Gospel program. People must be taught of God, of Christ, of the Holy Ghost, of man, of the church, of sin, of the atonement, and every other

doctrine. But we live from day to day and need help on such very practical matters as anger, fear, suffering, criticism, selfishness, pride, temptation, crisis, healing, death, forgiveness, and giving. To understand these experiences and to be more Christian in our personal dealing with them, calls for a lot of teaching; in fact, that is a life job for any minister.

Second, we are creatures of habit and learn by imitation. We ministers, therefore, should live on the higher plane ourselves if we would expect the brotherhood to go on in that direction. What standard I uphold in my dealings with my fellow men and in my living among them is more important than how I vote at conference. It might be that ministers would consistently vote to please the administration, but some of the members of the church by contact or observation report dishonesty, misrepresentation, rashness, and other faults. Brethren, it is how we live and how we deal and not how we vote that counts among men. I know that what I have said here is extreme and is the exception, but as one method of getting the brotherhood to raise their standards, I am offering for your consideration this second point, namely, that we ministers be examples. That counts. We want to be on the right side so that men may see our good works and glorify God. Matt. 5:16.

Third, there needs to be wholesome, forthright discipline. There is no use to mince words. There needs to be some understanding on where we stand and how we do certain things. But there is danger in a multitude of rules. We need to get the brotherhood to exercise self-discipline because of ethical and moral principles in the Word which they have accepted in the baptismal vow. And all our discipline should keep clear the bed-rock principles upon which our regulations are based, to the end that the church may become established—that she may stand up and walk and not be hobbling around on crutches all the time. When the matter is handled on the basis of principle, it is not so easy to sidestep. When the Conference says, "Cigarettes shall be made a test of membership," then the weak Christian takes to cigars or the pipe, with maybe a bit of chewing tobacco and snuff thrown in, and "It's not against the rules." You see what I mean. I am in favor of discipline. It will help to raise our standards of Christian living if approached in an intelligent, understanding way, and with patient teaching of the broad principle to which the particular issue belongs.

(Continued on page 91)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, INO. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Is Tragedy Necessary?

In such a terribly tragic world as we live in, the question must often be raised, "Do these things have to be?" Could not a God of mercy and love so rule the world that everything would work out happily? Why doesn't He make our earth a vale of smiles instead of a vale of tears?

In the face of tragedy the finite mind often stands perplexed. But it should be clear that God did not fate us to the ills from which we suffer. He did, however, make a logical world in which cause-and-effect relations bring about certain things as natural consequences. And in this world man again and again chooses a course that is contrary to God's will. It is obvious that a contrary course will bring a contrary result. And so man suffers, not because God planned that he should, but because he does not live according to His plan. A world in which everything ended happily, regardless of how it was conducted, would be a silly and meaningless world. God has thoroughly justified Himself in that He has in the first place warned man of the effects of sin. In the second place He has provided a remedy for sin, so that lost happiness may be restored. The world's tragic sorrow cannot be charged to God.

Either — Or

One of the logical fallacies in which we are sometimes entrapped is the either-or situation. The fallacy, of course, is in the implication that one must always choose one of two things, forgetting that the difficulty may disappear if he chooses both. One of these situations has to do with whether being a Christian is a matter of creed or a way of living. Is our Christian religion theological or ethical? Is our necessary attitude one of faith or one of obedience to a set of principles and rules?

A little thought makes it obvious that Christianity is neither one or the other; it is both. It is a faith in Jesus and a personal relationship to Him; but it is also a way of living according to the teachings of Jesus. The two extremes

on this question are those of all faith and all practice. One cannot be Christian in a true and balanced way without having both faith and practice.

And so it is not wrong to believe in Jesus. Neither is it wrong to imitate Jesus. It is only right to do both. The life that Jesus lived and the death which He died together create His Saviourhood and His Lordship. Neither one makes sense without the other.

The Deadly Plateau

A plateau is a plain, high but level. One has to climb to reach it; but once on the plateau, progress is easy. A plateau is good fortune for one who wants an easy road, but there is nothing there to challenge a mountain climber. He does not want to level off; he wants to go on up and up.

Psychologists have discovered what they call a plateau in the learning process. One who is learning a new skill improves rapidly for a time, and then levels off to a plateau, keeping his attainment, but making no improvement. The less ambitious learner is happy to be able to hold the skill he has attained; the more ambitious one considers this plateau a deadly thing, an enemy to his progress and growth.

There are plateaus too in Christian living. We strive to enter, and succeed, but camp just inside the gate. We want to become acquainted with Christ and His Word, but do not particularly care about abounding more and more. We feel that we have already attained, and so do not need to, like Paul, "follow after." We fall into an easy self-satisfied complacency, when we ought to "press toward the mark." We find ourselves, at the end of the year, no further along in our Christian experience than we were at the beginning. Perhaps after years of Christian service, we are still babes in Christ.

There is a plateau in Christian service. There are preachers who do not grow in the knowledge of the Word and the efficiency of their ministry. There are Sunday-school teachers who do not improve in their service. There are missionaries who dig nice little ruts for

themselves in which they run back and forth year after year.

The mountain heights call. The snows on the peaks both defy and beckon us. There is something better farther on. The present good is the enemy of the possible best.

"Lord, lift me up and let me stand,

By faith, on heaven's tableland,

A higher plane than I have found;

Lord, plant my feet on higher ground."

Parental Delinquency

Juvenile delinquency percentages continue to rise. Governmental as well as religious authorities are greatly alarmed. Certainly our national well-being has no greater threat than the moral breakdown which is evident among the young people of our country.

But conditions have causes. Juvenile delinquency is merely a symptom of some kind of adult delinquency. The nation, the church, and the school must carry their share of the blame. But undoubtedly the most serious breakdown is among the parents of our young people. F.B.I. Chief J. Edgar Hoover wrote recently: "Our homes have seen a form of treason closely akin to giving aid and comfort to our enemies. I refer to the betrayal by parents of their trust through their failure to provide the loving guidance and devotion which are the endowment and birthright of every child. Many instances have come to my attention where mothers and fathers have actually stated they do not wish to be bothered with their children, and thousands of case histories prove that these sentiments and actions are growing more widespread." This is a proper recognition of the great importance of the home and of home training.

As a Mennonite people we may think this problem is not ours. But it is probably true that in so far as there is a breakdown of the religious and the moral ideals of our Mennonite past, the homes of our church are chiefly to blame. If our young people are delinquent, there probably lies behind that delinquency some sort of parental failure. There are few things that are more pressing in Mennonite life than the necessity of getting back to the business of bringing up children in the nurture and admonition of the Lord. For our failure to do this faithfully and diligently we may have to pay dearly in the years to come.

Refreshing Streams of Living Water

X. Spiritual Refreshing from the Epistles of Peter

BY GEORGE J. LAPP

The Apostle Peter wrote to the churches of Asia Minor about the time of the great persecution which spread as the result of false accusations of Nero. It is believed that Peter wrote from Babylon and later was imprisoned and martyred in Rome. Fiery trials had become grim realities to the believers in Christ. The purpose of these letters was to establish the followers of Christ more firmly in the faith, and to encourage those who were scattered abroad that they might not become disheartened and fall away as a result of the overwhelming waves of hardship and oppression. We cannot visualize the extreme cruelty of the oppressors, nor the sufferings of the oppressed. There may be those of our own day somewhere who may need similar encouragement and consolation. Let them read again and again the messages of these epistles.

The epistles portray the steadfastness of Peter's own faith. In previous years he had shown signs of weakness and wavering. The secret of the steadfastness of later years is revealed in Acts 4:5-12, two verses of which we quote, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: *for there is none other name under heaven given among men whereby we must be saved.*" The fact of the resurrection and of the reality of Christ's spiritual indwelling through the Spirit built up in the apostle a sustained stability. His understandings were not perfect, as is shown in his yielding to racial prejudice in Gal. 2:11-14; but his anchorage to the Rock was secure and the various disciplines and testings of later years deepened his conviction and loyalty. He became unwavering and endured great suffering and persecution for his faith as an apostle of the saving grace of Christ. He stands as a witness that we also can inspire others only to a steadfastness which we ourselves possess.

In the previous study we gleaned spiritual refreshing from the life and ministry of the Apostle Peter. Now we come to his epistles. We can only dwell upon key subjects that are suggested from a devotional study. The writer presupposes that the reader will turn to the epistles and glean spiritual refreshing for himself. Other subjects and lessons will suggest themselves to him as he reads. A general outline of the epistles will help us to understand the apostle's

attempt to meet a spiritual need. In the first epistle, chapter 1, he emphasizes the inheritance and hope of the believer. In chapter 2 he brings into bold perspective the grace of patient endurance and resignation in time of trial and adversity. In chapters 3 and 4 he sets forth the true Christian character. Chapter 5 contains the exhortation to exercise patience, humility, sobriety, sincerity, and watchfulness. In the second epistle, chapter 1, we find an emphasis on spiritual growth in the light of spiritual experience and reality. In chapter 2 there are strong warnings against the seductive teachings of false teachers. Chapter 3 contains teaching regarding the return of our Lord, although scoffers may deny it, and the enhancement of Christian living in view of our looking for His coming.

1. *Our Spiritual Inheritance.* I Peter 1:1-25. Adverse influences cannot corrupt it. We may fall away and become depraved in our own motives, attitudes, and actions. From a careful reading of these verses one notes with deep satisfaction the abundant mercy of God, the living hope to which we have been spiritually begotten. We experience deep joy as we become increasingly conscious of the reality of spiritual certainty. The end, or the great objective, of our faith is the salvation of our souls and the salvaging of our lives from the corruptions of the world. Thus the apostle sought to fortify his people against despair in a time of persecution. We too are safely guarded while sojourning in this life. We are in the enemy's country. The prince of this world is ravaging human souls and lives. We cannot afford to become indifferent to things spiritually worth while. We are not in heaven, but we are as safe as if we were. Our Redeemer is transcendent and undefeated. He is the Captain of our salvation. Let us seek through fulfilling His will and purposes to appropriate increasingly His strength and ever submit ourselves to His control that we may prove worthy of the living hope He has provided for us. No parents have more scrupulously prepared for the return from afar of their beloved son or daughter than Jesus has prepared our heavenly home for us. John 14:1-3.

2. *A Royal Priesthood.* Chapter 2. The apostle describes our relation with God by different terms. We are born again. We are living stones being molded and fitted for a spiritual structure. We

are a chosen generation, a royal priesthood, a holy nation, a peculiar people (for His own possession), a people of God, pilgrims and strangers, and free. Jesus was the rejected stone that became the head of the corner; but now He is a Rock of defense for the believing child of God, although He is still a Rock of offense, but also of judgment, to the unbeliever. In this world, we are partakers of His sorrow through the stern experiences which become ours. But, we also share in His glory. It is difficult for one to appreciate the tenderness and the fellowship of the love of Christ without knowing through suffering the real anguish of His heart for the welfare of others.

The priesthood of the believer is one of the cardinal doctrines of Protestantism. I as an individual believer have direct access to the throne through the mediation of Jesus Christ. For me no priest need intercede or pronounce absolution for sin upon my attendance upon the confessional. I need not pay man for forgiveness. I enjoy spiritual fellowship with the Father and with His Son, Jesus Christ, through the Holy Spirit who has sealed their residence in my heart.

Therefore whom shall I fear? Jesus suffered and triumphed. I may also suffer; but I shall triumph in Him. All the purposes of my life are heaven bent. I submit to every ordinance of man for Christ's sake that I may be a law-abiding citizen under the protecting flag of the country in which I dwell. I seek to take it patiently when buffeted for my faults. Jesus is my example. By His stripes I am healed. If I am called to suffer for Him, I believe the fire will lose its sting.

3. *The Mind of Christ.* Chapters 3 and 4. By comparing "Arm yourselves likewise with the same mind" of 4:1 with "Let this mind be in you, which was also in Christ Jesus" of Phil. 2:5, we are confronted with the question, "What would be the mind of Christ in this or that situation?" In Peter's time most of the people were not even citizens of the Roman Empire. They were considered either peasants, serfs, or slaves; therefore, the apostle's teaching concerning the relation of the slave and master, father and son, mother and daughter, elder and younger, husband and wife. The Christian spirit automatically sets up a Christian social order without necessarily organizing it. They are exhorted not to run with evil associates in their excess of riot. The ministers are faithfully to feed their flocks the unadulterated, uncompromising Word. They are not to labor for filthy lucre. All classes of believers are to cast their care upon Him, for He careth for them. Although the adversary stalks about seeking whom he may devour, they need not become prey to his ravages. The righteous and circumspect most certainly would become tasty morsels to satisfy his insatiate ap-

petite. "But the God of all-grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (5:10).

4. *The Secret of Christian Growth and Guidance.* The second epistle begins with the emphasis on multiplication and division. "Grace and peace be multiplied" (1:2) and "Add" (1:5); and in 1:19 there is reference to the attainment of an ever-increasing advancement as we heed the more sure word of prophecy, "Unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." There is no need that the blindness of unbelief and doubt overtake me and plunge me into the slough of despair. How inspiring the witness of the apostle in 1:17 which is confirmed in Matthew 3:17 and 17:5. The remembrance of the voice now associated with the glorified Christ increases one's appreciation of the eight graces of 1:5-7, which are to be included in one's supply of spiritual wealth and health. It fortifies one against the onslaughts of the wicked. Divine grace cannot be rationalized, but its workings in and about us are grand spiritual realities. "The Lord knoweth how to deliver the godly" (2:9).

5. *The Suspension of Time in the Spiritual World.* One day is as a thousand years and a thousand years as one day with the Lord. The brethren of the apostle are anxious for the hastening of the coming of Christ to end this era of desperate suffering and oppression. All the centuries from then till our time have had their problems and perplexities; men and women have longed for an end of it all and a better age. Things continue very much as they were, and history continues to repeat itself. But there will be an end, and also another glorious beginning in His own timeless calculation. As the days are in His hands, so are the promises. 3:9. Let the elements melt with fervent heat in any manner God may choose. We are looking for a new heaven and a new earth wherein dwelleth righteousness. We are looking for the *Day of the Lord*. With this as a steadfast hope, we cling to things eternal, to the grace and knowledge of Jesus Christ; yea, even to Himself who abides with us.

We say that it is nearly two thousand years since Jesus died and arose again. But in our Father's reckoning, the Cross, the Resurrection, the Ascension, and His indwelling in the Spirit are of the yesterdays linked to the ever-present today; His coming again is related to the ever-imminent tomorrow. These crises of the centuries are His minute hands pointing to His ultimate triumph. Thanks be unto God for the unspeakable gift of His grace, and for the hope eternal through Jesus Christ, our Lord and Saviour. "Beware lest ye also, being led away with the error of the wicked, fall

"AN ANSWER . . . OF THE HOPE"

BY BEATRICE R. BULLER

[In this article, Mrs. Buller is introducing herself to the Mennonites of America. Her testimony, together with the story of her life, has sincerity of conviction. It is a story of how the Lord leads.—Ed.]

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

This verse seems most appropriate as an introduction to my message to you. Since our arrival in America on March 15, I have had opportunity to answer several people who asked me about my beliefs, my backgrounds, and my hope in this life, and it is a pleasure for me to repeat for you my answer, so that you might share it and help me to remain true to it.

I was born in Duisburg, Germany, on Sept. 25, 1920. My father was a lawyer and public notary in that town for twenty-five years. My two brothers and I went to a Protestant grade school and to high school until 1933. When the Hitler Government came into power, my father left Germany because, being Jewish, he foresaw a very difficult future for himself and his family. He went to Belgium, where Mother and the rest of our family followed him in 1934. In Belgium, I attended high school and a secretarial college and became a member of the Y.W.C.A. In December, 1941, all my family arrived in France, intending to join my eldest brother in the United States. But international developments prevented us from getting out of France and "across the deep blue sea."

It was in Lyons, France, that I had my first contact with Mennonites, and it is about this experience that I would like to tell you. My brother had cabled from the United States, advising us to go and see the Quakers for assistance and advice. Since the Quakers had no office in Lyons, my parents and I went to the "SECOURS MENNONITE A U X ENFANTS" (Mennonite Relief to Children) one dark, cold Friday afternoon. Opening the doors, we saw two Mennonite Relief delegates, J. N. Byler and Henry P. Buller, who looked frozen in spite of the fact that they were working in their little

office with their winter overcoats on. We asked about possibilities of getting transportation to America; but they were not able to give us much hope, as America had just entered the war and they themselves did not know whether they would be allowed to stay in France, whether they would obtain passage for themselves if they had to leave, or what the next day would bring. At the end of a most friendly conversation, I told Messrs. Byler and Buller that I had worked as a secretary and that if they had some extra work to do in their office, I would be very happy to come and help out whenever they needed me. The next day I was employed by the "SECOURS MENNONITE AUX ENFANTS." A year afterwards I was married to Henry P. Buller and now, almost two and one-half years after my first contact with Mennonite Relief delegates, I have the privilege of seeing their country, their homes, their churches, and their schools.

From the very moment that one opened the door to that cold, little office in Lyons, an atmosphere of warmth and love radiated into the darkness and the dreariness of the outside; and I am happy to confess, now, that I am one of the "victims" of this sincere fellowship and spirit of service. Very soon I felt a need to know more about the Christian workers with whom I was in contact and whose work I wanted to share. The relief work that they had come to do in France, in a country in distress, struck me deeply as a true testimony of their Christian religion, and I wanted to learn more about this religion. So both Bros. Byler and Henry Buller had to answer many, many questions, and we often talked for hours about Mennonites, their background, their history, and their way of life. Very soon I felt the desire to become a member of a Mennonite church, to be baptized and "put on the new man," as Paul puts it. In the summer of 1942, I wrote to the Mennonite Central Committee in Akron, Pa., expressing this desire to them, and they gave their consent to have a Mennonite pastor from Switzerland, Bro. Gerber, come to France to perform the baptismal and marriage ceremony and at the same time visit the relief work there.

We had arranged for Bro. Gerber to come to France right after Christmas, 1942. But in November, 1942, our plans were put to naught, when the Americans landed in North Africa and all French borders were closed. As we foresaw at that moment that Americans might have to leave the country, probably on very short notice, we decided to get married at the City Hall, hoping that I could be baptized and our marriage consecrated in the very near future. Mr. Ybargoyen, the Uruguayan consul at Lyons, a good friend of all the Mennonite relief workers who had come to France, and Miss Lois Gunden, who I think needs no introduction, were our "witnesses." It was

from your own steadfastness." Periods do seem long, but there is a mighty march of the Infinite throughout the centuries. The isles are very little things in His hands, yet He forgets not even the sparrow that falls to the ground. Neither will He forget us; and between some sunrise and sunset He will finish the work which will bring about our eternal weal. "What time I am afraid, I will trust in thee" (Ps. 56:3).

Dhamtari, C.P., India.

(Continued on page 92)

FOR OUR SHUT-INS

THE WREN AND I

*If the wren can cling
To a spray a-swing
In the mad May wind, and sing and sing
As if she'd burst for joy—*

*Why cannot I
Contented lie
In His quiet arms, beneath His sky,
Unmoved by life's annoy?*

—Robert Haven Schauffler.

ALONG THE WAY

BY LINA Z. RESSLER

Is it not a blessing that so often our Father sends us bits of help that just seem to fit the need in a particular experience? Such helps do give us very precious encouragement as we go along. Yesterday, all unexpectedly there came to me a chorus that has given much joy and comfort. Here it is.

"Bye and bye, when the morning comes,
When the saints of God are gathering home,
We shall tell the story how we overcame,
And we'll understand it better bye and bye."

The lines have been with me all day, and the thought has brought comfort and joy through the hours.

A good many of the experiences that come to us these troubled days look not like overcoming but like defeats. Recently I made the remark to a friend that there seemed to be so many shut-ins this winter. She replied, "What else could you expect with this war going on?" Of course heavy hearts and troubled minds do reflect on health. This makes more apparent the daily need of the hopeful outlook in our lives as well as in the lives of those about us. Is it not a blessing that we can look forward to a time when we can understand the puzzling things that come to us as the days go by? Trials are not nearly so hard to bear when we can see, not so very far away, relief and rest.

Not far away lives a dear friend of mine who for more than thirty years has suffered as only arthritis can make us suffer. Sometimes there was severe pain; sometimes there were hard stiff joints. Much of the time she was unable to move or help herself. She used to be a hard worker, and it took years for her to learn to like to have others to do the work, even if now she would claim to have learned the lesson. She has suffered and endured while many of her friends have worked hard. Many of us have tried to help her, and she has enjoyed many lov-

ing ministries; but as I look at her, knowing that she would rather help others than always be helped, I pray the Father to continue to give her as well as all of us the grace to rest in His will.

We think of patience as a beautiful virtue. We all need much of it these trying days. It might be a help to us along this line if we stopped to think of some of these who suffer for many long years. Many of our experiences, especially in sickness, are hard; in fact, some of them are exceedingly difficult. How many times we are made to hang our heads in shame when we learn how some of our friends have had to learn in the often difficult art of suffering! "Art," did you say? Yes, there is a fine touch in learning this lesson that only experience can give us.

The other day I felt rebuked when all unconsciously, in the course of a five-minute call at my next door neighbor's, I gave as a reason for the briefness of my call, some work I was doing. Grandma's eyes looked wistful as she said, "I only wish I could do something; I used to crochet, but they don't want me to do even that any more." Being "laid aside," with our accustomed tasks all taken away from us, is not as easy as it sometimes seems. To every one of us comes the "turn" to bear the cross. Of course no two of us have the same cross to bear, and so each one of us needs grace of a different type. What a blessing that our Father knows just what we need!

This reminds me of the mission worker who took one of those with whom she was working to the seashore. Together they watched the waves for a long blessed moment in silence. The missionary was interested in getting the impression the great ocean made on her friend. After looking long with awe, the poor woman said, "Thank God, there is enough." Likely the poor woman had lived so long in poverty and actual want that the great impression the ocean made on her hungry heart was that here at last there was plenty. It is so with the grace of God. To His children in all sorts of conditions and circumstances His grace is sufficient. We so often limit in our poor, weak lives the grace and help He has offered to us. God's storehouse is like a great bank, trustworthy and secure, and, praise God, it is never empty to His true children. Whether it be sickness or disappointment or loneliness or heartache, we always have a standing invitation to come to Him for new supplies.

It is the overcoming of the trials, the disappointments, the heartaches, that keeps us all busy as the days go by. There are so many lonely, homesick hearts these days. Perhaps just now with war in its various aspects, there is more loneliness

and homesickness among us than anything else. Here again we need to remember that the supply of the great storehouse is by no means exhausted; there is still more for all who will reach up to the great Father heart to receive it.

Shall we commit the lines to memory? I like to sing them in my kitchen as I work. They give me courage.

"Bye and bye, when the morning comes,
When the saints of God are gathering home,
We shall tell the story how we overcame,
And we'll understand it better bye and bye."

Scottdale, Pa.

EXPRESSIONS OF APPRECIATION

Sweet Home, Oregon

Dear Brethren: Several times my sickness was spoken of in Field Notes. I praise God that He was willing to restore me to good health again. I sincerely thank those who remembered us with letters, cards, and otherwise. Our own congregation did so much for us. While my health is good, my strength is not what we hope it may yet be. We are hoping to serve the Lord and the church better daily. To this end we are moving again, locating close to the Sweet Home Church. Sincerely, N. A. Lind.

Atglen, Pa.

We wish to take this opportunity to express our sincere thanks and appreciation to our neighbors and friends for get-well cards, visits, and gifts of various kinds during the year of illness of husband and father, Adam H. Shenk. We also thank you for the cards of sympathy and comfort after his passing away. May the Lord bless you all.

Mary M. Shenk and children.

Clarence Center, New York

We as a family wish to thank all who so graciously remembered us with cards of sympathy, prayers, and gifts at this time of deep sorrow, occasioned by the sudden death of husband and father. Words fail to express how much these have meant to us. The Lord bless each one of you.

Mrs. Minnie Yoder and family.

Kinzers, Pa.

We as a family wish to thank our relatives and friends, Sunday-school classes, sewing circle, the people of the Vine Street Mission, and all others for the cards, letters, flowers, gifts of money, and all other gifts, as well as blood that was donated and the prayers that were offered during the illness of Susanna Martin. It was her wish that all who remembered her receive a word or note of thanks. We also thank all for the letters and cards of sympathy in our bereavement. May God richly bless you all.

The Aaron Martin family.

Columbia, Pa.

I would like to thank the brethren and sisters of the Columbia Mennonite Mission for their prayers, visits, and cards, and also for the interest they have shown in my recent illness.

Elva Bradley.

I have been ill for six years. I wish to thank all the brethren and sisters for their prayers and for the interest they have shown during that time; also for the many visits made and the messages in song that were rendered. May the Lord bless them in their wonderful work.

Harvey Bradley.

A brother asked me, "What is this that the Allies are demanding of the Axis powers—'unconditional surrender'?" I replied, "That is what God asks of all who come to Him for salvation. His demand is **unconditional surrender**,"—G. G. Marner.

TO BE NEAR TO GOD

May 7, 1944

... The cross . . . Eph. 2:16.

Crowded into this term are associations of evil-doing, guilt, and judgment. Heathen nations devised it as an instrument of punishment for those whose wrong merited a slow, agonizing death. Of course, the fact that Christ expired by this cruel, torturous means, has given the cross an unusual prominence and elevated it into a wide symbolic usage. The most familiar echo heard from this ancient tree is that "Christ died for our sins." Ever blessed is this glorious truth, but the cross is freighted with a much larger meaning. The death-wounds of Calvary have become the judgment seat of all enmity. The enmity of rebel hearts toward God and the enmity of unforgiving man toward his fellow both become casualties of the death-inflicting cross.

"O enmity, thou foul offspring

Of each unchanged, corroded heart;

I take faith's right and press thee hard

'Gainst cruel cross—thy well-earned part."

May 8, 1944

... Access by one Spirit . . . —Eph. 2:18.

The theme verse reinforces the words of the Master which were uttered years previously in which He set forth Himself as the only means and way by which men come to the Father. Do we ever presume to speak to God without realizing that Christ is the only One through whom we have rightful entrance to a welcoming Father? It is so easy to take for granted our highly purchased privileges. But the abiding and indwelling Spirit keeps on refreshing the memory that Christ has, through His flesh, opened for us a way into the presence of our heavenly Host and Parent. Whoever enters that inner sanctuary of divine welcome, will find the Father's love embracing all His own with equal love.

"Dear God! 'twas Thy dear Son

That bade my lonely spirit come

And rest in His sweet home.

And then, for very joy that He had found me,
Thy loving arms and house were opened wide
In everlasting welcome."

May 9, 1944

2:19. Fellow-citizens with the saints . . . —Eph.

The painful experience of strangerhood is past for the Christian, as regards his relation to God. The unhappy night when no haven could be found, and every country seemed barred to exiles, has at last dawned into the welcome of God. We have been accepted as fellow citizens with the saints. We have repudiated our erstwhile alliance with sin and the enemies of God. We have vowed eternal devotion to His interests and kingdom. We are not a disjointed people, scattered and unrelated, but are enrolled with all the saints in the happy allegiance to one Sovereign. We are naturalized and made citizens of a new country, that is, an heavenly. "No other Master" do we own save Him who is Regent in the commonwealth of the saints. King Je-

sus, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint."

May 10, 1944

... Of the household of God . . . —Eph. 2:19.

Christians constitute more than a citizenry. They are a family—members of an household which is joined in loving filial relationship. This group is divided only by death's narrow stream so that it is an "whole family in heaven and earth." Jealousy is never so ugly as in the home. Disunion and wrangling are never so painful as when practiced by children of the same parents. How rebuking to all discord is the loving reminder that we are "of the household of God" with the Royal Head as the supremely central delight and blessing! Let our Christian conduct savor more of a loving atmosphere of a happy household, rather than the sharp, strained relationships of business competitors.

"One family, we dwell in Him

One church, above, beneath."

May 11, 1944

... Built . . . —Eph. 2:20.

The imagery of scripture is varied and picturesque. The believers are conceived of as a body, a citizenry, an household, and now as a building. We are all profoundly impressed with the sight of a building in the process of construction. There are parts great and small, prominent and obscure. No single part is of individual significance. It is only as the multitude of materials and fittings are placed together in an orderly arrangement that a useful building results. Christians are far less useful and valuable when detached from the proper combination and relationship with others who are being incorporated into the same grand structure of God. Stones we are, lively stones, for a house that is spiritual. May we thank God that He has chosen such unlikely material as we were, in the plan for His building "not made with hands."

May 12, 1944

2:21. Fitly framed together groweth . . . —Eph.

To witness the Master Architect in His task of building His eternal abode impresses us with the unifying nature of His work. Each part is properly shaped, rightly hewn, carefully selected for its place with every other part. His design is to effect a spiritual symmetry and fitness that shall be worthy of His planning. The building grows, but only as the constituent parts are united. A building cannot rise while the materials to be used are scattered hither and yon. Only as they are brought together in proper relationship can an acceptable building result. Christians may be together geographically, but only as they are in proper accord and relationship can they be fitted for His blessed indwelling. He has His plan and He shapes accordingly. But it is all to the end that we shall be miniatures of the completed house and temple. O Lord,

spare no work, however painful, if only we may be fitted into Thy eternal dwelling of light.

May 13, 1944

... An holy temple . . . —Eph. 2:21.

The ultimate plan for the building which we constitute is designated as being "an holy temple." Both the Tabernacle and Solomon's Temple were divided into three parts: the Outer Court, the Holy Place, and the Holiest of All. The word used in the text is the one which specifies the latter. We are to be the Holy Place in which God's Shekinah Glory can manifest itself. What a sacred calling is this! What a matchless privilege—to be the sanctuary of the abiding Presence of God! "A transfigured creation shall be His temple-courts; a beautified human church shall be His sanctuary. . . . He shall somehow find His home, His shrine, His throne, in our happy congregated being."

"There all the millions of His saints
Shall in one song unite,
And each the bliss of all shall view
With infinite delight."

—J. H. M.

PAUL LIVES THE GOSPEL HE PREACHES

Sunday School Lesson for May 14

Constrained by the love of God, the weary, wounded Jews, Paul and Silas went on along a famous road one hundred miles deeper into this hostile country. They found a Jewish synagogue in the populous city of Thessalonica. Here they lodged with Jason. At once they looked for work in a tentmaker's shop. The chief business of Thessalonica was tent-making. For three Sabbaths at least Paul preached these fundamental doctrines: the atonement, the resurrection, and the deity of Christ. He "turned the world upside down."

Unbelieving Jews with mean motives and mean methods drove Paul from the synagogue and finally from the city, but not before he had organized a church of believers, won by private evangelism. Paul then moved on west to Athens and to Corinth. After he left Thessalonica, the envious Jews continued with their attacks on the Christians to turn them from Christ and from Paul. Paul sent Timothy to see them and anxiously waited at Corinth for his return. How happy he was made when Timothy reported their work of "faith to God-ward" in spite of their "afflictions"!

While at Corinth Paul wrote to the Thessalonians his first recorded letter. After encouraging them by commendation for their exemplary Christian lives, he defends his conduct at Thessalonica against the charges of the Jews. Evidently these troublemakers persecuted the Thessalonian Christians by attacking his methods and motives. This letter is no boast; Paul uses his behavior while among them as witness to the reality of his doctrine. Incidentally, this is a beautiful picture of the Apostle Paul.

After the suffering at Philippi, Paul was still bold in his God to speak the Gospel at Thessalonica with much contention. Why?

(Continued on page 91)

FIELD NOTES

An all-day Sunday School meeting is announced to be held at Hershey's Meetinghouse, near Kinzers, Pa., on Ascension Day, May 18.

A Bible conference is to be held at the Steelton, Pa., Mennonite Mission on Sunday, May 7, with Bro. Milton Brackbill, Paoli, Pa., as instructor.

The following communion dates have been announced for the Northern District of Virginia Conference: Trissels, May 7; Bethel, May 14; Lindale, May 21.

Communion services were held Thursday, April 27, for the little flock at Linn, Mo. Bro. J. M. Kreider, Palmyra, Mo., officiated, assisted by Bro. Leroy Gingerich, Versailles, Mo.

The Associated Sewing Circles of the Southwestern Pennsylvania Conference District will hold their annual meeting at the Martinsburg, Pa., Church, Saturday, May 6, the Lord willing.

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Ft. Wayne, Ind., Mission on Sunday evening, April 23. There were nineteen confessions and twelve decisions to establish a family altar.

Alberta-Saskatchewan Conference.—The secretary of this conference writes that the dates have been changed for this year, and that Conference will be held, the Lord willing, July 18 to 20. Fuller announcements will be made later.

If previous plans were carried out the seventh annual nonconformity conference of the churches of Missouri was held at Birch Tree, Mo., April 29, 30. Following this conference it was planned to have communion services, with Bro. J. R. Shank officiating.

Evangelistic meetings are scheduled to be held at Carpenter's Mennonite Church near Talmage, Pa., May 27 to June 4. Bro. Elmer Martin, Bird-in-Hand, Pa., is to be the evangelist. The prayers of God's people are requested.

Bro. John C. Wenger, Goshen, Ind., is expected to speak at the Gospel Mission, Pinckney, Mich., on May 13 and 14. Recent activities at the Mission were a series of meetings conducted by Bro. M. L. Troyer, Elida, Ohio, and baptismal and communion services in charge of Bro. Edwin J. Yoder, Topeka, Ind.

The following visitors were at the Publishing House or visited friends in the community recently: I. E. Burkhart, Guy F. Hershberger, Goshen, Ind.; Mrs. Dessie Lindner, Cumberland, Md.; Charles Shank and wife, Evelyn Berkshire, Masontown, Pa.; Mr. and Mrs. Harry Leidy, Mrs. C. B. Coughenour, Cone-maugh, Pa.

An all-day meeting will be held, D.V., at the Dohner Meetinghouse, three miles north

of Annville, Lebanon Co., Pa., May 21, followed by evangelistic meetings every evening for a week or more. Bro. E. F. Hartzler, Marshallville, Ohio, is to serve on the program and also to conduct the evangelistic meetings. Everybody welcome. Pray for the work.

Bro. Fred S. Brenneman, Hesston, Kans., planned to be with the brotherhood in the Franconia Conference district for the annual Mission Board meeting at the Plain Church all day, May 2. He was also scheduled to fill the following appointments: May 1, evening, Souderton; May 3, evening, Blooming Glen; May 4, at the semiannual meeting of the Church conference at the Franconia Church, and in the evening an appointment at the same place; May 5, evening, Bally.

CORRESPONDENCE

SHERIDAN, OREG.

Dear Christian Friends: We want to praise the Lord for all His blessings to us in many different ways. We shall never forget the many blessings that we received during our revival meetings conducted here in January by Bro. C. Z. Martin, Mountville, Pa. We want to continue to be more zealous for the Lord's work.

Bro. C. Warren Long, Peoria, Ill., conducted an interesting and profitable service for us the evening of Feb. 7.

There has been much sickness among us in the past few months. At present, Sister Ada Sharer, who has been seriously ill, is expected to return home from the hospital soon where she has spent a few weeks. Prayer has been answered in her behalf.

Our communion service was held on Easter morning. Preceding this service a number were received into the church—two by letter and several others upon confession. They need our help and encouragement to stand true to their promises to God. Will you join us in prayer for them and for others who are counting the cost?

An Easter program was given in song and recitation the evening of April 9. Bro. James Bucher gave us a message following the program.

Plans are being made for our Summer Bible School. Let us pray for each other as brethren and sisters in Christ.

Cor.

SARASOTA, FLORIDA

Greetings of Christian Love: We still had seventy-four in Sunday school and church services today which dwindled down from over two hundred which was our highest attendance last winter. For the first Sunday, all the services were held in the Pine Craft

Church, which is a little more convenient for most of the members than the Fruitville House. Bro. Otho Shenk is the only minister left. He used II Cor. 7:14 as his text on Sunday.

We have quite a few young folks here who are occupied in the celery farming and packing houses; about thirty-five expect to stay through the summer season. That will leave an evergreen Church, or at least a Sunday school. Bro. Daniel Kauffman (deceased) said a year ago in a letter that he expects and looks forward to an evergreen Mennonite Church here at Sarasota.

We have fifteen or sixteen other denominations here now. Three souls were baptized in the Baptist Church this spring that are looking forward to being members of our faith. Melvin Kozar of Belleville, Pa., will be received into our church here on April 30.

Let us keep on praying that the Lord will send more laborers. We still have mid-week prayer meetings and Bible study in the Indian Beach section and at Pine Craft. The Amish Church closed for the season last Sunday.

We expect to have our spring communion in Tampa sometime in May. Pray for the work here and the world over in these dark days. Let us look up to our Captain who never lost a battle. Instead of worry, let us trust and let come what will.

We are looking forward to our trip North to be with our beloved brethren and sisters. This gives us a foretaste of the great home coming where we will part no more.

April 23, 1944.

Cor.

Calendar

Regional session of Missouri-Kansas Conference. Tuleta, Tex., May 7; Premont, Tex., May 8.

Ohio Mennonite and Eastern A.M. Joint Conference. at Pike Church, Elida, Ohio, May 17-19.

Annual meeting of the Ohio Mission Board. Pike Church, Elida, Ohio, May 19, 20.

Missionary Training Conference. Goshen, Ind., May 20-29.

Virginia Conference. at Weaver's Church, May 23-26.

Annual meeting of the Indiana-Michigan Sewing Circles. Clinton Frame Church, May 24.

Annual meetings of Ontario Mennonite Mission Board and Sewing Circles. M.B.C. Pavilion, May 28, 29.

Semiannual Meeting of Commission for Christian Education and Young People's Work. Orrville, Ohio, May 30 and 31.

Annual meeting of Mennonite Board of Missions and Charities. Kidron, Ohio, June 1-4.

Dakota-Montana Conference and associated meetings at the Red River Valley Church. Casselton, N. Dak., June 5-8.

Indiana-Michigan Conference. June 6-8. Forks Church, Middlebury, Ind.

Young People's Institute. Goshen, Ind., June 8-11.

Alberta-Saskatchewan Conference. July 18-20. Fuller announcements later.

Ohio Young People's Institute. Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute. Laurelville, Pa., August 9-20.

Biennial meeting of the Mennonite Publication Board. Prairie Street Church, Elkhart, Ind., August 12-15.

Special session General Conference. Goshen, Ind., August 15-17.

Missouri-Kansas Conference. Hesston, Kans., August 21-24.

CULP, ARK.

Dear Herald Readers: Our hearts were made glad when fourteen confessed Christ during our recent meetings conducted by Bro. Earl Showalter of La Junta, Colo. Another young girl also confessed since the meetings closed. Of this number, three were received into church fellowship at Casteel on Saturday, April 15, and five were received here at Bethel Springs on Sunday. Both of these services were in charge of our bishop, Bro. J. R. Shank. Communion services were also conducted at both places in connection with the baptismal services. We are hoping that some of the others may see their way clear to unite with us too sometime later.

Plans are being made for our Summer Bible School to be conducted the first two weeks in May. We are looking forward to another very good school. Will you pray with us to that end and also that many more lost ones may come to Christ while they have the opportunity?

April 20, 1944.

Cor.

SOUTH ENGLISH, IA.

(Liberty Congregation)

Dear Herald Readers: Greetings of Christian love in Jesus' name. We were glad to have Wayne Wenger home to worship with us again over three Sundays. He went back to his post of duty at Ypsilanti, Mich., on April 17. He serves as a barber in the Men's Hospital there.

The primary department gave an Easter program in place of Sunday school on Easter Sunday.

On April 11, a Gospel team from Hesston College favored us with a music program. Sister Edwin Weaver accompanied them and gave an interesting talk concerning their return trip from India. One of the members of the quartet, Wilma Wenger, was from our congregation. The other three were Anna Pauline Weaver, Alice Buckwalter, and Alta Grace Weaver.

Our recent visitors were Edna and Fern Nitzsche from Beemer, Nebr., and Bro. Isaac Grove from Stuarts Draft, Va.

A good many of our night meetings have been suspended due to bad roads and weather.

The Lord willing, we plan to have our council meeting May 14, and communion service May 21.

Sisters Alvina and Elsie Showalter are visiting their sick mother-in-law in Kansas.

Sister Ida Powell is still in Pennsylvania helping to care for her mother who is critically ill.

We solicit the prayers of God's people.

April 20, 1944.

Cor.

LYNDHURST, VA.

(Mt. View Congregation)

Greetings of Love. The Lord has been very gracious to our congregation. We give Him the praise. We have been blessed with a good season and everyone is busy plowing and making garden.

One of our members, Sister Daisy Fitzgerald, and family who have been living in Lynchburg, Va., for a number of years have

moved back into our community. Everyone was made to rejoice. May the Lord richly bless them in their new home.

Our community was saddened when our deacon, Bro. J. B. Brydger, had the misfortune of losing his stone house and all the contents by fire a few weeks ago.

Mr. Tucker Snead is ill at this time in the hospital. May we remember him and his wife.

We are looking forward for a two weeks' Bible School beginning August 7. Everyone is welcome.

A revival meeting is expected to be held during the summer. May each of us do our part through prayer so that we can have an old-time revival.

Our council meeting was held April 9. The attendance was good. Bro. Perry Burkholder preached the morning sermon. All the members were richly filled.

Little Hazel Fitzgerald has been visiting her great aunt, Mrs. Isabelle Brydger.

Our Sunday school was well attended during the winter and everyone seemed interested. We always welcome visitors to worship with us.

May the Lord bless every reader.

April 22, 1944.

Cor.

EAST PEORIA, ILL.

(Pleasant Hill Congregation)

Dear Herald Readers, Greetings:—In a recent letter for publication, we made mention of meetings to be held from April 16-23. They did not materialize. Bro. Paul Miller of Sugar Creek, O., our evangelist, took sick and could not come. Maybe the Lord had a different plan for us. We don't now understand. It is getting well into spring and many duties are crowding in. It seemed best to wait perhaps until early fall.

For some time there was a need felt in the matter of obtaining ministerial aid to assist Bro. Kaufman with the work here at Pleasant Hill and also at Highway Village. In complying with conference regulations and congregational approval, prayers ascended and we believe the definite leading of the Lord was manifested. On April 16, Bro. Roy Roth and some of his friends from Goshen came to Pleasant Hill. Bro. Roth preached a very interesting and appropriate sermon on "True Discipleship." Text, I Thess. 2:4.

A fellowship dinner was served in the basement of the church, after which Pleasant Hill joined the Morton congregation for the ordination service of Bro. Roy Roth. The brethren Simon Litwiller, bishop of the Morton congregation, Ezra Yordy, former bishop of Pleasant Hill, and Bro. Kaufman officiated in this service. Quite a number of ministers were present. Those from a distance were Bros. Raymond Yoder, Chicago; E. M. Yost, Greensburg, Kans.; and Harold Bender, Goshen, Ind.; besides a large audience to witness the ceremony. It is inspiring to see how the Lord still has talented young men who are ready to carry out the Lord's work in preaching the Gospel for the ingathering of lost souls. We thank the Morton congregation for releasing this brother for us, and may the Lord abundantly bless them.

May we as a congregation manifest in

word and deed true Christian love to our new minister, pray for him, and obey the Word, magnify his strong points and minify the weak ones, as a writer put it. Speak kindly of him, or not at all. Such loyalty to our ministers should mean success.

April 22, 1944.

Cor.

UPLAND, CALIF.

(Alpine Congregation)

Dear Herald Readers: Greetings in Jesus' name. The church here has been encouraged lately by the visit of Bro. M. S. Steiner, Fairview, Mich. His sermons were much appreciated.

We have had Bro. and Sister George Beare in our midst much of the time for nearly two years since their return from India. They were gone several times for a little while, but now we had to bid them good-by as they left for the East to be there when the way opens for them to sail for India again. We enjoyed their presence so much, and it was a source of encouragement. We wish them God's richest blessing as they journey on.

Sunday evening, April 16, Bro. and Sister Glen Whitaker and four others came from Los Angeles and gave us the program for young people's meeting, followed by a sermon. This congregation and Los Angeles exchange in this way every few months.

We are looking forward to having our bishop, Bro. J. P. Bontrager, with us for communion, May 7. Next Wednesday evening the Girls' Glee Club from Beulah College will give us a program in song.

We had a mild winter, but it has been quite cool so far this spring.

We crave an interest in your prayers.

April 22, 1944.

Cor.

LANCASTER, PA.

(North End Church)

Greetings: Since the first of the year we have been spending one Lord's day afternoon of each month in special visitation work. We feel this is helpful in getting acquainted with the parents and others that we may meet. It also proves a blessing to those that can go along.

March 12, in the evening, a sister was reinstated as a member with us; also a brother was received by letter. May the Lord bless their labors with us. Council meeting was held the same evening with Bros. Stoner Krady and Jacob Brubaker present.

On the evening of March 29, a number of workers gathered at the church to clean the building. In returning to our homes, Bro. John E. Landis and wife and Sister Lillie Sauder, met with an accident which resulted in a few days in the hospital for Sister Sauder. Sister Landis has been somewhat disabled since. Bro. Landis escaped without injury, but was badly shaken up.

A few weeks ago Sister Bechtold had a fall while working at home which resulted in the loss of a tooth and a bruised face. She is again able to worship with us. May the Lord be praised for His divine guidance in all things.

(Continued on page 93)

THE MINISTER'S PAGE

FOR DIVINE STRENGTH

*Father, in Thy mysterious presence kneeling,
Fain would our souls feel all Thy kindling
love;*

*For we are weak and need some deep revealing
Of trust, and strength, and calmness from
above.*

*Lord, we have wandered far through doubt
and sorrow,
And Thou hast made each step an onward
one*

*And we will ever trust each unknown morrow—
Thou wilt sustain us till its work is done.*

*In the heart's depths a peace serene and holy
Abides; and when pain seems to have its will,
Or we despair, O may that peace rise slowly,
Stronger than agony, and we be still!*

*Now, Father, now, in Thy dear presence kneeling,
Our spirits yearn to feel Thy kindling love;*

*Now make us strong, we need Thy deep revealing,
Of trust, and strength, and calmness from
above.*

—Samuel Johnson.

HOW GOD SUPPORTS HIS FAITHFUL MINISTERS

By J. R. SHANK

*"My God shall supply all your need
according to his riches in glory by Christ
Jesus" (Phil. 4:19).*

Much might be said about the important calling of the minister. Much might also be said about the multiplied duties and responsibilities, with the consequent burdens and cares, that rest upon the faithful servant of God. We might shape our message to waken the sympathy of the people and to impel them to awake to the duty of doing their part in relieving the burdens of the ministry. But the purpose of this article is not to inspire sympathy, but rather to lead us to greater faith in God and to a willingness to respond to the calling of God, with the confidence that what He calls us to do He will give grace to perform and that there is no discount in the support provided by the Most High.

1. We Are Called to Serve in a Free Ministry

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). Jesus sent out the Twelve and the Seventy on a mission of good tidings with the injunction, "Freely ye have received, freely give" (Matt. 10:8). The gospel message was sent forth

into all the world (Matt. 28:19, 20; Mark 16:15, 16), but in no case was the messenger to impose himself upon an unwilling people. If the Twelve and the Seventy were not received in one city, they were to go to another; furthermore, they were to shake off the dust of their feet as a testimony that that city had rejected an opportunity to become partakers of the kingdom. They were to abide in a worthy citizen's house and to eat what was furnished. On the other hand, they were to preach, to heal, and to bring blessings upon the people without charge. They were not even to provide supplies for their journey, because God had sent them and had undertaken to supply their food. Matt. 10:9, 10. He put it in the hearts of the people among whom they went to provide for their needs. Jesus Himself went about through all the villages and country of Palestine, rendering His service of love and power without charge. He and the Twelve were provided for out of the supplies that were furnished by grateful hearts who "ministered . . . of their substance" or invited them to dine with them. Luke 8:2, 3; Mark 15:40, 41; Luke 14:1; John 12:3.

In order that He might inspire their faith in the Master who had sent them forth without supplies and without charge for their service, He asked them near the close of His earthly career whether the supplies had been too short—"Lacked ye any thing?" And they answered, "Nothing" (Luke 22:35). He at the same time gave them to understand that the program would be somewhat different thereafter. They would need to take some supplies; they would meet with opposition and persecutions not known before. But one thing they would have; Whatever the circumstance under which they were to labor, the Lord would be with them *always* and *their needs would be supplied*.

The ministry of the apostles from Pentecost onward was not on any different basis. The messengers gave their service freely. The brotherhood at Jerusalem overflowed with love and benevolence, and placed of their oversupply of possessions into the hands of the apostles for the good of the entire brotherhood. And when the task of serving tables became too great, they ordained seven men of wisdom and Holy Spirit power to serve in this capacity that the work of the ministering of the Word with prayer should not be hindered. We are not told how the apostles made their living. We do not need to be told. The spirit of such a church would not forget the necessary food and supply of their messengers who unselfishly were devoting

their time in the service. A *voluntary and free ministry* was supported of the Lord through a *voluntary service* of an *awakened brotherhood*.

As the church was scattered abroad, this same spirit, of a voluntary message-bearing is noted, and there is always a provision of one kind or other in providing for the material support of the workman.

II. Paul's Teaching and Pattern Concerning Support

Paul had a trade. As he went out on his missionary journeys, he at times worked at his trade by day and preached as opportunity afforded by day or by night. Acts 18:1-4; I Thess. 2:9; II Thess. 3:8; Acts 20:34, 35. He did not complain when there were periods of self-support by manual labor and travail. He counted such times a part of the Lord's provision for his need and an opportunity to impart a kind of message that could be delivered only by example.

And he learned too that times of hunger and privation were also a part of God's program for him. "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:12, 13).

He was also willing to receive supplies from his brethren who were awake to the needs of his life and to the ministry which he was performing. He commended them in these words: "Ye have well done, that ye did communicate with my affliction" (Phil. 4:14). Yet he reminded them that he was not speaking of this because he was courting more gifts, but to express his joy in knowing that they were fruitful in the Christian life. Phil. 4:17. While he saw these gifts contributed by brethren, he saw them first as proceeding from the hand of God who supplied all his need "according to his riches in glory" (Phil. 4:19); they proceeded from the brethren as an acceptable offering to God. Phil. 4:18. When the supplies came, he rejoiced (Phil. 4:10); and when they did not come, he acted upon his lesson of contentment in whatever state he was (Phil. 4:11), in the strength of Christ. Phil. 4:13.

In teaching the church, Paul recognized a certain obligation that those who have been blessed by the ministration of God's servant should feel toward the minister. He used the ministry under the law as an example (I Cor. 9:13, 14) of the reasonableness that the preacher of the Gospel should "live of the gospel." But he did not use this legal claim for himself. I Cor. 9:15. *He felt that it would be better to die than to lose the blessing in making a claim for material support.* I Cor. 9:15. If Paul was so fearful of offending in the work of soul-winning, I wonder, brethren, who of us would dare to endanger his ministry and release his hold on God's promises, by making claims for material support

among the people whom he serves in the Gospel?

Living of the Gospel is not necessarily collecting dues from the congregations or people whom we serve. As we have already seen, *we receive our support from God*. If it takes all our time, God sees that we have a living. If it takes part time in preaching by mouth and in meditation and prayer, and part time in laboring with the hands for what we eat and wear, it is all *living of the Gospel*, since that is our main business. All provisions by *the blessing of labor* or by *the gifts of friends* or by *the offerings of our congregation* are the gifts out of the rich store of our God who has undertaken to supply all our needs.

III. How God Would Use the Church Today in Support of the Ministry

Not all support is material support. God has laid obligations and duties upon the brotherhood toward their ministers. It is a beautiful tribute to spiritual progress in a church when they endeavor to fulfill their service toward the Lord and the church and toward His servants in the gospel ministry.

1. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

2. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me [insert here your own ministers], that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:18-20).

3. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thess. 5:12, 13).

4. "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

5. For from you sounded out the word of the Lord" (I Thess. 1:8). Read verses 6-10.

6. "Now if Timotheus [or some other minister] come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do" (I Cor. 16:10).

7. "Let him that is taught in the word communicate unto him that teacheth in

all good things" (Gal. 6:6). Read verses 6-10, and also I Tim. 5:17, 18.

8. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth" (III Jno. 5-8).

9. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

10. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27).

Versailles, Mo.

A PLEA TO OUR MINISTERS

My emotions are often stirred, dear brethren, and I feel overwhelmed with sadness when our church services are over and the benediction is pronounced. In many of our congregations the ministers stay in the pulpit as if holding some business transaction, and if they do come down, they oftentimes do not come farther than the one corner of the church. Please, dear ministers, won't you come down among the worshippers and give them a welcoming handshake? Our congregations are not so large but what you could speak to all of us. The young people especially need you. Many a time they have something they would like to talk over with you, but they seem to have no chance to approach you. The little children too should learn to know the minister from babyhood on up, so that when they grow older they will not want to leave the church without a handshake from you. Many of our young people are getting away from the church. Much of the blame, of course, lies with the parents, but should not the ministers let the young people know that they are interested in them and concerned that they come to church? There sometimes seems to be too much distance breaking the fellowship between our ministers and the young people.

I am praying for a greater fellowship between us. Sometimes the fellowship seems too cold and formal. You might think that people who are interested in meeting you would come up and speak to you, but only the bolder ones will do this. The more humble and the meek, such as the young people, are afraid to come close to the ministers. Many of them are trying to live faithful lives for the church. They need your encouragement that they might press on and be faithful.

I believe we would have much more

reverence in our church if after the benediction the ministers and deacons were among the congregation. Probably then there would not be so much talk of earthly cares and treasures, with the sermon dropping out of our minds so soon. So please, dear ministers and deacons, come down and talk to us. If you have affairs of your own to talk about, couldn't you do that after you have met the brotherhood? I do not mean this as a criticism, but as a request. We need you and long for your fellowship. May the Lord grant you grace in your noble work.—A Christian Observer.

RAISING OUR STANDARD

(Continued from page 82)

Fourth, to raise our standard of Christian living, we need to bring the members of our churches face to face with applied, practical Christianity. There should be pastoral work, but it should be of a high order. We need to be on hand in our members' homes in times of joy, sorrow, illness, death, and crisis, and show them how to meet these issues as Christians. It is not enough to theorize and philosophize about faith. We need to teach men and women how to exercise it and to get an increase of it. And this will come not by an academic course of six semester hours from which you can graduate with honors, but by applying some real faith and trust in God in life's real situations.

In the words of Heb. 13:20, 21, I pray: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Goshen, Ind.

PAUL LIVES THE GOSPEL

(Continued from page 87)

"For" his exhortation was what he believed to be the truth. He "defrauded no man"; his doctrine was not "of uncleanness" like their religion. He used no guile with the people; he had nothing to be ashamed of, to apologize for, or to hide. God, who looks on the heart, was the One he tried to please. He did not flatter men; for the Gospel declared all are born in sin. In Paul there was no self-seeking. "I seek not yours, but you." He worked with his hands "night and day" so as not to be chargeable unto any. Although bold to speak the truth, yet he was gentle and affectionately desirous of them. He "exhorted and comforted and charged" every one of them "as a father doth his children." He lived holily, and justly, and unblameably to adorn the doctrine of Christ.

The test of any man's belief is his life. Paul is a sample of what the Gospel can do for one taken captive by Christ.—A. M. E.

YOUR 1944 BIBLE SCHOOL

VI. Teachers

You have heard it said, "Give me the right kind of teacher, and I care little about the curriculum." This is very largely true, but when the right type of teacher has the right kind of curriculum, then the results will be doubly good. The right type of summer Bible school course and material is available for you simply for the ordering. A certain amount of money will purchase these. But the right kind of teachers are perhaps not so easily gotten. And on the right kind of teachers depends the best result of your school. Inefficient teachers will obviously bring disappointing results; efficient Christian teachers will naturally produce good results.

And one of the greatest tasks confronting the summer Bible school superintendent and the summer Bible school committee or Board, which includes the pastor, is the selection and the securing of efficient Christian summer Bible school teachers. Today in the Mennonite Church there are more Christian young people qualified to teach in summer Bible school than there have been before; on the other hand, there is also a greater need, and more teachers are needed today than have ever been needed before. So there is not an overabundance of good teachers, and constantly inexperienced teachers will need to become experienced by having an opportunity to teach or to assist. The number of teachers required and the quality of teachers desired are two factors that need to be reckoned with in the selection of teachers.

Where a congregational consciousness has been developed, and where there is sufficient home talent, it should not be so difficult to get enough teachers. Where, however, the workers are scarce it may become necessary to draw upon surrounding congregations for help; or it may even become necessary to import teachers from other sections. If selection of teachers has been attended to early enough, then securing them may not be so difficult. If, on the other hand, the selection of teachers has been delayed, or is being delayed, then difficulty may be encountered in securing them.

While it is a good thing to import a teacher or two from another community to help local talent, it is equally a good thing to give the young people who have completed the highschool course in summer Bible school work, and such other qualified young people, an opportunity to "break in." They should be given an opportunity to assist experienced teachers, or they may be assigned classes that are not so difficult to teach. Certainly it is but fair that young people are given an opportunity to become experienced; on the other hand, we must not forget that it is extremely unfair to children to put them under the care of an incompetent teacher. It is impossible to esti-

mate the amount of good a good teacher does for children, but it is also impossible to estimate the amount of harm done by an inefficient and an unqualified teacher.

Select and secure good teachers. If they can be secured on a missionary basis entirely, without imposing upon them, well and good. On the other hand, it seems but fair that teachers should be given some allowance for the sacrificial services rendered for two consecutive weeks or more. In planning your summer Bible school, keep in mind the sacrifice of your teachers, give them at least a small gift, and pay any expenses that they may have in the work. Do not impose upon them. The congregation and the homes should carry the major responsibility, and should not expect the teachers to do all their work entirely free.

In cases of a serious shortage of teachers, the district summer Bible school secretary or field worker of your conference should be contacted. It ought to be part of his task to assist schools in securing a sufficient number of qualified teachers. He, above all others, may be in the position to recommend teachers. Get in contact with him in case of emergency.

C. F. Yake.

Secretary of Summer Bible Schools,

"AN ANSWER . . . OF THE HOPE"

(Continued from page 85)

a hectic day, that Nov. 11, 1942. The Germans were coming into the town, their tanks and motorized troops were riding through the streets all day, the officials of the American Consulate were leaving Lyons to go into internment, and nobody knew what the next hour would bring. But we give thanks unto the Lord, for He kept us and guided us during those days, or rather months, of uncertainty and anguish. "He that keepeth thee will not slumber" (Psa. 121:3).

As you know from previous reports, Lois Gunden stayed with us in Lyons until January, 1943, when all three of us obtained permission to join the official American group in detention, which by that time had been sent to Baden-Baden, Germany.

In connection with the relief work of the Mennonite Central Committee, I would like to bring back to your memory some verses of Ps. 84: "Blessed are they that dwell in thy house: they will be still praising thee. . . . Blessed is the man whose strength is in thee; in whose heart are the ways of them. *Who passing through the valley of Baca make it a well: the rain also filleth the pools.*"

The valley of Baca, which means the valley of weeping, is a dark valley through which every individual has to pass and through which whole nations are going at the present time. In this valley of weeping, which is a desert, there is a great need for men who take their strength in the Lord and who can turn

ITEMS and COMMENTS

Two important denominational mergers of recent years were those which brought together the Evangelical and Reformed churches and the Congregational and Christian churches. Plans are now under way for the merger of these two mergers, which would result in a denomination of about two million members.

* * *

The cults continue to prosper. Father Divine has bought a large estate and mansion in Morris County, New Jersey, which is to be used as a residential hotel.

* * *

Various Protestant organizations of the French people are trying to maintain a refugee service in their country. Large concentration camps have been broken up into smaller centers of from twenty to one hundred ten refugees each. These centers are supported by various Protestant congregations.

* * *

According to a pamphlet recently issued by the Department of Social Service and Evangelism of the United Church of Canada, "the United Church did not evangelize three persons per pastoral charge during the years 1938 to 1942. In 1941, 973 pastoral charges did not receive into membership one person from the Sunday school or otherwise on confession of faith." It is evident that the modernism which is largely present in the United Church is very weak on evangelizing. The pamphlet urges ministers to "preach for a verdict." One wonders what a careful survey of Mennonite evangelism would reveal.

* * *

An incipient religious revival reported taking place among Denmark's inner mission groups including some Free Church bodies has become the subject of heated debate. Soeren Hom, Doctor of Philosophy, in a series of articles, denounced the new piety. In a strongly worded reply, Christian Bartholdy, president of the Inner Mission Society, retorted: "Any devout charwoman knows more of true Christianity than does a Doctor of Philosophy. The new awakening is a power, thwarting paganism." The Inner Mission president said that irreligion was especially prevalent in large cities where the awakening was regarded as unimportant. Sweden's religious revival, it is reported, parallels that of Denmark with the new awakening most deeply rooted among rural dwellers.—Protestant Voice.

the desert into a well, a well to which people who thirst can come and find new strength to continue their path. May the Lord grant us to be a *well* where others who are discouraged, who hunger and thirst for material and above all spiritual food, may find the very best one can give unto others: *a bit of love.*

Via M.C.C. Headquarters, Akron, Pa.

FROM OUR SCHOOLS

LIFE AT E.M.S. IN APRIL

The spring communion was observed Sunday evening, April 2, with Bro. Timothy Showalter of Broadway, Va., delivering the sermon.

Passion week services were held from April 3-9, during which time various speakers effectively portrayed the events in the life of our Lord during His last week on earth. A sunrise service was held Sunday morning on Vesper Heights when a large group gathered to worship the risen Christ.

Bro. J. L. Stauffer was speaker at six Passion Week Services from Friday to Sunday, April 7-9, at the Pinto Church.

Bro. Chester K. Lehman preached Sunday morning, April 9, at the Marietta Mission. In the afternoon he conducted a Passion Week and Easter song service at the Elizabethtown Church, and in the evening was in charge of a similar service at the Lancaster Vine Street Mission.

From April 7 to 9 Bro. John R. Mumaw was at Belleville, Pa., where he served as speaker in their Passion Week Services. On April 14-17 he was at Scottdale in the interests of the work of the Mennonite Commission for Christian Education and Young People's Work. He was speaker at an institute on "The Home" at the C.P.S. Camp, Sideling Hill, Pa., on April 15, 16. On April 20 he gave a message of a series of lectures on "The Home" to the C.P.S. unit at Staunton, Va.

Five Gospel teams were scattered in various parts of the Church over the Easter season. One group traveled to Ohio, stopping in western Pennsylvania, and gave programs at New Castle, Bethel, Crown Hill, Martins, Plain View, and Canton. The group to Kishacoquillas Valley visited Altoona, Mattawana, Belleville, Allensville, and the C.P.S. Camps at Sideling Hill and Luray. The congregations at Fentress, Deep Creek, Providence, Warwick River, and Newport News, Va., entertained another team. The Southwestern Pennsylvania group included in their itinerary Pinto, Md., and Springs, Masontown, Scottdale, and Blough, near Hollsopple. The other team visited the mission stations at Knoxville and Concord, Tenn.

Talents were well matched in the annual contest program at the Public Literary on April 7 between the Armerian and Philomathean Literary Societies. Each society won four of the eight numbers on the program. The Armerians were winners in the following: birds and bird calls, literary interpretation—poetry, a two minute impromptu speech, and a sketch. To the Philomatheans were granted first place for their society song, stars and star gems, music by a ladies' octet, and literary interpretation—short story. The Bible quiz at the close was won by the Philomathean Society.

A group of students visited Natural Bridge on April 8.

The college senior class was entertained in the home of Bro. John L. Stauffer on Wednesday evening, April 26.

Bro. Elmer E. Yoder of Allensville preached Sunday morning, April 16. In the evening of the same day Bro. Claude Shisler of Souder-ton brought the message. Bro. Harold Brenne-man of Kalona, Ia., spoke at the mission prayer meeting and preached at the regular Sunday morning service on April 23, and also addressed the student body at the chapel exercises the following day. On April 25 Bro. Amos Horst of Ephrata, Pa., conducted the chapel period.

The program at the Activities Period on April 12 was given by the high-school voice class. The college voice class sang a selection as a closing number. The art department presented a varied and interesting program on April 19. On April 26, the program was in charge of the science department.

Elizabeth B. Mosemann.

CORRESPONDENCE

(Continued from page 89)

April 2, we had an all-day Bible instruction meeting, which was well attended. Many precious and helpful thoughts were presented. This was followed by five nights of evangelistic meetings. Bro. B. Charles Hostetter was the evangelist. On April 9, we had our communion service. Bros. Krady, Brubaker, and Weaver were present. Twenty-nine par-tok of the sacred emblems.

Our Home Mission Meeting will be held May 14, at East Chestnut Street Church. Our Summer Bible School is to be held June 5-16, in the evening.

Come and worship with us. May the Lord be pleased to bless all these activities, and will you pray that many in this community will be brought to a saving knowledge of Him who has loved us and has given Himself for us?

April 23, 1944.

John S. Bechtold.

BELLEVILLE, PA.

(Rockville Congregation)

On Sunday evening, April 30, our main topic for young people's meeting was "Spring-time Thoughts." We would not forget to give God the praise for this lovely season and the many joys it brings. We pray with the poet: "God who toucheth earth with beauty, Make me lovely too." We think of the children as buds, and our young people as blossoms in the springtime of their lives. We desire to see them develop into maturity with a clean and beautiful life.

March 12, six young people were added to our church by water baptism. Bro. Raymond Peachey had charge of this service. He brought an impressive message on the new life, that is dead unto sin and alive unto Christ. Bro.

and Sister Levi Yoder and Bro. and Sister Elmer Miller were received by letter. This brings our membership to 45.

The church has been likened to a thermometer. With the addition of each new member, the spiritual atmosphere either goes up or down. Each member then is responsible in part for the spiritual condition of the church, be it cold, lukewarm, or hot.

Our pastor, Bro. Eli Zook, has started a Bible study class in our group. We meet each Tuesday evening at the Chapel.

Six young people are taking the Bible Doctrine correspondence course from the Eastern Mennonite School for credit. A larger group is taking the same course, but not through the school; their lessons are in charge of our teacher. Still others attend when they can, learning as listeners. Bro. Eli Zook is our teacher, and Sister Martina Smith is secretary. A large class of children are taught in another department by Sister Ida Kanagy and Bro. Irvin Roth. This has created quite an interest, and we are sure it will prove profitable. The fellowship of the young people and older folks is enjoyed by us all as we study the same lessons.

Our Sunday-school attendance averages about 90, with as many in attendance at young people's meeting. Our Scripture memory passage at present is Psalm 24.

Our communion service has been scheduled for May 14. This date was chosen with the hope that Bro. John Esh, serving in the State Hospital, Farnhurst, Del., can be home. We also expect our bishop, Bro. E. F. Hartzler, to be with us.

April 27, 1944.

Cor.

There is scarcely any way that we may look, but we may see evidences of God's love.—Ivan Lind.

RELIEF AND C.P.S.

RELIEF NOTES

Garments for Greek Relief

Mennonite women have accepted the invitation from the Greek War Relief Association to share in the making of children's garments for relief purposes in Greece. Thirty thousand yards of material have been sent to the three cutting rooms where it will be cut over standard patterns, and then be sent out to the sewing circles to be made into garments. The work is to be completed and sent in sometime between June 1 and 15.

* * *

Experiences in a Refugee Camp

The following paragraph is taken from a letter written by Delvin Kirchhofer, Mennonite relief worker at a Yugoslav refugee camp in Egypt:

"We are within fifteen minutes' walking distance of the canal (Suez), and occasionally I see our own flag which looks good indeed. We have had two severe sandstorms since I have been here. Both times some tents have

been blown down, but fortunately mine stayed up so far; although the last time I barely managed to save it. At such times, everything gets covered with sand, and it is impossible to keep anything clean anywhere. Our dress suits and white shirts are getting a much-needed rest for they are out of place in such a camp."

* * *

Food in France

One-third of the school children show signs of emaciation, it is stated. Teachers report intellectual apathy, loss of memory and attention, insufficient concentration and instability—all due to insufficient food. There is a great increase in tuberculosis, both in number of cases and in severity. (Report of Famine Relief Committee, 1-3-44)

* * *

Brethren Camp Destroyed by Storm

The storm that recently swept through a number of Midwestern states entirely destroyed the Brethren C.P.S. camp at Magnolia, Ark. Sixteen men were seriously injured and thirty-eight suffered minor injuries. The buildings were completely demolished; and Selective Service has decided to discontinue the camp and to reassign the men to other camps. The Brethren Service Committee is accepting gifts to take care of medical expenses and to replace personal losses of the campers.

* * *

Camp Paper from Hospital Unit

The C.P.S. unit at Western State Hospital, Staunton, Va., is the first Mennonite hospital unit to publish a camp paper. The first issue came out for the month of March and is called **C.P.S. #44 Unifier**. The state hospital at Staunton was the first mental hospital to receive M.C.C.-C.P.S. men, and has been in operation since August, 1942.

* * *

Discharges from C.P.S.

All men released from Mennonite camps, for physical disability or other reasons, will receive upon their discharge a letter of farewell from the Mennonite Aid Section of M.C.C. The representative on the Council on Mennonite Aid from the camper's denomination will also receive a notice and a report of the discharge. This practice is a result of the interest of the churches in the rehabilitation of C.P.S. men.

* * *

PEACE SECTION NOTES

Draft Manual Supplement Prepared

The Peace Section has recently completed an up-to-date supplement of the Peace Section Handbook and Draft Manual. This was necessary because modifications have been made in draft regulations since the publication of the Handbook. Copies of the supplement will be sent out over the regular mailing lists. They may also be secured from the Headquarters Office at Akron.

* * *

Bond Subscriptions

Subscribed by peace churches and others in Canada in the form of noninterest bearing certificates and bonds with stickers attached, as of October 14, 1943—\$2,042,985.

Subscribed by the Peace Churches and others in United States in the form of civilian bonds, as of April 19, 1944—\$4,066,310.50.

Released April 26, 1944

Compiled by Irvin B. Horst

SPECIAL MEETINGS

MANHEIM, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Erisman's Church near Manheim, Pa., on Good Friday, April 7, 1944.

Organization: Mod., Martin R. Kraybill; Secy., Elam B. Hollinger; Chors., Elam Bomberger and Willard Myers.

Program and Speakers: Sermon, John 3:16, Homer D. Bomberger; The Power of the Cross in the Christian's Life, Noah G. Good; Children's Meeting, Christian E. Charles; Filling Our Place in the Sunday School—As Parent, John Kraybill; As Pupil, H. Raymond Charles; As Teacher, Harvey Bauman; Fortifying our Young People for the Present Day Crisis, Noah G. Good; Latter Day Deceptions, Noah G. Good; What Shall I Then Do With Jesus Which is Called Christ, H. Raymond Charles.

Thoughts Gleaned: We cannot appreciate the cross until we have allowed Christ to come into our lives. People today in war and trouble revile Christ as did the malefactor. He is still the only help for a troubled world. If our lives are conformed to His life, we shall bear His image. To parents comes the first responsibility of nurturing children. Parents spend much time in supplying the material things, but neglect the spiritual. If we want effective teaching, teach the revealed Word of God, not the precepts of men. Be united in teaching. The way we meet a crisis may determine our destiny for life or eternity. Things we need to be fortified against are secret sins, false doctrine, immodesty, and indifference. Deceptions come as subtle voices. Deception may come as an angel of light or as a roaring lion. We must answer the same question as Pilate did, What will we do with Jesus? If we would have Easter in our lives, we must first experience a Passion Week. Does Christ's sorrow and suffering mean nothing to us? Secretary.

TOFIELD, ALBERTA

Report of the 110th quarterly Sunday-school meeting held at the Salem Mennonite Church, Tofield, Alta., March 26, 1944.

Organization: Mod., Joseph Burkholder; Chor., David Stutzman; Sec., Doris Stalter. Devotion, Joseph Voegtlin, Sr.

Program and Speakers: Key Note: Mark 10:45. Manifestation of the Servant, Millie Wideman; The Temptation of the Servant, Joseph Roth; The Servant at Work: (a) Teaching, Katie Lauber; (b) Healing, Kenneth Zook; (c) Feeding, Florence Roth. Children's Meeting, Edna Wideman; The Possibilities of Faith, Paul Voegtliu; The Servant Obedient unto Death, Risen and Ascended, Ezra Stauffer.

Thoughts Gleaned: The power that Jesus had to overcome temptation when tempted in the wilderness was given to Him by the Father who taught Him and through the Spirit that descended upon Him when He was baptized. The Christian does not attempt to resist temptation alone today; it is necessary that we ask God for help. We have a promise that we won't be tempted more than we are able to bear. 1 Cor. 10:13. The Servant was always at work teaching and healing spiritually and physically. His method of teaching was by parables. Our salvation and conduct depend upon what we hear. So we must let our ears hear and learn of the great teachings to help us on this journey of life. Feeding was a mark of popularity for the Servant—spiritual food as well as physical. All men need the Bread of Life. Are we doing our duty in bringing this to others? Hebrews 11 tells us about the possibilities of our faith. All things are possible to them that believe. Saving of the soul takes great faith, not just for the moment, but always. Christ was obedient always, regardless of what He went through, because it was God's will. God's way is not man's way, so we should study the Word so that we may have obedience, faith, and trust in God as the great Servant did. Are we, as servants of God, carrying out the work He has for us like Jesus our perfect example has done? Secretary.

MARRIAGES

Roth—Reeb.—On Dec. 16, 1943, Bro. Albert Roth and Sister Emma Reeb, Shickley, Nebr., were united in marriage in the Salem Mennonite Church by Bro. Peter R. Kennel. May God's choicest blessing be theirs through life.

Beckler—Reeb.—On March 12, 1944, Bro. Lawrence Beckler, Beaver Crossing, Nebr., and Sister Della Reeb, Shickley, Nebr., were united in marriage at the Salem Mennonite Church by Bro. Peter R. Kennel. May God's choicest blessing be theirs through life.

Oberly—Linhoss.—Bro. Walter Oberly, Apple Creek, O., and Sister Evelyn Linhoss, Orrville, O., were united in the bonds of holy matrimony on Feb. 18, 1944, at the home of the officiating minister, Bro. Stanford Mumaw. May God's richest blessings be theirs through life.

Hess—Shenk.—Bro. David R. Hess and Sister Annie M. Shenk, both members of the Millersville congregation, Millersville, Pa., were married at the home of Christian K. Lehman, April 20, 1944. May the Lord abundantly bless our brother and sister as they travel life's pathway together.

Brenneman—Bergey.—On Tuesday evening, Jan. 11, 1944, at the home of the bride's parents in Doylestown, Pa., Bro. Paul Glen Brenneman, Hesston, Kans., was united in holy matrimony to Miss Grace Bergey, Doylestown, Pa. Dr. Fred S. Brenneman, Hesston, Kans., brother of the groom, officiated.

Groff—Moyer.—On March 4, 1944, Bro. Claude Groff of the Salford congregation, Harleysville, Pa., and Sister Anna Moyer of the Souderton congregation, Souderton, Pa., were united in marriage at the home of the officiating minister, Bro. Elias Landis. May the Spirit of God guide them through life.

Baecher—McDermott.—On March 11, 1944, Bro. Edwin Baecher of the Morton congregation, Morton, Ill., and Sister Edna McDermott of the Pleasant Hill congregation, Morton, Ill., were united in marriage in the home of the officiating minister, Bro. J. N. Kaufman. May the Lord bless this union to His glory.

Kreider—Hartzler.—The marriage of Bro. Harold Kreider of the Bethel congregation near Wadsworth, O., and Sister Helen Hartzler of the Martins congregation near Orrville, was solemnized at the home of the bride's parents on April 7, 1944, by Bro. Stanford Mumaw. May God bless and direct them through life.

Lehman—Croyle.—On Sunday morning, April 9, 1944, Sister Ethel May Croyle, Boswell, Pa., became the bride of Richard P. Lehman, Hollsopple, Pa., both members of the Thomas Mennonite Church. The ceremony was performed at the home of Bro. Aldus J. Wingard, officiating bishop. May the heavenly Father graciously bless this holy bond.

Beckler—Stutzman.—On Thursday evening, April 20, 1944, Bro. Clifford Beckler, Milford, Nebr., and Sister Madine Stutzman, Wellman Mennonite Church, Wellman, Ia., were united in the bonds of holy matrimony at the home of the bride's parents, with Bro. W. S. Guengerich officiating. May God's choicest blessing be theirs through life's journey.

Neff—Widders.—On March 23, 1944, Bro. Clarence Neff of the Mellingers congregation, Lancaster, Pa., and Sister Mabel Widders of the Hammer Creek and Hess congregation near Lititz, Pa., were united in marriage at the home of the bride's parents by Bro. Amos Horst, Akron, Pa. May God richly bless them as they go through life together.

Tyson—Grabill.—On Feb. 10, 1944, Bro. Raymond Tyson of the Yellow Creek congregation, Goshen, Ind., and Sister Esther Grabill of the Prairie Street congregation, Elkhart, Ind., were united in the bonds of matrimony, with Bro. R. R. Smucker officiating. May God bless this union with years of joyous happy Christian service, with health, strength, and loyalty to the Holy Spirit's promptings.

Landis—Delp.—On April 8, 1944, Bro. Abram A. Landis of the Salford congregation, Harleysville, Pa., and Sister Grace Delp of the Plain congregation, Lansdale, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Ephraim Delp, Souderton, Pa. Bro. Elias Landis, father of the groom, officiated, assisted by Bro. Claude Meyers, uncle of the bride. May they enjoy the ever abiding presence of Christ as they journey through life.

OBITUARIES

Augsburger.—Adolph Augsburger was born in Butler Co., O., March 3, 1868; died at Houston, Tex., March 25, 1944; aged 76 y. 22 d. He was married to Matilda Stoltzfus of Concord, Tenn., Feb. 12, 1901. His wife preceded him in death about 3 years ago. They had lived in Tuleta, Tex., the last several years and were active members in the Presbyterian Church. The funeral was held at the Walker Funeral Home, Beeville, Tex., Mar. 27, in charge of R. C. McCurdy and E. S. Hallman. The remains were laid to rest in the Glenwood Cemetery, Beeville, Tex.

Birky.—Barbara C. Birky, daughter of Nicholas and Katie Martin, was born near Hopedale, Ill., Dec. 25, 1855; died at the home of her daughter, Mrs. Elmer Stutzman, April 15, 1944; aged 88 y. 3 m. 20 d. She accepted Christ in her youth and became a member of the Mennonite Church and lived a faithful life to the end. On Feb. 21, 1878, she was married to Andrew Birky, who preceded her in death in 1940. She leaves her 8 children all of whom are living. They are: Mrs. Katie Stutzman, Mrs. Mary Stutzman, Mrs. Ida Stutzman, and Mrs. Lydia Miller all of Milford, Nebr.; Mrs. Fannie Stutzman, Mrs. Barbara Stutzman, Tofield, Alta.; Nicholas, Albany, Oreg.; and Reuben, Hebron, Ind. Her 3 sisters are: Mrs. Mary Birky, Creston, Mont.; Mrs. Emma Birky, Kouts, Ind.; Mrs. Katie Stoltzfus, Manson, Ia.; and also 39 grandchildren and 74 great-grandchildren. One brother, Joseph, and 3 grandchildren preceded her in death. She was a devoted companion and a loving mother, who was much concerned about the spiritual welfare of her family. Hers was a life of unselfish sacrificial service for those about her. Her quiet, daily walk with her Saviour was one of inspiration and example. Grandma enjoyed good health until a few weeks ago when she had the misfortune of breaking her hip. Her intense suffering was borne patiently. Funeral services were held April 17, in East Fairview Church in charge of Bros. J. E. Zimmerman and Ezra Roth. Burial was in the church cemetery.

Briggs.—John Briggs was born Nov. 21, 1939; died April 21, 1944; aged 4 y. 5 m. He was the foster son of Clarence and Mary (Kuhns) Hummer. Little John had gone with his father to Chambersburg for feed. On the way home, the door jarred partly open. When he reached quickly to close it, the door opened and he fell to the road, striking his head against a rock which fractured his skull. He died instantly. He was a bright little boy, greatly loved by his foster parents. He will be missed in his home. He liked to go to Sunday school and to sing the little songs. In addition to his foster parents, he is survived by a foster sister, Orlena Hummer, at home. Funeral services were conducted at the Sellers Funeral Home, Chambersburg, Pa., on Sunday afternoon, April 23, by Bros. Harold Hunsecker and Harvey E. Shank. Text, II Kings 4:26. Interment was made in the cemetery adjoining the Chambersburg Church.

What are they doing in heaven today,
Where sin and sorrow are all done away,
And peace abounds like a river, they say;
Oh, what are they doing there now?

Buckwalter.—John Buckwalter, son of Jacob and Anna Hartman Buckwalter, was born near Lancaster, Pa., Sept. 19, 1849; departed this life at his home northeast of Dalton, O., April 13, 1944; aged 94 y. 6 m. 24 d. At the age of 6 months he, with his parents and brother and sisters, moved to Wayne Co., O., on the farm now owned by Emma Heatwole and occupied by Mr. and Mrs. Elmer Mast. This trip was made in a covered wagon. On this farm he grew to manhood, and it had been his home the remainder of his life. The home last occupied was built on a part of the farm. He was united in

marriage to Elizabeth Horst, Jan. 26, 1871. He was preceded in death by an infant daughter and one son Benjamin, who was instantly killed in a farm accident at the age of 17. He was also preceded in death by his wife Elizabeth, April 28, 1930. He was the youngest and last surviving member of a prominent and highly respected family of 8 sons and 2 daughters, of which he lived to be the oldest. He is survived by 22 nieces and nephews and a host of relatives and friends. A niece, Emma Heatwole, has been in this home 48 years of her life, and ministered to him faithfully during the declining years of his life. For more than 72 years he was a faithful and active member of the Mennonite Church, especially interested in the welfare of the church. He was a wise counselor, always ready and willing to serve. His home has always been a favorite place for visitors. His smile and cheery greeting will never be forgotten by the folks who have had the privilege of associating with him. The funeral was conducted Sunday afternoon, April 16, by Bro. David Wenger at the home (Text, Job 7:1-11), and at the Martius Church near Orrville, O., by Bro. Moses Horst, who read I Cor. 15:12-26 for the opening, followed by Bro. Abram Good who preached the sermon. Text, Job 5:26.

Burckhart.—Ira K. Burckhart, son of Andrew and Frances (Kreider) Burckhart, was born in Medina Co., O., Jan. 26, 1915; passed to his eternal home on March 18, 1944, shortly after a passenger train struck the truck which he was driving; aged 29 y. 1 m. 22 d. At the age of 13 he accepted Jesus Christ as his Saviour, and was baptized and received as a member into the Martins Mennonite Church where he remained faithful until the time of his death. On Dec. 9, 1939, he was united in marriage to Twila Weldy, Nappanee, Ind. To this union were born 2 children: Carl Dean, who died in infancy, and Larry Lee. He leaves to mourn his departure his bereaved companion, one son, his loving parents, one brother (Leroy, Massillon, O.), 4 sisters (Esther, wife of Melvin Rohrer, Dalton, O.; Elsie, Ft. Wayne, Ind.; Anna Mae and Irene at home), also a host of relatives and friends. He was a loving husband and father in the home. He took an active interest in the work of the church and was regarded as a man of noble character in the community. Funeral services were conducted at the Martins Mennonite Church near Dalton, by Bro. Stanford Mumaw, the home pastor, and Bro. Homer F. North, Nappanee, Ind. Burial was made in the adjoining cemetery.

Calvert.—Kenneth Frank Calvert, only son of Frank and Mildred (Jutz) Calvert, passed away at St. Mary's Hospital, Kitchener, Ont., on Saturday afternoon, April 15, 1944. He was born in Kitchener on Nov. 12, 1940; died at the age of 3 y. 6 m. 3 d. Besides his sorrowing parents, he is survived by his grandparents, Mr. and Mrs. John Jutz of Kitchener, and Mr. and Mrs. John Calvert also of Kitchener. He is also survived by 2 great-grandmothers, Mrs. Elizabeth Jutz of Wilmot Centre, and Mrs. Barbara Kennel of Crosshill. Kenneth was greatly loved by his parents and friends, and will be keenly missed. Funeral and burial were at the First Mennonite Church in charge of Bro. C. F. Derstine. Theme, "Transplanted Buds."

Ebersole.—Bro. Samuel M. Ebersole, aged 79 y. 11 m. 14 d.; died Tuesday, April 11, at the home of his daughter, Mrs. Daniel Rhoads, East Petersburg, Pa., of a heart ailment after an illness of a few days. He is survived by 2 daughters (Mrs. Daniel Rhoads, with whom he resided, and Mrs. Paris Koser, Schuylkill Haven, Pa.), a son (John E. Ebersole, Landisville, Pa.), and 3 brothers (Jacob and Daniel Ebersole, Manheim, Pa., and David Ebersole, Elizabethtown). He was a member of the Risser Mennonite Church. He lived an exemplary, quiet, and modest Christian life in the service of his Lord. Funeral services were held at the Risser Church, April 15. The services were opened by Bro. Frank Kreider. Bro. Noah Risser used the text, Job 5:26. This was followed by Bro. Walter Oberholtzer. May our loss be his gain.

Gingrich.—Magdalena (Mollie) Bauman Gingrich was born in Waterloo Co., Ont., Sept. 18, 1856; died April 16, 1944; aged 87 y. 6 m. 29 d. She had been in failing health since January, gradually growing weaker until she passed away peacefully at the home of her daughter, Mrs. Seranus Martin, Floradale. She was married Oct. 29, 1876, to Henry Shantz and moved to Maryborough Twp., where they lived until he died Aug. 1, 1879. Two children were born to this union. On Oct. 26, 1884, she was united

in marriage to Moses Gingrich and moved to Peel Twp., where they resided until he died June 23, 1931. Eight children were born to this union. She continued to live with her son Eli on the old homestead until 2½ years ago when she made her home with her daughter. She leaves to mourn her departure 9 children: Hannah (Mrs. Henry Brubacher), Elmira; Henry Cyrenius Shantz, Guernsey, Sask.; Rebekah (Mrs. Ananias Martin), Peel Twp.; Blandina (Mrs. Seranus Martin), Floradale; Leah (Mrs. Edwin Snyder), Waterloo Twp.; Ozias, Elmira; Amos, Waterloo Twp.; Eli, on the old homestead; Nelson, Woolwich Twp. Also surviving are one sister (Mrs. David Martin), 57 grandchildren, and 46 great-grandchildren. One son, Urias, predeceased her 32 years ago. Funeral services were held April 19, at the North Woolwich Mennonite Church of which she was a member, in charge of Bishop Amey Martin, assisted by Bro. George Brubacher.

Kennel.—John Kennel was born July 5, 1855, near Poole, Ont.; died at his home near Pigeon, Mich., March 15, 1944; aged 88 y. 8 m. 10 d. He was united in marriage to Magdalena Ropp in the year 1879, who preceded him in death 8 years ago. He united with the Mennonite Church in youth in which faith he passed away. To this union were born 3 sons and 3 daughters. One son and 2 daughters preceded him in death. He leaves one daughter, Elizabeth Ule, Unionville, Mich.; 2 sons, David, Saginaw, Mich., and Jake, Imlay City, Mich. Funeral services were conducted at the Pigeon Mennonite Church, with Bros. Sherman Maust and Joe Shetler in charge. Burial was made in the church cemetery.

Mast.—Gladys Arlene, daughter of Alvin and Cora (Schrock) Mast, was born Oct. 28, 1943, near Greenwood, Del.; departed this life as a result of pneumonia and complications, April 14, 1944, at the Milford Memorial Hospital; aged 5 m. 17 d. She leaves to mourn her early departure, her father, mother, 2 sisters, and 3 brothers. One infant brother preceded her in death. Though her stay with us was short, she had endeared herself to us. Gladys was a very pleasant baby. We feel her mission on earth was finished. All was done that hands could do, but Jesus needed her in heaven. We humbly submit to His will who doeth all things well. Funeral services were held at the A.M. Church, with Bros. Nevin Bender and Eli Swartzen-truber in charge. Text, "A still small voice."

Sweet little darling, light of the home,
Looking for someone, beckoning come,
Safe with the angels, whiter than snow,
Watching for dear ones, waiting below.

Ressler.—Morris Ressler, Sr., son of the late Henry and Elizabeth (Snyder) Ressler, was born in Strasburg, Lancaster Co., Pa., March 16, 1879; passed away at his home in Marietta, Pa., Mar. 30, 1944; aged 65 y. 14 d. He was united in marriage to Lillian Shoe on Nov. 10, 1904. He is survived by his wife and the following children: Morris Ressler, Jr.; Elizabeth, wife of Ralph Saunders; Cora, wife of Edward Brock; Susan, wife of Joseph Roberts; Lillian, wife of Edward Bryant; Harry; George; and Charles. Twenty-three grandchildren also survive and the following brothers and sisters: Harry, Mount Joy, Pa.; Isaac, Strasburg; Rufus, Manheim; Miffin, Florin; Cora, wife of George Eby, Elizabethtown, Pa. He was a member of the Marietta Mennonite Mission. One of his greatest concerns in life was to see all his children saved. Brief funeral services were held at Etyweilers Funeral parlor in charge of Bro. John S. Hiestand. Further services were held in Habeckers Mennonite Church in charge of Bro. John S. Hiestand. Interment was made in the church cemetery.

He was toiling yet at sunset,
But his race was almost o'er,
God grant that we may meet him
On that bright celestial shore.

Snyder.—Lydia Ellen Snyder, daughter of Joseph and Mary Hartzler, was born Oct. 20, 1891, near Holmesville, O.; departed this life March 25, 1944, at her home near Sterling, O.; aged 52 y. 5 m. 5 d. She died after a prolonged illness caused by heart trouble. At an early age she confessed Christ as her Saviour, and was received into the fellowship of the Oak Grove Mennonite Church near Smithville where she was a member at the time of her death. She spent most of her life in Wayne Co., O., with the exception of about 7 years in Texas. On Sept. 20, 1910, at Plainview, Tex., she was united in marriage to Orrville Snyder. She is survived by her husband, her father, and the following children: Lester, Orrville, O.; Sgt. Floyd,

and Hazel, Santa Maria, Calif.; Harold in a C.P.S. Camp in Lafayette, R.I.; Marie and Louise at home; also 3 brothers (Ray, Wooster, O.; Ira, Nappanee, Ind.; and Paul, Weilersville, O.), one sister (Mrs. Kenneth Conrad, Sterling, O.), and one grandchild. Funeral services, in charge of Bros. J. S. Gerig and Wm. G. Detweiler, were held at the Oak Grove Church, March 28. Interment was made in the adjoining cemetery.

Steiner.—Samuel S., son of Peter D. and Anna (Leatherman) Steiner, was born in Kent Co., Mich., Apr. 5, 1873. After a few weeks' sickness, followed by a stroke, he passed away March 16, 1944; aged 70 y. 11 m. 11 d. In his youth he became a member of the Zion Mennonite Church near Bluffton, O. He entered the field as a salesman of religious literature covering most of the states from east to west. He also made a trip to Europe and after his return he purchased property at Tuleta, Tex., where he lived the last 30 years. Survivors include the following brothers and sisters: Leah, Bluffton, O.; Menno L., Ft. Wayne, Ind.; John L., Wapakoneta, O.; Enos P., Bluffton, O.; Mrs. Mary E. Sommers, Spokane, Wash.; Noah N., Tuleta, Tex.; Anna, Orifino, Ida. Funeral services were held at the Walker Funeral Home, Tuleta, Tex., March 16, in charge of E. S. Hallman. Text, II Cor. 5:1. His remains (accompanied by his brother, Noah) were taken on the night train and shipped to Bluffton, O., where on Sunday, Mar. 19, services were held at the First Mennonite Church in charge of G. T. Soldner. Interment at the West Zion Mennonite cemetery.

Wenger.—Henry G. Wenger passed away at his home in Wakarusa, Ind., April 7, 1944, after a short illness following a heart attack; aged 81 y. 12 d. He was born March 26, 1863, in Stark Co., O., the son of Henry and Margaret Wenger. The family moved to a farm in Elkhart Co., Ind., when he was 2 years old, and his whole life was spent in this community. His marriage to Elizabeth Schrock took place on Nov. 29, 1892. Surviving are the widow, 3 children, 5 grandchildren, a brother, and 2 sisters. He united with the Mennonite Church, Feb. 26, 1911, and was a member of the Holdeman congregation where he served faithfully as a trustee for many years. Funeral services were conducted at the Olive Church by Bros. S. L. Weldy and D. A. Yoder.

NOW READY

Mennonite Church Polity

A Statement of Practices
in Church Government

CONTENTS:

MENNONITE CHURCH POLITY

MENNONITE CONFESSION OF FAITH

CHRISTIAN FUNDAMENTALS

CONSTITUTION OF THE
MENNONITE GENERAL CONFERENCE

THE GOSPEL STANDARD

MINISTER'S MANUAL

COMPILED BY

The Church Polity Committee of the
Mennonite General Conference

Seventy-five cents

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

Announcements

EASTERN MENNONITE SCHOOL

Summer Session

June 5 to Aug. 18, 1944

Faculty.

The regular faculty of the Bible School and Junior College.

Courses.

Messianic Prophecy, Gospel of John, Organization and Administration, Apologetics, History of Religion, The Church, Biblical Theology of the Old Testament, Intermediate Greek, Public Speaking, and Introduction to Literature.

Expenses.

Flat rate for dormitory students \$110.00; for nondormitory students \$28.00.

Opportunities.

Summer session provides opportunities of Bible study of College level to ministers, missionaries, teachers, and others who may desire to fit themselves for more effective Christian service.

For additional information write Chester K. Lehman, Eastern Mennonite School, Harrisonburg, Va.

DAKOTA-MONTANA MENNONITE CONFERENCE

The Lord willing, the Dakota-Montana Conference will be held with the Red River Valley congregation at Casselton, N. Dak., June 5-8, 1944 with meetings in the order indicated: Monday evening and Tuesday, Young People's Institute; Tuesday evening and Wednesday, Sunday School Conference; Thursday and Friday Church Conference.

A ministerial meeting will also be held on Tuesday, June 6.

J. C. Gingerich, Secretary.

OHIO MISSION BOARD

The Ohio Mission Board will hold its annual meeting at the Pike Church, near Elida, Ohio, May 19, 20, 1944. All members of the Board are requested to be present in person or by proxy for the business session on Saturday, May 20.

David C. Steiner, Secretary.

OHIO MENNONITE AND EASTERN A.M. CONFERENCE

The Ohio Mennonite and Eastern A.M. Joint Conference will hold its annual meeting at the Pike Church near Elida, Ohio, on May 17-19, 1944. Conference members are called to meet on Wednesday at 2:30 P.M., May 17. Anyone coming by train or bus should come to Lima and notify Harold Brubaker, Lima, Ohio, R.R. 4.

O. N. Johns, Secretary.

Table of Contents

- 81—Raising Our Standard of Christian Living
Not Thou from us! (Poem)
- 83—Editorial
- 84—Refreshing Streams of Living Water, X
- 85—"An Answer . . . of the Hope"
- 86—The Wren and I (Poem)
Along the Way
Expressions of Appreciation
- 87—To Be Near to God
Sunday-school Lesson for May 14
- 88—Field Notes
Correspondence
- 90—For Divine Strength (Poem)
How God Supports His Faithful Ministers
- 91—A Plea to Our Ministers
- 92—Your 1944 Bible School
Items and Comments
- 93—Life at E.M.S. in April
Relief and C.P.S. Notes
- 94—Special Meetings
Marriages
- 95—Obituaries

The Christian Nurture of Children

BY ALTA MAE ERB



- * *Written from the conviction that the child's religious nurture must be thoroughly Christian*
- * *Scientific and up-to-date*
- * *Written by a Christian mother and authority in child training*
- * *Plain concise style makes this a handy parent's manual for child guidance*
- * *Use as a textbook in study groups and training classes*

SEVENTY-FIVE CENTS

Order from MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

May, 1944

Editorials

Another Postponement Theory

Orrie D. Yoder

This issue brings to the readers of "Christian Missions" the program outlined for another meeting of the Mennonite Board of Missions and Charities. We present this program to inspire our entire constituency to the soul labors of prayer. We urge every reader to faithfulness in intercession in behalf of the Mission Board, with a view to invoking the blessings of God upon the missionary efforts of the church. There are some important decisions to be made in regard to the future program of the church. For this we trust you will be definitely engaged in prayer.

* * * * *

Prayer is one of the most needed weapons in the Christian warfare of our day. Today is the day of salvation. Do not fail to read Bro. Yoder's article on postponement. This is no time to be party to any postponement of the fulfillment of our obligations today. As you pray, we trust you will make these matters part of your deep concerns for the life of the church.

* * * * *

Faith is no less important. We have a God to trust who is able to carry on a program of activities in times when great obstacles are in the way of the spread of the Gospel. We believe in the power of the Word. We believe in the power of the Spirit. We believe in the need of souls. It is our task to fulfill the Great Commission for our own time.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9:4.

"Closed for the duration" is one of the most common signs of the day. Many business places now display this postponement notice with the hope of a postwar resurrection of business and prosperity.

Recently there fell into the hands of the writer a pamphlet written by a leader of one of our larger denominations. In his discussion, he outlined the urgent postwar needs and a program of the missionary endeavors for their church. Little was said about the present world's need of the Gospel, but much was said about the future postwar world as he saw it.

We need not look away from our own denomination to observe with sad regret how the "closed for the duration" and so-called postwar programs have influenced our people to succumb to Satan's tragic "postponement theory." Procrastination has not only damned millions of sinners, but it has many times closed forever the door of opportunity to God's chosen servants and has robbed them of rich rewards.

For business places, it is likely expedient for some, or many of them, to close "for the duration," but God never gave His servants such a sign to hang in their window. What justification have we as servants of God and His eternal kingdom to "close down" in such a needy time as this and hope to work for God in some future postwar age. If we do not see that God has brought us to the "kingdom for such a time as this," how can we know it if He would preserve us for some future age?

How shall we work for God in the future, if we are already deeply bankrupt for postponing His work of the past to the present time? Did not God call us decades ago, to sacrifice our time, our money, our sons and daughters to bring the Gospel to a lost world? We have postponed too long already our giving and sacrificing.

Note the words of a modern religious writer who says, "If more Christian mothers had given their sons as missionaries, they would not have to give them now as soldiers" (Dan Gilbert). Does this not prove that we have yielded to a postponement of duty? Or are we mistaken about the postponement?

(Continued on last page)

If I Had Love Enough

By Walter Leatherman

If I had Love enough to span the ocean,
I would give the Gospel.
If I had Love enough to span the North,
I would give the Gospel.
If I had Love enough to span the East,
I would give the Gospel.
If I had Love enough to span the West,
I would give the Gospel.
If I had Love enough to span the South,
I would give the Gospel.
If I had Love enough to span the fields between,
I would give the Gospel.
If I had Love enough to span the street at home,
I would give the Gospel.

If I had Love, I would love enough to love.
If I had Love, one man would not die.
Because my Love is wanting, death walks here.
If I had Love enough I would, I would
give Life for death,
give Hope for pain,
salvation for separation,
God for sin—
If I had Love enough, death would mean
Life—here—there—between.

Wilmington, Del.

Program of the Thirty-eighth Annual Meeting of the Mennonite Board of Missions and Charities Kidron, Ohio, June 1-4, 1944

Theme: I have set before thee an open door -- Revelation 3: 8

THURSDAY, JUNE 1

Afternoon Session

The Mennonite Board of Missions and Charities will meet in an Executive Session.

Evening Session

CITY MISSIONS PROGRAM

Leader: Allen Ebersole, Ft. Wayne, Ind.
Chorister: Raymond M. Yoder, Chicago, Ill.

7:00 Devotion P. A. Friesen, Denver, Colo.

THEME: Successfully Living New Testament Principles in Our Cities Today

1. In Homes in the City D. W. Miller, Canton, Ohio
2. In the City Community Clarence Fretz, Philadelphia, Pa.
3. At Work in the City Norman Smith, Lima, Ohio

FRIDAY, JUNE 2

Morning Session

9:00 Devotion A. J. Metzler, Scottdale, Pa.
Business Session. Reports of officers and standing committees.

SEWING CIRCLE MEETING

9:00 Devotion
Minutes and Reports
Roll Call of Missionaries

THEME: The Need of the Hour

10:00: The Need:
In the Home Mrs. C. K. Lehman, Harrisonburg, Va.
In the School Mary Royer, Goshen, Ind.
In the Church Mrs. Edwin Weaver, Hesston, Kans.
10:45 "Use Us, Lord" Mrs. George Beare, Upland, Calif.
11:00 Open Discussion

Afternoon Session

1:30 Devotion A. J. Metzler, Scottdale, Pa.
Address: The Never-ending Task of the Church John E. Lapp, Hatfield, Pa.
Address: The Never-ceasing Efforts of the Adversary Truman H. Brunk, Denbigh, Va.
Reports of Committees

Evening Session

7:00 Workers' Meeting Raymond Yoder, Chicago, Ill.
7:30 Devotion A. J. Metzler, Scottdale, Pa.
The Open Door That No Man Can Shut
In India S. J. Hostetler, Bihar, India
In Spanish America Amsa Kauffman, Premont, Tex.
In Congregation Building H. S. Bender, Goshen, Ind.

SATURDAY, JUNE 3

Morning Session

9:00 Devotion Milton Brackbill, Paoli, Pa.
The Open Door
In Southern Mountain Districts
Maude Buckingham Douglas, Culp, Ark.
Continuation of Business and Election of Officers

Afternoon Session

1:30 Devotion Milton Brackbill, Paoli, Pa.
The Open Door
In Africa John H. Mosemann, Lancaster, Pa.
In Our C.P.S. Program J. N. Weaver, Washington, D.C.
Continuation of Business

Evening Session

7:00 Workers' Meeting Raymond Yoder, Chicago, Ill.
7:30 Devotion Milton Brackbill, Paoli, Pa.
The Open Door
Through Hospital Work and Nurses' Training H. Clair Amstutz, Goshen, Ind.
Through Charitable Homes
L. L. Swartzentruber, Greenwood, Del.
In Our Relief Work Ernest Bennett, Akron, Pa.

SUNDAY, JUNE 4

Morning Session

Sermons in neighboring churches (Text—I Cor. 16:9)

Kidron J. N. Kaufman, Peoria, Ill.
Martins E. E. Miller, Goshen, Ind.
Orrville Milo Kauffman, Hesston, Kans.
Oak Grove Allen Erb, La Junta, Colo.
Pleasant Hill Elmer E. Yoder, Allensville, Pa.
Pleasant View Edwin J. Yoder, Topeka, Ind.
Walnut Creek M. D. Stutzman, Kingman, Alta.
Longenecker Chester K. Lehman, Harrisonburg, Va.
Canton C. Warren Long, Peoria, Ill.
Beech H. A. Diener, Hutchinson, Kans.
Martin's Creek Nelson E. Kauffman, Hannibal, Mo.
Bethel Jesse B. Martin, Waterloo, Ont.
Berlin Paul Erb, Goshen, Ind.
Crown Hill Amos Gingerich, Williamsburg, Ia.
Wooster E. M. Yost, Greensburg, Kans.
Salem J. Irvin Lehman, Chambersburg, Pa.

Afternoon Session

2:00 Devotion Milo Kauffman, Hesston, Kans.
Address: Mission Sermon S. C. Yoder, Goshen, Ind.
Testimonies How the Lord Has Opened Doors
P. A. Friesen Minnie Graber
O. O. Miller A. Lloyd Swartzendruber
Mrs. Lloy Kniss Frank Raber

Evening Session

7:00 Workers' Meeting Raymond Yoder, Chicago, Ill.
7:30 Devotion Milo Kauffman, Hesston, Kans.
The Open Door
In China J. D. Graber, Goshen, Ind.
Address: The Lord's Man for the Lord's Work C. F. Derstine, Kitchener, Ont.
Children's session each afternoon planned by
C. F. Yake, Scottdale, Pa.

Table of Contents

EDITORIALS	97
ANOTHER POSTPONEMENT THEORY—Orrie D. Yoder	97
IF I HAD LOVE ENOUGH (Poem)—Walter Leatherman	97
PROGRAM OF THE ANNUAL MEETING OF THE MENNONITE	
BOARD OF MISSIONS AND CHARITIES	98
COULD YOU LIVE LIKE THAT?—J. W. Shank	99
SPIRITUAL WARFARE—Elam W. Stauffer	100
THE CURSE OF NOMINAL CHRISTIANITY—W. Ray Wenger	101
CONTACTING ITINERANTS IN FLORIDA—Isaac M. Baer	102
ITINERANT EVANGELISM IN FLORIDA—Earl and Alta Mosemann	102
AFRICA; SOUTH AMERICA	103
FINANCIAL REPORT	104

Could You Live

J. W. Shank

Like That?

"I never dreamed that people could live like that." This is what we say when we see living conditions seemingly impossible for us. Yet it is most surprising what happens to some people who once lived in luxury but who came later to dire misfortune. They can and do change their way of living, and sometimes the change is so complete that we call it "simply terrible."

I can never forget the spright, ambitious, and well-dressed tailor of twenty some years ago who, because of a moral lapse, an ill-fated marriage, the loss of courage, and shame, has become one of the most pitiable men in the community where he lives. We see him, and remember, and say, "Now is it possible that he could live like that, in filth and wretchedness?"

THE HOUSES WE LIVE IN

We are accustomed to houses that can be kept clean and respectable. We are surprised to see people satisfied with a brick floor that can scarcely be scrubbed or swept clean; or to see mere dirt floors where all the filth soaks in and remains to give a distinct odor to the house; or to see houses that cannot be closed tight and let in all kinds of dust. When you come into the warmer regions of any country you see less care in the structure of the house oftentimes. There may be mud walls that fall in with heavy rains, leaving the family and their belongings drenched. The Indians are content to have a shabby roof and bunches of grass to serve as protection from the wind and rain on one side or two sides. Some of their houses are so crude that they could be built or demolished in several hours.

THE CLOTHES WE WEAR

The beggar type of people who live in the outskirts of all the town where our missions are located, purposely go about in rags and filth. They do this to incite pity. They make no effort to have good clothing. If some articles are given them, they are more likely to sell them and appear again dressed in rags.

The Indians who live nearest to civilized people have acquired an appreciation for good clothing. They enjoy bright colors and never fail to wear what they can secure in their poverty. It is hard for them to provide even the simplest garments. The real backwoods Indians who have had little contact with white people are very poorly clothed. They use blankets, shawls, sheets, or a few yards of calico to wrap about themselves.

THE WATER WE DRINK

Good fresh drinking water is one of the greatest material blessings we have. As one travels about in the world he begins to realize how many millions of people never know what it is to have good water. One of the greatest problems of northern Argentina is how to provide water for all uses. Wells must be very deep and even then the water is often very hard and salty. Cisterns can be built if the house roof is of the sort that will shed clean water. But most people have the wrong kind of roof, and a cistern is quite expensive to make.

There are thousands of people in this region who depend on getting water at wayside ditches or ponds. When these are dried up they must go miles in search of water. We often see women doing the family washing at a wayside mud puddle where the

water is really dirty. They drink the same water in which they have washed the clothing.

The Indians were finally induced to dig a well for themselves. They had been carrying water for miles. When the well was completed, they came with cowhide ropes and small cans with which to draw water from the thirty-five-foot well. They were supremely happy to get this coffee-colored water nearer to their homes.

THE FUEL WE BURN

In the Chaco region there is every reason why fuel should be abundant because we are surrounded by forests. Most people use dry wood that they get hauled in from the open forests. But if you happen to live in a rented house where you cannot have a wood stove, you must depend on charcoal or coal oil. Coal oil is rationed these days. The one merchant in town who is allowed to bring a barrel at a time, sells it out one liter to a family. If you cook with an oil stove, you cannot get along with that amount.

Charcoal should be abundant with forests all around, but it is difficult to get a government permit to have much of it burned. For a period of some weeks we could not get any charcoal. We happened to make a trip to a larger town where we were able to get a sack of it to tide us over until it could be bought locally.

THE FOOD WE EAT

To be healthy we say one must have a balanced diet of starches, proteins, fats, etc. But what would you do if you could not get fresh fruit, nor meat, nor vegetables? One could eat beans, rice, corn meal, spaghetti, fat bacon, eggs, or potatoes, if he had the money with which to buy them.

But imagine the thousands of people who for months have no work and who live in regions not blessed with grains, fruits, and vegetables; or at least in certain seasons such things are scarcely obtainable. The Indian and the poorest settlers in these northern regions at certain seasons of the year have scarcely anything to eat. Then they go to the cities to beg.

It would not be necessary in many cases for people to live as they do with lack of shelter, clothing, food, water, or fuel. It may be because of careless management or of pure ignorance. On the other hand, many people are helpless to improve some of these conditions; so they do the best they can. If you have no tools, nor money, nor materials, and cannot earn enough to get these things, you have to get along without them.

Let us be thankful for what we have. Those who have a variety of foods and clothing, and adequate shelter, fuel, water, and all the rest, may well sympathize with those who cannot provide these things. In the world today there are many regions where acute suffering must be borne because warfare has ravaged their supplies. In other parts, even in times of peace, people are deprived of many of life's comforts. Let us learn with Paul in whatever state we are therewith to be content.



Indians at Colonia Castelli, Argentina, Waiting in Line for Some Food Given Out on a National Holiday.

Casilla 53,

Saenz Pena, Chaco.

Spiritual Warfare

Elam W. Stauffer

SPIRITUAL warfare takes us far beyond mere praying for blessing or that plane of victory where one is enabled to live free from sins. It is not my purpose to belittle that phase of the conflict but to try, by God's grace, to help those who are troubled about their barrenness into a warfare for the deliverance of souls from the hand of the enemy. This is a warfare in which the soldier of Christ, standing himself fully delivered and victorious in Christ, holds forth the finished work of Christ against the defeated foe.

The nature of this warfare is seen by learning the kind of enemy against whom we "wrestle," as pictured in Ephesians 6:12. One writer says: "The conflict is not with the human and the visible but with the superhuman and the invisible. We do not belong to the same order of being nor to the same plane of life as our foe." The SUPERHUMAN and INVISIBLE! How then are we to carry on a war against such a foe and be sure of victory? Our weapons and fighting must be such as are effective, not on our plane of life and order of being, but such as are effective on the kind of foe against whom we wrestle. We are fighting against wicked spirits, demonized hosts from hell, the forces that control and govern this dark world. Against these we are ordered to "stand," "withstand," and "stand therefore." The enemy must be met and held back with the weapons that are effective on his plane and order. These weapons are listed in Ephesians 6. But first note WHERE Satan was defeated. In John 12:31 Jesus told us that he was to be cast out by His death on the cross. In Hebrews 2:14 we are told that it was Christ's purpose in taking flesh and blood to, through death, destroy him. Be convinced, then, that THERE is yet today his sure defeat. Where? With Christ in death. My dear brother, your first need is not weapons but

I. A Vital Cross-Union with Christ Maintained Moment by Moment

A missionary coming back to Africa for her third term writes that she had to come to the mission field for two terms before God could begin to teach her that He was more concerned with the worker than with the work she does. Ah, yes, you want to do. God wants you to be. Recently a Spirit-filled native brother instructed another that the cross-life routed the enemy absolutely but that it made him—the enemy—very angry. What a joy it was to me to hear an African brother say that with conviction, and I knew it was true in his life.

You are called to "wrestle" against SUPERHUMAN and INVISIBLE enemies. While the prince of this world may have much against you, he dare have nothing "in" you. John 14:30. The vital union with our victorious Christ in His death must be complete, with no reservations, so that the full benefit of the "also" in resurrection power may be realized. Rom. 6:5. A soldier with doubts, fears, conflict, or carnality in his own soul will do little damage to Satan. These things give him a hold within you. How can you then hold out the finished work of your triumphant Lord against him as you claim souls from him? What will you say to him when he does his worst and seems to triumph in it? **Your union with Christ in death must be full and include everything:** your wealth, position, family, friends, church, theology, creed, aspirations, love for success, life, and—would that I could name them all. Christ held nothing back. He joined Himself to you by taking flesh and blood. You join yourself to Him by faith. Unbelief or a rejecting or reserving heart will prevent a full union, but **the union, being full, it is impossible that it will fail to bring the resurrection power.** Let there be no unwillingness nor unbelief here and the defeated enemy can fight only from a lower position. Eph. 1:21. Every assault is from beneath us. We fight always from a victory position. Here is the first essential for this spiritual warfare. Do not slip by this hastily nor assume too quickly that you have this union. God says, in Romans 6: "Knowing this, that our old man is crucified"; "knowing that . . . death hath no more dominion"; "likewise reckon ye also yourselves to be dead indeed unto sin." A native evangelist preaching here this past year said that people complain that he is always going back to Romans 6 but, said he, "That is the foundation." It is the place of freedom from all that hinders and the answer to every insufficiency.

II. Put on the Whole Armor of God

The weapons described in Ephesians 6 will be effective only where the cross has been taken up. They are not only ineffective in the hands of those not free but will actually turn against them. To illustrate, the first weapon is truth—truth in the inward parts. Aside from the cross, truthfulness with oneself is impossible. The "old man" will oppose it. Last year a brother was earnestly seeking for a fuller portion of the Holy Spirit's infilling. His soul was deeply searched when he became willing to admit to the truth that some others, whom he had been condemning as unorthodox and unsound, had a spiritual power and testimony that he lacked. God had given them a portion and fullness of the Spirit beyond his own experience. After a week or more of struggling and prayer he was set free at the cross and began to wrestle with "principalities" and "powers" instead of against "flesh and blood." Not by changing his theology to theirs did this change come but by finding liberty to recognize that God was not making that theological point as large a matter as he insisted it should be. I do not marvel that truth is listed first in discussing the Christian's armor, but you will need the cross to accept and use it.

In putting on the whole armor of God we are enjoined to

III. Take the Shield of Faith

Faith IS the victory. "Have the faith of God" (Mark 11:22, Marg.). It is urged that this weapon be taken "above all." Do not miss the emphasis. There is nothing the enemy attacks so persistently and vehemently as God's faithfulness. He began in Eden and has been doing it ever since. Why is it such a test to launch out and stand on naked faith? Why do you desire something besides simple faith to lean upon? Is it not for fear that after all "it" might fail? God's faithfulness is constantly assailed by the enemy. When this is shaken in the heart, nothing is certain. When faith is unshaken, all things are possible. Mark 9:23. Many Christians are living in uncertainty or are carrying on an ineffective warfare because works have been held forth as a victory stand until their eyes are turned more on themselves than on their triumphant Lord and their union with Him. The Christian soldier who stands on his works for victory will soon find himself in failure and retreat or else he will constantly be making new resolutions and reconsecrations. True, there dare be no known sin nor disobedience to the leading of the Spirit, unrepented of and unadjudged. That gives the enemy a hold within you. But **your standing place must be on God's faithfulness in Christ and on your union with Him by faith.** Beware of introspection. It cannot produce faith. Faith can only be produced and increased by looking to the Faithful One. Romans 8:32 is literally true. Hold on to it. Stand on God's faithfulness. Reckon to death everything not of the Spirit and reckon yourself as being alive unto God and then pray and fight from principle, not from feeling or freedom of flow in prayer. The old cross cannot fail. Christ cannot fail and you are in Him.

IV. The Battle

In taking up the battle search and pray for all the knowledge available about the need for which you enter into battle, in order to pray effectively and progressively. Knowledge governs prayer. Seek God's will in the matter, claim it, and hold it. This is essential to labor with God. Have no preconceived ideas or desires as to how God will work. Give all the time needed to prayer. **HERE IS THE BATTLEFIELD,** not on the platform nor in the hustling and bustling to and fro throughout the land so prominent these days. "Wrestle" it out here. Do not allow yourself to be too busy to spend all the time necessary in prayer, and do not fail to "stand" in the victory when you are not in actual prayer. Watch for God's workings, opportunities, and assurances, and **TAKE ADVANTAGE OF THEM.** You are working with God and claiming the victory. Watch! Fortify all the likely and unknown approaches of the enemy to the soul or to the matter in hand, before the attack. Do not be deceived by the enemy's roarings, threatenings, and seeming victories. **HE IS A DEFEATED FOE. BELIEVE IT AND STAND ON IT.** He will not be a defeated foe in your life and warfare if you have not faith.

The carnality in the church and her impotence before the enemy are a call to God's children to enter spiritual warfare and to claim the victory for God. Disciplines and conference rules will not save the situation. They will have a proper place after the revival but are powerless to bring it and can easily prevent it. Get into the battle with your victorious Lord and claim the triumph **FOR HIM.**

The Curse of Nominal Christianity

W. Ray Wenger

THE Christianity of the early church was with power that affected all those who accepted Christ, and even the powers of darkness were confounded by their testimony. Of those in the upper room it is written, "And they were all filled with the Holy Ghost" (Acts 2:4). Their preaching was so powerful that the audience cried out, "Men and brethren, what shall we do" (Acts 2:37)? During the first persecution it is recorded concerning the early church: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). The leaders of the church were mighty in those days: "And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8). Do these descriptions of the apostolic church fit professed Christianity today?

Instead of Holy Ghost power, wonders, miracles, persecution, and a definite testimony, we find by and large that the churches are quite busy in the field of Christian activity but are lacking in the power that characterized the early church. Satan as an angel of light has come in and blinded ministers; hence many are preaching a social gospel of piety instead of purity, a new order instead of a new heart, the wisdom of man instead of the cross which is the wisdom of God, law instead of life, pomp instead of prayer, and anything else but the blood of Christ. The result is that many Christians of our day are under the curse of nominal Christianity. They are like some of our African "Christians." Young men have come to a mission station, made a profession of Christ, attended catechumen classes regularly for two years or so, and were baptized upon confession of their faith, whereupon they were given the privilege of taking a Christian name. Some of these later went back to their homes and posed as Christians and were proud of their Christian names but were Christian in nothing else, working the works of darkness continually. Such nominal Christians not only deceive themselves but bring great reproach upon the name of Christ.

Above we noted how the Adversary had crept into the liberal churches, but what about those churches which are preaching the blood of the Lord Jesus, which accept the authority of the Scriptures, which preach the "all things" of the Word? Dare we feel complacent and say that here the enemy is on the outside? It is not difficult to see the low spiritual condition of other churches and at the same time to be blinded to our own spiritual dearth. The Laodicean Church had a good opinion of herself, saying, "I am rich," thus signifying that she was satisfied with her growth in grace and with the number and progress of her activities. But the Lord said to her, "Thou art wretched, and miserable, and poor, and blind, and naked." Nominal church members who have a form of godliness but deny the power thereof cause Satan no worry. The Adversary is not greatly disturbed even to have Christians engaged in good and proper church activities, if he can thereby keep them from engaging in effectual prayer and supplication. The enemy becomes greatly concerned when the church prays earnestly and unitedly for a revival—a revival that shall begin where all revival must begin, within the church. How many of us, blinded to our own spiritual need, have thoughtlessly sung, "Lord, send a revival, and let it begin IN ME."

What, specifically, is the curse of nominal Christianity? In Deuteronomy 28 it required fifty-three verses for the Lord to catalogue all the curses that would come upon His people if they should disobey Him. Essentially, nominal Christianity is disobedience to God. A selection of three of the curses set forth in Deuteronomy 28 will suffice for our purposes.

1. The Curse of No Fruit

To disobedient Israelites, children of God in name only, God promised: "Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. . . . Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it" (28:17, 18, 38).

It is a mark of God's true children that they bear fruit—fruit that shall remain. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). Jesus spoke of "much fruit" in the same context. It is entirely possible for a mission to give good reports of their activities and yet largely be lacking in the fruit that remains. Work done in the name of Christ and the church but done with the arm of the flesh cannot and will not bring forth fruit that will remain.

2. The Curse of No Power Against the Enemy

When the blessing of the Lord rests upon His obedient children He fights their battles for them. "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways" (Deut. 28:7). When God's people are His in name only and are disobedient to His will, He gives them over into the hand of their enemies and the picture is exactly reversed. "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them" (28:25). Oh, brethren, the Lord wants us to dwell in the heavenly places in Christ Jesus and to have power "to tread on serpents and scorpions" and to have power "over all the power of the enemy" (Luke 10:19). How powerless were the children of Israel before the Philistines and the God-defying Goliath! "When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid" (I Sam. 17:11). Young David, however, strong in the Lord and in the power of His might, "ran toward the army to meet the Philistine" (I Sam. 17:48), and the enemy was routed, even as the enemy of the souls of men is routed whenever the Lord's children take their position in Christ and wield spiritual weapons.

3. The Curse of Spiritual Blindness

The Lord promised to smite His nominal followers with blindness. "The Lord shall smite thee with . . . blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways" (Deut. 28:28, 29).

To the church of Laodicea the Lord said, "Thou . . . knowest not that thou art . . . blind." One of the hardest things for a nominal and carnal Christian to see is that he is in need of a change—a radical change. Paul told the Ephesians that he was praying for them that the eyes of their understanding might be opened so that they might KNOW their hope, their riches, their power. Eph. 1:18, 19. If our eyes are blinded we cannot know our spiritual poverty, because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). In addition to the prayers of the saints for the household of faith, there remains also an individual responsibility. This responsibility includes the frank recognition of need as disclosed by the Word of God—that is, our own personal needs, rather than the needs of a brother, together with the application of that spiritual eyesalve which is received only at the feet of the Saviour.

The Lord will do wonders amongst His people, if and as His people will seek His face. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). If we seek His face He will remove the curses that are upon us and will cleanse the church. Do we want revival? Do we want a pure church that will bring glory to His name? Let us turn to the Lord with all our hearts and then we may lay hold upon the promise of the Lord spoken by Joel: "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed" (Joel 2:25, 26).

Christ hath suffered in the flesh, therefore arm yourself likewise to suffer, if you would follow Him.—R.



RURAL

Contacting Itinerants in Florida

Isaac M. Baer

After learning the location of Bro. and Sister Earl Mosemann, through Bro. George Brunk of Ida Street Mission, Tampa, and after sending them notice, a party of four (Bro. and Sister Francis Bechtel and the writer and wife) proceeded to contact them on March 14, at Lakeport, a village on the west side of Lake Okeechobee. Bro. Bechtel furnished transportation, having procured ample gas allowance from the rationing board for this purpose.

We took route 18 out of Sarasota through Arcadia to Childs, then south over route 67 to Moore Haven, and then north on route 29 to Lakeport. A look at the map gives one the impression that this part of Florida is very thinly populated. Places have names but very few houses. For instance, Verna consists of one building only—a garage. Harrisburg (near Palmdale) consists of a kraal only, along a railroad, where cattle are loaded; there are no dwellings. Other places have only a few houses, not at all modern. The countryside in Florida consists of vast areas of pines and palmettos. Thousands of these acres are used for grazing cattle. Thousands upon thousands of cattle were seen upon the ranches. Florida is rapidly coming to the front as the leading cattle state.

We reached Lakeport midafternoon. Commercial fishing is the source of livelihood for most of the people at this place. Here we found Bro. and Sister Mosemann, cheerful, contented, and ready to receive us. Their trailer was parked near an abandoned schoolhouse, where their meetings were being held. The schoolhouse was in fair repair, with all the desks left in it. We had the evening meal together and found lodging for two visitors in the mission trailer. The remaining two secured lodging with the natives. At 7:45 some sixty or more gathered for services. Twenty of these were children ranging from three to fifteen years of age. The rest of the people were adults and a few infants. A children's meeting, very ably conducted by Sister Mosemann, preceded the sermon. The children recited verbatim five scripture verses (each related to salvation) and their location. Bro. Mosemann followed with a message (text, II Cor. 5:20). The interest was good throughout, and the children behaved very well.

The hospitality in this community is second to none. It is amply proved by many favors done for the Mosemanns. One time upon their return to the trailer, they found two nice-sized fish (bass) placed near the trailer door. We learned that the people were willing to share their material things with them, furnishing all the milk, eggs, and fruit they needed.

The Mosemanns were in their ninth day of work, Wednesday evening being the last. We heard regrets of their leaving and also expressions indicating a desire to have them return soon again. We accompanied Bro. Mosemann to a near-by store for kerosene. We personally heard the merchant express his appreciation and thank Bro. Mosemann for the services rendered and for the benefit his children received from the work. A mother who lived three miles from the schoolhouse where the services were held, expressed to us the benefit of these meetings to the community and to her children. Because of their day-school lessons and also because they had to walk, she thought it was somewhat strenuous for the children to come to the services; she felt that they needed rest. Notwithstanding all this, they were most anxious and delighted to attend and would not miss a single evening. So the children took no time out for needed rest. They greatly desire a summer Bible school and hope the Mosemanns can come back. This presents a needy field where some children heard a sermon for the first time. We feel certain that the Eastern Mennonite Board of Missions and Charities will not disappoint them.

We left them Wednesday morning after an ample breakfast was served, and returned home by way of De Soto City, Sebring, Avon Park, and Wauchula.

It is our prayer that the Lord's blessings may attend our brother and sister and others who share in the itinerant method of carrying the glorious Gospel to needy souls. Jesus Himself was the founder of this method. Acts 10:38.

"Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of harvest, that he would send forth labourers into his harvest."

Hagerstown, Md.

ITINERANT EVANGELISM IN FLORIDA

On Nov. 9, 1943, we left Lancaster, Pa., for six months of service for Christ and the church, to engage in itinerant evangelism in southeastern Alabama and Florida.

The first three months of service were spent in northwestern Florida and Alabama. Summer Bible school had been conducted in three communities last summer—Munson, Whitfield, and Fidelis. Our first task was to revisit these places and conduct a week of evening evangelistic services at each place.

The summer Bible schools were very successful, having opened the door for these further efforts.

We also investigated the communities of Allentown, Fla., and Bethel, Damascus, Apple-

ton, and Castleberry in Alabama. Some places no suitable building was available for services, and we felt the need of a tent large enough for that purpose. Permission was granted to buy one, but we could not find even a secondhand one that was large enough to meet our needs. In looking for a tent, we met a tentmaker, who told us that if we could get the materials, he would make one for us. After much effort and prayer, the Lord supplied the materials, which seemed almost impossible to get, especially the Manila rope. By Feb. 5, the tent was finished and we came over into eastern Florida where we are now working.

We came to this section to work at different transient labor camps in the one hundred-mile area between Gainesville and Ft. Meade. We found, however, that the war had made changes. Families that in other years traveled from as far north as Tennessee and Kentucky to help gather Florida's crop of winter vegetables and strawberries, did not do so this year. The gasoline shortage and better paying defense jobs at home were offered as reasons for their not coming this year.

To meet this labor shortage in the large vegetable and cane section in the southern part of the state about Lake Okeechobee, the government has brought in thousands of men from Jamaica and the Bahama Islands. These men are engaged at present in harvesting the sugar cane used in making sugar. About the middle of May the cane will be harvested and they will travel to the northern states to gather vegetables, crops, apples, etc., this summer and fall.

We have visited one of the camps of Jamaican boys. They are well educated and speak English very well. There are three hundred and seven boys at this camp. South Shore is the name of the camp. They have had no religious services since they came here the latter part of October, 1943. Some told us with tears in their eyes how very much they appreciated the services. Quite a number of these boys are Christians. Two of them told us that they served as native evangelists in Jamaica. We believe they are living a deep spiritual life. We enjoyed a private talk with them about the things of God. We spent one week at this camp. There are at least seven of these camps, and our desire is to visit all of them.

We also spent two weeks at the community of Lakeport. This is a fishing village on the shores of Lake Okeechobee, which is Florida's largest lake. It is sixty miles long and forty miles wide, and is a fine lake for fishing. Many of the people make their living by fishing. Sometimes a day's fishing (with nets) results in from 1,000 to 2,000 pounds of fish. We saw one haul of 1,200 pounds.

Although there are about two hundred people living at Lakeport, they have no church house or preaching services. Lakeport is rather isolated, too. Moore Haven, twelve miles away, is their nearest town, and most of those twelve miles are uninhabited prairie.

There was a real hunger manifested for the Word of God. Twenty Testaments and five Bibles were sold. The children were especially eager to learn Bible verses, songs, and Bible

(Continued on last page)



AFRICA

Facing the Foe

Simeon Hurst

We praise the Lord for those prayer warriors in the home church who are devoting much of their time to battling on their knees against the powers of darkness. We know that among the ranks of the Lord He has individuals here and there who have answered the call of the Master to a definite ministry of intercessory prayer. In the eyes of the public they may be unnoticed, their names may never appear in print, but in the sight of God they are in the front line defense against the enemy. Many a fierce battle is fought and won, many a victory is celebrated within the secret closet, the results of which are felt and seen in various places of God's vineyard. May more souls heed the call of the Lord to enter into this ministry. Jesus stressed the value and necessity of prayer when He told His disciples that "this kind goeth not out but by prayer and fasting." Multitudes of souls are still under the rule and power of the wicked one. Christ rebuked His disciples for their unbelief. What would His remarks be to us today? How often do we fail to accomplish that which the Lord has purposed for us simply because of lack of faith! Faith is the victory that overcomes the world. If we have faith, we have victory.

The other day I took a walk with one of the native Christians over to Bukira land, which is about five miles from the mission. We went primarily to see one of the believers who has been coming to the mission regularly for the past several years, and who about six months ago accepted the Lord as his Saviour. I was much surprised at the distance which he walks to attend our day school, as well as the catechism class every Saturday and the services on Sunday. He is a promising young man, and we are definitely standing in prayer battle against the enemy for him that through the deceitfulness of the devil he may not be drawn back into his clutches, but may go on into the full deliverance of Calvary and become a soldier of the cross to live and preach Christ in Bukira land or any other place to which the Lord may call him. Village after village can be seen in that land where the darkness of heathenism still reigns. At one village we met a group of people who were busy roasting grain to be used in the making of their native beer. We had the privilege of telling them of the water of life which will quench all thirst and satisfy for eternity, and which will be in the recipient a spring of water to other weary and thirsty souls. Bukira is indeed a needy land and there are other districts just as needy, such as, Buregi and Nyamongo (which border our land of Nyabasi) in which comparatively no mission work is done. We have been praying lately that the Lord may raise up from among our native

Christians, soldiers of the cross who will be called to carry the message of Calvary to these lands. Even though there are a few scattered outschools in these lands, such as, Catholic and Seventh Day Adventists, yet the great need still remains for the full and complete message of Calvary to be heralded abroad so that the people get to know the way of deliverance from sin as well as constant victory over sin, which can only be found in union with our Lord in His death and resurrection.

It seems that lately the enemy is putting forth desperate efforts to try to get many who have begun to follow the Lord to turn back again. The heathen dances which are going on at present are a great attraction to many, especially to the youth of the land. There are several in the believers' class for whom we are definitely standing in prayer battle that they may continue on with the Lord. The Sunday market which is held near the Indian shops only several miles from the mission, is calling others who are in pursuit of earthly gain. Still others are being lured away by difficulties in their villages. Yesterday a young man who had publicly confessed Christ as his Saviour about six months ago but who has not been attending services lately, was at church again. When asked the reason for his absence, he said that fourteen cattle had been stolen from his village and he was trying to get them back. He then confessed that he lied to the police when telling them the number of cattle that were stolen. He said there were twenty-four instead of fourteen, thinking that he would make a great gain when the chief would be caught. He has not confessed this to the police yet, but the Spirit will certainly lead him to do so if he desires to come back into fellowship with the Lord. We do praise the Lord that regardless of the attacks of the enemy to draw some away, others are standing faithful and are being led on into a deeper experience and fellowship of the cross.

Musoma, T.T., East Africa.

South America

FELLOWSHIP WITH FOREIGN MISSIONARIES

Dear Christian Friends: During the last year it has been our happy privilege to meet with many missionaries on their way to Africa, India, China, Palestine, Egypt, Colombia, and Paraguay. Hearing them bear testimony to the marvelous grace of God and His faithfulness has been a real encouragement to us. Having many of them in our home and in our little mission hall has been a means of sweet fellowship and blessing.

After being delayed in Buenos Aires for many weeks, Ferdinand Isaac and wife, with Sister Schrag, are on their way to India. They got away so quickly and unexpectedly at the end that we believe it was in answer to prayer. About thirty other missionaries left on the same boat. Last week we had fellowship with the Call family, who left for the States after two hard terms of service in Paraguay. On our first voyage to Argentina we were on the same boat. Prayer fellowship with them was a great privilege.

The past two Sundays we enjoyed having Bro. and Sister Willard Smith in the services at our hall and also in our home for a visit. They are on their way to co-ordinate and supervise the activities of the M.C.C. in Paraguay, with headquarters in the city of Asuncion. It was also a pleasure to have Bro. Vernon Schmidt and wife with us.

Wedding of Relief Worker

Here it might be in order to tell you about the happy event which took place in the Bragado Church on Feb. 29, when Sister Sara Histan of Doylestown, Pa., became the bride of Bro. Vernon Schmidt. Bro. Swartzentruber was the officiating minister, and Bro. Litwiller preached an appropriate sermon. After the ceremony the couple welcomed their friends at a small reception and received their felicitations in the mission home in Bragado. The bride had come all the way from Pennsylvania via New Orleans for the wedding, and the groom, who is a road engineer, now engaged in relief projects in Paraguay, came to Buenos Aires for this significant event in their lives. After several more days in Buenos Aires they will continue their honeymoon in a river boat en route to Asuncion and the Mennonite colonies in Chaco. We wish them God's blessing.

A Hebrew Christian Preaches for Us

Last Sunday evening Bro. Peter Kizner, a Hebrew Christian, preached for us. His message was Biblical and edifying, and his testimony is a real proof of the saving grace of God. He is interested in securing financial help for one of our members, also a Hebrew believer, who is studying in our own Bible Institute in Bragado. Several of our congregation will be enrolled in the Bible School this year.

After studying in Buenos Aires for four years, Elvira Armanino has left to begin her duties in the Bible Institute in Bragado, and to engage in any other work that her special training will help her to realize. She is a graduate of our Bible Institute and possesses the diploma of a visiting nurse and social worker.

On March 5 the Snyder family from Carlos Casares visited us. Our small group of believers were encouraged as we listened to Bro. Snyder's clear exposition of the passage about putting new patches on old cloth. He reminded us that Christ does not want us to have patched up lives but renewed, born-again ones.

L. S. and Edna Weber,

Puan 1427, Dep. 1, Buenos Aires.

March 10, 1944.

General		2,511 85
India		
General	1,749 54	
India Missionary	1,473 21	
Missionary Children	86 40	
Evangelist	575 50	
Bible Women	198 00	
Educational	304 36	
Orphan	446 16	
Widow	87 50	
Medical	229 35	
Famine	136 77	
Lepers	5 00	
Personal	65 00	
Total for India	5,356 79	
South America		
General	1,359 19	
South America Missionary	1,275 36	
Missionary Children	315 51	
Evangelist	1,463 01	
Bible Reader	10 00	
Orphan	249 45	
Anniversary Fund	967 00	
Building	127 00	
Bible School	15 00	
Chaco Indians	87 06	
Personal	50 00	
Total for South America	5,918 58	
City Missions		
Total	357 19	
Canton Ohio	88 47	

FINANCIAL REPORT

Mennonite Board of Missions and Charities

MARCH, 1944

Canton Bible School	40 05
Chicago Ill	95 00
Chicago Mex Miss Ill	225 00
Chicago Mex Miss Ch Bldg	1,000 00
Denver Colo	345 41
Detroit Mich	166 75
Fort Wayne Ind	150 80
Hannibal Mo	25 11
Kansas City Kans	70 85
Lima Ohio	357 80
Peoria Ill	93 89
Total for City Missions	2,659 13

Charitable Institutions

Kans City Children's Home Kans	31 76
Orphans' Home Ohio	435 53
Home for Aged Ill	36 29
Old Peoples' Home Ohio	88 47
Lajunta Hospital Colo	20 00
Lajunta Hosp.—Nurses' Home	232 89
Lajunta Hosp.—Nurse Support	246 15
New Hospital Fund	935 00
Total for Charitable Inst.	2,026 09

Other Funds

Annuity	1,000 00
---------	----------

China	5 00
Com for Chr Education	2 21
General Expense	150 00
General Sewing Circle Comm	170 00
Goshen College Ind	50 00
Jewish Evangelism	207 76
Mexican Work Colo	24 40
Mexican Work Texas	17 75
Paraguay Indian Mission	4 97
Peace Problems Comm	82 77
Personal	1,178 24
Rural Missions	122 36
Total for Other Funds	3,015 46

C.P.S.

War Sufferers	6,935 45
Amish War Sufferers	512 00
General Relief	62 50
China Relief	581 16
Paraguay Relief	50 00
Total for Relief Funds	8,141 11
Civilian Public Service	20,678 31
Amish C.P.S.	5,470 85
C.P.S. Dependency	149 32
Totals for C.P.S.	26,298 48

SUMMARY

India	5,356 79
South America	5,918 58
Africa	357 19
City Missions	2,659 13
Charitable Institutions	2,026 09
General and Other Funds	4,527 31
Annuities	1,000 00
Relief and C.P.S.	34,439 59
	56,284 68

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS

which are under MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	77 48
Fort Wayne Ind	5 00
Detroit Mich	38 52
Kansas City Kans	38 00
Mexican Border Work Tex	10 00
Mexican Miss Chicago Ill	128 08
Peoria Ill	40 00
Kans City Child Home Kans	881 77
Orphans' Home Ohio	628 17
Old Peoples' Home Ohio	1,348 43
	3,195 45

Total Rec by Elk Off and Inst	59,480 13
-------------------------------	-----------

Respectively submitted and Gratefully acknowledged,
E. C. Bender,
P. O. Box 574,
Elkhart, Indiana.

POSTPONEMENT THEORY—From first page

Perhaps we thought that we, and a lost world too, would get to heaven without our sacrifices and gifts to bring the Gospel to the lost. What about our "nonresistance" dues that we failed to pay our youth in the past? Has it paid us to go into debt? Will it pay us to neglect our present missionary dues to a lost world and go in debt for the future? When will we ever make up our back pay if we do? Our Lord said we must work while it is day; tomorrow will be night when we cannot work.

Talking of a postwar program for missions, how do we know that there will ever be a postwar time for us? Does not the New Testament teach us the imminent coming of our Lord? Do we not believe it whether we are premillennial, looking for the rapture, or whether we believe otherwise, expecting the coming of our Lord to end it all? How dare we step so far forward and set our foot upon a postwar period? Furthermore, shall we in both our missions and relief program close our ears to the cries of millions who will be eternally beyond any help in a post war time?

"What saith the scripture?" How does our program fit into this divine blueprint? Is the Word of God still our guide and stay? How often do we read that God told His servants to wait for a better day? Where did He charge them or even excuse them for closing down because of any world condition or satanic opposition?

Did God call Noah and tell him to wait for a better world to hear him preach? Or did He charge him to face the most opposing world conditions? Would he have been more successful had he waited for a postflood period to build the ark?

Did God tell Israel in bondage to succumb to the cruelty of the Egyptians and wait until a new king might again favor them? Or did He work His wonders when opposition was most acute and world conditions were most unfavorable? When God called and charged Jeremiah, Ezekiel, and Daniel, did He give them a leave of absence until religious and political conditions were more favorable? Or did God call and send forth these His servants when they had to face and challenge the most unfavorable conditions? When did the world and apostate Israel need most the services and messages of these prophets except at the very time when God sent them forth? When does God need us most? Not some future time, but just now!

Coming to the New Testament church and her mission, did they perhaps have some excuse to wait for a better day? When the religious and political world persecuted and dispersed those early Christians, did they give up their present charge and wait for a better day? Did they bank upon a postpersecution period?

When Paul and Silas were locked in a cruel jail, did they think of hanging out the sign, "Closed for the duration"? Did they dismiss duty for a postprison period?

Dear reader, if you and I really know God, the above questions leave us but one answer. If we wish to meet God's challenge in our day as His servants met the God-given challenge in their day, we must work while it is day, and resign the future to God. If we cannot be awakened to God's purpose for us in this needy age, God will hardly be able to show us any purpose for the future. God will take care of the future, and will likely need servants more worthy than we are today, unless we humble ourselves and repent. Oh, that we might get the vision and by prayer and faith face a frowning world as did His servants in the past! If millions of lives must be sacrificed for the present world program of war, let us give our lives for God's soul-saving program even if it cost more, or the same.

We might as well use strong language, for God is speaking to professed Christendom and to the world in cold, hard facts. More than ever will we be face to face with cold facts.

This is not a day to apologize for the Gospel of Christ and its standards that we have held dear. We need only apologize for not holding them more dear. In this day of rationing and limitations, we should by prayer and faith proclaim to the world an unlimited and a nonrationed God. We should confess both to God and to the world, our past waste of many God-given blessings and opportunities, and should by humble faith and prayer claim necessary gas and tires and safety of travel for the most intensive and extensive missionary program we have ever launched. The world may be against us, but God is for us. He has especially prepared the Jew for the Gospel today. *This is our day*; we must work the works of Him that called us *while it is day*. The night cometh—and our cherished postwar day may be night to us—when we cannot work. Bannock, Ohio.

ITINERANT EVANGELISM—From page 102

We conducted eleven services here, and spent some extra time in visitation work.

One man told us that he was sure some of the children had never heard preaching before. Twenty-one had perfect attendance. We told them about Bible School, and they are very eager about it.

This service has brought rich blessings to us and also an enlarged spiritual vision. The evident spiritual need of many communities in Florida challenges us to give them the Gospel. May we go, give, and pray as the Spirit directs us.

The Itinerant Workers, Earl and Alta Mosemann.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MAY 12, 1944

NUMBER 6

The Believer's Union with Christ

BY CLAYTON BEYLER

The idea of a mystical union with Christ, or more simply, the term, "in Christ," has a very important place in the thinking and writings of Paul. Paul's whole life subsequent to his conversion seems to be built around Christ. He says, "Christ in you, the hope of glory"; . . . "I live; yet not I, but Christ liveth in me"; "I count all things but loss . . . that I may win Christ, and be found in him"; "For to me to live is Christ." The term, "in Christ," is found one hundred seventy-six times in Paul's letters. In short, the whole of Paul's gospel seems to be explained by being "in Christ."

It might be well to consider the origin of the term, "in Christ." Paul uses it for the first time in his writings in Romans 6:11. Other traces in the New Testament of the same idea may be seen in the last words of Christ to His disciples, when He says, "At that day ye shall know that I am in my Father, and ye in me, and I in you" (Jno. 14:20). Morgan sees the blending of Paul's Hebraism and Hellenism in the expression, "in Christ": "I have been crucified with Christ"—that is Hebraism, restraint; "and it is no longer I that live"—that is Hellenism, culture. Then he merged the two, "but Christ liveth in me," and that is Christianity. In the final sentence, Hebraism and Hellenism have joined hands. Deissmann, who made a study of this phrase concludes that it originated with Paul, and explains that it means that all Christians are locally united "with the pneumatic Christ" in so far as they and Christ together form one body.

In attempting to explain the origin and meaning of the union with Christ it might be well to recall the fact that all language is merely an attempt to convey ideas from one mind to another. Religious experiences are nothing tangible, and our best attempts to explain them must be in terms of things we can grasp. Paul, through his own personal experience of salvation and by the guidance of the Holy Spirit, came to believe and teach the doctrine of the mystical union. Religious experiences differ, and in explaining our different phases of experience, different people use different language and figures of speech. Paul often used the terms in common use in his day, such as *justification*, *redemption*,

and *propitiation*. All of these explain in a limited way his total gospel, and the one all-inclusive expression, if there is one, is the term, "in Christ," or as some call it, the doctrine of the mystical union. H. A. A. Kennedy says that for Paul faith means "the trustful surrender of his whole being to Christ, as crucified and risen, and the complete identification of himself with Christ's attitude to God and to sin." This union is the starting point which all other doctrines seek to explain, and in summary we might say the essence of the Christian's life is to be in Christ.

To explain and illustrate this doctrine further, let us examine a few scripture passages. Chapters 6 to 8 of Romans, except 7:7-25, cover with great fullness and detail the whole experience of the Christian subsequent to his justification. If we consider this properly, this whole experience Paul calls union with Christ. Many doctrinal disputes arise from failing to grasp the root idea that lies behind what are other persons' convenient ways of thinking. Calling this experience union with Christ is not doing away with justification, sanctification, and consecration. It is just another way of saying the same thing.

The first step toward union with Christ is dying with Christ. Paul explains it in Galatians 2:20 as being crucified with Christ. This is similar to the words of Romans 6:3b, "were baptized into his death." This results in being dead to sin, or the very opposite of Romans 6:1, of continuing in sin. The Greek word *eis* here denotes sphere, and so is best translated "in connection with." In other words, we were baptized as a proof that this death had already occurred. It was nothing that we receive by baptism or nothing we can do, but it was something done for us by Christ at the time of His death on the cross. We are justified because we are dead to sin. This comparison between Christ's death and ours is not identical. Our little inward death to sin, enabled by His mighty death for the world of sin, only resembles His death and no more. The resemblance lies in this—as He died and rose again, so we died in order to enter a new life.

Christ did not die to save us from dy-

ing, but that we might die with Him, that our sinful nature might die with Him. The comparison can not be carried out in every detail. Christ's death was a physical death once and for all, which did atone once and for all. Our death to sin is spiritual, and although the act is final and conclusive, the practical working out of being dead unto sin and alive unto God is only gradual in its final execution. As Christians, Paul tells us to reckon ourselves as being dead unto sin; that is, we should consider ourselves as being dead unto sin and that we are so because we are in Christ and by faith we experience the same victory over sin that He experienced.

This dying with Christ is necessary in order that we may be partakers of His resurrection. This uniting with Christ in His resurrection is in the sense of being born, or of growing together with Him. It denotes an organic union by nature of which one shares with the other in life, in growth, and in all phases of existence. This is Paul's gospel. Death having taken place, new life must follow. This mystical union is by faith and has merit only because it was Christ "for me" (Gal. 2:20, R.V.).

In order that we should be free from serving sin, we must understand that we have been crucified with Him and that following this realization and because of

ADORATION

*I love my God, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all the love is
Thine,
For by Thy love I live.
I am as nothing, and rejoice to be
Emptied and lost and swallowed up in
Thee.*

*Thou, Lord, alone art all Thy children
need,
And there is none beside;
From Thee the streams of blessedness
proceed,
In Thee the blest abide—
Fountain of life and all-abounding grace,
Our source, our center, and our dwelling
place.*

—MADAM GUYON.

this fact we shall not serve sin. The believer understands that the purpose of crucifying the old man was to have the life of the Risen One; therefore he enters into a co-operation with the Spirit of Christ, and only through this can the new life be accomplished. The secret of Christian sanctification is to become what one is already in Christ. This is the positive statement of the Christian's new life. He breaks once and for all with sin. He is placed by an act of his will into the sphere of perfect holiness, in Christ. It is within this sphere that he works out the gradual renewing of his personal life. The Christian should regard his new position as not mere theory, but labor to manifest it, and to this end Paul instructs him in Romans 6:12-14. The result of this mystical union with Christ is a life free from sin and abounding in all the Christian graces.

Colossians is regarded as the Christological Epistle, and in it Paul rises to his heights in expressing the supremacy of Christ in the life of the believer. He says among other things: "Christ is all, and in all." That is, Christ is everything in all and every way; all else in religion amounts to nothing. William Law paraphrases Paul's exhortations to the Colossians in a very powerful way that explains the fullness of what Paul means: "Wherever thou goest, whatever thou doest, at home or abroad, in the field or at church, do all in a desire of union with Christ, in imitation of His tempers and inclinations, and look upon all as nothing but that which exercises and increases the spirit and the life of Christ in thy soul. From morning to night keep Jesus in thy heart, long for nothing, desire nothing, hope for nothing, but to have all that is within thee changed into the spirit and temper of the holy Jesus. Let this be thy Christianity, thy church, thy religion. For this new birth in Christ thus firmly believed, and continually desired, will do everything thou wantest to have done in thee; it will dry up all the springs of vice, stop all the workings of evil in thy nature; it will bring all that is good unto thee; it will open all the Gospel within thee, and thou wilt know what it is to be taught of God. This longing desire of thy heart to be one with Christ will soon put a stop to all the vanity of thy life, and nothing will be admitted to enter into thy heart or proceed from it but what comes from God and returns to God—thou wilt soon be as it were tied and bound in the chains of all holy affections and desires; thy mouth will have a watch set upon it, thine ears would willingly hear nothing that does not tend to God, thine

eyes be open to see and find occasion for doing good."

The all-inclusiveness of the doctrine of the mystical union may be seen by the statement that the union with Christ is begun in regeneration, completed in conversion, declared in justification, and proved in sanctification and perseverance. Perhaps it would be best to leave the expository study of various verses and take up a systematic study.

First, the nature of the mystical union. The union may be defined as that intimate, vital, and spiritual union between Christ and His people, in virtue of which He is the source of their life and strength, of their blessedness and salvation. This union is an organic union. Christ and the believers form one body in which all the parts serve and are served by all the other parts. This union is beneficial to all involved as Christ ministers to the believers, and as the believers represent and make Christ manifest to the world. This union is a vital union; that is, a realization of this union will be the life-giving force that inspires the Christian and leads his life Godward. The initial act is by God through Christ. "We love him, because he first loved us."

The mystical union is made possible by the grace of God in giving His Son to die on the cross, and as a result our sin was imputed to Christ and His righteousness is imputed to us. This is the basis of justification, and upon this basis Christ and the church form one body. This is all provided for by God's covenant of redemption by which all the blessings of God are bestowed upon the church, which is one with Christ. This union is subjectively realized by the operation of the Holy Spirit.

Expressing the nature of the union negatively, it is not a natural union such as God has with all human spirits. It is not merely a moral union or the union of love and sympathy. It is more than the union experienced by two friends or the fellowship of teacher and scholar. Jesus teaches this union in His last discourse. Up to this point He had been with them as friends; now He was to go away. It was necessary for Him to go away so that He could come to them in a more real way and be one with and in them. Then they are all one, and He compares this unity with the unity of God's being one with Christ. This mystical unity in not a unity of essence, which destroys the personality of the individual or contaminates the holy nature of Christ. The union is not a conditioning of the mind, brought about by emotional appeals of worship or participation in any of the church ordinances.

Positively, concerning the direct statements as to what the union is, we read that the believer is in Christ. "Ye in me" (Jno. 14:20). "Alive unto God in Christ" (Rom. 6:11, R.V.). "If any man be in Christ, he is a new creature" (II Cor. 5:17). "Chosen us in him before the foundation of the world" (Eph. 1:4). This phrase, "in Christ," means in union with Christ, or perhaps in connection with Christ. This phrase is the key to Paul's epistles and to his whole doctrine of salvation.

Christ is said to be in the believer. "Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:9, 10). "But Christ liveth in me" (Gal. 2:20). The communion service whereby the believer partakes of the bread and wine symbolizes the fact that Christ is in the believer.

The doctrine of the mystical union is illustrated in the New Testament by several figures. First, in Romans 7 it is as the union between husband and wife, where the wife is free to marry another husband, Christ, after her first husband, law, has died. At several other places the church is called the Bride of Christ, as in Revelation 19:7: "The marriage of the Lamb is come, and his wife hath made herself ready."

The union is also represented as the union of a building and its foundation. (See Eph. 2:20-22; Col. 2:7). Another striking figure is that of the vine and the branches in John 15:1-10. Here the branch is represented as getting its power for fruit bearing from the vine; so also the Christian, from Christ.

Yet another prominent illustration is that of the different members, the head, and the body. Christ is represented as being the head of the church. Eph. 1:22, 23. Christians are as members of the body of Christ. I Cor. 6:15, 19; 12:12; Eph. 4:15, 16.

Having seen the nature of this union and having noticed some illustrations regarding it, we next ask ourselves, "What are the results of this union?" First, this union involves a change in the mind of the individual so that he is a new creature. We call this regeneration. The human side of regeneration is the exercise of faith, and we have conversion. Union with Christ brings justification. II Cor. 5:21; Rom. 8:1; Phil. 3:8, 9). Having been justified, this union with Christ becomes the power by which the Christian is sanctified and preserved (Heb. 12:2; I Cor. 5:4, 5; Phil. 2:5; Rom. 8:11).

(Continued on page 109)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTTTDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Pacifism vs. Nonresistance

The *Christian Century*, America's best-known liberal religious journal, although recognizing war as a sin, has, since Pearl Harbor, taken the peculiar position that when we are actually in war there is nothing to do about it but to participate. The editorial viewpoint of the *Christian Century* has been consistently against the C.P.S. solution of the conscientious objector problem. In an editorial, the *Christian Century* seizes upon a recent statement of A. J. Muste, executive secretary of the pacifist Fellowship of Reconciliation, to show that pacifism is "disintegrating." The editorial insists that Mr. Muste is acknowledging war to be the lesser of two evils. This, says the *Christian Century*, breaks down the entire pacifist position that war is always and only evil.

It seems strange that this journal makes no distinction in its thinking between pacifism and Biblical nonresistance. A little study should reveal to its editors that A. J. Muste is not the leader of all those whose convictions have led them to the C.P.S. camps. Almost fifty per cent of the C.P.S. men, statistics would show them, are in Mennonite camps, and in these camps the brand of pacifism represented by Mr. Muste is not accepted. Even if the pacifism of the Fellowship of Reconciliation is disintegrating, it does not follow that the Biblical nonresistance which represents Mennonite thinking on the war question is disintegrating.

That non-Biblical pacifism should disintegrate under the tremendous pressure of wartime thinking is not surprising. Based on human reason and political, social, and economic considerations, it is to be expected that wartime insanity should have a tremendous disintegrating effect upon it. It should be increasingly apparent that there is no sufficient ground for an out-and-out stand against war other than the fact that God has forbidden the Christian's participation in this great evil. The peace stand which is persistent and consistent at all times, whether in peace or in war, must rest upon the Word of God and the willingness to obey that Word. Those who un-

waveringly stand against war and for peace are those whose religious convictions demand that they be true to what they believe to be the commandments of God.

That there is a considerable defection from the nonresistant position among those who have been members of the Mennonite Church we sadly admit to be true. But this defection, we would hasten to add, is due always either to a lack of faithful teaching, and therefore a lack of Bible-based conviction, or to a definite spiritual breakdown among the members affected. In the official thinking and preaching of the Mennonite Church there is no change, for God's Word has not changed. The Mennonite Church believes that participation in war is forbidden by the Bible. There we stand and must continue to stand.

How to Get What You Want

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

A human being is a throbbing bundle of wants, and urges, and desires. Human happiness is often thought of as the fulfillment of desires, and unhappiness as the frustration of those desires. The truly successful man, then, is the one who learns to get what he wants.

But sometimes we are unhappy because we did get what we wanted. A child was being cared for on the train by a maid, sitting in the seat behind the mother. The child was screaming for something it wanted, and the exasperated mother in front called back, "Let him have what he wants." Soon there was a real scream, this time of pain. When the mother inquired what was the matter, the maid said, "He's got it, Mum." The child had seized a wasp, buzzing on the window. This illustration is a picture of what is happening in the human life. We have desires of all sorts, many of them evil. But if we would succeed in attaining them, we would get only pain and sorrow.

The Christian achieves real happiness without pain and sorrow because he has

allowed the Lord to purge his desires, and when he receives the fulfillment of his wishes from the Lord, there is no bitterness in it. How wise the man who, by committing his way unto the Lord, receives with true joy, the desires of his heart.

Truth Is Immortal

The ideas of men are born and die again. Error flourishes for a time, but then is forgotten. Truth alone endures. Truth can be opposed, denied, fought against, persecuted; but it will survive every opposing force. Oliver Wendell Holmes once said, "Truth gets well though it is run over by a locomotive, while Error dies if she scratches a finger." It is a great comfort to know that the persistence of truth is not dependent upon our puny efforts to keep it alive.

This does not mean, of course, that truth needs no support or defense and that error does not need to be exposed and taught against. Our concern is not to protect the truth, which is its own defense, but to protect and warn the people who turn from truth to error. For long after some particular error is dead, the souls who were lost by means of that error, go on living in eternal torment. We need to teach and labor strenuously for the truth and against error. But we can do so with the comforting and encouraging assurance that it is the nature of truth to endure and of error to die.

Confession Not Enough

The psalmist pronounces a blessing upon the one who confesses and forsakes his sin. Sometimes people are ready enough to confess, but they are not ready to forsake. They keep on pouring out merciless self-revelations, but they find themselves still wallowing in their sin. There is no merit in this, nor is it a means to spiritual life and power. The confession may give a temporary relief to the conscience, but it is only the honest and wholehearted turning from sin which is efficient to a complete conversion. The acknowledgment that one is stuck in the ditch does not get the car out on the pavement. By a whole-souled turning to God we must attach our lives to a divine power that is able to prevent a repetition of the sin which degraded and defeated us.

True Salvation in Christ Accepted

BY MARY ELLA HERR

The wisdom of God is evident when we remember that in His plan of redemption for lost souls, human merit is entirely eliminated as a basis for salvation. Since it is the goodness and grace of God rather than the goodness and judgment of man through which our eternal salvation is wrought, it not only places salvation within the range of possibility for every human being, but it puts us under everlasting obligations to Him for the priceless favor which He gives us upon our fulfilling the necessary conditions.

God's wonderful love for His creatures is manifest in His bountiful provisions for the safety, happiness, and well-being of the human soul. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:8, 9). This subject of true salvation implies spiritual deliverance of the human soul. The record of man apart from God may be summed up in one word—failure! But God's wonderful grace has been so marvelously wrought in the soul of man that both God and man will be glorified together in eternity. As we look back over history and study man's past record, it can be classified under two distinct headings which are sometimes called the two great subjects of the Bible: first, man's complete ruin in sin, or man's fall; second, God's perfect remedy in Christ, or God's redemptive grace.

Let us take the first one—man's complete ruin in sin, or man's fall. Behold man in the beautiful paradise of God, shining in the image of his Maker, free from the dominion of sin and death, in undisputed possession of the earth, cheered by a sinless world, and in daily communion with God! But in an evil hour man fell. Innocence was gone, and in shame did he attempt to hide from the face of God. Through disobedience man forfeited his place in the family of God and became a child of the devil.

In the second classification we look at a much brighter picture, which is the foundation of the Christian's hope—God's perfect remedy in Christ, or God's redemptive grace. But God was merciful. In conveying to man the full meaning of his shameful fall, He graciously coupled this information with the promise of a Redeemer. Eden was indeed ruined, so far as its furnishing a blissful home for man was concerned; but a still more glorious paradise, "the kingdom prepared for you from the foundation of the world" (Matt. 25:34), with Christ the evergreen Tree of Life in the midst of it, loomed in the distance before man as his everlasting dwelling place. The abundance of God's grace is manifest, not only in restoring fallen man to favor

and friendship with Him, but also in making it possible for man to gain a state that is to be preferred to man's state in Eden. After man's shameful fall in the garden of Eden, God graciously restored him to divine favor, making provisions for our redemption through the giving of His only begotten Son, if we but accept God's gracious plan of salvation for His children. Man on earth is provided with a spiritual home—the church—where the people of God may enjoy His and one another's fellowship, strengthen one another in faith and service, and unite their powers in winning the lost for God and salvation. God has set apart a day—in our dispensation known as the Lord's day—in which we may rest from our earthly toils and cares, and devote the day to the praise of God and the strengthening of the inner man. To all of these blessings He has added the ministry of angels, God's spiritual messengers to the "heirs of salvation," bearing a very important relationship with man in time and eternity. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

We have pointed out that the work of man apart from God invariably results in failure. And the reason for this failure is found in the fact of man's departure from the ways of God. The unfortunate condition of the human family ever since the fall of man may be explained in the fact that many do not believe in God, while among those who profess faith in Him too many are trying to reach heaven by way of the Tower of Babel (the works of men's hands) rather than by the way of the Lord Jesus Christ (the plan of God for man's eternal redemption and salvation).

While the verdict upon human effort is, "All is vanity," the only truthful way to describe the work of God in the hearts of the children of men is, "All is glorious."

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14).

Three requisites in obtaining salvation are believing, receiving, and trusting. When the Philippian jailer fell down before Paul and Silas and said, "Sirs, what must I do to be saved?" Paul and Silas immediately answered, "Believe on the Lord Jesus Christ, and thou shalt

be saved, and thy house," and the Bible narrative continues further to relate that the jailer did believe. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:34).

Second is receiving. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." It is not a doctrine or belief we are to receive but it is a person, namely, Christ. We cannot love God and feel His presence until we have received Him into our hearts. It is just like a boy with a ball. He throws it to you, but you must catch it before you can throw it back again; so, the real meaning of believe is to receive—receive Christ as your own personal Saviour.

The third requirement is trusting. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." To trust means to put confidence in someone or something. Instead of trusting in earthly things or in the arm of flesh we are to trust in the Son of God.

There is a beautiful illustration of these three requisites to salvation in the Book of Ruth, namely the story of Ruth and Orpah. A crisis had come in the lives of these young women; they had lost their husbands, and had been living in the mountains of Moab. Often had they visited the graves of their dear ones, and perhaps planted a few flowers there, and watered them with their tears. Naomi is about to return to her native land, and they plan to go part of the way with her. It is a sad parting; but now the crisis comes. They both decide to go with Naomi, but she warns them of the difficulties and the trials which might await them. Orpah sadly returns to her people, but Ruth cannot leave her mother-in-law. Naomi says to Ruth, "Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law." But what does Ruth say to her mother-in-law? "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Orpah loved Naomi but not enough to leave all for her; Ruth loved her mother-in-law so much that the leaving of her people seemed nothing to her. We never hear any more of Orpah; the curtain falls upon her life. Perhaps she died in the mountains of Moab, without God and without hope; but how different with Ruth! She becomes famous in history. She is one of the few women whose names have come down to us, and she is brought into the royal line of heaven, all because she let nothing stand in the way of her seeking after that which is good. In other words, she believed, received, and accepted true sal-

vation, and trusted her Lord to lead and direct her future life and destiny.

Salvation is a free gift to all—all who will receive it; it cannot be bought. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life" (Jno. 5:24). Salvation grants freedom, safety, and happiness to the human soul.

A superintendent of a Sunday school in Edinburgh was walking down the street one day when he met a policeman, leading a little boy by the hand. The boy was crying bitterly. Upon being told that the child was lost, the superintendent asked to look at him. They went to a lamp and held up the little fellow. In a moment the boy knew his superintendent and flew to his arms. The gentleman took him from the policeman, and the boy was comforted. Let us flee into Jesus' arms and be safe.

The whole subject can be summed up in these three phrases: Believe on Him; receive Him; trust Him. God promises, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This verse implies that there is a strong unity and fellowship between Christ and the individual which nothing can break when true salvation is accepted in the life of mankind.

As Jesus Christ and His atonement constitute the foundation of true salvation, we must believe Him on His finished work. The Christian religion is not the living out of a set of rules or a code of laws, but it is the living out of a great principle. As someone has said, "Christianity is not a method; it is a life—a higher and supernatural life, mystical in its roots and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, and a happiness which overflows." When we remember that the redeemed of the Lord, saved and sanctified, are His own purchased possession; that they walk safely on the King's highway of holiness, awaiting the time when, with the ransomed hosts of Christ, they will return to Zion with joy and sing together redemption's blessed story in heaven, we have reason to praise the Lord with overflowing gladness and to serve Him faithfully and willingly the remainder of our days.

Let us seek to be useful. Let us seek to be vessels meet for the Master's use, that God, the Holy Spirit, may shine fully through us.

"Know, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station,
Something still to do or bear.

"Think what Spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of heaven, canst thou repine?

"Haste thee on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal day's before thee;
God's own hand shall guide thee there,

"Soon shall close thy earthly mission;
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

Lancaster, Pa.

WHOM DID THEY PIERCE?

The Russian Hebrew Christian Rabinowitz once related how he discovered that the Book of Revelation identifies the One described as pierced by Israel in Zechariah 12:10:

"Do you know what questioning and controversies the Jews have kept up over Zechariah 12:10, 'They shall look upon me whom they have pierced?' They will not admit that it is Jehovah whom they have pierced. Hence the dispute about the 'whom.' But this word 'whom' is in the original simply the first and last letters of the Hebrew alphabet, *aleph* and *tav*. Do you wonder then that I was filled with awe and astonishment when I opened to Revelation 1:7, 8, and there read, 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him,' and then read on and heard the glorified Lord saying, 'I am Alpha and Omega?' The Lord Jesus seemed to say to me, 'Do you doubt who it is "whom" you pierced? I am Aleph and the Tav of Zechariah 12:10, the Alpha and Omega, Jehovah the Almighty.' The One who was 'pierced' is in both passages Alpha and Omega or Aleph and Tav."—Prophetic Word.

UNION WITH CHRIST

(Continued from page 106)

Union with Christ brings about a fellowship between Christ and believers, and of all believers with one another, because all are in Christ and of one spirit. (Phil. 4:13; Rom. 8:9; Jno. 17:21). This fellowship is symbolized by communion (I Cor. 10:19) and by Christian baptism. This union with Christ gives assurance of salvation, for in a measure the believer lives the life of Christ over again, and even as Christ was victorious, so also will the Christian be.

In conclusion let me quote from two great theologians. Luther: "By faith thou art so glued to Christ that of thee and Him there becomes as it were one person, so that with confidence thou canst say, 'I am Christ,—that is, Christ's righteousness, victory, etc., are mine,' and Christ in turn can say: 'I am the sinner—that is, his sins, his death, etc., are mine, because he clings to me and I to him, for we have been joined through faith into one flesh and bone.'" Calvin: "I attribute the highest importance to the connection between the head and the members; to the inhabitation of Christ in our hearts; in a word, to the mystical union by which we enjoy Him, so that, being made ours, He makes us partakers of the blessings with which He is furnished." Protection, Kans.

LEAKING VESSELS

By J. H. Shank

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

"Therefore." Because of what has just been taught in chapter one, because God is now speaking to us by His Son (who is the express image of God's person; who is made so much better than the angels that the angels worship Him; whose throne is forever and ever), and because God loves righteousness and hates iniquity, "therefore" we ought to give earnest heed to these truths.

We ought to pay earnest heed—not just as casual listeners, which most of us are. Prove it for yourself. You go to a church service; the speaker reads the opening lesson, which is followed by prayer. After the prayer, ask the members of the congregation what the opening lesson was; perhaps five per cent of them can tell you. Apply the same test to the sermon, and to the teaching in the Sunday-school class.

Here is a good deed for the day: If you want to see your pastor's face brighten, tell him some time of some unusual truth that he brought to your attention in a sermon that he preached say, a year ago. The reason he will brighten up is because it is so unusual for any one to remember anything he has said for that length of time.

We waste a lot of our time in attending religious services simply because we do not give "earnest heed" to the messages there given. Religious services benefit us only as we absorb the messages.

"Lest at any time we should let them slip." The meaning of the language in the original is "run out," as a leaking vessel. The literal translation, therefore, would be, "Lest at any time we should let them leak out." This is exactly what happens when we fail to pay earnest heed to the great facts of salvation. They are dissipated as water evaporates in the sun, or as it seeps out of a bucket with a rusty bottom. We learn by doing, and as we learn these great principles of right living from the Bible and put them into practice—as we study and practice more and more—we grow more and more until in time we attain the goal, which is "the measure of the stature of the fullness of Christ."

The other alternative is that "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful"; that is, it leaks away, and whatever good results there may have been finally disappear. Christianity is a life. The Word is the food we need not only for growth but for sustenance as well, and unless food is assimilated it has no value.

La Junta, Colo.

FAMILY CIRCLE

THE CHILDREN OF THE EARTH

*I saw the little children of the earth
Pass by me one by one—
I watched them idly, holding close the while
The hand of my small son.*

*My son was safe—he could not be a part
Of this strange throng that came
From everywhere; they were so hungry, cold,
So pitifully lame.*

*And some were crying, some had lost their way,
These children of the land;
I drew my skirts aside to let them pass
And held my own child's hand.*

*I saw the little children of the earth
Pass by me in a line;
They blurred before my eyes—became one child
And that one child was mine.*

*Then eagerly I ran to comfort him,
To feed and clothe him there;
To give him what his hungry heart had missed—
A mother's love and care.*

*And falling on my knees I prayed, Dear God,
Forgive—and let me be
Henceforth a mother to each needy child—
They all belong to me.*

—Grace Noll Crowell.

IN MEMORY OF MY CHRISTIAN PARENTS AND HOME

BY AGNES SCHMUCKER BASINGER

I was fortunate indeed to have had godly parents, parents who tried to teach their children the right way in life by example. I do not remember much about my mother, for she died when I was eight years old. But I do remember that she was usually singing or humming tunes to sacred songs when she was about her daily work. She sang many songs about heaven. One song that I shall never forget is entitled, "My Heavenly Home Is Bright and Fair." She sang it often. The first verse and chorus are as follows:

*"My heav'nly home is bright and fair,
Nor pain, nor death can enter there;
Its glitt'ring tow'rs the sun outshine;
That heav'nly mansion shall be mine.*

Chorus:

*"I'm going home, I'm going home,
I'm going home to die no more;
To die no more, to die no more,
I'm going home to die no more."*

She used to say, "We should live each day as though it were the last." When God called her home, I did not realize at the time what it all meant. But there were many times, as the years passed on, when I wished for a mother, as the other girls had.

Father tried to help me in every way he could after Mother died. He himself found comfort and consolation in the "friend that sticketh closer than a brother." He always expressed his desire to go to meet her when his life on earth would end. Without her, his duty as a parent was doubled, and only those who have gone through a similar experience can fully realize what that meant.

We had family worship in our home every morning. It was then that Father would get his Bible and read to us and pray. As we children grew older, each of us took our turn to read and offer prayer, and I learned to appreciate more and more the value of a family altar, for it was there that we learned to pray and to begin the day with God. I am glad we had an altar for another reason. When any of us were absent or away from home for a while, we knew that the rest of the family were remembering us in prayer. They prayed that God would protect and keep us while we were gone.

Father read his Bible often and prayed much, in times of sickness as well as in health. When he was lying on his deathbed, too weak to read, he asked each of the children to read for him.

I am grateful for the many things my father did for me, but far too few were the times when I expressed my gratitude to him. I could have been more kind and more obedient, and could have caused him less heartaches, but it is too late to change that now. His body lies beside Mother's in the graveyard, and there together they are awaiting that great resurrection morning.

Young friends, do not shun the advice of your Christian parents. They may seem a little old-fashioned to you, but remember that their voice is a voice of experience. They can see farther ahead than you and I. There were times when we thought we knew better than they. We went against their wishes and found out later that they (not we) were right.

When our parents punished us for being disobedient, we nearly always took the punishment in the wrong way. We could not understand at the time that it was for our own good. They wanted us to grow up to be obedient to God. And how can we be obedient to God when we are not obedient to our own parents? They punished us because they loved us, not because they hated us. "Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."

Obey your Christian parents and tell them how much you appreciate what they have done for you. Instead of heartaches, give them words of love, and be kind to them. Do it now, for then, when

their bodies lie cold and lifeless before you, you will not regret having spoken those words of love and kindness.

O God, when this war and turmoil are over, and our husbands and loved ones return to us, help us to build Christian homes where Thou art exalted.

North Lima, Ohio.

OUR DEPARTED LOVED ONES

BY L. C. KAUFFMAN

During the first quarter of 1944 there were 203 obituaries reported in the GOSPEL HERALD of persons ranging in age from infancy to 102 years, 3 months, and 13 days. The average age at death was 66 years and 2 months plus.

The ages may be tabulated as follows:

Over 100 years	1
90 to 100	8
80 to 90	48
70 to 80	54
60 to 70	36
50 to 60	25
40 to 50	7
30 to 40	2
20 to 30	5
10 to 20	2
1 to 10	4
Under 1	10
Age not given	2

Among these deaths, six were caused by accidents and eighteen by heart attack. Three bishops, five ministers, and eleven deacons passed away during this quarter. Deaths were distributed by states and provinces as follows: Pennsylvania, 69; Ohio, 34; Ontario, 21; Indiana, 18; Illinois, 14; Iowa, 8; Virginia, 8; Oregon, 5; Michigan, 4; Maryland, 3; Alberta, 3; Missouri, 2; Oklahoma, 2; New York, 2; Colorado, 2; California, Nebraska, Idaho, Kansas, North Dakota, each 1; place of death not given, 1.

Hesston, Kans.

ASKING A CHILD'S FORGIVENESS

A mother writes: "Once, when I was angry at my child because of some fault, I punished him unjustly. He felt bad but not so bad as I did; for I was ashamed. 'I shall never do it again,' I said to myself. 'I shall be especially good to him tomorrow to make up for it.'"

But this mother's conscience troubled her, knowing that she instead of the child was at fault. She determined to lay aside her autocratic power and be as humble as her own child was.

That night she slipped into his bedroom and, kneeling by the boy's bed, said, "My child, I did wrong this morning; forgive me."

Instantly his arms were around her neck, and she felt the sweetness of a child's forgiveness. Next to that of heaven's forgiveness, it is the sweetest.—The Cumberland Presbyterian.

TO BE NEAR TO GOD

May 14, 1944

The prisoner of Jesus Christ . . . —Eph. 3:1.

Nothing but a miraculous intervention by God could ever bring Saul the Pharisee to become a prisoner of Jesus, for Saul was one who with pitiless fury had flung Christians into the shadows of imprisonment. Bonds, indictment, and possible death were the unpleasant companions of these victims of hate. But now, the regenerated persecutor himself sits behind the bars. A prisoner? Yes, but in body only. And that confinement is the unregretted reward of devotion to his Christ. No bitterness is there—no grieving for the high cost of discipleship. Paul would make the same choice a thousand times over. Not of Caesar, but of Jesus is he the captive, for to Christ is brought body, soul, and spirit in a supreme devotion and love-service. In such bonds, we, as Paul, are free to fulfill any purpose of His love. As captives of Thy love, O Christ, we gladly tell its story within our worldly prison walls.

May 15, 1944

By revelation he made known . . . the mystery. —Eph. 3:3.

Some things there are which can be learned only from God. Any striving after the divine secrets by imaginative processes is assured failure. The calculations of reason stall far short of the knowledge of God. All our meditative reflections do not guarantee an arrival at spiritual understanding. God Himself must disclose His own mind, tell His own thoughts, share His own secret intention. Through the Revealing Spirit He held before the soul of His chosen apostle that glorious plan of His highest love. That holy purpose is summed up first and last in Jesus, the Eternal Son. The divine plan promotes Him from glory to glory. It bears Him ultimately to the highest pinnacle of majesty and grace and makes Him supreme "everywhere and in all regards." Has God yet revealed to your heart His highest secrets concerning His exalted Son? Make us Thy confidants, O Lord, and place before our hearts Thy soul-inspiring secret.

May 16, 1944

Partakers of his promise . . . —Eph. 3:6.

God does not lie. He would not. He cannot. It is different with men. They can pledge and promise, but easily forget. Furthermore, men can and do promise far more than they can hope to fulfill. Not so with God. He never over-reaches Himself. He never overtaxes His resources. His promise is always commensurate with His immeasurable wealth. If His riches be limited, then may His promise be extravagant. With sin's mastery of the race came God's pledge to crush its foul head. He waited long, and reassured struggling sinners of His promise to come. Through the venerable Abraham He would bless all nations. And when finally the ful-

filment of His pledge and of men's hopes was experienced in Christ, we are amazed to discover that we are included in the provision. Sharers are we in the promises of the ages.

"O Jesus, Thou hast promised
To all who follow Thee
That where Thou art in glory
There shall Thy servant be."

May 17, 1944

The effectual working of his power.—Eph. 3:7.

Paul was first an example and subject of grace, then a minister of grace. He did not merely profess something new, but God's power had gone to work in the depths of his own being and accomplished something. Paul was not simply declaring himself to be in harmony with a new set of life principles—he carried about in himself the mighty evidence of a changed life. His life was so changed that men knew it was not of Paul's doings, but the effective outworking of a new principle of life. The measure in which we are really Christian is determined by the extent to which a new life and power have come into control in our hearts. It must be His power and energy in residence within.

"Yet work, O Lord, in me,
As Thou for me hast wrought;
And let my love the answer be
To grace Thy love has brought."

May 18, 1944

Grace . . . that I should preach . . . —Eph. 3:8.

Any wholehearted appropriation of the boundless grace of God soon finds its way into preaching. Disciples in the early church went everywhere preaching the Word, not because of persecution, but in spite of it. The cause of the preaching was the abounding grace in the heart which became also the compelling factor in witnessing. So today, as the divine favor floods the life, it becomes the enablement and constraint for all Christian proclamation. In Christ is promise of grace to hold forth the Word of life in our home, at our work, in our travels, to our associates, to the weary passer-by. Indeed, all men are to see that divine secret unfolded in our lives and witnessed by our testimony. Teach us, O Lord, that an overflowing heart is sufficient command to set apart proclaimers of Thy grace.

May 19, 1944

The unsearchable riches of Christ.—Eph. 3:8.

In the Lord Jesus Christ are laid up in store all the treasures of wisdom and knowledge. In Him are summed up the riches of grace. In Him is to be found all the fathomless wealth of love. The surpassing worth of righteousness and of pure goodness abides in Him. All wealth both moral and spiritual, mental and physical, has its measure, its source, its fullness in Him. So marvelous and immeasurable are the riches of Christ that they are said to be unsearchable. That is, they are trackless—one gets lost in the multiplied resources of His wealth. But the wonder of

it is the fact that all is for man's use. We are to find in His provision no lack. Who could resist the opportunity to tell such limitless and exhaustless good news?

We thank Thee, Loving Lord, that we are ever with Thee, and that Thy all is our all.

May 20, 1944

The manifold wisdom of God . . . —Eph. 3:10.

God has set His hand to a vast undertaking. The universe looks askance at the unfolding of His purpose and the enactment of His will. Did God blunder when He undertook to redeem man? Is the world right in judging the cross a foolish gesture of Divine Providence? In the church, as the redeemed body of its Redeeming Head, is to be found the adequate answer to all the questionings of men. In the church is to be displayed among all powers, both terrestrial and celestial, something of the multifiform wisdom of God. He is to possess in the Son's Bride sufficient warrant for the wisdom of His ways and the righteousness of eternal love. Then shall be seen that the "foolishness of God is wiser than men" and that His wisdom surpasses and transcends all human thought.

Make us worthy evidence, O Lord, of Thy saving wisdom.—J. H. M.

GOD REVEALS THE SOLUTION FOR CHURCH TROUBLES

Sunday School Lesson for May 21

Paul came to Corinth, the capital of the Roman province of Achaia, "in weakness, and in fear, and in much trembling." This was a great commercial city, a city famous for works of fine art, and according to Chrysostom was "the most licentious city of all that are or ever have been." "To live like a Corinthian" was synonymous with an immoral life.

Paul determined not to know anything among them save Jesus Christ and Him crucified, that the faith of those who believed might stand in the power of God. All of Paul's labors were constrained by the love of God. He went to the Jews first at Corinth, but they opposed him and he decided definitely to turn to the Gentiles. He stayed at Corinth at least one and a half years, preaching in the house of Justus and working at his trade with his good friends Aquila and Priscilla. Crispus, the chief ruler of the synagogue, believed on the Lord. Many believed and were baptized, and a strong church was organized here.

Ever since Paul had crossed the Aegean Sea at God's call he had met severe opposition, but God would not forsake him. In the midst of the troubles surrounding him on every side Paul was not distressed, for the Lord spake, saying, "Be not afraid, but speak . . . I am with thee . . . I have much people in this city." When the feast time drew near, Paul's heart yearned to meet the brethren, and he left for Jerusalem.

About three years later while at Ephesus Paul heard of the critical condition of the Corinthian Church, and he then wrote them his first Corinthian letter. The letter itself gives an actual description of the church. Perhaps outward persecution had ceased after

(Continued on page 117)

FIELD NOTES

An inspirational song service is to be held at the Franconia Mennonite Church, Franconia, Pa., Sunday, May 14, at 2:00 P.M.

Bro. E. E. Miller, who has general supervision of the various relief training units, visited at Ypsilanti, Mich., on May 4.

The eleventh annual Bible instruction meeting is to be held at the Hereford Meetinghouse, Bally, Pa., May 20, 21, the Lord willing.

Communion services are announced to be held for the Conservative congregation of the Castleman River district, May 14, at the Oak Dale Meetinghouse, near Salisbury, Pa.

Bro. C. Z. Martin, Mountville, Pa., filled appointments for the Science Ridge congregation, near Sterling, Ill., and the Sterling Mission, Sunday, April 30.

A series of revival meetings was conducted at Estacada, Oreg., by Bro. E. S. Garber, Nampa, Ida., recently. This is the field where Bro. and Sister Ernest Bontrager are located.

An all-day Gospel meeting will be held at the Conestoga Church near Morgantown, Pa., on Ascension Day, May 18, the Lord willing.

Bro. Homer North, Nappanee, Ind., who is vice president of the Mennonite Publication Board, filled the preaching appointment at the Medaryville, Ind., C.P.S. camp, April 30.

Bro. C. L. Graber preached in his congregation at Goshen, Ind., on April 30. This was Bro. Graber's first message to his home folks since his return from Puerto Rico.

Ordination.—Bro. Benjamin H. Miller was ordained as deacon at Masonville Church, Lancaster Co., Pa., May 3. May the Lord bless our brother in his new responsibilities.

The annual missionary conference of the Casselman Valley district in the region of Grantsville, Md., will be held at the Meadow Mountain Mission, Garrett Co., Md., on Ascension Day, May 18, the Lord willing.

The twenty-fifth quarterly Bible conference will be held, D.V., at the Marietta, Pa., Mennonite Church, Sunday, May 14. Bros. John H. Mosemann and C. L. Graber will serve as instructors.

Request for Life Songs No. 1.—Any persons or congregations having any quantity of these books which are not in use should note the request in the correspondence from Cloverdale, Ohio, in this issue.

Communion services were held at the Blough Church, near Hollsopple, Pa., on Sunday, May 7. Preparatory services were held Saturday evening preceding. Bros. Paul Hudde, Greensburg, Pa., and A. J. Metzler, Scottsdale, Pa., were present for these services, with Bro. Metzler in charge.

The annual Sunday school meeting is to be held at the Hanover, Pa., Mennonite Church on Ascension Day, May 18. Names appearing on the program are Bros. James Hess, Willow Street, Pa.; David Weaver, East Earl, Pa.; Bela Bucher, Dallastown, Pa.

Two week-end conferences for Christian workers are being planned by the Executive Committee of the Indiana-Michigan Workers' Conference. The first will be held at Midland, Mich., May 13, 14; the second at Middlebury, Ind., May 20, 21.

Bro. J. M. Nissley, Altoona, Pa., was present and took part in the preparatory and communion services at Thomas Church in the Johnstown, Pa., district, Saturday evening, April 29, and the Sunday morning following. On Sunday evening he preached at the Johnstown Mission.

Ordination.—Recently an ordination was held in Strasburg township, Lancaster Co., Pa., to fill the vacancy in the ministry caused by the death of Bro. Christian L. Fisher. The lot fell upon one of his sons, Henry U. Fisher. He already has two brothers in the ministry—Christian M. and Amos M. Fisher.

Correction.—The dates for the evangelistic meetings to be held at the Cocalico Mission, Lancaster Co., Pa., were erroneously reported in the issue of April 28. The correct dates are May 21-28, omitting Monday and Friday evenings. Bro. B. Charles Hostetter, Manheim, Pa., is to be in charge.

Bro. Donald King, who since his ordination last year has been assisting in the ministry at the Crystal Springs congregation near Harper, Kans., arrived at Goshen, Ind., on April 29, where he will be resident for the next year or more while he is continuing his Bible training.

The seventh annual home mission meeting of the Lancaster District will be held at the East Chestnut Street Church, Lancaster, Pa., on Sunday, May 14, the Lord willing. The meeting is in commemoration of the fiftieth anniversary of the East Chestnut Street Mennonite Sunday School.

The annual Sunday school conference of the Johnstown, Pa., district will be held at the Stahl Church on Ascension Day, the Lord willing. An interesting program has been prepared, with Bro. Paul Roth, Masontown, Pa., Secretary of the Sunday School Conference of the Southwestern Pa., District, as one of the speakers.

Bro. Allen Ebersole of the Fort Wayne, Ind., Mission wishes to thank all those who by their prayers contributed to the success of the evangelistic meetings April 12-23 with Bro. C. Z. Martin as the evangelist. There were thirteen who confessed Christ for the first time, and seven who made a reconsecration of their lives.

Calendar

Ohio Mennonite and Eastern A.M. Joint Conference, at Pike Church, Elida, Ohio, May 17-19.

Annual meeting of the Ohio Mission Board, Pike Church, Elida, Ohio, May 19, 20.

Missionary Training Conference, Goshen, Ind., May 20-29.

Virginia Conference, at Weaver's Church, May 23-26.

Annual meeting of the Indiana-Michigan Sewing Circles, Clinton Frame Church, May 24.

Spring meeting of the Mission Board of Southwestern Pa., Conference, Pinto, Md., May 26, 27.

Annual meetings of Ontario Mennonite Mission Board and Sewing Circles, M.B.C. Pavilion, May 27-29.

Semiannual Meeting of Commission for Christian Education and Young People's Work, Orrville, Ohio, May 30 and 31.

Pacific Coast Conference and Associated meetings, Fairview Church, Albany, Oreg., May 30-June 12.

Annual meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Dakota-Montana Conference and associated meetings at the Red River Valley Church, Casselton, N. Dak., June 5-8.

Indiana-Michigan Conference, June 6-8, Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kans., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Aug. 22-24.

CORRESPONDENCE

VERSAILLES, MISSOURI

(Lake of the Ozarks Region)

Greeting to the Herald readers in Jesus' worthy name. We do not get into the Ozark region south of Versailles very frequently because of the fact that Bro. Shank and his wife live there and are able to keep up the appointments with much less driving than we would have. Also we have a desire to be more helpful in our near-by congregation, the Mt. Zion Church. On April 14, I went to Wilson Bend for a few meetings. Because of the poor health of Sister Carver, we held the services in her home. Though few in number, they who live in Wilson Bend crave an interest in our prayers that God may give them strength to carry on. In the afternoon of April 16, I visited some of our members who live in the hills farther east. Bro. J. R. Shank plans to hold communion in Wilson Bend next week.

Every second Sunday of the month is my regular time to visit the Linn, Mo., field. Because some have moved away and some have

gone back into sin, we have only six members living there. One of these has work in St. Louis and could not be present the last two times that I was there. The Lord willing, Bro. J. M. Kreider will be at Linn for communion next week. I also plan to be there.

We feel that the radio in the homes of our people in the hills has been a real hindrance because of the false doctrines that are being preached. No doubt there are some sermons that our people hear that are helpful and inspiring; but the danger is that the people fail to recognize the wrong teaching.

Remember our work in prayer, especially as Bible school work for this year is being planned.

April 21, 1944.

Cor.

ELKHART, INDIANA

(Prairie Street Congregation)

Sunday, April 23, will be a day long to be remembered. Several of our members had gathered at the home of Joseph S. Eash who had confessed his sins and was received into full fellowship as a brother in the church at this time. Many years ago he had confessed Christ and was faithful, but later he lost out with the Lord. Now after more than twenty-five years outside the pales of the church, at the age of ninety-two years, he desired to be united with God and the Church. He was received into the church at his home, in the presence of a few neighbors.

From that service we went to the church where another striking event took place. Martin Leatherman, a man eighty years old who until recently had not accepted Christ, was baptized. His wife who had been a member of another denomination was also received into the church. Nine young people were baptized at this service also. Some were quite young, but we have the confidence that all of these, young and old, may grow more and more in the Spirit until they shall all go home to be forever with the Lord. Both of these services were under the leadership of our bishop, Bro. D. A. Yoder.

April 26, 1944.

Cor.

CHAPPELL, NEBRASKA

Dear Gospel Herald Readers: Greetings in Jesus' name. On Jan. 21, we enjoyed having Bro. Edward Diener visit in our homes. An evening service was held at which time Bro. Diener brought a very timely message.

On Easter Sunday evening, an inspirational program of Scripture and song was presented which stirred our hearts to a deeper appreciation of the day of Christ's great resurrection.

We were privileged to have Bro. S. C. Yoder of Goshen, Ind., worship with us on Sunday, April 23. He brought us messages from the Word of God in both the morning and evening services. We always enjoy having visitors worship with us, and we extend to them a hearty invitation to visit us again.

We are truly grateful for the abundance of moisture we have had this spring.

Pray for us that we may be more steadfast in our efforts to serve the Lord at this place.

April 27, 1944.

Cor.

ITEMS and COMMENTS

Henry St. George Tucker, President of the Federal Council of Churches, counsels against the spirit of hatred among nations. He says,

Against all cries for vengeance upon whole peoples, the Christian must resolutely stand. As Christians we believe in a common humanity under God. If by reason of education, environment, or other historical cause, nations as groups become aggressive and a menace to common humanity, it does not follow that these same nations may not, under other circumstances, become helpful members of the world community."

* * *

A weekday religious education program is making advances in California. San Jose has 1400 children attending classes. The city of Fresno has a teacher devoting full time to this work.

* * *

Approximately 500 communities in thirty-eight states now release public-school pupils during school hours for religious education, according to a survey made by the United States Office of Education in co-operation with the International Council of Religious Education. The survey lists the number of

CLOVERDALE, OHIO

(Mt. Pleasant Congregation)

Dear Readers of the Gospel Herald: Greetings in Jesus' name. Our winter was not so cold here, but we have had much rain during April, which retards the spring work on the farms. Even so we pray the Lord to continue to send us showers of blessings.

We have had some sickness among us, but through it all we managed to give an Easter program on Easter Sunday evening. The children enjoyed it as well as the older folks.

On April 23, some brethren from Fulton County helped with the young people's meeting for which we were thankful.

On April 30, Bro. Burkhart from Goshen, Ind., was with us and gave us a message in the morning and evening as well as a talk to the children which was much appreciated by all.

Does anyone know where we could get any of the old Life Songs? If you do, please notify E. E. Zeurcher, Cloverdale, Ohio.

May 1, 1944.

Cor.

SPECIAL RELIEF SEWING ANNOUNCEMENT

If any of the Sewing Circles who have been making Greek garments can do more sewing or others who have not known about this opportunity to help would be interested in making children's garments for Greek war sufferers, we have a large supply of garments cut ready to send out at once. There is no charge for these garments except postage. Finished garments should be sent to New York by June 15 July 1. Special labels with address will be supplied for returning garments.

Anna E. Mellinger, Gordonville, Pa.

elementary and high-school pupils attending weekday classes of religious education at 164,013 in 357 school systems.—Religious Digest.

* * *

Religious education is now being carried on in more than 1,196 schools in Ontario, Canada, 241 more than last year.—Gospel Messenger.

* * *

All Baptist churches in Berlin have been destroyed in air raids, according to information received at world Baptist headquarters in London. There had been twenty Baptist churches in Berlin, widely scattered throughout the city.—Gospel Messenger.

* * *

The district assembly of the Church of the Nazarene of Argentina, composed of fifteen organized churches and eight outstations, with approximately 400 members and 200 probationers, convened recently. There are seventeen national pastors and eight missionaries here.—Gospel Messenger.

* * *

The Ministry of the Interior of the Republic of Peru has affirmed the constitutional and legal right of evangelical missions to conduct religious services and to carry out their work in that country. This should put an end to the persecution of Protestant missionaries there.

* * *

It is probable that the censorship on news out of India is giving us a rather incomplete picture of what is happening. It is certain that Subhas Chandra Bose, a former leader in the Indian nationalist movement, is with the Japanese invasion forces. Long-standing dissatisfaction with European rule in India makes it probable that any major successes on the part of the invaders would have far-reaching consequences throughout the country.

* * *

Press reports have recently indicated that the Allied occupation of Italy has not been very successful in taking care of the food needs in the captured territory. One reporter says, "The death rate in Naples is four times that of Rome; there is widespread starvation and malnutrition." It is much easier for war to create problems than to solve them.

* * *

Recent action by the city government of Los Angeles makes it impossible for any conscientious objector, even honorably discharged I-A-O's, to hold employment in any branch of the city service. As the war progresses there are signs of a growing intolerance against conscientious objectors to war. There is no question that some of our young men will face employment difficulties when they return from their C.P.S. service into civilian life.

* * *

The hostel which the Church of the Brethren has maintained in Chicago to help the Americans of Japanese ancestry to get re-established has been closed. The Church of the Brethren, however, will co-operate with the American Baptist Home Mission Society in maintaining a hostel in New York, where it is more urgently needed.

WITH OUR MISSIONARIES

THE SUFFERING JEW

BY KATIE WEAVER

The most unfortunate words that ever fell from the lips of any people were those uttered by the Jews at the crucifixion of their King, "His blood be on us, and on our children."

This sentence brought death to their Messiah and death to Israel as a nation. Jesus was their rightful King, but since He was not permitted to occupy His throne, Israel will have no king until the King and the throne are brought together. Since Jesus is next in order in the royal line of David, Israel will remain without a king until He is accepted.

Jesus arose from the dead on the third day, not to occupy His throne, but to return to heaven to await the day of His coronation as king of Israel. For 2,000 years Israel had received careful preparation for her great mission: the Mosaic law, much instruction through the prophets, great blessings for obedience, and severe discipline for disobedience. It would seem that after such long and careful preparation Israel would have gladly received her Messiah and would have been anxious to follow His leadership in the great work of world redemption; but instead she bitterly and violently rejected Jesus as her Messiah, thus bringing severe judgment upon herself.

No people have been greater sufferers than the Jews have been since the crucifixion of Christ. They have been literally torn from their own beloved country and forced to live in lands where they are not wanted. For centuries the Jew has been a wanderer without a real home. Someone has said that he floats like oil on the surface of all nations—tolerated, but not wanted anywhere.

The Polish Ministry of Information has recently reported that more than 500,000 persons, mostly Jews, have been put to death in a concentration camp at Oswiecim, southwest of Krakow. In a long report on Nazi atrocities the Ministry declared three crematories had been erected inside the camp to dispose of 10,000 bodies a day. Gas chambers were said to have been attached to the crematories. The report asserted that men, women, and children arrived by truckloads, and were removed to the gas chambers where from ten to twenty-five minutes were required for execution. But since the supply of poison gas was limited, some persons were not dead when they were thrown into the crematory.

This is but a part of the price the Jew must pay for saying, when the Lord of glory was crucified, "His blood be on us, and on our children." In Moses'

farewell address to Israel he told them that continued disobedience to Jehovah would result in their world-wide dispersion. "Ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:63-67).

Our Lord Himself, in His Olivet discourse in which He gives an outline of events in Jewish history following His rejection until His return, speaks of the sufferings of Israel. He says, "Then shall they deliver you up unto tribulation, and shall kill you; and ye shall be hated of all the nations for my name's sake" (Matthew 24:9, R.V.).

Many have returned to Palestine since the close of the first World War. Their only desire is that they may return to their homeland as soon as they are allowed to. There is abounding evidence that the Jew is returning to Palestine in unbelief. "Zionism" is political, not religious. It has no spiritual life whatever. A look into the eyes of the Jewish people reveals fear and unrest. They are seeking for something; they know not what.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Through constant contact with the Jewish people I have observed that at first they fear to trust the Gentiles. After repeated contacts have proved trustworthy, they are willing to be true friends. A Jewish friend is a friend indeed.

How much are we as a Mennonite Church doing for these Jewish people? May we remember them continually in our prayers.

East Earl, Pa.

You and I, as joint heirs with Christ, have a right to lay claim to all there is in the kingdom of our God.—Norman Hobbs.

NEWS LETTER FROM ARGENTINA

Dear Christian Friends: This finds us at a very busy time of the year. Our Mission Council, Conference, and Young People's Institute were held in January; so we have the rest of the year to carry out the plans and decisions that were made. One of the things decided was that a number of the missionaries should take a rest of ten or fifteen days. For a number of years we have had this rule, but very few times have we been able to carry it out. During the month of March there are numerous committee meetings, Bible school, clinic, tent campaigns, etc. All these different kinds of work need to be taken care of, and because of a shortage of workers it is quite a problem at times to know how to plan.

Visitors

It was our privilege to have Bro. and Sister Willard Smith, Goshen, Ind., pay us a short but much appreciated visit. Sister Smith spoke to a group of women in the afternoon, and Bro. Smith spoke briefly after the regular young people's meeting in the evening. Their messages were very much appreciated, especially the few words they spoke in Spanish.

Language Study

On all mission fields one of the problems is language study. Sometimes the problem becomes greater because it is not possible to find a competent teacher in the town where the newcomers are to live. The Language Committee has done some investigating along this line and has decided to try out a new system. At present there is just one missionary studying Spanish in our group; so it seemed wise to send her to a language school in Buenos Aires where she would be away from English-speaking missionaries and could dedicate her entire time to study for at least several months. Consequently, those wishing to write to Sister Edna Good should address her as follows: Cangallo 1980, Piso 1, Dep. 14. Buenos Aires.

Special Meetings

This is the time of the year when we have special evangelistic meetings in many of our towns. Meetings have been held recently in America, Trenque Lauquen, and Madero. We always expect new folks to come to these meetings, even if it is for curiosity's sake. We know that the Spirit of God can open their hearts and convince them of the great truths of the Gospel, of which they were entirely ignorant. Usually there are some who will continue to come, and eventually the great truths will enlighten their hearts.

School Year Opens

This is the week when the schools open here after the summer holidays. The grade schools opened on March 13, and the national and normal schools opened two days later. The warmer days are over, and we can already use a woolen blanket or two at night.

Two more weeks, and one quarter of the year will have slipped away already. As we think and talk of this, it comes to our memory that on March 15, 1924, we stepped on Argentine soil for the first time. How those twenty years did fly!

Amos and Edna Swartzentruber,
Pehuajo, F.C.O., Argentina.

AFRICA LETTER

Dear Herald Readers: At this writing we are away from the mission, enjoying a rest near some very high mountains in Tanganyika. Mount Kilimanjaro is continually covered with snow, and even though we cannot feel it, yet it is nice to see it from a distance. The rest house here where we are staying is quite a distance from the mountain, and the climate is a little warmer than we have it at Nyabasi.

On our trip to this place, we had the opportunity of visiting a few mission stations of other churches. It was a pleasure to meet Christians, black and white. But everywhere we sensed a need for a deep working of the Spirit and a real revival. Some of the missionaries also feel this and are searching God's will, but many do not, apparently, see the need. We know that God always fills the hungry heart, and we believe He will answer the need in some of these places. Praise God for those who do know the Spirit's blessing.

From Musoma district we hear of the Spirit's convicting, and also of the devil's interference. We know that Satan never lets a victory go unchallenged, but it is the privilege and right of the Christian to be in the place of advantage against the enemy. In that battle, we can all share even though we are not in bodily presence on the field.

Here, as in so many places of the country, there is still a drought. People are praying for rain.

Trusting Him who died for us,
Jan. 5, 1944. Muriel T. Mack.

CHERISHED MEMORIES

By Hilda Brenneman King

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).

As I leave Hannibal, where I spent nearly four years as a worker, I want to give my personal testimony of the blessings I received by laboring for my Lord at this place. Soon after Peter had been asked by Jesus to follow Him, he replied thus, "Lo, we have left all, and have followed thee." And Jesus answered, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:28-30). The promise in verse 30 has been verified in my experience here, and I want to give God all the honor and glory.

About four years ago I arrived in Hannibal for summer Bible school; then after spending two weeks at Linn, Mo., I returned to Hannibal, and Bro. Kauffman asked me to stay a while as a worker. In a short time there was a vacancy to be filled, and I was asked if I would be willing to stay on. Since I felt that it was the leading of the Lord, I consented to do the best I could. Realizing my inability to fill the place that needed to be filled, I claimed the promise found in Phil. 4:13, "I

can do all things through Christ which strengtheneth me." No one but the Lord will ever know how much my life was enriched by the opportunity of laboring for Him in Hannibal and by the privilege of being in the home of Bro. and Sister Kauffman. The influence of their lives has been the means of giving me the determination to let go of self and let God have full sway in my life. With the passing of each day and year came many pleasant and inspiring experiences, mingled with unpleasant and discouraging ones. There were times when things looked dark; but these were a challenge to remember the promises of God, which never fail.

One of the things that impressed me most was that we lived by faith. I will relate one experience. The flour bin was empty and the bread was all. As we knelt for prayer in our morning worship we unitedly asked the Lord to remember us when the mailman came, but he came to our door with nothing special for us. There was only a dime in the house and out-of-town guests were to arrive in the evening. Bro. Kauffman was gone. The Lord heard and honored our prayer by supplying our needs abundantly, but not in the way we had requested.

The various impressions received in visitation work have inspired me to keep on bringing the message of hope and cheer to shut-ins. I carry with me many rich and refreshing memories of visits to hospitals and homes. One of our sisters who has now gone to her reward was visited nearly every day. She was in a ward with several other patients. On our visits with her we would read a portion from the Bible and offer prayer. While there we would pass out our church literature to the others in the ward. One lady called us to her bedside and thanked us for the prayer she had heard offered for others. This opened a door of opportunity for us to speak to her and later to visit her regularly in her home.

One of the services I enjoyed very much was the weekly prayer meeting. Every one was given an opportunity to pray and to testify to what the Lord had done for him. It was inspiring to listen to the testimonies of those who had been lifted out of the miry clay and were walking on the King's highway. It is enough to make some of us who have a Christian heritage hang our heads in shame because of the lack of faith on our part. One of our converts told of the time when her oil stove would not function. She took a table-spoon and fed the burner, and thus prepared her meal. She gave the Lord the honor for solving her problem. Soon after that the Lord helped her to get a better stove.

Another enjoyable feature of the work was the summer Bible school. There is satisfaction in working with the children of whom Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Again I want to say that it meant much to me to be in the home of Bro. and Sister Kauffman. It was a joy to help take care of the children. During my stay at Hannibal many from near and far stopped here. These endeared themselves to me, and I shall treasure their friendship through the coming years.

I want to take this opportunity to express

my appreciation to those who have given loyal support in prayer and in love gifts. The burden of my heart is that you who love the Lord will support the work and workers. As I leave and go to a new home, I ask an interest in your prayers.

Hannibal, Mo.

City Missions

HARRISONBURG, VA.

(Colored Mission)

We had been expecting them any minute and they hadn't arrived yet. This was the evening for our monthly girls' meeting, and we anticipated a happy time together. The evening was beautiful; so the girls had planned to walk the mile and one-half to a former Sunday-school teacher's home to spend the evening. When they did not arrive at the expected time, we set out to meet them. Melodious sounds floating over the cool night air soon told us that they were coming just beyond in the shadows and darkness. Our hearts swelled with joy when we counted seventeen girls marching along to the rhythm of song. Their singing continued right up to Mrs. King's porch and into the house until everyone had found a seat. We were challenged anew and thrilled as we looked into their eager, glowing faces.

This evening, Sister Ava Rohrer, home economics teacher from E.M.S., was with us to introduce a simple project which was to be a part of the work for every girl during the evening. Each girl was given a piece of cloth from which were drawn several strands of thread, and red and blue yarns drawn in instead. In this way, each girl made an attractive doily which was to be her own. It was satisfying to observe the enthusiasm and interest while the girls worked quickly and cheerfully. After all were finished, refreshments were served and several selections of song were given by the girls.

The devotional period which consists of Scripture reading, a devotional talk, and prayer always provides opportunity for spiritual refreshment, inspiration, and expression. We have encouraged the girls to participate in this period, especially in the prayer period.

We have found this a way of contacting many girls whom we would hardly be able to meet any other way. It also provides directed Christian activity and uplifting social environment. We invite you to join us in praying for the salvation of many of these girls.

Happy in His Service,
April 25, 1944. Tillie Yoder.

HUTCHINSON, KANSAS

(Mennonite Mission, 215 So. Pershing)

Dear Christian Friends: Bro. Sanford King, our pastor, brought to us a series of messages on Christ's last week on earth. Then on Easter morning we had a very good Easter program, followed by an Easter message. These messages were very much appreciated.

Sister Jess Parson, who was seriously ill at the time of our last writing, is much im-

(Continued on page 117)

THE BOOK SHELF

Hudson Taylor's Secret, Dr. and Mrs. Howard Taylor; China Inland Mission, Philadelphia, Pa.

Although Hudson Taylor early had a passion for the lost of China, he lived to see more evangelism in that country than he had ever dreamed of in his earlier years. The China Inland Mission was founded by Hudson Taylor as a human instrument. This book by his son, Howard Taylor, is not a history of that mission but is rather an exposition of the effectiveness of trust in God, for "he is faithful that promised." The secret which this book discusses is as open as the pages of the Bible. The author words it thus, "The simple profound secret of drawing for every need, temporal or spiritual, upon the fathomless wealth of Christ." Hudson Taylor was conscious "that if there were lack of funds to carry on work, then to that degree, in that special development, or at that time, it could not be the will of God." This book is a wholesome tonic for our faithless age, when men try to make projects go, instead of following the Lord's leading. It strengthens one's faith to see how fully the Lord met all of Hudson Taylor's needs. "I could not think that God was poor, that He was short of resources, or unwilling to supply any want of whatever was really His."—J. Paul Sauder.

Judith, Martyred Missionary of Russia, N. I. Saloff-Astakhoff; published by Zondervan Publishing House, Grand Rapids, Mich.; price: \$1.00.

After having read this true life story of Judith, one understands better what a hard struggle a Jew must have to accept Jesus as the Messiah. The book impresses one with the thoroughness with which the Jewish rabbis and fathers teach their children to consider Jesus an imposter and deceiver. This teaching is verified by the people of the world. When the Jews think of Christians, they look at the nations that are called Christian nations and they see hatred, envy, and selfishness. They expect the followers of the true Messiah to be peaceful and to love the Jewish race. This book challenges its readers to appreciate Hebrew Christians, to follow closely the Christlike way of life as witnesses to the Jews, and to be fervent in prayer for the chosen race.—Ruth King Duerksen.

Life, Quest, and Conquest, Lionel B. Fletcher; Gospel Publishing House, Springfield, Mo.; 120 pages; 35 cents.

This entire book is very interesting. The author shows that a Christian is not necessarily one who goes to church and is religious. Really "a Christian is one who has turned away from the choice of sin to the choice of Christ as his Saviour and Lord. He has confessed this choice to the world and as a consequence he is now by the power of God striving to live a life which shall glorify God and win others to abandon sin and follow Christ." The au-

YOUR 1944 BIBLE SCHOOL

VII. *The Budget*

The Perspective

The summer Bible school is the nearest example of an agency operating almost on nothing that may be found in the church. The approximate average cost per summer Bible school pupil for approximately two weeks of instruction is only thirty-one cents. No other teaching agency of the church is operated at so low a cost. Some summer Bible schools operate as nearly on nothing as it is possible for one to discover. We have known summer Bible schools to be conducted for a period of two weeks with an outlay of only about \$5.00. Teachers gave their time free, the incidental supplies needed with the curriculum were gotten here and there, the patrons entertained without cost the teachers who conducted the school, and imported teachers made no charge for any of their expenses. And so the school was conducted almost on nothing, so to say. And it is interesting to discover just the type of thinking that such an example produces in the minds of many throughout the church.

Is it not a fact that we have developed an overconsciousness concerning the missionary spirit of those who give their time to summer Bible school work? We expect teachers to teach for two or more weeks, and give all their time without any allowance whatever; we expect those who supervise to do the same. We reason that many of the workers in summer Bible school teach school during the winter months, and these are their vacation days. They, therefore, can readily teach summer Bible school and do it free of charge because their year's work is done! Whatever sensible logic may be found in such reasoning, it does not indicate a true Christian perspective.

While we want to think of the summer Bible school work in particular as a missionary enterprise of the church, and one of the most effective missionary agencies in the outreach of the church, we do not want to lull ourselves to sleep concerning the material support which should rightly be given to those who give much time to the summer Bible school work. Summer Bible school workers are worthy of their hire. And while food and shelter and hospitality may be all that they actually desire for the work given, it is not anything but Christian to give them a reasonable allowance as an expression of appreciation for their services. We feel certain that there are very, very few who expect a summer

thor tells in one chapter what one must do to become a Christian. I found the two chapters on the "Challenge of the Christian Life" to be very interesting and inspiring. I believe this is a book that most of our young people will enjoy and find helpful and strengthening.—Leroy Gingrich.

Bible school salary. In fact, we question whether there are any who anticipate such a thing; on the other hand, we know that it gives them encouragement if they are given some token of appreciation.

The Need and Source

Money will be needed for supplies, which include textbooks or/and summer Bible school manuals, and school materials for the children. Some of these, of course, the children themselves can provide. Money will be needed to take care of transportation where necessary. Allowances for the teachers should be provided for. Then there are always miscellaneous things that require money. Where shall the money be secured for conducting a summer Bible school? The Sunday-school treasury is often a handy source from which to draw for the support of summer Bible schools. The church treasury is another convenient source from which to draw. Then there may be a special summer Bible school fund which can be raised in numerous ways. Also, there should be an opportunity given to patrons to contribute toward the operation of the school. An offering at the time of the closing program is in order.

To be ready for summer Bible school, the best way is to plan a budget. Determine the approximate expenses of conducting your school, and set about to raise this money before the opening of the school. The lifting of a number of regular offerings in church and Sunday school throughout the year, the money of which is to be deposited in the summer Bible school fund, is one of the best ways to be ready for summer Bible school each year. If you have not put such a plan into operation in your congregation, give it consideration. It works.

Disbursement

Who is to spend the money? The Summer Bible School Committee treasurer should have charge of the money. The bill for supplies should come to him; after having been properly authorized he is the one to pay the bill. The Summer Bible School Committee will determine the allowance that the teachers should get, and will authorize the treasurer to pay accordingly. Likewise the payment of any other expenses should be made upon authorization of the Summer Bible School Board or Committee.

If you are face to face with summer Bible school now, and have no money on hand, then your source of securing it will, of course, be determined by your local circumstances. A church offering, a Sunday-school offering, gifts by patrons, and the closing program offering will be your most satisfactory means to raise the money. Whatever methods may be used, the missionary spirit should motivate everyone involved in the great work; but economy should also be carefully exercised.

Secretary of S.B.S., C. F. Yake.

SUNDAY SCHOOL (Continued from 111) Gallio would "be no judge of such matters." But inside the church the work of the enemy was evident. Now there were many good people in this church, "washed, . . . sanctified, . . . justified"; but there were also some who were carnal, for among them were envyings, strife, and divisions. Some who professed to have the truth differed in mind and judgment to the extent that they became contentious. Fornication was found in the church. They were going to law one with another. There were abuses in the practice of some ordinances. Some were defrauding their brethren. Although the church had some very good speakers, and some intellectual men, and some who gave many alms, yet they lacked the most important thing, love.

All of these church conditions Paul discussed in his letter, taking them up one by one. From the beginning to the end he exalted Christ and presented Him as the foundation upon which they must build. "The wisdom that is from above is first pure, then peaceable." In the midst of his discussion, in the thirteenth chapter, he seems to be lifted up to Christ Himself, and receives the special revelation which will solve all the Corinthian church troubles. In Christ nothing but love profiteth anything. Love is the excellent way. Love was the constraining power of Paul's life, and this hymn of love was the natural overflow of his own heart.

"Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient" (Moffatt's translation).

If this mind is in each member of a church, in each member of a home, or a committee, or a conference, or any group of Christians, God will speak peace to them, and their problems will find Christ's solution.

"Let all that ye do be done in love."—A. M. E.

MISSIONS (Continued from page 115) proved. Through her suffering, she has had a Christian testimony.

We have certainly received great things from the Lord in our meetings, which closed Sunday night, April 23. Bro. A. H. Kauffman, Premont, Tex., was our faithful messenger. The first four messages were especially to the Christians. The remaining ones were more to those outside the fold of Christ. Four souls were willing to step out upon the promises of Christ. These were a young girl, a man well up in years, and a husband and wife who have been separated but are thinking of being reunited. There are three girls in this home, the youngest is three years old, and the oldest is twelve years old. Pray for them that they may be reunited in mutual love and have complete victory in their Christian lives.

On Sunday morning, April 23, we had a wonderful experience in the Lord. The Spirit's presence was greatly felt. After the message was given with power on "How Shall We Escape If We Neglect So Great Salva-

tion," the majority of the church reconsecrated their lives to God, some expressing it by testimony, others by standing or by raising the hand. We can say it was good for us to have been there.

Sunday afternoon, Sister Ellsworth, one of our faithful sisters who is failing in health, was anointed. She certainly has great faith in God's promises as given in James 5:14, 15. We need more of this faith in the world today. This was a very inspiring service.

On April 19, eleven sisters from here and surrounding sewing circles met to pack relief clothing to be sent to Akron.

Sister Dave Brewer went home on April 15. We will miss her, but we know that our loss is her eternal gain.

We are looking forward to receiving many blessings in summer Bible school opening June 5.

Sister Bates, who lives close to the mission, left the first Sunday in April to visit her son in Wichita. We surely miss her but we are glad that she can spend some time with her son. Sister Elsie L. Selzer, who had so faithfully helped here for the past several years, has returned home. Sister Magdalene Kuhns is taking her place. Cor.

RELIEF AND C.P.S.

RELIEF NOTES

Bengal Relief Worker Writes

A letter written by F. J. Isaac, from Durban, South Africa, on March 24, has been received. After writing concerning their extended delay in Buenos Aires, Bro. Isaac says:

"A quite unusual opportunity came very suddenly. It was a comfortable, fast, and less expensive service. The fellowship was fine—practically all missionaries. Now we are again awaiting orders to move forward. . . . Our whole party is in good health and we thank God for His gracious leading."

Relief Activities in England

The following items are taken from the monthly reports of Peter Dyck, Mennonite relief worker in England:

January

"Continuing as warden of 'Taxal Edge' Boys' Convalescent Home. Some visits to evacuated Channel Island children whom we are helping with clothing and chocolate."

February

"Glen Miller, John Coffman, and myself visit evacuated Channel Island children in the north of England, distributing clothing and chocolate at the same time. Glen Miller visits us at Taxal Edge."

March

"Glen Miller relieves me for one week while I go to London to help John Coffman with the equipping of the Mennonite Centre. One visit to The Woodlands, meeting with Edna Hunsperger to talk over matters of her leaving the Woodlands and taking up duties in London."

Puerto Rico Workers

On the morning of April 28, farewell services were held at the Akron Office for Salome Fast. She was scheduled to leave Miami early on the morning of May 2. Word has been received that Naomi Shank and Earl Maust have safely arrived at the LaPlata project and are busily engaged in the work there.

Middle East Refugees

The refugees in the Middle East, among whom our relief workers are working, are Yugoslavs—mostly women and children. They were evacuated from a port on the Dalmatian Coast by British ships during the months of January and February. It is estimated that at least 20,000 of these refugees are in Egypt at the present time. Besides Yugoslavs there are also an estimated 10,000 Polish and 10,000 Greek refugees in the Middle East. (Bulletin of the United Committee of South-Slavic Americans)

C.P.S. NOTES

Hospital Men Transferred

Several C.P.S. men who have served in mental hospitals a year or more have been given the opportunity to return to base camps. Work in mental hospitals is often of such a nature as to justify transfer after an extended period of service. There is no indication that it will be necessary to transfer any large number. Vacancies left by such men are filled by other C.P.S. men in the base camps who volunteer for such service.

C.P.S. Briefs

The C.P.S. Unit at the Agricultural Experiment Station, Lincoln, Nebr., is under quarantine for scarlet fever.

Raymond Yeakley, camper at Camino, Calif., has been seriously injured in a motorcycle accident.

Olin Britsch has been appointed to serve as business manager for the Sideling Hill Camp, succeeding Lewis Strite who has been released.

Campers recently detached for work at the Akron Headquarters, are Carl Yoder and Leroy Mann. Both men serve in clerical capacities.

C.P.S. Discharges

Statistics made available by the National Service Board for Religious Objectors reveal that as of Jan. 1, 1944, there were 1,730 C.P.S. men listed as discharged. The breakdown is as follows:

Physical disability	763
Military Service, I-A-O	346
Military Service, I-A	138
Military Service, I-C	40
Occupational	115
Walked out, refused to work, etc.	113
Over 38, C.P.S. Reserve	51
Dependency	50
Over 38, IV-H or IV-E-H	47
Parolees and Probationers	39
Deceased	13
Ministerial	10
Miscellaneous	5

Released May 3, 1944

Compiled by Irvin B. Horst

MARRIAGES

Maniaci—Miller.—Bro. George Maniaci of the Pleasant View congregation, Elkhart, Ind., and Sister Louella Miller of the Olive congregation, Elkhart, Ind., were united in marriage by Bro. Lester Mann on Sunday morning, April 23, at the Pleasant View Mennonite Church.

Rice—Nyce.—On April 8, 1944, Bro. Raymond R. Rice of Deep Run congregation, Deep Run, Pa., and Sister Esther A. Nyce of Towamencin congregation, Kulpville, Pa., were united in marriage at the home of the officiating minister, Bro. Erwin K. Nace. May God's choicest blessing be theirs through life's journey.

Detweiler—Moyer.—On April 15, 1944, Bro. Warren W. Detweiler of Deep Run congregation, Deep Run, Pa., and Sister Ella G. Moyer of Souderton congregation, Souderton, Pa., were united in marriage at the home of the officiating minister, Bro. Erwin K. Nace. May God's choicest blessing be theirs through life's journey.

Lauver—Apple.—On Dec. 5, 1943, Raymond C. Lauver of the Lost Creek congregation, Mifflintown, Pa., and Kathryn E. Apple of the Lauvers congregation, Cocolamus, Pa., were united in marriage in the home of Bishop W. W. Graybill. May heaven's richest blessings attend them through life.

Graybill—Reinard.—William M. Graybill, Richfield, Pa., and Dorothy M. Reinard, Port Trevorton, Pa., members of Cross Roads and Susquehanna congregations respectively, were united in marriage Feb. 28, 1944. Bishop W. W. Graybill, father of the groom, officiated. May the Lord bless this union to His glory.

Liechty—Erb.—Donald Liechty of Archbold, O., and Lois Erb of Wellman, Ia., were married at the East Union Church near Kalona, Ia., Dec. 24, 1943. Bro. S. C. Yoder, Goshen, Ind., officiated. They are now at Hawthornden State Hospital, Macedonia, O. May the Lord grant them His blessing as they serve Him.

Gingerich—Yoder.—On Sunday evening, April 16, 1944, Bro. Floyd Gingerich of the Fairview congregation, and Sister Gladys Yoder of the East Union congregation, Kalona, Ia., were united in marriage at the Lower Deer Creek Church of Kalona, Ia., with Bro. J. Y. Swartzendruber in charge. May God's richest blessing attend them through life.

Gehman—Kulp.—On March 4, 1944, Bro. Harley Gehman of the Line Lexington congregation, Line Lexington, Pa., and Sister Anna Kulp of the Salford congregation, Harleysville, Pa., were united in marriage by Bro. Arthur D. Ruth, at the home of the bride's parents, Bro. and Sister Warren Delp, Harleysville, Pa. We wish them God's blessing.

Myers—Leitner.—Bro. Orval Myers of Sweetser, Ind., and Sister Elizabeth Leitner of Sterling, O., were united in holy matrimony in the Oak Grove Mennonite Church, Smithville, O., on Friday evening, April 28, 1944, in the presence of many relatives and friends. Bro. Wm. G. Detweiler officiated. May the Lord bless them and use them in the work of the church.

Leidig—Kindy.—On Sunday afternoon, April 16, 1944, at the Mennonite Church located near Midland, Mich., occurred the marriage of Bro. Wilbur Leidig and Sister Olive Kindy, both members of the Midland congregation. The ceremony was performed by Bro. E. F. Bontrager. May this union be blessed of God, and bring glory to Him.

Miller—Helmuth.—On Friday evening, Jan. 7, 1944, at the home of the bride's parents, Bro. and Sister Gideon D. Helmuth, Homeworth, O., Bro. Ivan Eugene Miller, Fentress, Va., and Sister Orpha Helmuth of Homeworth, O., were united in marriage. Bishop O. N. Johns officiated. May the Lord richly bless this union to His glory and their happiness.

Wade—Yoder.—On Sunday afternoon, April 30, 1944, in the presence of a large number of friends assembled in the Oak Grove Mennonite Church, Smithville, O., Bro. Paul E. Wade of Sterling, Ill., now on detached C.P.S. service

in Lancaster Co., Pa., and Sister Mary Helen Yoder of Smithville, O., were united in marriage by Bro. Wm. G. Detweiler. The Lord bless them and make them a blessing.

Steckley — White: Detweiler — White.—On Sunday morning, April 23, 1944, at the West Union Church, Parnell, Iowa., in a double wedding ceremony occurred the marriage of Bro. Edwin Steckley of Bayport, Mich., to Sister Olivia White of the West Union congregation; and Bro. Oren Detweiler, formerly of Cherry Box, Mo., but now of Norristown, Pa. State Hospital, to Wahneta White of the West Union congregation, with Bro. J. Y. Swartzendruber in charge. May they enjoy many of God's rich blessings through life.

OBITUARIES

Brewer.—Rose, wife of Dave Brewer, was born Oct. 24, 1879, at Sterling, Kans.; passed away at a local hospital near Hutchinson, Kans., April 15, 1944; aged 65 y. 5 m. 22 d. She had been failing in health the past 9 months, but patiently bore her suffering. She leaves to mourn her departure, her husband, one daughter (Retta Miles, Hutchinson), 6 sons (Jim, California; Ned, Pueblo, Colo.; Clarence, Hutchinson, Kans.; Pvt. Fred, Sicily; George, Hotchkiss, Colo.; Virgil, Yakima, Wash.), one sister (Helen Beul, Denver), 3 brothers (Walter Weaver; Ross Weaver; and Ray Weaver). One brother Willy preceded her in death. She leaves a number of grandchildren and other relatives and friends. She accepted Christ as her Saviour and united with the Hutchinson Mennonite Mission, April 3, 1932. She will be greatly missed in the home, in the church, and in the community, but we know that our loss is her gain. Funeral services were held at the Johnson and Son Funeral Home. Services were conducted by Bro. Sanford E. King at the funeral home and by Bro. A. H. Kauffman at the grave. Interment was made in the Eastside cemetery.

Brubaker.—Daniel M. Brubaker, son of Mr. and Mrs. Rudolph Brubaker, was born in Lancaster Twp., near Freeport, Ill., July 17, 1860. He was the last of a family of 9 children, 2 sisters and 6 brothers preceding him in death. On Dec. 17, 1885, he was married to Hannah Mary Shellenberger. To this union were born 5 children. A daughter died in infancy, and a son Roy passed away Feb. 21, 1922. Surviving are 2 daughters (Mrs. Ida Shelly, Freeport; and Mrs. Ruth Lehman, Cleveland Heights, O.), a son (Clinton, Freeport, Ill.), 7 grandchildren, and 8 great-grandchildren. His wife preceded him in death exactly one year before to the day. Bro. Brubaker accepted Christ as his Saviour early in life, and united with the Evangelical Church in Freeport, and later he and his wife transferred their membership to the Mennonite Church of which they were loyal members until death. Bro. Brubaker served a number of years on the Board of Trustees. He always had a great interest in the work of the Church, and he was always ready to do his part to promote her program. He lived on a farm near Freeport for his entire life with the exception of the past few months. He passed away at the home of his grandson in Freeport on April 12, 1944. He was a man with a kindly disposition. Funeral services were conducted by the pastor of the church, Bro. Howard Zehr.

Burkhart.—Annie N. Burkhart, widow of Aaron H. Burkhart, died at the home of her daughter, Mrs. Frank Book, Bareville, Pa., April 17, 1944; aged 74 y. 4 m. 29 d. She was born Nov. 18, 1869, a daughter of the late Henry and Elizabeth Nolt Burkhart. She was a faithful member of the Groffdale Mennonite Church, and a cheery, willing worker in all the church's activities, attending whenever she was able. Surviving are 2 daughters (Suetta, wife of Furry H. Frey, Lancaster, Pa.; and Mabel, wife of Frank K. Book, Bareville); a daughter-in-law (Mrs. Edna Landis Burkhart, Smoketown); 9 grandchildren; and 3 sisters (Sue, wife of Henry G. Keller, Leacock; Emma, wife of Elias R. Hess, Bareville; Hettie, wife of Floyd S. Graybill, Bareville). Brief funeral services were held at the home in charge of Bro. Parke Book, and further services in the Groffdale Mennonite Church in charge of Bro. Mahlou Witmer and Bro. Amos Sauder. Interment was made in the Groffdale cemetery.

Think of stepping on shore
And finding it Heaven.
Think of taking hold of a hand,
And finding it God's hand.
Think of breathing new air
And finding celestial air.
Think of feeling invigorated,
And finding it immortality.
Think of passing from storm and tempest
To an unknown calm.
Think of waking up,
And finding it Home.

Burkholder.—Emma Meyer Burkholder, wife of L. J. Burkholder, passed from this life on April 15, 1944, after a brief illness which terminated suddenly. She was born in Markham Twp., York Co., Ont., the daughter of William Henry and Annie Meyer, June 9, 1884. She was united in marriage to Bro. L. J. Burkholder, as his second wife, on May 14, 1925. To this union was born one son, Paul, who, with his step-sister, Luella Reesor, and Bro. Burkholder, survives her departure. Sister Burkholder had early confessed faith in her Saviour and had been a faithful and consistent member of the Mennonite Church. She had passed through a number of sieges of severe illness, which she bore with patience, courage, and hope. She filled her place in the home under trying handicaps, with a cheerful and loving ministry. During her late illness, she expressed her constant desire to depart and to be with the Lord. She was a faithful companion to her husband during the time of his active service in his ministry, and during the days of his infirmity. The sympathy of many friends is extended to the bereaved family and to the brother, Reuben Meyer, and to the sisters, Tillie (Mrs. Abram Reesor); Eva (Mrs. Ormsby Williamson, Pambrun, Sask.); Ruth (Mrs. Edwin Byer); May, (Mrs. D. N. Reesor); Sarah, (Mrs. Glen Gamble, Pambrun, Sask.); and Mary (Mrs. Earl Strong, Brantford, Ont.). Services were conducted on April 17, at the home by Bro. Aaron Grove, and at the church by Bro. S. F. Coffman. Text, 1 Cor. 15:55. Interment in the Wideman cemetery.

Erb.—Anson, eldest son of the late Jacob C. and Elizabeth Karcher Erb, was born at Waterloo, Ont., Dec. 25, 1877; departed this life April 14, 1944; aged 66 y. 3 m. 20 d. On Sept. 27, 1905, he was married to Malinda Snyder, also of Waterloo. Besides his beloved companion he is survived by his 2 daughters (Florence, wife of Willis Yoder; and Stella, wife of Willard Hartzler), 5 grandchildren, all of Carstairs, Alta., one brother (Addison), and 4 sisters (Elmina, wife of Ira Snyder; Loretta, wife of Delton Snyder; Mae, wife of Addis Cressman; and Mary, wife of Joseph H. Weber, all of Waterloo, Ont.). Besides his parents, a step-mother, 2 sisters (Malinda and Clara, Mrs. William Kuarr), and one brother (Mose) preceded him in death. In 1908 he, with his companion, came to Alberta to take possession of the farm he had purchased in 1900 on which he was residing at the time of his death. He accepted Christ in his youth and became a member of the Mennonite Church in Ontario, later transferring his membership to the West Zion congregation at Carstairs, Alta., of which he was a member at the time of his death. He was a faithful and loving husband and father and a good provider. He was also much interested and concerned in the work of the church, serving at various times in the capacity of Sunday-school teacher and trustee. Short funeral services were conducted at the home by Bros. Ahram Reist and Isaac Miller, and at the West Zion Church by Bros. C. J. Ramer and M. D. Stutzman. Text, Job 19:25, 26. Interment was made in adjoining cemetery.

Rest on, dear Father, your labors are o'er,
Your willing hands will work no more.
A faithful father, so true and kind,
No friend on earth like you we'll find.

Graybill.—Paul Glenn, son of Paul L. and Anna Mae (Newcomer) Graybill, was born near New Danville, Nov. 5, 1939; passed away suddenly on March 29, 1944, at his home at Lancaster, Pa.; aged 4 y. 4 m. 24 d. Death was caused by a fractured skull which he received when he fell from his father's auto on the Lincoln Highway near his home on the evening of March 29. He leaves to mourn his departure, his father and mother, 2 sisters (Gladys Ann and Lois Mae); also his maternal grandmother (Mrs. Clara Newcomer), and his paternal grandparents (Mr. and Mrs. Henry B. Graybill). Funeral services were conducted at the home by Bro. Daniel Gish and at the Millersville Mennonite Church by Bros. Landis Shertzer and J.

Paul Graybill. Text, II Kings 4:26. Interment was made in the adjoining cemetery.

"A sweet little bud, too pure to stay,
God in His wisdom, took Glenn away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above."

Hedrick.—Henry Hedrick was born Jan. 21, 1867; died April 21, 1944; aged 77 y. 3 m. He was never married and had been living by himself for a number of years until about 6 months ago when his health became such that he was unable to care for himself. Since that time he made his home with the Virgil White family at Job, where his death came very unexpectedly. He got up as usual in the morning and got ready for his breakfast, but died before breakfast was ready. He is survived by 2 brothers (Miles, Williamsburg; Adam, Elkins), and 3 sisters (Mrs. Jaue Summerfield and Mrs. Hanuach Lambert of Wymer; and Mrs. Dorothy Shipway, Valley Head). He was preceded in death by his parents, 5 brothers, and one sister. He was a member of the Mennonite Church for many years and always enjoyed to read the Mennonite literature. Funeral services were held at the home of his sister, Mrs. Jane Summerfield, on April 23, in charge of Bro. Hiram Weaver. His body was laid to rest in the Tingley Cemetery.

Hockman.—Katie L. Hockman, widow of the late Aaron Hockman, passed away at the age of 83 y. 2 m. 24 d., on Feb. 26, 1944. Those surviving are one son, 3 daughters, 12 grandchildren, and 13 great-grandchildren. Funeral services were held March 2, 1944, at the house in charge of Bro. Abram Yothers, and at the Deep Run Church, Bucks Co., Pa., in charge of Bros. Wilson Overholt, Enos Wismer, and Erwin Nace. Text, Ps. 31:15. Interment was made in adjoining cemetery.

Honderich.—Elizabeth (Kauffman) Honderich, daughter of Samuel and Barbara (Matthews) Kauffman, was born in Switzerland May 27, 1852; peacefully fell asleep at the home of her son Daniel, east of Goshen, April 20, 1944; aged 91 y. 10 m. 24 d. She came to America with her parents when a small child, locating in Ohio. About 6 years later, the family moved to Indiana and lived in this community ever since. On March 30, 1873, she was united in marriage to Abraham Honderich. The same year she united with the Mennonite Church and remained faithful until death. To this union were born 4 sons and 2 daughters. Her husband preceded her in death 14 years ago; also a daughter Emma, 8 years ago, and an infant son. She is survived by the following children: Samuel, Filer, Ida.; Henry, Middlebury; Daniel, Goshen; Anna, wife of Curtis Fletcher, Goshen; also a brother, Henry Kauffman, Goshen; 15 grandchildren, and 20 great-grandchildren. Her death was caused from complications resulting from a fractured hip 10 days before. Brief funeral services were held at the home by Bro. Amos Nussbaum. Further services were held at the Clinton Brick Mennonite Church in charge of Bro. Samuel Miller, assisted by Bro. Amos Nussbaum. Burial was made in the adjoining cemetery. Text, Isa. 10:35.

Beneath our eyes she slowly faded,
Getting weaker every day,
Till God in His heavenly wisdom
Called Mother peacefully away.

Kilmer.—Lorene Fay, daughter of Henry and Elta (Rohrer) Kilmer, was born near Wadsworth, O., Aug. 4, 1931; passed away at the same place on Sunday morning, April 30, 1944; aged 12 y. 8 m. 26 d. Her sickness lasted only two weeks. But during this illness, though she was much distressed, she never complained. Frequently she requested her mother to sit beside her and read to her Bible stories. No doubt the reason she so much enjoyed these stories was because of the teaching she received in the home and Sunday school. The cause of her death was heart ailment due to rheumatic fever. She leaves to mourn her early departure, her parents, 4 sisters (Arlene May—her twin sister, Lucille Marie, Martha Sue, and Donna Irene); 2 brothers (Mervin Dale and Willis Gene), all at home; 4 grandparents (Mr. and Mrs. Clayton Rohrer of Wadsworth, O., and Mr. and Mrs. J. W. Kilmer of Rittman, O.), and many other relatives and friends. Her smile and quiet ways won the friendship of all who knew her, in the home, the school, the Sunday school and community. Funeral services were conducted at the home and at the Bethel Mennonite Church in charge of Bro. O. N. Johns, assisted by the brethren S. D. Rohrer and Abram Good. Interment was made in the old cemetery.

"I cannot say, I will not say
That she is dead—she is just away;
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land."

Kipfer.—Mrs. John G. Kipfer (nee Catherine Jantzi), daughter of the late Mr. and Mrs. Christian Jantzi, was born in Wellesley Twp., April 21, 1868; passed away April 6, 1944, at the home of her daughter, Irene, Linwood, Ont.; aged 75 y. 11 m. 16 d. She had been in failing health since December after a stroke, but was able to be up in her wheel chair until a week before her death. On Oct. 8, 1888, she was united in marriage to John G. Kipfer, who predeceased her Dec. 16, 1941. Since then she made her home with the members of her family. She was a faithful member of the Poole Amish Mennonite Church. Surviving are 3 sons and 4 daughters: Ephraim, Isaac, Herman, Lavina (Mrs. Alvin Kropf), Mary Ann (Mrs. Rudy Lichty), Ruby (Mrs. Norman Poole), all of Morningside Twp.; and Irene (Mrs. Percy Schleuter), Linwood, Ont.; also 3 sisters: Mrs. Annie Gerber, Mrs. Fannie Gerber, and Mrs. Rachel Litwiller; 19 grandchildren, and one great-grandchild. The funeral which was largely attended, took place April 8, at the home of her daughter and son-in-law, Mr. and Mrs. Percy Schleuter, conducted by Bro. Christ Brunk, and at the Poole A.M. Church by Bishop Christ Schultz and Bro. Peter Nafziger. Interment was made in adjoining cemetery.

Mourn not for me, my life is past;
You kindly loved me, to the last.
Oh, haste to Christ, make no delay,
For no one knows his dying day.

—By a daughter.

Miller.—Daniel Y. Miller was born in Somerset Co., Pa., on May 14, 1860; died April 23, 1944; aged 83 y. 11 m. 9 d. He was the youngest in a family of 10 and was the last one to depart this life. On Feb. 4, 1883, he was united in marriage to Elizabeth Sarver, who preceded him in death about 6 months ago. To this union were born 4 children, 2 of whom also preceded him in death; namely, Nelson and Effie. Surviving are a son and daughter: Samuel D. Miller, Goshen, Ind., and Minnie (Mrs. Milo Hershberger), Middlebury, Ind. Also surviving are 7 grandchildren, 2 foster grandchildren, 11 great-grandchildren, and 10 foster great-grandchildren. About 45 years ago, he made his church home with the Clinton Frame Mennonite Church, and remained a faithful member until death, attending services regularly as long as health permitted. Since the death of his wife, his strength gradually failed and on April 23, he quietly fell asleep to wake no more on earth. Funeral services were held at the Clinton Frame Mennonite Church on April 25, in charge of the home ministers. Burial in Miller cemetery.

Myers.—Lizzie Myers, born Aug. 10, 1859, passed away at the age of 84 y. 4 m. 19 d., after an illness of 8 years. She was one of those whose faith was tried, but she held out to a blessed end in Christ. Surviving are one daughter, one son, 13 grandchildren, and 23 great-grandchildren. Funeral services were held Jan. 3, 1944, at Deep Run Church, Bucks Co., Pa., in charge of Bros. Wilson Overholt and Abram Yothers. Interment was made in adjoining cemetery.

Myers.—Sallie G. Myers, born Dec. 19, 1858, passed away March 2, 1944; aged 85 y. 2 m. 13 d., after an extended illness. The last 3 or 4 months she spent in bed. Those surviving are: a son, 12 grandchildren, 14 great-grandchildren, one sister, one brother, and many friends. She is greatly missed by her sister who lived with her. Sallie often sang the hymn "Sun of My Soul" when she retired in the evenings. Funeral service was held March 6 at Deep Run, Bucks Co., Pa., in charge of Bros. Wilson Overholt, Abram Yothers, and Erwin Nace. Interment was made in adjoining cemetery.

Schrock.—Daniel J. Schrock, son of Mr. and Mrs. Jacob Schrock, was born May 11, 1860, near Shipshewana, Ind.; died at the Home for the Aged, Eureka, Ill., April 4, 1944; aged 83 y. 10 m. 23 d. With the exception of a few years, he spent his entire life near Shipshewana. On Jan. 22, 1882, he was united in marriage with Mary Ann Yoder who departed this life on Nov. 12, 1942. To this union were born 7 children. Two died in infancy. Ira, the oldest son, preceded him in 1934. The surviving ones are: Ida Bontrager, Anna Mishler, Middlebury, Ind.; Grant, Howe, Ind.; Jacob, Shipshewana. Two grandchildren, 3 great-grandchildren, 5 step-

grandchildren, and one sister (Mrs. Lydia Hershberger), Middlebury, also survive. He was a faithful member of the Shore Mennonite Church. A prayer service was held at the home and further services at the church by Bros. Josiah J. Miller and Perry J. Miller. Text, Matt. 25:23. Burial was made in adjoining cemetery on April 6.

Shenk.—Adam H., son of Daniel and Fanuy Herr Shenk, was born Aug. 12, 1872; died March 14, 1944; aged 72 y. 5 m. 2 d. He was a faithful member of the New Danville Mennonite Church. He is survived by his wife, Mary Shetler Shenk, and 2 children by former marriage: Ruth, wife of Lloyd Dombach, Lancaster, Pa., and Lee M., Willow Street, Pa., who is now in the U.S. Navy. Also surviving are these brothers and sisters: Christian H., Washington Boro, Pa.; Daniel H., Ahran H., Benjamin H., Kathryn, and Mary, all of Millersville, Pa.; also 4 grandchildren and 2 great-grandchildren. He will be missed as a kind husband, father, and grandfather. Although he suffered great pain for several months, he left a bright testimony that he was ready to leave and be with his Lord. The services at the house were conducted by Bro. Isaac Kennel of Maple Grove Amish Church, with further services in Byerland Mennonite Church near Lancaster, conducted by Bros. Maris Hess and Henry Nauman. Interment was made in the adjoining cemetery.

Free from sickness, death, and parting,
Free from every earthly care—
Oh! what joy to meet our loved ones
Where there is no vacant chair.

—The Family.

Shenk.—Matilda, daughter of David and Elisabeth (Thut) Hilty, was born in Michigan, Feb. 20, 1867; died at her home near Denbigh, Va., March 29, 1944; aged 77 y. 1 m. 9 d. She became a Christian and united with the Mennonite church in her youth and remained a faithful member until death. On Nov. 5, 1891, she was married to Daniel Shenk, then of Elida, O. Her husband preceded her in death just a few days less than 4 months, and one daughter passed away 9 years ago. Surviving are 8 children: Elizabeth and Amos at home; William, Newport News; Daniel, Denbigh; Pre. Ray, Cottage City, Md.; Mrs. J. W. Longacher, Oyster Point, Va.; Mrs. J. P. Sander, Denbigh; and Pre. John H. Knoxville, Tenn.; also 2 stepsons (Menno and Andrew Shenk, Elida, O.) 2 stepdaughters (Mrs. J. T. Stemen and Mrs. H. P. Hertzler, Denbigh), and 29 grandchildren, besides quite a number of stepgrandchildren and great-grandchildren. Three sisters and 2 brothers also survive: Mrs. A. M. Shenk, Hammett, Ida.; Mrs. J. P. Bouterger, Atwater, Calif.; Mrs. A. P. Mishler, Los Angeles, Calif.; Geo. Hilty, Hammett, Ida.; and John Hilty, Goshen, Ind. Sister Shenk will be remembered for her faithful performance of the many duties that fell to her lot as the wife of a minister and the mother of a large family. She was far more interested in the spiritual welfare of her children than in any material gain, and she bent her efforts to that end. The fact that several of them are engaged in active work for the church was a source of comfort and satisfaction to her. Although ill for several months, her death (due to a heart attack) was very unexpected. She took sick at the time of her husband's passing and had suffered several relapses but was apparently gaining in strength and had enjoyed visits with various friends the day she passed away. Funeral services on March 31 were in charge of Bros. T. H. Brunk and George R. Brunk, after which her body was laid to rest beside that of her husband in the near-by cemetery.

Sommers.—Dallas Eugene, son of Willis and Alice Miller Sommers, was born near Louisville, O., Feb. 11, 1941; died in the Little Flower Hospital, Canton, O., April 21, 1944; aged 3 y. 2 m. 10 d. He was a pleasant and lovable little lad and loved to sing the songs of Jesus which he had learned in the home and in the Sunday school. On Thursday afternoon he was with his father and was singing songs like "This Little Light of Mine," "Jesus Loves Me," etc. A little later he was playing near a rubbish fire and his clothes caught fire and he suffered severe burns on his one side and apparently inhaled some of the fumes. He was rushed to the hospital. His burns were pronounced first and second degree burns. The next day he was taken to his heavenly home to be with Jesus. He is survived by his parents, one 4-year-old brother, Galen; 3 grandparents, Mr. and Mrs. Calvin Miller, Millersburg, O., and Mrs. Mary Sommers, Louisville, O.; one great-grandmother, Mrs. Anna

Weaver, Millersburg, O.; and a host of other relatives and friends. Funeral services were held in the home and in the Beech Mennonite Church, Bros. O. N. Johns and H. N. Troyer officiating. Text, Ps. 23. Interment in adjoining cemetery.

Precious darling, too pure to stay;
God in His mercy took Dallas away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above.

Summerfield.—Solomon Summerfield was born April 7, 1860, died at his home near Wymer, W. Va., March 12, 1944; aged 83 y. 11 m. 5 d. Two daughters preceded him in death. Surviving are his wife who before marriage was Melvina Jane Hedrick, 3 sons (Denver of Adolph, Luther of Gladys, and Alvin of Wymer), one sister (Lucinda, wife of Frank Lambert, Wymer); also a number of grandchildren and several great-grandchildren. He was a member of the Mennonite Church for about a half century. Funeral services were conducted March 14, at the home by Bro. Hiram Weaver assisted by Bro. Oliver Keener. Burial in the Tingler cemetery.

Summerfield.—Vinston Summerfield was born in Randolph Co., W. Va., Jan. 20, 1853; died at the home of his son near Harman, March 10, 1944; aged 91 y. 1 m. 21 d. He was preceded in death by his wife and 10 children. He leaves to mourn his passing one son, Walter, with whom he made his home for a number of years, 18 grandchildren and 26 great-grandchildren. He was a member of the Bethel Mennonite Church. Funeral services were held March 12, at the home by Bro. Hiram Weaver. Interment in the Lower Dam Cemetery.

Weber.—Dorothy Jean, 4-day-old daughter of Leonard and Irene (Martin) Weber, was born March 22, 1944, at the Nursing Home, Maugansville, Md. She had jaundice at birth, and the specialist thought the baby should be taken to the Washington County Hospital for blood transfusions, but they found that transfusions were not necessary, however, as she passed away the first night in that hospital. We feel that God had planned to take our dear little bud, even though we were anxious to have her stay with us. We submit to His gracious will. Preceding her in death was 4-months-old Chester Eugene, who died in 1937. She is survived by her parents, 2 sisters (Charlotte and Lucille), and grandparents (Rosa V. Weber, Sharpsburg, Md., and Joseph and Mary Martin, Mountville, Pa.). Brief services were held March 27, at the Nursing Home by Bro. Moses K. Horst. Text, Ps. 103. Burial was made in Reiffs Mennonite Cemetery.

Yoder.—John T. Yoder, aged 72 y.; died April 13, 1944, at his home, Akron, N.Y. He had been ill 3½ weeks, being confined to his bed with a heart affliction. He was born in Wooster, O., Sept. 10, 1871. On Dec. 18, 1901, he was united in marriage to Beckie Harshbarger. To this union were born 3 children: Jacob Earl, who passed away in infancy, and Lorma and Verna. They lived in Ohio and Pennsylvania, until the year of 1927 when they came to western New York from Lewistown, Pa., and have lived in the vicinity of Akron until a year ago last July when they moved in to Akron. For over 3 years, until a month ago, Mr. Yoder has worked at the Hondalile Engineering Corporation in Buffalo. Previously he was engaged in various occupations, farming, etc. Mr. Yoder leaves to mourn his departure his loving wife and 2 daughters, Mrs. Ora Kauffman and Mrs. Ben Kauffman; 6 grandchildren, Merle, Berylene, Maxine, Charlotte, Melva, and Karen Kauffman all of Akron, N.Y.; one brother, Jacob Yoder, Cincinnati, O.; also several nieces and nephews. Funeral services were conducted from the family residence Sunday, April 16, and from the Clarence Center Mennonite Church. Four clergymen officiated; namely, Bro. Wm. E. Hughes, Akron, N.Y.; Burton Weher, Lockport, N.Y.; J. W. Birky, Spartansburg, Pa.; and Moses Roth, Baden, Ont., Canada. Interment was made in the Mattawana, Pa., cemetery.

Teach us, Master, how to give
All we have and are to Thee;
Grant us, Saviour, while we live,
Wholly, only Thine to be.—F. R. Havergal.

Announcements

NOTICE OF ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Kidron Church near Orrville, Ohio, June 1-4. The meetings of the Executive, Missions, and Relief Committees will begin Tuesday noon, May 30, and continue to Thursday noon, June 1. In the afternoon of June 1 the Mission Board will meet in executive sessions to receive a report of the activities of the Executive Committee and to transact such other business as may come before it at that time. The regular public sessions of the Board will begin at 9:00 on Friday morning, June 2, and continue until June 3. Sunday, June 4, will be the final meeting. An appropriate program has been prepared to which the public is invited.

All members who cannot be present in person are to notify the Secretary and name their proxy. All officers, committees, and persons who have reports to present to the Board are requested to submit them in writing.

All such as are planning to attend the general Mission Board meeting and desire information relative to transportation from train or bus stations to the Kidron Church should correspond with Bro. Vilas W. Zuercher, phone 38, 800 South Vine Street, Orrville, Ohio.

We solicit the prayers of the entire church in behalf of this important meeting.

J. N. Kaufman, President.

S. C. Yoder, Secretary.

YOUNG PEOPLE'S INSTITUTE

The Young People's Institute sponsored by Eastern Mennonite School will be held on the campus, July 26-30. Plan to take your vacation at this time, and watch these columns for further announcements of courses and speakers.

John R. Mumaw, Director.

CHRISTIAN EDUCATION CONFERENCE

The annual Christian Education Conference will be held at the Martins Church, near Dalton, Ohio, May 30, 31, 1944. The Tuesday evening program will be given at a number of the neighboring churches, but the three sessions on Wednesday will be held at the Martins Church. These are open meetings, and the public is urged to attend.

PACIFIC COAST MENNONITE CONFERENCE

The Pacific Coast District Mennonite Conference will meet with the Fairview Congregation near Albany, Oreg., May 30 to June 2, 1944. Sunday School Conference, May 30; Mission Board and Sisters' Sewing Circle Programs, May 31; Church Conference, June 1, 2. All ordained men are asked to meet at 1:30 P.M. May 29, for work preliminary to Conference. All are welcome.

Secretary, E. S. Garber.

MENNONITE MISSION BOARD OF ONTARIO

The annual meetings of the Ontario Mennonite Sewing Circles and the Mission Board are arranged as follows:

Sewing Circle sessions—Saturday, May 27, at the Mennonite Church, Erb St. W., Waterloo, Ont.

Annual Mission Board sessions—Sunday and Monday, May 28, 29, at the M.B.C. Pavilion, east of Kitchener. For those attending, train service is via Galt, C.P.R., or via C.N.R. to Kitchener. Bus service is from Hamilton, and trolley service from south through Waterford, Brantford, Galt. For further information write to the Secretary, J. C. Fretz, 187 King St., E., Kitchener, Ont.

Table of Contents

- 105—The Believer's Union with Christ Adoration (Poem)
- 107—Editorial
- 108—True Salvation in Christ Accepted
- 109—Whom Did They Pierce? Leaking Vessels
- 110—The Children of the Earth (Poem) In Memory of My Christian Parents and Home Our Departed Loved Ones Asking a Child's Forgiveness
- 111—To Be Near to God Sunday-school Lesson for May 21
- 112—Field Notes Correspondence
- 113—Items and Comments
- 114—The Suffering Jew News Letter from Argentina
- 115—Africa Letter Cherished Memories City Missions: Harrisonburg, Va.; Hutchinson, Kans.
- 116—The Book Shelf Your 1944 Bible School
- 117—Relief and C.P.S. Notes
- 118—Marriages Obituaries
- 120—Announcements

PRAYER COVERING MATERIAL

- There has been some difficulty in obtaining suitable Covering Material, but we have been fortunate in securing a good quantity of Rayon Net of very good quality and appearance. Silk Net is not available. We are happy to be able to offer our members this covering goods and can fill orders promptly. Ask for Rayon Net No. 450.

White, 72 inches wide. \$2.25 per yard. Postpaid.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MAY 19, 1944

NUMBER 7

The Bible in a Nutshell

BY IRA D. LANDIS

"Thou turnest man to destruction; and sayest, Return, ye children of men" (Ps. 90:3).

As I open my Bible I find that it is divided into two Testaments, and that for a very definite purpose. The first shows us very minutely how God found man; the second, how man found God.

As I open its pages I find that God calls for Adam, and he answers: "I heard . . . I was afraid . . . I was naked . . . I hid." This is a foregleam of the entire Testament: God found man; Even though man was created very good, by nature he was a sinner. And so God found man, turning him to destruction. Cp. Gen. 2:17. Our first parents were placed under the curse. Gal. 3:13. The entire antediluvian world was turned to destruction except a truly minor remnant. He turned the Babel builders to destruction, but in mercy called one man, Abram. Before the Hebrews became a nation He set the destruction of Sodom and Gomorrah on their immediate borders as a monumental example to Israel of what God will do with any person or nation that lives in disobedience before Him. Cp. Ps. 9:17. They henceforth were "suffering the vengeance of eternal fire" (Jude 7).

In going through the wilderness, Israel through unbelief was destroyed (*apolumi* means to be destroyed utterly—same word as in John 3:16). Jude 5. In the land, even though David assured them that they should be there forever (I Chron. 23:25), the "forever" lasted only 446 years; in fact, but a brief time transpired until God threatened them with being cast off forever (I Chron. 28:9). Four hundred years before John the Baptist appeared on the scene, God declared, "Ye are cursed with a curse . . . even this whole nation" (Mal. 3:9).

God had created man perfect in Genesis 1. By Genesis 50 he was dead in a coffin in Egypt. By the end of Deuteronomy not only the carcasses of millions were strewn in the wilderness but Moses was buried and the children of Israel were still outside the promised land. By the close of Malachi we hear God, who found man wretched, miserable, poor, blind, and naked (cp. Rev. 3:17), saying "Lest I . . . smite the earth with a curse."

And so forever closes the Old Testament canon.

In the Old Testament, as hinted in the beginning, God found man a sinner, giving him, because of transgressions (Gal. 3:19), law after law which could only add to his destruction (Jas. 2:10), and which were never ordained for life Gal. 2:21. God, after dealing with man for 4,000 years, was justified in declaring, "There is none that doeth good, no, not one" (Ps. 14:3; 53:3), and after they killed his prophets this becomes a world-over indictment. Rom. 3:10, 23. Then at last He sent His Son. Men separated from God (Isa. 59:2) had nothing but destruction as their lot.

But God loved man with an everlasting love, and so under a new covenant He calls, "Return, ye children of men." They of themselves could not return until God intervened. After presenting the trunk line of the scarlet cord, Matthew declares that man was powerless. Man did beget (Matt. 1:1-17), but in verse eighteen we read, "Now the birth of Jesus Christ was on this wise," i.e., no regular begetting. As soon as the God-man is born, Luke, in writing to the Gentiles, declares that God from heaven called the Jewish shepherds from the Judean hills to behold their Saviour (Luke 2:10), and they worshiped Him. Then Matthew, writing to the Jews, declares that God through the astral heavens called the Gentile Magi from the far-off East to behold their King. They come asking, "Where is he?" Upon learning that He is in Bethlehem, they go and worship Him who is their King also, with gold, frankincense, and myrrh. Man found God a lamblike babe—a foregleam of the whole New Testament.

Beholding Him naturally as a babe, Herod tried to destroy Him; the filth of Egypt tried to corrupt Him, if not to kill Him, and eventually the whole Jewish and Gentile world tried to persecute and crucify Him. Cp. Acts 4:25-28 with Luke 18:31-34 and Acts 2:36, et al.

Now Jesus declares that the only religion that brings men to find God is that of Himself. John 14:6; Matt. 7:23. The failure of mankind in the Old Testament requires the coming of a God-man and infers that not only by creation but now by redemption it is up to God Himself

to lay down the covenant for it. Further, the degradation of man through these many centuries, when viewed in the light of God's righteousness, required a real confession of sin. This required the Holy Spirit's presence, which was impossible in His fullness as long as Jesus was on earth.

Furthermore, to behold Jesus in the flesh was unavailing as manifest by His life in the world. Isa. 53:2; Luke 19:14. So Paul, after experiencing real salvation, emphatically declares: "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (II Cor. 5:16). So Christ ascended to glory, and the Holy Spirit was sent into the world at Pentecost. Man now in the truest sense can find God (cp. Heb. 11:39, 40), and three thousand souls accepted the "Return, ye children of men" at the first general call. Jesus, a universal Saviour (Luke 3:38), gives the call through Moses not only to all Israel (Matt. 1:21; Acts 2:39) but to "all the Gentiles, upon whom my name is called" (Acts 15:17).

So from the first earthly trumpet call of John the Baptist ("Repent ye: for the kingdom of heaven is at hand") to the fivefold "Come" of Rev. 22:17, God is tenderly calling man to find Him. It is interesting to notice that with man estranged from Him, He does not try to

HE MADE BOTH ONE

R. E. NEIGHBOUR

*No more was twain but one,
The Gentile and the Jew;
One Father and one Son,
One Spirit, faithful, true.*

*The temple veil was rent,
Together now we stand,
One heart and mind intent,
A happy, trusting band.*

*The enmity is dead,
On Calvary 'twas slain;
Our Lord is now our Head,
And peace is our refrain.*

*There is one body now,
One fellowship Divine,
This is our solemn vow,
—Forever, we are Thine.*

SELECTED.

win man as a Lion or as an autocratic proud King, but as a Lamb. It is profitable to notice that in the unveiling of the Christ to the suffering church of the first century and since that, twenty-nine times He is the Lamb, five of which occur after Rev. 21:1. (Before Revelation, He is the Lamb only four times.)

It is *Come find God* to obtain forgiveness of sins and to secure an intimate fellowship with Him for time and eternity. When you find Him, you have peace of heart and mind (Phil. 4:7), a cleansed walk (II Cor. 7:1), and a service "always abounding" (I Cor. 15:58). God not only promises man, when he finds Him through Jesus Christ, the richest blessings of time and continuous fellowship with Him and victory through Him (II Cor. 2:14), but a blessed hope anchored within the veil. Heb. 6:19.

Before the sacred canon could be closed, John the Revelator records that he heard not only the 144,000 of Israel but saw "a great multitude [of Gentiles], which no man could number, of all nations, and kindreds, and people, and tongues . . . before the throne, and before the *Lamb*," rejoicing in heaven. (Rev. 7:9).

The golden text of the Bible declares that the world is perishing; that "God so loved the world, that he gave his only begotten Son"—the only method by which man could find God. Now he who comes believing has everlasting life.

"Come"—man's great need can be supplied. "Come"—God's great remedy for sin is available for every man born of Adam, regardless of race, geographical location, age, or circumstances. The New Testament uses the word "Come" about 585 times. This, unlike any book of any other religion, is a "Come" Book. Man, any man, every man (Jno. 12:32) may come and find God precious to his soul.

"Thou turnest man to destruction" is the keynote of the Old Testament as God found man. "Return, ye children of men" is the keynote of the New Testament as man hears the call in the God-ordained way. This is the Bible in a nutshell, making it far superior to any other book of religion, for it is the only religion with a living Head, acceptable to God now and forever.

Since this is the "accepted" time in the light of the New Testament, we have found God, not only because Jesus commanded it (Matt. 28:16-20), but through the Lamb's kind invitations throughout, climaxing in the fivefold call of Rev. 22:17, which as a diamond inset is between the challenge of the fearful doom of the wicked (v. 14) and the glorious anticipation of the righteous. Verse

20. We are sinners saved by grace, carrying the Bible in a nutshell, by life and precept, for time and glory. "Return, ye children of men."

Lititz, Pa.

COSTS OF WAR

War is something we should have outgrown but have not. International tantrum-throwing becomes a more and more expensive luxury.

The Bureau of Budgets informs us that up until now we have spent in this war \$222,548,711,645. Per capita that comes to \$1,690.21. My family's share is \$10,141.26. That is more than I could pay. You figure it for yours.

In January United States government spending totaled \$7,416,000,000. That was \$285,200,000 each bank day for the month. . . .

United States army casualties were recently listed at 150,478. Of these, 34,179 are dead. The list mounts daily. The innocent children and old people of Europe who have been killed recently through bombings are estimated at between one and two million individuals.

The house appropriations committee is asking for \$1,224,000 to purchase new national cemeteries, "at least one for each state," they say. These are for American boys who have not had the opportunity to live out normal lives, rear families, and render a constructive Christian service.

Foster homes are being sought across America for old folks whose young folks have been drafted into war, leaving them alone and uncared for. Emptiness and loneliness are costs of war.

Army nurses are urging that civilians be prepared for the shock of meeting maimed and insane soldiers who are already beginning to return from overseas. They recommend that women "from 16 up" enter hospital wards and accustom themselves to the sight of such men. Should children be prepared for that too?

Hatred reaps its own reward. War feeds on that and lays the foundations in present hatreds for further wars with mounting tolls of mutilation, death, insanity, and waste.

"Every one who is angry with his brother shall be in danger of the judgment"—Jesus (Matt. 5:22, R.V.).

War is expensive.—D. W. B. in the Gospel Messenger.

By reducing the need for exposition of its text the more intelligible translation of the Bible in turn also reduces occasion for error by the untrained teacher.

FIRST THINGS

BY TITUS LEHMAN

Many Christians have not been minding their own affairs and this has gotten them into a lot of trouble. Of first importance are proper relations with God, overcoming the estrangement from disobedience by accepting His terms of reconciliation. These are inflexible but dependable. Carnal warfare will continue to involve Christians as long as this first matter is not given the required attention.

This adjustment may be called obedience to righteousness. Following this is obedience to service. Hardly excusable neglect of this obligation has been the snare which caught many, many Christians in the toils of another war. This is not difficult to explain or understand.

Those who seek heavenly things depend upon heavenly protection of their interests. Those who mind and seek earthly things primarily, suffer anxiety and concern when these are threatened by a natural enemy, and they know no other recourse than to struggle with powder and steel amid blood and fire to protect these earthly treasures which soon must only rust and decay anyway. They could not with confidence ask God to protect earthly treasures, the purpose for which would not bear careful examination. Their end might prove to be man-gratifying rather than God-glorifying.

The obedience of faith for justification is then of first importance. Second is the obedience of faith toward our sanctification and the honoring of God for His salvation. These constitute our most important personal business. International relations are not our business, but God's. He is equal to the task, and we have more fitting pursuits, pursuits which will not becloud or confuse our testimony so pitifully as fighting would.

What a hard way when we could enjoy the zest and thrill of accepting the challenge of our spiritual enemies, drawing upon the invincible armament resources we have in Christ, and using them with decision, confidence, and cool determination to the effective discomfiture of the foe! When we might do this, many yet prefer giving up their spiritual struggle to try their aim with a gun of iron, shooting at the fruit of sin. How futile! Shooting at the fruit of the tree of sin might for a time be more entertaining or exciting, but if we have been assigned to wield the axe of the Gospel against its roots, we had better be obedient, looking ahead, so that we need not be ashamed at His coming. Lancaster, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Custom or Conviction

As children we do many things by mere imitation. What our parents, our teachers, our preachers do and say is accepted, often without any question as to why. We have confidence in them and so their authority is all the backing we need. But as we grow up, there is danger that we remain children in our thinking and that many of our moral and religious attitudes and practices become for us merely custom. When we have arrived at manhood, we should become thinkers, not merely imitators.

One of our C.P.S. men has put this very well in a recent editorial in a camp paper. He says: "The old Mennonite fathers followed their consciences, educated by a personal faith in Christ and His Word—that which they believed to be the truth, although it was a departure from the contemporary faith and practice. To them it was true doctrine, and they suffered for it. To the next generation it was true doctrine, and again there was suffering for Christ's sake and for conscience's sake. And now our time has come. Is our conscience guided and educated by doctrine which is ours, or by that which is merely tradition and custom" (Dave Shank, in "The Olive Branch")?

Without doubt some of our people, both young and old, subscribe to the teachings and practices of the church without giving them any thought. Some of our young men have gone to C.P.S. camps without any real conviction in their own heads and hearts concerning the sin of war. It is easy to see why some of these under the strain and stress of camp life find mere tradition insufficient to motivate them in a continued non-resistant stand. They accept army service or perhaps become professional grumblers with residence in Civilian Public Service.

There are two reasons why as adult Christians we should rest our beliefs and practices on real conviction rather than on custom. In the first place, so far as an adult attitude of mind is concerned, it may be questioned whether a man really believed something that he has not thought through. The disciples of Jesus

asked questions and received answers. Back of true faith lies the honest and searching query. When we truly believe, we can tell why. At least we have an answer which satisfies our own thinking. In the second place, we certainly cannot convince anyone else of the truth which does not rest upon our own convictions. If they ask why we wash feet, why our women wear the devotional covering, why we believe in separation from the world, they will not be convinced if we can only say, "That's the way our church has always done." We must be able to give a reason, not only for the hope which is within us, but also for the way we live and practice our Christianity, if we would give a testimony to others. The good life based upon custom is all right as far as it goes, but it isn't enough. There must be conviction back of it too.

Your Move Next

According to Calvinistic theology, man is helpless unless the grace of God, for some arbitrary reason, intervenes for his salvation. According to this concept, one must sit around and wait for the grace of God to strike him. But the true teaching of the Scriptures is that God has already moved in our behalf. The next move is ours. In the book of Malachi, God tells the people to return unto Him so that He can return to them. The door of repentance and faith is always open to men. If we call upon God, He will answer. If we repent and confess, He will forgive. If we believe, He will save. If we walk in obedience, He will bless. God has done all He can possibly do for human salvation. If we, agents of free choice, do not move, God is helpless to do more for us. It's your move next.

Doing the Impossible

"By my God have I leaped over a wall" (Psalm 18:29).

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

God calls His people to heroic endeavor and supernatural achievement. It is no credit to a Christian to be able to do what everybody else also can do;

but when through the grace of God he achieves success where men would prophesy only failure, then the Christian faith is vindicated and God is glorified. One of the scandals of modern professing Christianity is that it is so powerless to meet human failure and need. Both in our personal life and in our church life we are inclined to attempt nothing but what can be easily done, and so we achieve nothing but a weak mediocrity. That is one reason too that conventional churchianity is so often without problems. Spinoza, the philosopher, once said, "We confine ourselves to the possible, and so have no problem." Some people, although really opposed to war, say it isn't possible to stay out of it, and so they fall in with the common practice and have no problems. The man or the church which attempts what God would have them attempt will have problems, many and varied, but whatever God commands He gives grace which you accept, and so the psalmist and the apostle agree that nothing is impossible with God. If He asks us to leap over a wall, it is His business, as the negro preacher said, to get us over. It is our business to jump. God will not fail.

A Passing Glory

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:17).

One of the reasons that the Apostle John gives why we should not love the world is that the world is only temporary. Where are the heroes of yesterday? Where is the wealth and the honor and the glory which gladdened men's hearts in the years gone by? Those honored by the world now lie in dust and their glories lie with them. Oftentimes their names are not even recorded. Those things once so much valued have become empty and meaningless.

The things which endure are those that relate to God and His will in and for men. Those who do the will of God must often go against the world's approval. They must choose a course that apparently leads to futility and obliviousness. The pleasure-seeking, honor-seeking world looks upon them as fools. But in the end, when the glory of the world is past, and true and eternal values appear, those who do the will of God, find the resplendent glory, not of man's approval, but of God's.

The Christian's Right to War

Ephesians 6:10-18

BY ROBERT SPRINGER

As I think of the subject of Christian warfare I like to think of it as a subject far above this earthly conflict which the nations are engaged in now. World War II seems very important; yet the warfare which the Christian is engaged in is a matter of life and death, whereas this worldly conflict is nothing but death. The Christian in his right to war is always victorious in Christ Jesus and may be responsible for winning others to the right of Christian warfare.

First of all the Christian realizes that at one time he was a natural man and lost, without hope except for his accepting the gift of God, the only begotten Son, Christ Jesus. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

In Rev. 12:7, 8 we read that the dragon and his angels were cast from heaven in their war with Michael and his angels. Since then this dragon, "that old serpent, called the Devil, and Satan," has been trying to hinder the kingdom of God by keeping human beings in the darkness of sin. The Christian, after accepting Christ, walks "in the light, as he is in the light" (I John 1:7).

Christ in Matt. 6:24 ("Ye cannot serve God and mammon") refers to the power of the devil. Therefore when the Christian has temptations he knows that he has a warfare in his own being, as Peter admonishes the Christian in I Pet. 2:11 to "abstain from fleshly lusts, which war against the soul." The Christian has accepted Christ and is in His ranks of righteousness which are in constant conflict with the world of unrighteousness. Therefore the Christian knows he has the right to war.

In Eph. 6:10-18 the Apostle Paul, in speaking of the Christian's right to war, describes the nature of this warfare and the kind of weapons used. In verse 12 he says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Here we see that the Christian's warfare is far above that of the world. It takes place in the "high places," or as the Revised Version says, "against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." When we are born again, we inherit the spirit of Christ. Therefore the Christian is in constant conflict with the spirit of the devil. Paul says in verses 10 and 11 that we should "be strong in the Lord, and in the power

of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." The Christian, in being "strong in the Lord and in the power of His might," has the assurance of being able to stand against the wiles of the devil and to overcome in his warfare, as recorded in I John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

At the time the Apostle Paul wrote this he was a prisoner, chained to a Roman soldier. No doubt when he was thinking of his Ephesian friends the thought struck him that if Christians were spiritually armed as were the soldiers, surely they would be victorious in their Christian warfare.

As Paul describes this armor, the first thing he notices is the girdle. This girdle was used by the Romans to cover the loose clothing which might hinder them from doing their best. It also served as a protection and means of strengthening the loins. It was prophesied of Christ in Isa. 11:5 that "righteousness should be the girdle of his loins, and faithfulness the girdle of his reins." It is necessary for the Christian or Christ-follower to be girded with the same thing as his king. Paul says we must have our "loins girt about with truth." It is necessary for the Christian to be filled with truth or sincerity to protect his inward parts. Just as the girdle joins together the other parts of the soldier's armor, so the girdle of truth unites the other parts of the spiritual armor. In other words, the doctrine of the truth of the Gospel should stick to the Christian as the girdle does to the loins. Thus the Christian in his warfare can resist the lies and temptations of the devil.

Then Paul says that in Christian warfare we are to have on "the breastplate of righteousness." The Roman soldier wore his breastplate to protect his heart and other vital organs from the attacks of the enemy. Even so the Christian in his warfare must have on the breastplate of the righteousness of Christ to ward off the arrows of Satan's wrath. The Christian protects his heart and other vital spiritual organs against the devil by the righteousness given him by Christ.

Paul notices next the shoes of the soldier and applies these to the Christian by saying, "And your feet shod with the preparation of the gospel of peace." In the time of the Roman soldier the shoes of brass were used to protect the feet from the gall traps of the enemy and the sharp obstacles which

might lie in the path and otherwise prevent the steady marching of the soldier. Even so the Christian in his warfare has his feet "shod with the . . . gospel of peace" in order to overcome the traps of the devil and the sharp obstacles or stumbling blocks which "the wicked one" may use to cause his adversary to stumble.

Paul in using the term, "the preparation of the gospel of peace," suggests that the Christian is determined to abide by the true Gospel, which will aid him to march steadily forward in his struggle despite the difficulties and dangers which may obstruct his pathway. By having his feet shod with the "gospel of peace" the Christian in overcoming brings peace with his God, himself, and his fellow men. He lives a repentant life, pressing forward in his warfare, which alone can bring peace to his heart.

The Christian, just as the Roman soldier, needs a shield. His shield is the shield of faith. When the battle got thickest the soldier used his shield to throw off the darts and spears of his adversary. So the Christian soldier in the hour of trial and temptation must have a "shield of faith" to "quench all the fiery darts of the wicked." The shield is not confined to one portion of the body. Therefore the shield of faith is a sort of all-around protection for the Christian. Paul refers to the temptations of the devil. The darts in Roman combat were poisoned so as to inflict the wounded part of the body; even so the devil attempts to poison the Christian, but he is ready for this onslaught with the shield of faith. "Faith, acting upon the word of God and applying that, acting upon the grace of Christ and improving that, quenches the darts of temptation."

Then Paul says that the Christian must take the "helmet of salvation." The Roman helmet was one which pointed upward. This would indicate that the Christian having such a helmet would have one looking upward with hope, one which has salvation as its object. Just as the helmet secures the head of the soldier, so salvation secures the Christian, purifying his soul and keeping him from being defiled by Satan. It will comfort the Christian some and keep him from being troubled and tormented by Satan, because the Christian with this good hope keeps trusting in God, and rejoices in his victorious warfare through salvation made possible by Christ.

Thus far the parts of the Christian's armor are those for defense, but he also has one for offense. This is "the sword of the Spirit, which is the word of God." Just as the carnal soldier finds it necessary to have a sword, so the Christian soldier needs to be armed with his sword—the Word of God. The Bible says it is "sharper than any twoedged sword," indicating that it is over all

victorious. Scripture arguments are the most powerful arguments or weapons in Christian warfare to repel temptation. Christ, the Christian's king, set an example to His soldiers by overcoming the devil with the Word of God, when He quoted passages, saying, "It is written." The Christian in hiding the Word of God in his heart preserves himself from sin and tends to overcome those lusts and evil habits which otherwise would be ruling in his life.

Finally Paul beseeches the Christian soldier to buckle on all the parts of his armor with prayer. Prayer goes hand in hand with all these pieces of armor. The Christian soldier marches on to victory, constantly being in a state of mind to pray to God in His Spirit. Not only is the Christian supposed to pray for himself, but he furthers the cause of the Christian army by praying "for all saints," that all may be victorious.

The Christian soldier in his warfare must ever press on. He cannot turn his back to the adversary. In so doing he exposes himself to certain death because he has no armor for his back. He must march on; his cry must be, "On to victory!"

He cannot desert his army; he cannot retire. Even though he may lose a battle now and then; even though he may fall occasionally, yet he must press on. When he becomes weary he cannot rest. He must press on, looking to God for strength. He is finally victorious in his warfare when he has overcome in Christ's name the last enemy—death. The Christian soldier is victorious because finally he is the only one remaining on the battlefield; all else is "trodden under foot." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Fisher, Ill.

QUERIES

1. *A young sister has worked in a well-to-do home and at various times has taken home food and other articles belonging to her employers. If she confesses her sin, will God hear her prayers and enable her to live a true Christian life?*

2. *A young man who is a member of the church has at various times taken things from stores and parked cars. He has become convicted in a revival meeting but does not know where to go to make right his thefts. If he confesses his sin to God, will God answer his prayer and save him?—A Reader.*

God has promised to forgive our sins if we confess them to Him. I John 1:9. But confession of sin is not genuine if we are not willing to make our wrongs right so far as that is possible. We must

confess them to God, but there are also sins that we must confess to men. The sister should write to her former employer and offer to pay for the things which were taken. If the young man does not know from whom he stole, he might estimate the amount and give it to missions or charity. The God who convicts us of sin will also give us convictions as to what we ought to do to make our wrongs right. It should be kept clearly in mind, however, that we are forgiven not because we make restitution, but because God for Christ's sake is willing to cover with the blood the sins of those who truly repent. We should do what we can to make restitution and then remember that God has forgiven our sins and will remember them no more against us forever.—E.

CONFESSION OF SIN, AND FORGIVENESS

BY S. F. COFFMAN

There have been several instances of uncertainty regarding this question, and a number of ministers have suggested the publication, in part, of a letter replying to such an inquiry.

"We trust that you will continue to grow in grace, and attain to the higher appreciations of the life of the Holy Spirit who dwells in us. One should guard against the idea of attaining righteousness by putting away all sin from us, for the flesh will continue to produce such failures faster than we can overcome them. Christ has put away all sin for us by His judgment of sin in the flesh, in His own body on the cross.

"One should not be misled by the idea that sin is not forgiven without a definite confession of it. Such a position will become a snare and unsettle one's peace of mind and destroy one's peace with God. One may constantly delve into the past of his life and find fault after fault and sin after sin, with omissions and neglects without number. When could one claim perfect peace so long as he suspects that some other sin might be buried in the distant past that has not been confessed and forgiven?

"Forgiveness depends upon the atonement made by the death of Christ, and

HOW CAN I

How can I kill a man that God has made?

How can I snuff out the light that He has lit?

How can I still the tongue that He has loosed?

How can I consign to clay the temple of the Holy Ghost?

How can I damn to dust that which breathes the breath of life?

How can I kill when God says, "Love"?

—STANLEY SHENK.

upon the constant intercession of Christ at the right hand of God, and upon our appropriation of that atonement. Our confession of sin as sinners must be made to God and to Christ, for they alone can forgive sins. We acknowledge, confess, and make amendment when our transgressions affect our fellow men. If men should not forgive us, when and how could we be forgiven?—How many sins there are in our lives which we do not know, and which we may never know, and, therefore, we cannot confess! But we may thank God that He knows every sin and every fault, and more failures than we can possibly appreciate or know concerning ourselves, and He has made full atonement for them all; for the 'Lamb of God . . . taketh away the sin of the world,' upon whom the 'Lord hath laid . . . the iniquity of us all.' "

Vineland, Ont.

ALEXANDER AND ARISTOTLE

It is said that when Alexander was about to leave for the conquest of the East, Aristotle said to him, "You are about to start upon an enterprise which will bring you into many lands and among many nations. But this last counsel I give you: Whithersoever your victories lead you, never forget that you are a Greek, and everywhere draw hard and fast the line which separates the Greek from the barbarian." To this Alexander answered, "No! I will pursue another policy. The aim of all my victories shall be to give all men a Greek mind." Thus did the young soldier declare his militant plan for the spread of the Greek culture.

Aristotle's idea to save the culture was good. Alexander was no less zealous for this, but he would save it by spreading it.

Also, the advice that we remember that we are Christians is sound. Our religion is destroyed by those who do not hold the lines which separate between those who are Christians and those who are not. However, Jesus, who was the most Christian of all, was militantly evangelistic. He would not keep to Himself the faith but rather He would spread it, not by compromise with sin and wrong but by the gracious invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and the others of like mind.

No one should think that he has the true spirit of Jesus just because he is separate from the world—this he must be—but he will be like his Lord truly and only as he gives the invitation and as he is so aggressive and Spirit-helped in it that men are effectually called to this faith.

It is our business to say, "The aim of all my victories shall be to give all men a Christian mind."—The Free Methodist.

FAMILY CIRCLE

MOTHER LOVE

*The love of a mother is never exhausted.
It never changes, it never tires.
It endures through all; in good repute,
in bad repute, in the face of the
world's condemnation,
A mother's love still lives on.*

WASHINGTON IRVING.

GOD'S PLAN FOR MAKING PEOPLE BEAUTIFUL

Psalm 149:4

IT'S IN YOUR FACE

You don't have to tell how you live each day;
You don't have to say if you work or play;
A tried, true barometer serves in the place;
However you live, it will show in your face.

The false, the deceit that you bear in your
heart

Will not stay inside where it first got a start,
For sinew and blood are a thin veil of lace—
What you wear in your heart, you wear in
your face.

If your life is unselfish; if for others you live,
Not for what you can get, but for what you
can give;

If you live close to God in His infinite grace;
You don't have to tell it; it shows in your
face.

As we make our pilgrimage through
life, we see many faces—and of many
types. There are empty faces, telling of
wasted lives, vacant brains, and aimless
characters. There are hard, flinty faces
that are void of sympathy and under-
standing. There are dark, sinister faces
that give one the chills and make chil-
dren fearful. There are clouded, anxious,
faces telling of worry, of deep concern,
of caution. There is the blushing face of
shame, the drawn face of conflict, the
yellow face of disease, the wrinkled face
of age, the white face of death.

Every thought is an artist; every pur-
pose cuts like a chisel; every passion is
a workman's thrust; every emotion is a
mason's trowel.

Every prayer lends altitude to the
brow; every good deed gives light to the
eye; every square deal gives strength to
the jaw; every bad thought gives weak-
ness to the mouth; every impure desire
leaves a mark of meanness in the face.
"The shew of their countenance doth
witness against them," is the verdict of
the Scriptures.

Ruskin says there are four marks of
evil that mar and destroy the beauty of
the human face—pride, sensuality, cru-
elty, and fear. Pride is discord, because it
is out of tune with God's greatness. Sen-
suality is discord, because it is out of
tune with God's purity. Cruelty is dis-

cord, because it is out of harmony with
God's love. Fear is discord, because it is
out of harmony with God's trust. All of
these discords leave their mark upon
the countenance.

Here is a youth, handsome and up-
right. Little by little he is led into wicked
practices. In proportion as he is led,
will the register of his descent be writ-
ten upon his face, and upon his whole
attitude and manner. The eye once so
clear and so steady in its look will be
marked by suspicion, uncertainty, or
timidity of movement. Strange lines will
be woven around the mouth, and the
lips so well cut, so guileless and generous,
will be tortured into ugliness and sensual
enlargement, and the voice once so clear
and ringing will contract some mocking
tones, and have a note of defiance and
deceit in it. All of this will not happen
in one day, but it will happen, given
time. The girl who cultivates a sullen,
petulant temper, who allows herself to
become tart and bitter and hasty in her
retorts, can not avoid the face that tells
about her disposition.

Shakespeare says, "You have a February
face so full of frost, of storm, of clouidi-
ness."

The girl's habitual conduct will leave
its impressions on lip, on brow, and on
cheek. Not all at once, but given time.

On the other hand, there are faces
which bless the world by their beauty;
not the brazen, artificial beauty of
man's creation, but the beauty that comes
by the illumination of the Holy Spirit.
The Greek will be known down through
the centuries for his appreciation of
physical beauty, but the Hebrew and the
Christian after him grasped the root
truth, that beauty is spiritual in its
deepest essence.

We have no description of the face of
Moses, but we know that Moses walked
and talked with God, and his face shone
with the beauty that transfigures the face
of the man who lives in the presence of
God. Stephen had the same experience,
and the rugged face of that Hebrew
shone with the uncreated glory of the
God who tabernacled in him.

Peter, discouraging the use of worldly
adornment, speaks of another beauty—
"the ornament of a meek and quiet spir-
it, which is in the sight of God of great
price" (I Pet. 3:4).

God beautifies the meek by saving
them from the sins that leave the mark
on their faces. He beautifies His people
by placing His own glory in their hearts
to shine out through their counten-
ances.

There are two kinds of beauty avail-
able. There is the hard, artificial, brazen
beauty of the worldling, a beauty that
advertises its sinful pride and solicits

worldly approval. This is the cheap,
tawdry beauty seen everywhere today.

But there is another beauty that comes
to the face through character, the beauty
of meekness and humility that puts its
stamp on the face, the beauty of the glory
of God seen shining in the eyes and
stamped upon the countenances of many
of God's people. This is the beauty that
endures. God wants His people to be
beautiful. God nowhere shows a liking
for ugliness, and has provided a beauty
for His people that far excels the brazen
beauty of this world.

The world has always been attracted
when men and women have permitted
the beauty of Jesus to be seen in them.—
Selected by Hannah M. Brunk, Harris-
onburg, Va.

LAMBS MAKE SHEEP

A farmer was walking over his farm
with a friend, exhibiting his crops, herds
of cattle, and flocks of sheep. His friend
was greatly impressed and highly
pleased, especially with the splendid
sheep. He had seen the same breed fre-
quently before, but never had seen such
noble specimens. With great earnest-
ness he asked how the farmer had suc-
ceeded in rearing such flocks. His simple
answer was: "I take care of my lambs."

When the disciples would keep moth-
ers and children from their busy Lord,
He said, "Suffer the little children to
come unto me, and forbid them not:
for of such is the kingdom of God."

Also on Galilee's shore during the
"forty days" He said to Peter not only
"Feed my sheep" but "Feed my lambs."

It may seem slow to work with lambs
or with children. Yet those homes, those
parents, those pastors, those churches
which take care of the children will have
sheep of the finest kind.

Remember the early converted are,
other things being equal, the best—they
have a time for preparation for service
and a time for service which is not pos-
sible in the case of the convert of adult
years.—The Free Methodist.

CARD PLAYING

"No less an authority than Mr. Cul-
bertson, the card expert," states Dr.
Charles Weigle, evangelist, "has told in
a magazine article how the American
people had spent in one year the sum of
\$10,000,000 for lessons on the bridge
game. And in the same length of time
they had spent \$100,000,000 on the game
itself."

"Collier's" magazine of Feb. 8, 1941,
said, "The bridge game has caused an
average of five murders a year. It has
also caused about 500 divorces annually
for many years."

After all, the friendly game of cards is
not so friendly unless you read James
4:4—"Ye adulterers and adulteresses,
know ye not that the friendship of the
world is enmity with God? whosoever
therefore will be a friend of the world is
the enemy of God."—The Eleventh Hour.

TO BE NEAR TO GOD

May 21, 1944

We have boldness . . . —Eph. 3:12.

Included in the splendid array of Christ's blessings is a spiritual authority which befits all the blessed company of saints. In the highest of callings there can be no room for embarrassment or timidity. Undergirding all the outreach of the soul which bursts with immeasurable spiritual wealth is a sense of commission as well as a latitude of privilege. We need to be possessed of holy determination which does not fear opposition but which raises high the banner of the matchless Christ, even in the presence of His foes. In Him we are suitably given a courageous heart. In Him our faces blush with no shame save where we have failed to do His will.

Give us a steadfast heart, O God, that fears no foe of Thine.

May 22, 1944

My tribulations for you . . . —Eph. 3:13.

Patience under any unpleasant circumstance is a rare virtue. But, to reap a harvest of trouble and difficulty on the behalf of others, presents a formidable and testing challenge. Most of us shrink from the opportunity to suffer for others. We shrink from taking the blow which should have struck elsewhere. We have little heart to place ourselves between a severe trial and its subject. We find good reason for concluding the "why" of the whole matter, and would impute much guilt to those involved. How easy it is to clear ourselves of all responsibility when troubles come: Can we not look beyond the suffering of the hour to see the precious fruits of endurance and long-suffering? Can we gladly be made the sacrifice in an offering that yields eternal weights of glory?

"I do not ask, O Lord,
That life may be a pleasant road;
I do not ask that Thou
Wouldst take from me aught of its load."

May 23, 1944

I bow my knees . . . —Eph. 3:14.

Who could do otherwise in circumstances such as those in which Paul lived? He is in the loneliness of prison while his thoughts stretch out toward the recently made Christians at Ephesus. He could not think their way without bringing them by name into the presence of the King. He must again and again throw a wall of protection around these as they are made ready for inclusion in the great temple of His indwelling. Have we found it hard to bend the knee? Is there no blessing to call forth the bent knee? Are there no souls whose need demands the humble petition? The bowed knee—for lack of this, do men little love nor heal the wounds of broken spirits. But to bend the knee is to bend the heart, the will, the service to purposes divine.

"Bowed low, O God, we highest rise,
For in that humble hour, burst forth
Eternal mercies."

May 24, 1944

The Father of our Lord Jesus Christ . . . —Eph. 3:14.

Christ is ours because we have made Him so. We have taken Him for all that He claims to be. The possession is complete in so far as we find use in our lives for One so valuable as He. This is God's Unspeakable Gift. Beyond this, we who receive the Gift receive also the Giver. For as Jesus becomes ours so also does His Father become our Father. Neither Christ nor God can be limited, either in time or in place. They belong, not to a peculiarly favored few, but to all humanity. He is Father of all mercies, the Fountain of every blessing. If we have but Him, we have all. How foolish, therefore, to set our hearts upon anything unworthy of Him! How openly useless to make the gifts He gives us equal to that which He can be! We bow the knee gladly to Him, for He alone is sovereign.

May 25, 1944

The riches of his glory . . . —Eph. 3:16.

The limitation of the apostle's petition is determined by the riches of God's glory. This would include the perfection of His nature, the brightness of His countenance, the majesty of His person, the excellence of His virtues, the triumph of His redemption, the infinity of His exaltation. All that God is and does, in the fullest expression of Himself, goes to weave about Him, and indeed about His entire universe, a crown of unapproached splendor. God's glory rests on the perfection of all He is and the perfection of all He does. Such glory as inheres only in God, is to be the reservoir out of which, and the scale according to which, the Ephesian blessing is to be realized. What great pleasure God must experience as He suits our blessing to the measure of the fathomless riches of His glory! This is His unbegrudged provision for all. Any limitations upon the highest and fullest bestowments of Providence lie within ourselves.

We thank Thee, O God of Blessing, that all Thy gifts are in keeping with Thy Glorious Person.

May 26, 1944

Strengthened with might . . . —Eph. 3:16.

We are all sufficiently human to have experienced the sheer weakness of exhaustion. While in the physical realm this cannot at times be avoided, there is in the spiritual realm ample recourse for any despairing heart. Who that has met Christ has failed to shrink in dismay at his own complete inadequacy? Who has not faced spiritual defeat in the utter emptiness of self? To meet the total inability of man for approved living, God provides the divine energy of His Spirit. This Lord of Pentecost wants to penetrate His enablings deep into the inmost man. The supernatural power and strength are to become resident within. This is no cloak for outward

protection in adverse conditions, but an inward wrought and manifest principle of life. This indwelling power can but promote its holy purpose of preparing the heart sanctuary for Him.

May 27, 1944

That Christ may dwell in your hearts . . . —Eph. 3:17.

The challenge of the Christian life is to regard the Saviour as more than a transient guest in the heart chambers. He is to be more widely received than just as one who is given a significant place in our life. He is to be not only a possession, but the Possessor. He requires not merely a guestchamber, but the whole, entire being as His home. In the innermost throne room of our hearts, He desires a home. There, He is to be placed by faith, and constituted henceforth the sole Owner of all. Have we undertaken a permanent disposition of Christ's claims to this residence? Is our heart hallowed by a full sense of His indwelling? Since He is a person, He wants more and more of our lives. He strikes no bargains—He wants the heart, with all its implicated functions and areas of life.

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus."

—J. H. M.

ENCOURAGEMENT FOR TIME OF TROUBLE

Sunday School Lesson for May 28

The church in Corinth was passing through sorrow and trouble and needed encouragement. Paul, who through his own troubled experience had learned to know so well the God of comfort, wrote the Corinthians a letter in order that they might be partakers of the consolation which abounds by Christ, as they were partakers of sufferings for Christ's sake. No doubt Paul's letter did them much good, for he wrote out of a rich experience of triumph over troubles, persecutions, sufferings, and afflictions. He could comfort them with the comfort Christ had given him. In this epistle God through Paul speaks encouragement to us as well as to the Corinthians.

Upon what grounds did the comfort of Paul rest? It will be for our assurance to discover what was the basis of his assurance in order that we also might be comforted by the comfort which Paul found in the consolation of Christ. In the first place, the assurance of Paul's soul rested upon a clear conscience. II Cor. 4:2. His ministry had been honest. He had not dealt with craftiness or deceit. He had not adulterated the Word, nor had he falsified it in any way to his own advantage. He had not played politics in the church. Absolute moral integrity is necessary if we would continue our Christian profession and ministry without shame.

Paul's confidence, moreover, was on a sure ground because in his preaching he had a worthy subject. 4:5. However excellent the moral quality of his own life may have been, he did not preach himself, but Christ Jesus our Lord. He had faith which was objective;

(Continued on page 133)

FIELD NOTES

Calendar

Communion services were announced to be held at the Flint, Mich., Mission on May 14.

Bishops S. C. Yoder and D. A. Yoder conducted communion at Croghan, N.Y., on May 7.

Bro. Levi C. Hartzler, Goshen, Ind., filled the pulpit at the East Bend Church, Fisher, Ill., on Sunday, May 7.

A Christian Life Conference is announced to be held at the Finland, Pa., Mennonite Church May 20, 21.

The General Problems Committee of Mennonite General Conference had a meeting at Chicago, Ill., on Thursday, May 11.

Bro. M. S. Zehr, who spent a number of months at Phoenix, Ariz., during the winter and spring, returned to his home at Pigeon, Mich., recently.

The Wellman, Iowa, congregation is looking forward to a series of meetings, beginning May 22, with Bro. P. A. Friesen, Denver, Colo., in charge.

The Illinois District Mission Board and the Illinois Sewing Circles were scheduled to hold their annual meetings at the Pleasant Hill Mennonite Church near Peoria, Ill., Saturday, May 13.

Bro. Harold S. Bender, of Goshen, Ind., is scheduled to speak at Yoder and Harper, Kans., on May 21. He will give the commencement address at Hesston College on May 23.

Correction.—In a marriage notice recently published in the Gospel Herald the name "Raymond" Tyson was mistakenly used instead of "Harold" Tyson, which is correct. We regret the error.

The congregation at Masontown, Pa., on May 14 enjoyed visits from Bros. Paul Huddle, Greensburg, Pa., and A. J. Metzler, Scottsdale, Pa., who filled the pulpit morning and evening respectively.

Bro. Harold S. Breneman, at present in the employ of the Mennonite Publishing House, spent the past week end in Lancaster, Pa., Philadelphia, Pa., and Marlboro, N.J., and other points en route.

Bro. George Beare, on furlough from the India Mission field and under appointment to head a relief unit to China, spoke at the East Chestnut St. Church, Lancaster, Pa., Sunday evening, May 14.

Bro. Nevin Bender, Greenwood, Del., stopped recently at the Ypsilanti State Hospital, Ypsilanti, Mich., on his way to Flint, Mich. He visited some of the brethren and sisters engaged in service there.

Bro. Jesse Short, Archbold, Ohio, conducted a series of meetings at the Steinman and St.

Agatha churches in Ontario from April 21 to 30. A number of confessions and reconsecrations were among the results.

Bro. Millard Lind, who under a license by the Ind.-Mich. conference has been filling the appointments at Kouts, Ind., since Jan. 1, has now moved to that community. He will be ordained to the ministry on May 28.

Ascension Day services were held at the Locust Grove Church near Belleville, Pa., if previous plans were carried out. Bros. D. I. Stonerook, Martinsburg, Pa., and Nevin Bender, Greenwood, Del., were to be the speakers.

Ordination.—Bro. Christian R. Beiler was ordained bishop in the Mill Creek district and Bro. Samuel S. Fisher as minister in the Conestoga District, recently among the Old Order Amish in Lancaster Co., Pa. May God richly bless the brethren.

Sister Minnie Kanagy, who recently suffered from a severe illness, was scheduled to return to Wooster, Ohio, last week, to resume her work in the mission at that place. We are glad for the favorable reports received concerning the work there.

Bro. C. B. Shoemaker, of this office, is continuing his stay in the Wills Eye Hospital, Philadelphia. Recent reports reveal that he has some sight in his eye and that the doctors speak hopefully of his sight improving so that he will be able to see clearly.

Bro. H. A. Diener, Hutchinson, Kans., was with the Conservative A.M. congregation near Greenwood, Del., May 7, 8 and brought several timely and impressive messages. Bro. Diener had come east to attend the wedding of his son, Bro. Edward Diener, and Esther Swartzentruber May 6.

On Sunday morning, May 7, Bro. John S. Mast, Elverson, Pa., delivered his fiftieth anniversary sermon to his home congregation, the Conestoga A.M. Church, near Morgantown, Pa. The congregation is fortunate to have had our brother with them for a half century of service as a shepherd of the flock.

Bro. Jacob Weirich, Clarence Center, N.Y., was ordained to the ministry on May 7 at Beaver Dam, Pa., to serve the congregation there as pastor. Bro. and Sister Weirich plan to locate at Beaver Dam in the near future. Bros. Aaron Mast and O. N. Johns officiated at these services.

Bro. J. D. Graber, who has been in China and India in the interests of relief work, recently returned home. His primary work was to arrange for a relief unit to go to China under the direction of the Mennonite Central Committee. It is hoped that plans can be worked out for the sending of this unit in the near future.

Ohio Mennonite and Eastern A.M. Joint Conference, at Pike Church, Elida, Ohio, May 17-19.

Annual meeting of the Ohio Mission Board, Pike Church, Elida, Ohio, May 19, 20.

Annual meeting of the Ohio Mennonite Women and Girls' Missionary and Sewing Circles, Pike Church, Elida, Ohio, May 20.

Missionary Training Conference, Goshen, Ind., May 20-29.

Virginia Conference, at Weaver's Church, May 23-26.

Annual meeting of the Indiana-Michigan Sewing Circles, Clinton Frame Church, May 24.

Spring meeting of the Mission Board of Southwestern Pa., Conference, Pinto, Md., May 26, 27.

Annual meetings of Ontario Mennonite Mission Board and Sewing Circles, M.B.C. Pavilion, May 27-29.

Semiannual Meeting of Commission for Christian Education and Young People's Work, Orrville, Ohio, May 30 and 31.

Pacific Coast Conference and Associated meetings, Fairview Church, Albany, Oreg., May 30-June 12.

Annual meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Ontario Mennonite Conference, Geiger Church, near New Hamburg, Ont., June 6-8.

Dakota-Montana Conference and associated meetings at the Red River Valley Church, Casselton, N. Dak., June 5-8.

Indiana-Michigan Conference, June 6-8, Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kans., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Eureka College, Eureka, Ill., Aug. 22-24.

CORRESPONDENCE

SPARTANSBURG, PA.

(Britton Run Congregation)

Dear Readers of the Gospel Herald: Greetings in Jesus' name. We enjoyed having Bro. John Waughman, formerly a minister of the Baptist Church, with us on Sunday, Feb. 6, both morning and evening. He gave us much appreciated sermons in the absence of our minister, Bro. J. W. Birky, who was at Johnstown at the time.

We were also glad for the visiting brethren, John Troyer, Milford, Nebr., and Abram Stutzman, Filer, Ida., who gave us messages on Wednesday evening, Feb. 6.

Bro. J. W. Hess from Akron, Pa., held meetings here, April 1-6. He preached the Word with power, and believers were strengthened. May we live up to what we have heard.

On April 21 our bishop, Bro. D. D. Miller from Berlin, O., was here for our council meeting, and for communion on Sunday, April 23.

We are looking forward to our joint program of the Mennonite Christian Workers of Crawford County, to be held at the Britton Run congregation the evening of June 3, and all day Sunday, June 4.

We ask an interest in your prayers for this place.

May 3, 1944.

Cor.

DETROIT LAKES, MINN.

(Lake Region Congregation)

Dear Christian Friends, Greetings: We are very grateful to our heavenly Father for the many blessings, both temporal and spiritual, which He so constantly showers upon us.

On the evening of March 27, Bro. E. S. Garber and Sister Garber of Nampa, Ida., came into our midst, at which time Bro. Garber gave us a very timely and inspiring message.

The Executive Committee of the Dak-Mont. Conference met at this place over the week end of April 2, for the purpose of arranging the program for the annual District Conference which is to be held with the Red River Valley congregation at Casselton, N. Dak., June 5-8. We decided to have a short Bible conference while these brethren were here, and the following is the program given Saturday evening: "Nonconformity in the Scriptures," by Bro. Eli Hochstetler, Wolford, N. Dak., followed by a sermon by Bro. Erwin Schantz of Loman, Minn.

Sunday forenoon the regular Sunday-school services were held, after which Bro. Hochstetler brought us the morning message. After the noon intermission the subjects were: "Nonconformity in Practice," by Bro. Hochstetler, and "Nonresistance in the Scriptures," by Bro. L. A. Kauffman, Minot, N. Dak. In the Sunday evening session Bro. Kauffman spoke on "Nonresistance in Practice," and the program closed with a message by Bro. Edw. Herberger, Casselton, N. Dak. Other visiting brethren besides those on the program were Bro. Lewellyn Groff, Ogema, Minn., and Bro. Abe Stoll, Casselton, N. Dak., and also a number of others mostly from the Casselton congregation. This was a season of rich spiritual refreshing for all who attended.

On Sunday, April 30, we had our counsel meeting and May 7 communion services. At this time nine members were received by letter into our congregation, namely: Bro. and Sister Daniel Stutzman and children, Mary and Rudy, Wood River, Nebr.; Bro. and Sister Chris Grieser and son Joe, Beemer, Nebr.; Bro. Henry Buller, Bloomfield, Mont., and just recently released from the C.P.S. camp at Belton, Mont.; and Sister Hilda Brennehan King, Hannibal, Mo., Mission, whose marriage to Bro. Emery King of this place occurred on April 4, 1944. We heartily welcome these newcomers and may they prove a blessing to this congregation.

We are happy to report Bro. E. D. Herberger's almost complete recovery from his injuries. We praise the Lord.

We are enjoying lovely spring weather and good health among our number.

Will you remember us in your prayers that we may remain faithful until He comes?

May 5, 1944.

Cor.

EUREKA, ILL.

(Roanoke Congregation)

Dear Herald Readers: Greetings in the Master's name. On Jan. 16 Bro. John Kauffman from the Sycamore congregation, Garden City, Mo., worshiped with us and had charge of the devotion, reading Isa. 25.

On the evening of Feb. 6, we were privileged to enjoy, with the Metamora congregation, pictures on the work in South America by Bro. Sanford Yoder.

Bro. Phil Frey spent Feb. 27 with us. In the morning he brought a very impressive message from the text, "Ye are the salt of the earth." He made it very plain that either we are salt or we are not salt. There is no alternative. In the evening he spoke on the C.P.S. program.

The Metamora congregation brought the program for our young people's meeting on March 19. In the morning two young girls that had previously accepted Christ sealed their vows with water baptism.

We thoroughly enjoyed a series of meetings, April 16-23, with Bro. E. M. Yost, Greensburg, Kans., as our evangelist. The outward results of the meetings were seven young souls accepted Christ. Pray for them that they may remain true to Him. Each evening preceding the message Bro. Warren Long from the Peoria Mission, had charge of the children's meeting. He used the flannelgraph to illustrate his talks.

We observed communion on the morning of April 23.

On May 6, we dismissed our young people's meeting services to present our program at Metamora.

May 7, 1944.

Cor.

BIRCH TREE, MO.

(Berea Congregation)

Greeting in Jesus' name. We praise His holy name for His goodness. We have just had a spiritual feast during our meetings.

The last Sunday of April we had as visitors: 8 ministers, 7 laymembers, and 3 children. We are only a few in number, but we were ready to care for more. Our kind neighbors offered to give sleeping room and helped gladly in other ways. The gasoline situation was a hindrance in coming in autos. Thanks to those that came. We will keep on in His work. He gives the blessing.

May 8, 1944.

Cor.

FILER, IDAHO

(Filer Congregation)

Greetings: We have recently enjoyed a very blessed time of fellowship and encouragement through the channel of the workers' meeting held April 23. A number from Nampa and Indian Cove congregations were able to be with us for this meeting. In the evening

service, we enjoyed the message given by Bro. Dan Shenk of Sheridan, Oreg.

In the evening of April 9, an Easter program consisting of songs and exercises were given.

We feel keenly the absence of Bro. L. J. Miller, who is now in Kansas due to the illness of his wife. A change for Sister Miller was deemed best, and we are thankful to hear that it has proved a benefit. We trust the Lord's will to be that they may again be with us.

In the near future we hope to have communion services.

Recently we have had ideal spring weather, reminding us that God's blessings are always forthcoming even in the spiritual realm. We are reminded of the poet's words:

"I have found a joy in sorrow,

A secret balm for pain,

A beautiful tomorrow of sunshine after rain."

Pray for the work at Filer.

May 12, 1944.

Cor.

BRESLAU, ONT.

Dear Herald Readers,—Greetings from the Cressman congregation: These last three Sunday mornings Bro. Burkholder has been giving us a series of talks on Worldliness. First one was "What is Worldliness?" second, "The Christian's Position toward Worldliness;" and lastly, "God's Remedy for Worldliness."

On Sunday, April 9, we had the blessed privilege of partaking of the Lord's supper. Bishop Benjamin Shantz officiated. He was also with us for our inquiry service three weeks previous.

We had no services in the evening the last two Sundays in April, when we joined the M.B.C. group in the village in their special evangelistic effort.

The young people of the Sunday school and church have undertaken a Youth Missionary Project, planting one acre in potatoes and one acre in turnips.

We appreciated the opportunity of having Sister Lois Gunden at our church on Sunday, April 30.

Bro. Burkholder was in Ottawa this past week when the M.C.C. and the Nonresistant Relief Organization met with the United Nations Relief and Rehabilitation Association, regarding future relief projects to be undertaken by our relief groups.

Brother Beech, of the local M.B.C. Church, preached for us on Easter Sunday morning in the absence of Bro. Burkholder.

May 11, 1944.

Cor.

A school to educate parents whose children have become delinquent has been founded in San Francisco. More than 250 parents have been enrolled. Clergymen of the Protestant, Catholic, and Jewish faiths serve as instructors in courses on the spiritual guidance of children and the recreational facilities of the churches. There are also courses in the legal, health, educational, and vocational training responsibilities of parents.—Gospel Messenger.

WITH OUR MISSIONARIES

WINNING SOULS FOR CHRIST

BY L. M. BAER

Winning souls for Christ should be the concern of everyone of His followers. It is their personal duty to bring others to know Him as they do. Soul winning is not changing people from one denomination or church to another one, but it is helping others to receive a Person into their hearts. The purpose is not to make new members for the church, but to make members of Christ's body. If they join the church also, praise the Lord, and rejoice, and send them out after others. Be satisfied with nothing less than their straight and sincere acceptance of the living Christ as Saviour and Lord. Christ promises power to those who will receive Him: "But as many as received him, to them gave he power to become the sons of God" (John 1:12).

Soul winners are also referred to as fishers of men in Matthew 4:19. We must consider that the business of soul winning sometimes necessitates a sacrifice; for to be a good fisherman, one must go where the fish are. This command comes to every follower of Christ. See Mark 16:15. Everyone is not able to be a Moody, but everyone can be the man who went to Moody's place of business and led him to Christ. The fruit of such a soul winner must certainly be that which Christ spoke of in John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

To be able to claim these promises that Christ makes to His followers, we must all be willing to accept the command. In thinking that this command is for the church, we must remember that each follower is a part of the church and therefore all are included in its scope. There are a great number of unsaved people who do not attend services and therefore are not reached by the messages of the preacher and evangelist. With each member helping to win souls, a much greater work can be accomplished.

Many illustrations of personal work are found in the Gospels and in the Book of Acts. Among the many examples are Andrew telling Peter, Philip telling Nathaniel and the eunuch, and Paul and Silas telling the Philippian jailer. The Old Testament also instructs Christians to win souls. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). "He that winneth souls is

wise" (Prov. 11:30). What a dismal picture it is to think of the reward of those who do not heed this advice!

As sons of God and brothers of Jesus Christ we should be ashamed that there is not more soul winning being done. It is the duty of every Christian to get on his knees before the Lord and ask Him what he can do. The most that any soul winner does is only a very minute part of what Christ has done and will do in the future.

Soul winning, in addition to helping those who are led to Christ, helps to make better followers. Naturally our concern for others makes us love one another more; for to be a son of God, the Father, we must be brothers to all His children. This makes us all one large family in His name. How can we as members of such a large family not find time to talk to someone every day about the condition of his soul? None of us are willing to see our children perish. How about our neighbors? Are we concerned for them also? Christ said, "Thou shalt love thy neighbour as thyself." Who then is our neighbor? We find Christ's answer to this question in Luke 10:29 to 38. To the lawyer's answer, "He that shewed mercy on him," Jesus said, "Go, and do thou likewise." Are we all obeying this command? It is important to remember that our neighbor is not always at home. He may be in the jail, hospital, poorhouse, or across the ocean. Christ said in Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What then will we do when the time comes which is spoken of in II Corinthians 5:10, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"? This is one *must* without a single condition. It again emphasizes the importance of telling others of the saving knowledge of our Lord and Saviour Jesus Christ that we may all win more souls for Him in His holy name.

Please do not understand by this that it is unnecessary to join a church. That is another important subject; but that matter will take care of itself after Christ has taken control of a life and made it into a new creature. That we may all be busy winning souls for Jesus until He comes again is our prayer.

Hagerstown, Md.

If you have so much business that you don't have time for the Lord's business, you may put it down that you have more business than the Lord planned for you.—D. L. Moody.

NEWS LETTER FROM ARGENTINA

After the Mission Council and the Argentine Church Conference in Buenos Aires, we spent several days at Miramar, and about a week at an inland salt lake, called Mar Chiquita. The change was necessary, and it proved a blessing to us. We then visited other towns, and many country places in the hills, distributing tracts and at the same time offering for sale Bibles and Testaments, as well as a translation of D. L. Moody's book, "The Way to God." This work has been blessed by the Lord, and we hope you will continue to pray for greater results than ever.

Don Mario Torres has been a faithful member of the Cosquin congregation for over three years. His great desire has been to return to his people, who live in the Chaco, and testify to the joy of salvation which he has received, hoping that they will believe also. The main hindrance to his making the trip was the lack of money. The Lord has touched the hearts of several of His children to help him, however, and the trip will soon begin, the Lord willing.

Almost all of the national and provincial schools are functioning normally at this time; so we have started a weekday Bible school, with classes meeting from seven to nine in the evening. The attendance and interest are increasing. The young people are volunteer helpers, and we believe all of them are receiving blessings and help spiritually and mentally. A twelve-year-old boy was called outside last evening by a woman who may be his mother. After scolding him for leaving three little brothers alone in the house, she gave him a blow that sent him reeling from the sidewalk to the street. Then breaking off a limb from a shade tree, she chased him down the street.

In order to help the young people, Bro. Pablo Cavadore is conducting eight classes, in which he is teaching lessons based on incidents and sermons found in the Book of Acts. This will help them to understand better the Sunday-school lessons of the second quarter, and will give them a bird's-eye view of the life of the Apostle Paul.

The mission buildings in Cosquin are about four years old. As the heavy rain, hail, and dust storms just about cleaned off the paint and calcimine, the men are busy painting and whitewashing.

We are expecting Bro. T. K. Hershey tomorrow evening. He will, the Lord willing, look after and sign a deed for a property in La Falda which is being donated to the mission. Arrangements will also be made for plans and building in Capilla del Monte, where Bro. Pablo Cavadore has been working faithfully for nearly two years.

While Bro. Hershey is here, several believers will be baptized, the Lord willing, and communion services will also be held. Since Bro. Hershey is not very well at present, we ask your prayers at the throne of grace for his restoration to normal health.

As far as we know, Sister Rowena Brenne-man is steadily improving, and the rest of the missionaries, including Martha Ann, are enjoying good health. Pray for us.

Yours in the coming Lord,
D. Parke and Lillie F. Lantz.

Cosquin, F.C.C.N.A., Argentina.

YOUNG PEOPLE'S INSTITUTE

By A. Orley Swartzentruber

We, the young people of the Argentine Mennonite Church, have had a wonderful banquet. We called it "Campamento para Jovenes." Our North American brethren would have called it a young people's institute.

If you will allow a personal note, I will say that I never attended a gathering of this kind where the time was so well divided. We had the right thing at the right time, and so we never got tired.

We got up at 7:00 o'clock in the morning. At 7:30 we had a devotional period, followed by breakfast. The first period began at 9:00 o'clock, when we studied either I Corinthians or Bible Characters. "Mennonite Theology and Practice" and "Christianity in Action" were the courses offered the second period, which began at 9:50.

After this we had another forty-minute period, which was devoted to a discussion and review of the four studies mentioned above. Thus everyone got the main ideas of all the classes. This period was supposed to end at 11:20, but when a discussion was started on a subject, such as, "Is a Union of the Christian Churches Possible?" the meeting was prolonged slightly. You will remember that we who live in South America are never at a loss for words.

At 12:00 o'clock we had lunch. But before going further, probably you would like to know who the speakers were. They were Bros. E. V. Snyder, J. W. Shank, L. S. Weber, T. H. Brenneman, and M. Kroon.

The latter works with the Evangelical Union. He was born in Holland and came to Argentina when quite young. For a while he worked on a river steamboat as engineer. Later he was converted and became a preacher. His theology is practically Mennonite, even to the doctrine of nonresistance. We were rather surprised to learn this. He was in charge of the morning devotional periods and also of the study of I Corinthians.

After lunch, it is our custom in South America to "sleep the siesta" in the hot summer days. Instead of spending this period in the usual way, however, we sat under shade trees on the campgrounds, where we drank mate and, of course, chatted and made acquaintances.

At 3:15 we had a series of talks on the general theme, "Problems in the Life of a Youth." The boys and girls were in separate classes except the last two days, when the subjects were, "Ideals and Faith" and "Discipleship," both in charge of Bro. Kroon.

At 4:00 o'clock we had tea, followed by the period of organized games and contests, in which all joined.

Supper was served at 7:15. Afterwards we carried the benches over to the place where the evening meeting was to be held. This was a pseudo-campfire meeting, at which each town represented gave a little program, revealing their talents in speaking, singing, etc. The meeting closed with a devotional meditation, led by Bro. N. Litwiller, around the same imaginary campfire.

This institute lasted for five days. The last day, after speaking on the subject of "Disci-

pliship," Bro. Kroon appealed to all those who were willing to do so, to consecrate themselves to the Lord. The one hundred young people responded by standing. We had been forced under a tent earlier because of rain. As it had stopped raining, however, we went out and formed a huge circle by joining hands. We then sang a stanza of a familiar song and had prayer.

The value of this "Campamento" lies in its results—its fruits. The young people who attended went back to their towns with their hearts aflame, and brought blessings to their congregations. A renewed interest in spiritual things is manifest in all our congregations. Some of the young people heard the Lord calling them to work in His fields.

"To him be glory both now and for ever."
Pehuajo, F.C.O., Argentina.

From Our Mission Stations

BANNOCK, OHIO

(Crabapple Mission)

Dear Readers and Prayer Helpers: Greetings in the wonderful name of Christ, our wonderful Saviour. Perhaps a few lines from here are necessary to keep alive the sacred flame of prayerful interest in the work of our Lord at this place. Many opportunities of Christian service are still before us, and "there are many adversaries."

Our attendance at Sunday school and morning church services has kept up well the past winter.—The interest has also been good in the evening services, for which we praise the Lord.

Our literature is welcome in almost every home where we distribute "The Way," with an assortment of suitable tracts. Jews in our larger cities also receive some of our literature, and occasionally a New Testament, when we get to meet them personally. Our Jewish mailing list consists of nearly two hundred names in just a few near-by cities.

Last Sunday, April 30, our bishop, Bro. D. D. Miller, of Berlin, Ohio, was with us for counsel meeting and communion service. He was accompanied by Sister Miller and also by his brother and family. Nine members honored our blessed Lord in commemoration of His suffering and death.

We are looking forward to summer Bible school, which is to be held, the Lord willing, at the Crabapple Schoolhouse, where we hold our regular services. We also expect to hold a school in Bannock. Each of these will be two weeks in length. Revival meetings will be held for at least two weeks of this time, when Bro. Wm. Jennings, of Knoxville, Tenn., will labor among us. We ask you to pray for the Lord's blessing upon this work. We know of other near-by communities where we could hold summer Bible school and revival meetings, if we were able to plan so largely. Pray that we may have faith to trust and obey God.

Since many of you will be coming to Kidron (about eighty miles north from here)

to attend the Annual Mission Board Meeting, we invite you to come by way of Bannock and stop with us. Anyone coming to Wheeling, W. Va., can take a bus from there to Bannock (about seventeen miles from Wheeling). There is a passenger train (B. & O.) from Wheeling to Bannock early in the morning, returning from Cleveland and Akron in the late afternoon.

We desire your prayers and interest that Christ may be proclaimed to all in this needy field.

Yours for our Lord,

May 5, 1944.

Orrie D. Yoder.

ALTOONA, PA.

(Mennonite Gospel Mission)

The Gospel Herald: We have many reasons to thank the Lord for blessing us.

On Saturday, April 8, the following students of the Eastern Mennonite School, Va., gave a program at the Mill Run Chapel: Kenneth Leasa, Frank Brunk, Ross Goldfus, Jr., Emerson L. McDowell.

Easter Sunday Sister Nissley and I served on a Bible meeting program at Martinsburg.

In the absence of the writer while engaged in the Lord's work in the Johnstown district, April 29, 30, Bro. Elrose Hartzler filled the preaching appointments at our church.

Bro. and Sister L. S. Glick of Mattawana, on their way to the Mennonite Home, Rittman, O., stopped with us. Bro. Glick preached for us on May 4.

Bishop James Saylor, Holsopple, Pa., preached for us on Sunday, May 7, at Altoona and Mill Run.

Saturday, May 6, a number of us had the privilege of attending the annual sisters' sewing circle meeting at the Martinsburg congregation.

Scottsdale sent us provisions in March and also cash amounting to \$6.50. The Mattawana Sunday School cash amounted to \$19.00.

Cash Value of Clothing from Sewing Circles in March.

Crown Hill	\$3.70
Louisville	1.75
Bethel	3.50
Mount Joy	5.85
New Danville	2.00
Cross Roads and Lauvers	3.70
Maugansville	2.00
Belleville	.84

Many thanks for your support.

Yours in His service,

May 9, 1944.

Joseph M. Nissley.

"HE WHO CAN, WILL"

A Christian friend of Robert Browning, a man of letters, was in great grief at the death of a lovely little daughter. Browning, too, had loved the child, and went with a full heart to comfort him. Finding that his friend was out he left a note for him with these words, "If I, who cannot, would give you back your child, He who can, will."—British Weekly.

THE BOOK SHELF

The Screwtape Letters, C. S. Lewis; Macmillan, New York; 1943; \$1.50.

This book is a collection of letters which are sermons in reverse. They purport to be written by an elderly devil named Screwtape to his inexperienced nephew Wormwood on the best means of damning eternally the soul of his "patient."

Although the idea of writing from the opposite point of view and calling God "the Enemy" may seem revolting at first, the book is certainly not blasphemous or mocking in its tone. It has helped me personally in my Christian life.

Typical of Screwtape's advice is this quotation: "Doubtless, like all young tempters, you are anxious to be able to report spectacular wickedness, but do remember, the only thing that matters is the extent to which you separate the man from the Enemy. It does not matter how small the sins are, provided their cumulative effect is to edge the man away from the Light and out into Nothing. Murder is no better than cards if cards can do the trick. Indeed the safest road to hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts. . . ."—Elaine Sommers.

* * *

The Predicted Departure from the Faith, Oscar Burkholder; Mennonite Publishing House, Scottdale, Pa.; 160 pages; \$1.00.

I feel that this is a book that every one of our church leaders should read. The title is taken from Paul's warning to Timothy—"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

There is great need of our recognizing the dangers that are constantly threatening the church. Bro. Burkholder tells what the departure from the faith is, what causes it, and how it leads to a misconception of sin. "It is very evident that sin, as a word or a name for transgression, is going out of fashion in the Christian pulpit. It is not ethical, according to certain twentieth century standards, to use such uncouth, vulgar terms in the presence of men and women who are highly cultured." This quotation from the book reveals the manner of the author in setting forth the danger of drifting from Bible truth. I found the book intensely interesting and very helpful.—Leroy Gingerich.

Our schools have been so busy promoting intellect that the growth of character has slipped through their fingers. We have been too interested in teaching the student knowledge and not enough interested in making a good man of him. As a result, we have reared the most unscrupulous generation in all history.—Dr. Will Durant.

YOUR 1944 BIBLE SCHOOL

VIII. *Summer Bible School a Great Missionary Agency*

The total enrollment in 1942 was 22,984 pupils. Of this total, approximately 13,260 came from homes other than Mennonite. This tells a story of its own. At a glance it will be evident that summer Bible school has a great outreach. Boys and girls who ordinarily would receive little or no Christian instruction are taught the Word of God. Indeed, summer Bible school is a great missionary agency, winning into its folds boys and girls and youths, many of whom otherwise would have no opportunity to learn of the Word of God. This is true concerning practically every school. The school usually does not bring Bible instruction only to Mennonite children and young people; it also provides the same kind of instruction for those from other denominations or from no denominations. It takes the Word of God into homes where ordinarily it never gets. It brings the Gospel of salvation to parents who do not get it anywhere else. In this the summer Bible school is distinctly unique.

Furthermore, unless a school is conducted independently, it is possible to have summer Bible school with the cooperation of other denominations in the community. Of course, all circumstances and factors need to be properly considered before affiliation is made; and arrangements need to be made so that we as a church do not lose our testimony and hinder ourselves in giving it through the summer Bible school. There is one way in which we may be certain that our work is not hindered, and at the same time is also a help to others—that is by providing the principal and the teachers of the school, while at the same time opening the doors wide for other denominations to send their children. We should be sufficiently well known by the other churches in the community where we live that they will know it is not our policy to proselyte. An assurance of this fact, and an honest understanding of our motives by other denominations, make it possible to conduct a community school that will bring the Word of God into homes from many different denominations. Such children will become acquainted with our doctrines and with our way of thinking, and will become sympathetically minded toward the nonresistant and the separated way of life, without any proselyting effort whatever. If the Lord in time lays it upon the hearts of some to find a shelter in our denomination, we can feel that nothing unfair has been done. At the same time we are rendering a missionary service to the community—regardless of the denominations (or no denomination) from which the children come—that is unique and far-reaching in its influence for Christ and the church. Such

(Continued on next page)

ITEMS and COMMENTS

A letter from India says that a spiritual awakening is going on in that country. More and more copies of the Bible are in demand in all the written languages of the country. The British and Foreign Bible Society cannot keep up with the demand.

* * *

According to an Associated Press report via Stockholm, the Vatican has purchased twenty-one coastal steamers which, flying the Vatican flag, will transport food from Genoa to Rome.

* * *

Ministers and other religious workers are listed among the "highly essential" in a recent revision of O.P.A. plans for rationing automobile tires.

* * *

The recent directive of Selective Service canceling the draft deferment of pretheological students after July 1 has caused considerable concern in Protestant church circuits. Unless there is some modification of this order, it will mean the loss of a generation of theological students preparing for the Protestant ministry. The Roman Catholic Church will not be so greatly affected by this order because its prospective priests are classified as definitely theological before they come of draft age. This is another of the maladjustments and threats which war brings.

* * *

There were almost 4,000 Presbyterian churches which in 1943 failed to win a single soul for Christ and church membership. The northern branch of the Presbyterian Church within the last three years has lost nearly 200,000 Sunday-school pupils. The rate of growth of this church from 1926 to 1942 was only 4.9%. If a study were made about the facts of Mennonite growth, would the figures be any less startling?

* * *

The publication of Seventh Day Adventist literature doubled last year. Total sales were \$6,000,000. Part of the profits are being set aside to rebuild destroyed publishing houses of the church in China and Europe.—The Christian Century.

* * *

Red Cross officials state that there is absolutely no segregation of negro and white blood in either the processing or the administration of human plasma. Here at least all men are of one blood.

* * *

"Recreation centers for youth are not the answer to juvenile delinquency," Mayor LaGuardia said recently, in addressing an athletic league center. "It's the home," he insisted. "I've been saying it for a long time and I'm going to continue to say it."—Gospel Messenger.

USING WHAT WE HAVE

God asked Moses, "What is that in thine hand?"

It is not always the smallness or the insignificance of the things we have, but how we use them. Moses' rod used for God was mighty in the deliverance of His people. Dorcas' needle not only stitched for the needy in body but was a means of many believing in the Lord. Acts 9:36-42. Mary's ointment made an everlasting monument for her as well as for her Lord. Mark 14:3-9.

Someone says the smallest things become great when God requires them of us. They are small only in themselves. They are always great when they are used for God. "Despise not small things—either for good or evil."

"Find out what God would have you use,
And use that little well;
For what is great and what is small,
'Tis only He can tell."

"Oh, if we could only do some great things!" we are so apt to sigh, when the Lord is saying to us, as to Moses: "What is that in thine hand? A rod? A needle? A pen? A heart full of love and sympathy for the lonely and sad and needy all around us?" How apt we are to sit idly by and do nothing because we seem to be able to do so little!

So, whether it be a rod—either of service or support—or a needle with which you sew for your own or others' needs; a small but sweet, never-to-be-forgotten deed of kindness to one less seemingly prominent and popular at the time, present it as unto Him—

"A servant with this clause,
Doing as by His laws—"

Whatever it is, give it to Him as did the little lad with the five small loaves and two fishes. He will multiply and bless.

"Lord, may I ever see,
However small it be,
Each gift of love
Is great if in Thy hands,
And used at Thy commands,
Dear Lord, above.

"So I would give Thee all,
And answer to Thy call,
With gifts both great and small,
Thy grace to prove."

—Gospel Herald (Cleveland).

YOUR 1944 BIBLE SCHOOL

(Continued from preceding page)

opportunity should not be neglected. For years we have been conducting summer Bible school in this way in Scottsdale and the surrounding communities, and the Lord has blessed the work.

A summer Bible school can be located in an area where no Bible teaching is being done. It does not require an extensive setup to go out into a mining section, or into a neglected rural area,

or into a mountain district to conduct a two-week summer Bible school. It is one of the best means of making contacts with the homes and of bringing the Word of God to parents. Furthermore, such a school opens the doors of the community for preaching and for the permanent establishment of a Sunday school. In due time, with proper follow-up work, a congregation may spring up where the summer Bible school first made its entrance. Indeed, summer Bible school is a great missionary agency.

Itinerary summer Bible-school work is another way in which the missionary outreach may be enlarged. The use of an automobile and a trailer or the use of a Bible coach, etcetera, works wonders in carrying the Gospel into areas where it ordinarily is not taken. And we have no apologies to make for our coming in this manner. We have a powerful Gospel and sound doctrine and the true way of life. Today there are numerous agencies going into unevangelized sections and taking advantage of people by bringing in unsound doctrine and by influencing them in wrong ways of belief and life. When, therefore, we do summer Bible school itinerary or missionary work we offset the work of such agencies.

Then there, too, is the missionary work which is done within the school itself. The curriculum calls for missionary instruction in every grade. This tends to develop a missionary spirit in the pupils. Missionary offerings are lifted at least once a week, preferably twice a week. Some definite cause is presented to the children, and they gladly bring their offerings. This develops a missionary interest and enthusiasm. The public program given by the summer Bible school will give expression to this missionary work in the school.

Tent meetings frequently may be conducted in connection with the holding of summer Bible school. This school is held in the forenoon; in the afternoon visitation work of various kinds is done, and in the evening tent evangelistic meetings are held. In this way the Word of God is taught, is lived, and is preached. Some unusual results have been forthcoming from such type of work. In view of this, we know that you will not want to neglect having a summer Bible school. We are certain that your community wants a summer Bible school. We are also certain that you will want to do everything possible for your community to have summer Bible school. Still better, we have faith that you are willing to sacrifice and to see that the neglected community not far from the home base will also get summer Bible school. In this way you will take advantage of the missionary outreach which is offered by summer Bible school.

Remember, the salvation of souls is the greatest objective of all summer Bible school work!

Secretary of Summer Bible Schools,
C. F. Yake.

ENCOURAGEMENT

(Continued from page 127)

he believed in Christ, not in himself. However faithfully we may have followed the Lord, there are always things about ourselves that put us to shame. There are inconsistencies in our walk, taints in our motives, imperfections in our obedience, and limitations in our abilities; but we as Paul come to the world with a message of Christ, the all-worthy One.

Paul's consolation rested also in the fact that although he lived in a body of mortal flesh he carried a divine life. He was not of the flesh fleshly nor of the earth earthy. The life of Jesus Christ was made manifest in his flesh. The power which worked in him was not of his own but derived from divine sources. Who would not be comforted and rejoice in such supernatural resources?

The apostle was attached to an eternal cause. 4:16-18. He was growing older, and his body was growing weaker; but though the outward man was perishing, the inward man was being renewed day by day. Affliction, he knew, belongs to the present and the temporary. It is but for a moment. But the consolations of Christ are eternal. In faith we look, not at the sorrows which are today, but at the weight of glory which belongs to the eternal tomorrow. Paul was not a man of the times; he was a man of the eternities. It is the overwhelming sense of the present that gets us down. In the assurance of our eternal attachments we rise in triumph.

The apostle's unfailing confidence was related directly to his assurance of a personal immortality. 5:4. The groans and the burdens belong to this temporary tabernacle in which we briefly sojourn, but our eternal dwelling will be in a building of God not made with hands. In our resurrection bodies we shall experience all God's good intentions for us. The trials and the anguish of this life lose all significance in the light of the glorious prospects ahead.

Paul's life and service were motivated by the love of Christ. 5:14. Discouragement counsels us to cease our useless labors, but the love of Christ impels us to a continued striving for the cause of Christ. Even though afflictions and hindrances overwhelm us, there is a driving power within which keeps us going. If Christ loved the world enough to die for it, that love indwelling me is a never-ceasing dynamic that pushes me out to proclaim that death.

Paul was encouraged finally because he had been given so great a task—to preach reconciliation to God through Christ. 5:18-20. This is the message that a sinning world, alienated from God, most needs. Paul knew he was an ambassador, bringing to the world this great message from the heavenly throne, "Be ye reconciled to God." The importance of his commission gave his life a dignity and worth that no disheartenment could overcome.

Paul's encouragement may be ours, and may we be so lifted by this heartening message that we may radiate joyful assurance to others.—P. E.

Prayer's effect on the one who prays is more important than its effect on God.

RELIEF AND C.P.S.

RELIEF NOTES

Home for Nurses in Puerto Rico

The following account of plans for a nurses' home, in connection with the relief program at La Plata, is taken from the May issue of *Rio La Plata*, the monthly news letter from Puerto Rico:

"The groundwork has been laid for the nurses' home. This thirty-by-seventy-foot, C.C.C. type barrack, which is built like our other buildings, was moved from Buena Vista, and will be put up here. Posts have been placed and cross ties laid for the floor, and a few sections of floor have already been laid. We are trying to complete the nurses' home with the completion of the hospital, so as to house personnel that will arrive in the future.

"Two men, Albert Bohrer and Earl Maust, have been added to our construction crew on part-time work. There are now six of the C.P.S. men and eight or ten Puerto Rican men who are on the construction crew."

* * *

Glen Miller Busy in London

In a letter, dated April 6, Glen Miller reports on his present work in England:

"I certainly am not finding it difficult to keep myself occupied. The most urgent business just now is the huge work of cleaning, painting, arranging, and outfitting the London Centre. We are all busy at that. It is already functioning in a number of its designed purposes. We are living here; the office is in operation, we have many guests; the entire unit met over this week end; and yesterday the clothing was moved in from Gordon Square. We hope to open the hostel for children before too many weeks have elapsed."

* * *

Clothing in Post War Relief

A letter from Switzerland, received at Friends Headquarters and printed in the April Clothing Bulletin, contained the following opinion:

"Clothing is going to constitute one of the most important relief supplies in any post-war action. The people who come in from France now (and this can be said to be true for the last six months) have really nothing but what they are wearing and often this is pretty badly torn from crawling through the barbed wire barriers. . . . Please assure everyone at home who has contributed to the sending of . . . clothing that it is priceless in value, and represents one of the most important, if not the most important relief service that can be given in Europe now-a-days."

* * *

C.P.S. NOTES

Regional Directors Meet

C.P.S. Regional Directors for Mennonite camps have been in conference at Akron, May 8, 9. The agenda for their meetings calls for consideration of the following concerns: specialized projects, transfers, interpretation of

Mennonite policies, orientation of new assignees, dependency, camp papers. The regional directors for M.C.C.-C.P.S. are:

Phil Frey,	Eastern Area
Ralph Beechy,	Midwest Area
Harry Martens,	Rocky Mountain Area
Rufus Franz,	Pacific Coast Area
J. N. Byler,	Hospital Units
Robert Kreider,	Hospital Units (Ass't)
Titus Books,	Eastern Area Pastor

* * *

First Aid in C.P.S.

Next to Bible courses, first-aid courses, as outlined by the Red Cross, have received the most interest and study by C.P.S. men. First-aid training proved valuable recently when a tornado destroyed almost the entire Brethren camp at Magnolia, Arkansas, and injured over fifty campers. After the emergency the attendant physician made the statement: "If it had not been for the boys' knowing first aid, we probably would have lost four or five lives."

* * *

PEACE SECTION NOTES

"Compromise with War"

The above is the title of a new pamphlet published recently by the Peace Section, as a critique of the war philosophy of Charles Clayton Morrison, as expressed in *The Christian Century*. The booklet is a reprint of an article by Edward Yoder, which appeared some time ago in the *Gospel Herald* under the title, "Christian Thinking on War." Distribution will be primarily in C.P.S. camps where a distinct need was felt for rebuttal material to help the thinking of C.P.S. men. The booklet is also for sale at five cents per single copy; fifty cents per dozen copies.

Released May 10, 1944

Compiled by Irvin B. Horst

SPECIAL MEETINGS

PALMYRA, MISSOURI

Report of the Sunday-school meeting held at the Palmyra Mennonite Church, April 23, 1944. Mods., Leroy Zook; William Edelman; Chors., David Hathaway, Nora Hathaway; Secy., Mabelle Hathaway.

Program and Speakers: The Fruit of the Spirit Manifested in Everyday Life, (1) Love, Joy, Peace, Mary Buckwalter; (2) Longsuffering, Gentleness, Goodness, Orris Johnston; (3) Faith, Meekness, Temperance, Miriam Kreider; The Worker's Equipment, H. R. Buckwalter; Sermon, Eph. 6:12, H. R. Buckwalter. Children's Meeting, Esther Fenton; Instructions for Youth from Proverbs and Ecclesiastes, Iona Miller; Heaven's Concern for, and Part in the Conflict, Nelson Kauffman; Paul, a Pattern for a Christian Warrior, J. M. Yoder; God's Leading in Finding My Place, J. M. Kreider; Redeeming the Time, Harriet Buckwalter.

Thoughts Gleaned.—We should have love one for another because God first loved us. Love brings joy, joy brings service, service brings peace. It is easy to be gentle to those who are good to us, but we must prove our sincerity by being gentle to our enemies and to those opposed to Christianity. Salvation comes by faith in Christ. The meek and quiet spirit is the very opposite of highmindedness and a quarrelsome and revengeful spirit. Temperance includes the control of thoughts, actions, appetites, and the tongue. If the mind is distracted by wrong

thoughts and purposes, the whole being will be perverted and there will be some form of intemperance manifested. Jesus will help us control our tongue and temper if we ask Him. The better we are equipped, the better we can accomplish that which we undertake. Natural talents may be classed with spiritual gifts. We should all be careful to develop the talents God has given us. The Christian warfare is the conflict between the two natures—the old and the new. The new man must have the domineering place in our lives. The old man is not dead—just kept under. One of the greatest and most powerful weapons is eternal hatred for the enemy. The expression on our faces reveals the condition of our hearts. If you want to show your strength, rule your spirit. The Christian conflict does not take place in the physical realm but in the spiritual. It is easier to blow up a city than to get rid of evil imaginations. Father, Son, Spirit, and the angels are concerned in this conflict. The Father's concern is that not one should perish. His ears are always open to real, sincere Christians' prayers. He gives might to spiritual weapons. Christ promised His presence continually. He guides us with His eye, makes intercession to the Father for us, takes vengeance on the wicked. The Spirit is grieved by our unfaithfulness, makes intercession, assists and stimulates in our prayer life, helps our infirmities, provides and uses the sword, convicts of sin. There is joy in the presence of the angels over one sinner that repenteth. Angels are concerned that we obey, I Cor. 11:10. Angels helped before Jesus was here. They closed the mouths of lions, opened prison doors, and did what men couldn't do. Angels will have part in the consummation of this conflict. A pattern is a model or example. When you find you are in the wrong, change your course of life. Do your duty boldly in the face of persecution. Paul had great confidence in God and great faith in the Lord Jesus Christ. Pride and selfwill expell us from our God-given places. The Holy Spirit assures workers who are yielded to Him what and where their place is. He works through the individual and through the congregations. Conviction must be backed by the Holy Spirit. Time has no value in itself, but the use we make of it counts. No lips speak so loudly as those from which the breath of life has gone forever. Shall anyone be lost because of our neglect?

Secretary.

BIRCH TREE, MO.

Report of the Missouri Nonconformity Conference held at Berea Mennonite Church near Birch Tree, Mo., April 29, 30.

Organization: Rufus Horst, Mod.; John Detwiler, Asst. Mod.; Protus Brubaker, Chor.; Virginia Dawson, Secy.

Program and Speakers: Christ Our Example, Protus Brubaker; Overcoming the World, J. M. Kreider; Sunday-school Lesson, Nelson Hinstead; Biblical Nonresistance, Amos Gingerich; Separation from the World: (1) In Home and Social Life, Mary Alice Gingerich; (2) In Business and Professional Life, L. A. Weaver; (3) In Attire, Rufus Horst; (4) In the Church, J. R. Shank.

Thoughts Gleaned: Christ is more than our example; He is our standard. Jesus should be our example in divine appointment, sacrifice, character, love, good will, and service. If we do not overcome the world, the world will overcome us. Love is the basis of nonresistance. Nonresistance is more than not harming someone, it is going out of your way to help. It is expressed through action, word, and manner. The family altar is a necessity in the home. The home should be a center of hospitality. In a business life one needs no life insurance except what God provides. Attire is referred to in the Bible 1400 times. It is a very clear issue that the child of God should be separated from the world in attire. Dress has a great deal to do with character. The church does not need to be a beautiful edifice to engender the spirit of worship. Kneeling in prayer expresses humility, and promotes a spirit of prayer. Our property as well as our lives should be dedicated to the service of the Lord. A personal interest in an individual may be the means of bringing him to Christ. Our offerings should be freewill offerings. Church entertainments and high-powered collectors cause us to give when we would not, thereby robbing us of a blessing. We should not have a double standard, one for the week and one for Sunday. One cannot live a consistent Christian life without prayer. When God's Spirit is working within us, we are willing to become new creatures in Christ.

Secretary.

MARRIAGES

Yoder—Peachey.—Bro. Rufus Yoder and Mary Peachey were united in marriage at the home of the bride April 23, 1944. Bro. Aaron Mast officiated. May God's blessing rest upon them.

Peachey—Zook.—Bro. Byron Peachey and Sister Pauline Zook of Belleville, Pa., were united in marriage at the Belleville Mennonite Church March 5, 1944. Bro. Aaron Mast officiated. May the Lord's blessing be theirs.

Ulrich—Stutzman.—Wilfred Ulrich, Roanoke, Ill., and Betty Stutzman, Filer, Ida., were united in marriage at the Goshen College Chapel, Goshen, Ind., May 2, 1944. Bro. S. C. Yoder, uncle of the bride, officiated. May God bless them in their life together.

Layman—Heatwole.—On April 15, 1944, Bro. Jennings M. Layman and Sister Wilma Mae Heatwole, both of near Dayton, Va., were united in marriage at the home of the officiating minister, Bro. S. H. Rhodes. May the spirit of God guide them through life.

Groff—Nissly.—Bro. Walter B. Groff of the Mellinger congregation and sister Esther H. Nissly of the Mt. Joy and Kraybill's congregation were married April 8, 1944, at the home of the bride. Bro. Henry E. Lutz officiated. We wish them God's choicest blessing through all their days.

Ziegler—Landis.—On May 6, 1944, Bro. Russell L. Ziegler, Vernfield, Pa., and Sister Sara D. Landis, Souderton, Pa., both members of the Franconia Mennonite Church, were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Menno B. Souder. May God's choicest blessings be theirs through life.

Shertzter—Nissley.—Bro. C. Charles Shertzter of the Millersville congregation and Sister Helen R. Nissley of the Erisman congregation were married April 22, 1944, at the home of the bride's brother, Arthur R. Nissley. Bro. Henry E. Lutz officiated. May the Lord accompany them through life and make it one of joy and happiness.

OBITUARIES

Andrews.—David Henry, son of the late John David and Mary Grove Andrews was born April 20, 1874 at Lipscomb, Va.; died April 3, 1944, at Rockingham Hospital; aged 69 y. 17 d. He had been in failing health for several years, but his condition did not become critical until the night before he was removed to the hospital. His death was caused by hemorrhages. He came to Rockingham, Va., Oct. 10, 1897, and the same year married Elizabeth Weaver who preceded him in death July 5, 1939. He was a member of the Mennonite Church. Surviving are 6 children: John D., at home; Paul W., Camp Cooke, Calif.; Joseph H., New York; Mrs. Vada Morris, Akron, O.; Mrs. Ruth Davis and Mrs. Anna Forren, both of near Mt. Clinton. He also leaves one sister (Miss Lydia Andrews, Waynesboro, Va.) and 12 grandchildren. Funeral services were conducted at Weavers Church by Bro. Joseph Driver, assisted by Bro. Paul Good. Interment was made in Mt. Clinton Cemetery. Texts: John 14:1-3; Ps. 17:15.

Erb.—Anson, eldest son of Jacob C. and Elizabeth Karcher Erb, of Waterloo, Ont., was born Dec. 25, 1877; died at his home near Carstairs, Alta., April 14, 1944; aged 66 y. 3 m. 20 d. On Sept. 27, 1905, he was married to Malinda S. Snyder of Waterloo, Ont. To them were born 2 daughters, Florence (Mrs. Willis Yoder) and Stella (Mrs. Willard Hartzler), both of Carstairs. He has left to mourn his departure his wife, 2 daughters 5 grandchildren, one brother Addison, and 4 sisters (Elmina, Loretta, May, and Mary all of Waterloo, Ont. In 1908, he and his companion moved from Ontario to the West

and made their new home near Carstairs, which they occupied at the time of his death. Bro. Erb accepted his Saviour in his youth and united with the Mennonite Church at Waterloo, Ont., later transferring his membership to the West Zion Mennonite Church near Carstairs, Alta. Here he held his membership at the time of his death and had served in the past in many offices in the church and Sunday school. Funeral services were conducted at the house by Bishop Isaac Miller and Bro. Abe Reist, and at the West Zion Church by Bro. Milo Stutzman and Bishop C. J. Ramer. Text, Job 30:23. Interment in the West Zion Cemetery.

Mellinger.—Elias Hershey Mellinger was born June 11, 1860; passed away at his home in Soudersburg, April 10, 1944, after an illness of 4 months; aged 83 y. 9 m. 29 d. He was born in Strasburg Twp., a son of the late John B. and Margaret H. Mellinger and is the last of his family but the first to break our family circle. He was in declining health a number of years due to hardening of the arteries. In 1887 he married Ida Rohrer and with her united with the Strasburg Mennonite Church. From the farm they moved to the present home in Soudersburg, 43 years ago. Besides his wife these children survive: Harris R., Lancaster; Mary E., at home; and Edith A., wife of Ralph R. Metzler, Mannheim; also 2 granddaughters, Mrs. Russell Griffith of Christiana and Janet E. Metzler, Mannheim, and one great-granddaughter. Services were conducted Thursday, April 13, at 1:30 at the home by Bro. Amos Weaver and at 2 o'clock at the Paradise Mennonite Church by Bishop Abram Martin and Bro. Parke Book. The former read I Cor. 15, and the latter's text was Ps. 71:17-20 inclusive. Interment was in the adjoining cemetery.

Miller.—David Dale, son of Daniel Walter and Velma (Bender) Miller, was born Nov. 20, 1940, at Canton, O.; died May 1, 1944, in the Aultman Hospital in the city of Canton; aged 3 y. 5 m. 10 d. He is survived by his parents, 2 small sisters (Louise Alverta and Grace Irene), his maternal grandparents (Mr. and Mrs. Mahlon J. Bender, Accident, Md.), his paternal grandfather (W. W. Miller, Amlin, O.), and many other relatives and friends. He was enrolled in the Cradle Roll and the beginners department of the Canton Mennonite Sunday school, where he and his parents attended regularly. While his stay here on earth was short, he had won many friends with his cheery expressions and friendly attitude. The cause of his recent illness that resulted in his death is not fully known. Though he was taken to the hospital and given a blood transfusion, he was beyond the help of medical science, and it pleased the Lord to call his spirit to Himself after 5 days of suffering. Though he will be missed, he has gone to a better place. Funeral services were conducted at the First Mennonite Church in Canton in charge of Bro. J. J. Hostetler, assisted by Bros. Wm. G. Detweiler and O. N. Johns, with interment in the West Lawn Cemetery.

"I cannot say, and I will not say
That he is dead, he is just away.
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there."

Ramer.—Samuel B., oldest son of Jacob and Elizabeth Brubaker Ramer, was born near Port Trevorton, Pa., July 11, 1874; suddenly departed this life Sunday morning, April 30, 1944, while doing his chores; aged 69 y. 9 m. 19 d. His death was caused by heart trouble. In his early twenties he accepted Christ during a revival conducted by Bro. A. D. Wenger, and in April, 1897, he was received into the communion and fellowship of the Susquehanna Mennonite Church in Snyder Co., Pa. At the time of his death, he was a member of the Crystal Springs congregation. On Sept. 16, 1897, he was united in marriage to Hettie A. Weaver of Thompsonstown, Pa., who preceded him in death in 1930. In 1915 he moved from Shiremanstown, Pa., to Duches, Alta., Canada, which at that time was a pioneer country. His closest neighbor lived 6 miles away. Here he organized the Duches Mennonite Settlement; and after farming for a number of years, he operated a general store. During the entire period of his life in the community which he organized, he filled an influential place both in the community and in the church. In June, 1931, he was united in marriage to Kathryn Troyer of Crystal Springs, Kans. Following their marriage, they made their home at Duches,

Alta., until the fall of 1936 when they moved to their present home. Immediately after moving to Kansas, he again went into business, operating a feed store and a mill. He was a good business man, and his feed store served the community in a large way. His honest business and congenial personality won for him many patrons. He will not only be missed in the community as a business man, but also in the church. One of his favorite songs was "Faith of Our Fathers." In recent months he had shown special interest in his spiritual relationship to God, and frequently in his family prayers, he sought the forgiveness of God wherein he had failed. In addition to the many friends who will miss his service, he is survived by his companion, 2 brothers (Henry, a minister at Duches, Alta., and Amon, Harper, Kans.), also 21 nieces and nephews. One brother, Jacob, preceded him in death in 1940. Funeral services were held at the Crystal Springs Mennonite Church May 3, 1944, and were in charge of Bro. Gideon G. Yoder, assisted by Bros. R. M. Weaver and J. J. Zimmerman. Three texts were used in the sermon: Ps. 102:24-28, Ps. 116:15, Heb. 2:9.

Saltzman.—Jacob, son of Peter and Anna (Reshley) Saltzman, was born in A La Frimhol, Lorraine, France, May 20, 1856; died at the home of his daughter, Mrs. David Lehman, in Kaloua, Ia., April 28, 1944; aged 87 y. 11 m. 8 d. He came to America in October, 1878, worked in New York and in Boston, Mass., until the fall of 1882 when he came to Milford, Nebr. He was united in marriage Sept. 6, 1885, to Fannie Burkey of Milford. After their marriage they moved to a farm near Milford where they lived until the fall of 1908, when they retired and moved to Milford until November, 1942, after which they came to the home of their daughter where Bro. Saltzman passed away. To this union 6 children were born: Mrs. David Lehman, Mrs. Barbara Stutzman, Kaloua, Ia.; Mrs. Fred Yeackley, Mrs. Melvin Troyer, Milford, Nebr.; Edward E., Milford; and one son Joseph A., deceased. He is survived by his companion and the above named children, one brother (John B. Saltzman, Shickley, Nebr.), 27 grandchildren, 54 great-grandchildren, and a host of relatives and friends. Bro. Saltzman accepted Christ in his youth, and united with the Mennonite Church in France. On coming to America, locating at Milford, Nebr., he placed his membership with the East Fairview congregation, where he was a lifelong member, always taking a deep interest in the spiritual welfare of the church. Bro. Saltzman was a kind and devoted husband and father, and a friend to all who knew him. Funeral services were held Saturday afternoon, April 29, at the home conducted by Bro. J. L. Hershberger, and at the Lower Deer Creek Church by Bros. J. Y. Swartzendruber and D. J. Fisher, after which the body was taken to Milford, Nebr., for final services Monday afternoon, May 1, and the body was laid to rest in the East Fairview Cemetery.

Beneath our eyes he slowly faded,
Getting weaker every day,
Till God in His heavenly wisdom,
Called Father peacefully away.

Siegrist.—Susan L. Siegrist, daughter of Samuel and Mary (Landis) Burkhardt, was born Sept. 29, 1878, in East Lampeter Twp.; died March 4, 1944; aged 66 y. 5 m. 6 d. She was united in marriage to John E. Siegrist of Ronks who survives. Also these children survive: Mary, at home; Jason, New Danville; John, Bird-in-Hand; Samuel and Landis, both of Ronks. Five grandchildren also survive. She was stricken ill while attending a Lancaster market and was taken to the hospital where death was pronounced due to a heart attack. Her health had been failing some, but she was about her usual duties. Although Mother was taken from our midst so suddenly, we are comforted with the thought of meeting her again in that better land above. She was greatly interested in her family and will be missed in the home, but we have the assurance that our loss is her gain. Many were the kind admonitions given, and they will be long cherished by the family. She was a devoted mother who followed and loved her Lord. Funeral services were held March 7, 1944, at the home by Bro. Lloyd Eby and at the Stump-town Mennonite Church by Bros. David Landis and Elmer Martin. Text, Rev. 14:13. Interment was made in adjoining cemetery.

The call was sudden, the shock severe,
We little thought the end so near;
And only those who have lost can tell,
The sadness of parting without farewell.

THE GOOD GREAT MAN

*How seldom, friend, a good, great man inherits
Honor and wealth, with all his worth and
pains!*

*It seems a story from the world of spirits
When any man obtains that which he merits,
Or any merits that which he obtains.*

*For shame, my friend! renounce this idle strain!
What would'st thou have a good, great man
obtain?*

*Wealth, title, dignity, a golden chain,
Or heap of courses which his sword hath slain?
Goodness and greatness are not means, but ends.
Hath he not always treasures, always friends,
The great, good man? There treasures—love and
light,*

*And calm thoughts, equable as infants' breath;
And three fast friends, more sure than day or
night—*

Himself, his Maker, and the angel Death.

—Samuel Taylor Coleridge.

Announcements

CHRISTIAN EDUCATION
CONFERENCE

The annual Christian Education Conference sponsored by the Mennonite Commission for Christian Education and Young People's Work will be held at Martins Church May 30, 31, 1944. It will embrace four sessions—Tuesday evening to Wednesday evening, inclusive. The Tuesday evening program will be rendered at eight additional churches, with different speakers discussing the same subjects. The program on Wednesday will be given at Martins Creek only.

Persons coming to the Conference by Pennsylvania Railroad should purchase tickets for Orrville, Ohio. Persons coming on the B. and O. should change at Akron and get a bus for Orrville. Any who find it convenient to travel by bus should come either to Dalton or to Wooster. Those coming from the west can get a bus at Wooster for Orrville.

Persons desiring transportation from the train or bus to attend the Christian Education Conference at Martins Church should notify Stanford Mumaw, Dalton, Ohio. Telephone 1014-R-12, Orrville exchange.

ONTARIO MISSION BOARD AND
SEWING CIRCLES

The Ontario Mennonite Mission Board will hold its fifteenth annual meeting at the M.B.C. Tabernacle near Kitchener, Ont., May 28, 29. This program is to be preceded by the twenty-seventh annual meeting of the Sewing Circles of the Ontario District, which is to be held at the Erb St. Mennonite Church, Waterloo, Ont., on May 27. The business session of the Mission Board is to be held on Monday forenoon at 9:00. Board members are urged to be punctual for the business session.

J. C. Fretz, Secretary.

MENNONITE CONFERENCE OF
ONTARIO

The Mennonite Conference of Ontario has planned to meet in annual session at the Geiger Church, near New Hamburg, commencing Tuesday afternoon, June 6, and continuing until Thursday night, June 8.

C. C. Cressman, Moderator.
H. D. Groh, Secretary.

Table of Contents

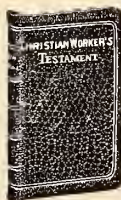
- 121—The Bible in a Nutshell
He Made Both One (Poem)
- 122—Costs of War
First Things
- 123—Editorial
- 124—The Christian's Right to War
- 125—Queries
Confession of Sin, and Forgiveness
How Can I (Poem)
Alexander and Aristotle
- 126—Mother Love (Poem)
God's Plan for Making People Beautiful
Lambs Make Sheep
Card Playing

- 127—To Be Near to God
Sunday School Lesson for May 28
- 128—Field Notes
- 129—Correspondence
- 130—With Our Missionaries: Winning Souls for Christ; News Letter from Argentina
- 131—Young People's Institute
From Our Mission Stations: Bannock, Ohio; Altoona, Pa.
He Who Can, Will
- 132—The Book Shelf
Your 1944 Bible School
Items and Comments
- 133—Using What We Have
- 134—Relief and C.P.S. Notes
Special Meetings: Palmyra, Mo.; Birch Tree, Mo.
- 135—Marriages
Obituaries
- 136—Announcements

TESTAMENTS

CHRISTIAN WORKERS' TESTAMENT

MINION Type. Non-Pronouncing. Size 3¾ x 4⅞ inches



This Testament is indexed and marked by the best methods of Bible marking on all subjects connected with the THEME OF SALVATION so as to enable any person to turn rapidly to verses on these subjects; to give Bible reading at a moment's notice, or to tell at a glance the subject of any verse or passage marked.

No. ICW KRAFT LEATHER, round corners, red edges.....1 50

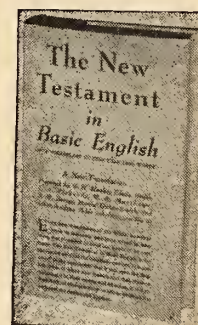
No. 3CW MOROCCO, divinity circuit, red under gold edges 2 25

NEW TESTAMENT IN BASIC ENGLISH

This translation does not profess to rival the literary beauty of the Authorized version. It sacrifices everything else to clearness and simplicity. Excellent to use in Family Worship, especially where there are children.

CLOTH BINDING \$2 50

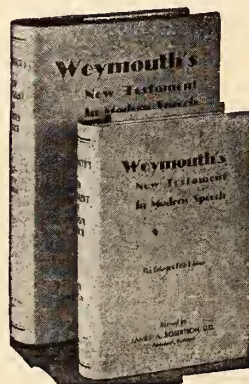
LEATHER BINDING 3 50



WEYMOUTH'S NEW TESTAMENT

In Modern Speech

New American Edition



For the first time, the Pocket Edition carries full notes identical with those in the larger size volume.

No. 1P Pocket Edition, 3⅝ x 5⅝ inches\$2 00

No. I Regular Edition, 4¾ x 7½ inches 3 00

Weymouth's New Testament in Modern Speech is widely used for study and devotional purposes, because it is easily understood and deeply inspiring. Keep a copy beside your Bible.

MENNONITE PUBLISHING HOUSE,
SCOTSDALE, PA.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MAY 26, 1944

NUMBER 8

A Kingdom of Priorities

BY J. LAWRENCE BURKHOLDER

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

With this world at war, we often hear the word, "priority." The government has an elaborate system of priorities which makes certain that materials essential to the war effort reach that end. But the principle is not new, nor peculiar to a war economy. People have always made choices, and in so doing have placed priority on certain realities essential to their purposes.

The disciples of Jesus had their priorities which changed according to their moods. One day the disciples came face to face with the fact that they were men without regular income. They were men of responsibility, with families and homes, and taxes to pay. Fishing for fish was more profitable than fishing for men. When they laid down their nets, they "left all." And so, in frank concern and with visions of want, they said one to another, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" At that moment, food, drink, and clothing became uppermost in their minds, and so it was upon these things that they were ready to place highest priority.

Immediately Jesus perceived their distress and realized that this concern was so dominating their lives as to make them useless disciples. Their thoughts were not without foundation, and sprung from pure motives. But Jesus realized that food, drink, and clothing, though essential to life, become vices when allowed to dominate the life. The disciples were making the means ends in themselves. Their priorities resembled those of the Gentiles ("for after all these things do the Gentiles seek"). They must be reminded of "first things"—the real hunger, the real thirst. And so Jesus said to them, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

We notice, therefore, that life in the kingdom means not only choice between opposites of good and evil, God and Satan, but carries the more difficult and subtle responsibility of choice among good things. It is a matter of meas-

ure and evaluation—of separating the weightier from the weighty, the highest from the high, the best from the good, the greatest from the great, and to allow each to have proportionate sway in one's life. Food, drink, and clothing obviously are essential to life and must be considered among good things. But they find their true significance as servants of something higher. They are not ends in themselves. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Martha received Jesus into her house. While Martha made ready the serving, Mary sat at Jesus' feet and heard His word. Martha, cumbered by much serving, came to Jesus and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus said to her, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Life is a choice between "much serving" and fellowship at Jesus' feet. Martha was sincere—she was serving—she was serving the Lord in her way, but Mary had chosen the "good part." Food and fellowship are both noble, enduring values, but fellowship is the greater—"Mary hath chosen that good part, which shall not be taken away from her."

To bear out this same point—that the great must be servant of the greatest—Jesus risked disrespect of His mother and brethren. As Jesus preached to His disciples and certain others within the house, His mother and brethren sent word that they desired to speak with Him. "Behold, thy mother and thy brethren stand without, desiring to speak with thee." And He answered and said unto them, "Who is my mother? and who are my brethren? . . . For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Thus Jesus indicates by word and deed that His relationship to the kingdom is supreme, even to the relationship of the family. The family tie, noble, a tie sadly severed in this

modern world, is nevertheless servant of a still greater. Even the ennobling character of the family becomes a vice when allowed to covet supreme allegiance to the kingdom. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." The family with all attending joys is a goal to be cherished but not sought for as the end in life. The truth is that it can be found only as one seeks first the kingdom of God and His righteousness. Ultimate joys are by-products of the kingdom. Seek happiness in any form, and you will never find it. Pleasure seekers are never happy. Happiness in all its myriad forms is a gift of the kingdom of God and His righteousness. "Seek ye first the kingdom of God, . . . and all these things [food, clothing, happiness—all life's real joys] shall be added unto you."

Giving first place to first things according to God's priority is the supreme achievement in Christian living. It is a part of sanctification. To the young

WHOM HAVE I IN HEAVEN BUT THEE?

*I love, and have some cause to love, the earth;
She is my Maker's creature, therefore good;
She is my mother, for she gave me birth;
She is my tender nurse, she gives me food;
But what's a creature, Lord, compared with
Thee?
Or what's my mother or my nurse to me?*

*The highest honors that the world can boast
Are subjects far too low for my desire;
The brightest beams of glory are, at most,
But dying sparkles of Thy living fire;
The proudest flames that earth can kindle be
But nightly glowworms if compared to Thee.*

*Without Thy presence, wealth are bags of cares;
Wisdom, but folly; joy, disquiet, sadness;
Friendship is treason, and delights are snares;
Pleasure's but pain, and mirth but pleasing
madness:
Without Thee, Lord, things be not what they be,
Nor have their being when compared with Thee.*

*In having all things, and not Thee, what have I?
Not having Thee, what have my labors got?
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I wish nor sea nor land; nor would I be
Possess'd of heaven, heaven unpossess'd of Thee.*

—FRANCES RIDLEY HAVERGAL.

convert, the Christian life is a struggle along the border separating faith and unbelief, righteousness and sin, God and Satan. He is occupied with borderline clashes within his life. But the mature Christian is more concerned with the problem of setting his kingdom in order within, according to the perfect will. The beginner musician has difficulty in striking the correct notes. But hitting the right notes is no concern of the artist. That is largely a matter of the past; it is now a matter of crescendos, brilliance, richness of tone, interpretation, giving each note its proper emphasis. This the scribes and the Pharisees failed to do in connection with the law. They played heavenly music, Moses' composition, but where it should have been played softly they hammered, and important passages they failed to emphasize. Hence Jesus' stinging denunciation: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Jesus did not come to destroy the law but to fulfill it. That is, He lived in such a manner as to accomplish the requirements of the law perfectly, allowing the greatest commandment, perfect freedom, the highest place—rightly dividing the highest from the high, the greatest from the great, the weightier from the weighty. As a singer gives life to the page of music, so Jesus renders perfectly the song of Moses.

Conditions of war create more than usual demand for our time and energy. Doubtless some of us say one to another, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" We are tempted to continue with our nets, for fishing is profitable these days. Daughters, you are tempted by "much serving." But the Master said, "Seek ye first the kingdom of God, and his righteousness." There are many good things that we could accomplish, but there are first things. Some things are weighty; others are weightier. Some things are great; others are greater. Happy is he who has chosen that good part, which shall not be taken from him.

Croghan, N.Y.

It is not too much to say that there is no historic incident better or more variously supported than the Resurrection of Christ.—Brooks Foss Westcott, one of the greatest Greek scholars of modern times.

CALVARY AND PENTECOST

By ORRIE D. YODER

"The Spirit of truth . . . shall not speak of himself. . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13, 14).

Holy Spirit from above,
To Calvary direct mine eye;
That I may know the power and love
Of Him whom Thou would'st glorify.

O Thou blessed Holy Ghost
Sent from heaven at Pentecost,
Lead me to the Lamb who died,
Jesus Christ, the crucified.

"Would you do service for Jesus your King? There's pow'r in the blood." If we today are humbled by a sincere consciousness that Satan has rationed us in our power for God, let us not forget that the office of Calvary comes before Pentecost, if we wish to apply for more. Our great New Testament triad of power for Christian service is the cross of Christ, the resurrection, and the coming of the Holy Spirit—the first in order being the cross. All three of these outstanding events were attested by signs peculiar to each, which will never be repeated again.

Would we know more of the meaning of God's great key word of redemption—power? Then we must perhaps first look to the cross. The way of the Holy Spirit of power is to glorify the power of Christ's death and resurrection. The Holy Spirit's working capital in the life of the believer is described in the words of the Apostle Paul which he names—"the fellowship of his sufferings" and "the power of his resurrection." Cp. Phil. 3:10.

Just as the Holy Spirit inspired the song of redemption after Israel's redemption by "the blood" (Ex. 15), and as "the song of the Lord" began only after the "burnt offering began" (II Chron. 29), so all our love, worship, and praise, inspired by the Holy Spirit of power, come only through the means of Christ's death and resurrection. How often perhaps are our long prayers for power of little or no avail because we wait at Pentecost but fail to watch Him there as He hung on the cross for us, and for our power!

Perhaps we become so desperate for power that we actually join the heretical group who tell us that what we need is another Pentecost and its signs—even going further and saying that unless the signs of Pentecost are in evidence, the Holy Spirit has not been received.

No! We do not need another Pentecost and its signs any more than we need

another Calvary and its signs. We may think that we need them, but these past events will not be repeated—"Christ . . . dieth no more." Let us, however, have a revival of Pentecostal power, which power was acclaimed to the world by the early church in letting the Holy Spirit glorify a crucified and risen Christ through them. Calvary had to come before Pentecost, and it took Pentecost to explain Calvary fully. Let us have a revival of the power of these combined events in our lives and experiences today. A crucified and risen Christ was more than a match for all combined satanic powers. He is still the same today, but the Holy Spirit sent at Pentecost is the only One who can make us believe and experience the wondrous truth! We need, not the spectacular signs of Pentecost, but the spectacular power of our crucified and risen Lord made real to us today by a renewed yielding to and waiting upon the Holy Spirit! We need to be filled again with the Holy Spirit and at the same time willingly look anew to "the Lamb of God," that the riches of heaven's bank may be poured upon our poor destitute souls.

We need to remember, too, that of all these great events, Calvary was doubtless by far the greatest. Four writers of the Scriptures magnify before our eyes the death of the Son of God on the cross that we might, in our prayer for, and in our pursuit of, power, look to the power of the blood of Christ; while one presents to us the event of Pentecost and the coming of the Holy Spirit. God gave the Holy Spirit "to them that obey him" (Acts 5:32), but He spoke under a darkened sun to a whole world of guilty and rebel sinners, when His Son died on the cross. "He that hath an ear, let him hear what the Spirit saith" to us of a crucified, risen, and glorified Christ.

"Oh, the unsearchable riches of Christ,
Precious, more precious than gold."

Bannock, Ohio.

While I am a firm believer in the separation of church and state, I also believe that our people have carried this principle to an extreme. Without the vital issues of religion, students might become merely efficient in the Nazi manner, and, therefore, a menace rather than a help to civilization and democracy. Something more than brilliance, cleverness, and getting degress is needed in our educational system.—Dr. Robert Gordan Sproul, President of the University of California.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Willing Workers

"Then said I, Here am I; send me"
(Isaiah 6:8).

When the prophet saw the need and heard the Lord's call for a messenger, he humbly, but gladly, offered his services. This should always be the attitude of God's children. There is, of course, a natural reticence and a true humility which make us hesitate in offering ourselves for any work for the Lord in the church. But it is very easy to allow this reticence and humility to develop into an attitude of unwillingness.

This is the season, for instance, when many summer Bible school superintendents are trying desperately to find enough teachers for their summer Bible schools. Some who are asked to help either cannot or will not do so. How the leaders' hearts will be lightened by those who willingly offer themselves to help out in this great work. The other day we heard a sister say to her pastor, "I'll help in the summer Bible school if you need me." She was a busy mother, but was willing to make whatever sacrifice was required for the good that would come both to her and to the children whom she is to teach. We saw the look of joy on the pastor's face because of this willing attitude of a worker. He did not think her bold; he rejoiced in her willingness to serve.

Everywhere we need people who willingly offer themselves for whatever the Lord may have for them to do. God loves a willing heart.

Little Things

The big moments seldom come. The great deeds are rare. Most of the elements that go into the making of a human life are in themselves infinitesimal and of small consequence. The unmeditated word, the spontaneous action, the glance and the smile that we think nothing of are the strands of which a life is woven. Our character is determined by the sum total effect of all these small things upon us. Life is mostly chores, and the one who conducts himself faithfully when he thinks no one is observing is the one whose life will total

something worth while. Let us be faithful, then, in small responsibilities. Let us seize the small opportunities. If we take care of the little things in life, the great things will take care of themselves. A year is only a conglomeration of many odd moments. The little odds and ends of time and effort make the pile which we call our life.

Brute Beasts

All about us are evidences that the human race is reaching new low levels of degradation. War is essentially a beastly business, and it is to be expected that under the abnormality of war, free rein should be given to all that is essentially animal in man. And so on dozens of battle fronts we have soldiers locked in all the beastliness of a savage struggle. And on the home front we see boys and girls, men and women, surrendering themselves to a moral degradation which threatens all that is fine and pure and godly among us.

For many decades a godless science and philosophy has been trying to get rid of the Christian conceptions of the divine origin and the moral responsibility of man. We have been assured that this little speck of earth cannot, in view of the immensity of the known universe, have any possible place in the thought of whatever God there may be. We have been told that man is only an animal, the natural product of a natural world. And last of all a false psychology has made of the human brain only a menagerie of wild and ferocious beasts." With these false scientists God is banished and supernaturalism is dead. The universe is a meaningless mechanism, and man is an animal with no spiritual life nor moral dignity.

It is only to be expected that having sown the wind of such an unchristian philosophy, we should now be reaping the whirlwind of a human degradation which threatens our very civilization. Much of our recent literature is an expression of the complete animality of modern man. Characters in modern novels lust and drink and fight in a round of orgies that are worse than beastly. Hysteria, perversity, and a horrible

meaninglessness overwhelm the morality of an earlier generation which was at least conscious of God, if it was often defiant. Human personality in modern fiction and drama has little that resembles the man whom God created and purposed for His glory. The degradation of man seems almost complete. It is significant that certain delinquent gangs of young people who have completely surrendered themselves to every vice, have taken such names as "The Wolf Pack." There was never any wolf pack, however, which gave itself to such utter license. For God set within the animals instinctive inhibitions which control their impulses. Man is supposed to have rational and spiritual inhibitions, but when these have fallen away, then men have become sub-beastly.

There is no hope for our generation outside a return to the spiritual concepts and the moral principles which God has revealed, and which are taught in a true Christianity.

The Call to Repentance

Throughout the Bible we find God calling men to repent. The chief burden of the Old Testament prophets was the insistence that men must turn from their sins, cry unto God for mercy, and follow God's commandments. So Jonah preached to Ninevah, and Hosea to Samaria, and Isaiah to Jerusalem. When John the Baptist, the great prophet of the New Testament, came preaching, his chief message was, "Repent ye: for the kingdom of heaven is at hand." To all who came to hear him he thundered out the divine imperative, "Repent ye."

This is one of the chief things that gives virility and power to the preaching of the prophets. They knew that any sin separates man from God and that there is no possibility of spiritual life and religious blessings unless the fact of sin is honestly faced.

Great preaching today also must have this note of repentance. Men are as great sinners as ever and there is just as much reason as ever, it seems to us more, why men should fall upon their faces in true contrition before a great and holy God. There is no individual salvation without repentance, and no great blessing from God can come to sinning Christendom unless there is widespread and heart-searching repentance. The call of God to men is still, "Repent ye."

A Rotary System for Summer Bible School

BY MARCUS LIND

Our commonly used methods and materials for summer Bible school, though they are among the best available, are written primarily for children of Mennonite background and training. In city churches, where most of the children are gathered in off the streets—a lively undisciplined group—departures from the regularly prescribed courses are likely to be more extreme. Have this thought in mind as you continue this article, which presents a quite radical departure from the usual way.

Instead of having each teacher with her class for the steady period of two and a half hours or so, the children (aged seven and up) go from class to class. Those under seven are kept in their regular classes. There are six teachers for the six different subjects, each specializing in her particular line. The classes are divided according to age, and after the opening exercises, which take thirty odd minutes, go to their several instruction rooms. Then comes the program in which they change classes every twenty minutes. Following is a tentative plan:

9:00 A.M.—Opening Exercises—Auditorium

STORY ROOM

9:30—7 and 8 girls
9:50—7 and 8 boys
10:10—9 and 10 girls
10:30—9 and 10 boys
10:50—11 up girls
11:10—11 up boys

Drink and Lavatory

DRILL ROOM

9:30—11 up boys
9:50—7 and 8 girls
10:10—7 and 8 boys
10:30—9 and 10 girls
10:50—9 and 10 boys
11:10—11 up girls

NOTEBOOK ROOM

9:30—11 up girls
9:50—11 up boys
10:10—7 and 8 girls
10:30—7 and 8 boys
10:50—9 and 10 girls
11:10—9 and 10 boys

WORKSHOP

9:30—9 and 10 boys
9:50—11 up girls
10:10—11 up boys
10:30—7 and 8 girls
10:50—7 and 8 boys
11:10—9 and 10 girls

MUSIC ROOM

9:30—9 and 10 girls
9:50—9 and 10 boys
10:10—11 up girls
10:30—11 up boys
10:50—7 and 8 girls
11:10—7 and 8 boys

MEMORY ROOM

9:30—7 and 8 boys
9:50—9 and 10 girls
10:10—9 and 10 boys

10:30—11 up girls
10:50—11 up boys
11:10—7 and 8 girls
11:30—Announcements and Closing—
Auditorium

It is well to have a two-minute warning signal toward the close of each period. When the final closing signal sounds, the children are promptly dismissed from the rooms, and each teacher goes to escort her incoming class. This saves considerable time and confusion. Time used for changing classes should total less than that otherwise used for recess. Recess is not really needed by this plan.

For sake of clarity, let us first visit the Story Room. Here the Bible story for the day is either told to or read by the children, depending on their age. The teacher uses the same Bible story for each of her six classes as they come to her. She may illustrate the story any way she may see best, but her main point is to adapt it to each particular age group.

From the Story Room we go to the Drill Room. En route, notice that the children are taken to the lavatory and drinking fountain. This may be done between whichever classes it is most convenient, but should not be omitted during the morning schedule. The teacher in this room aims to drill the children on the main points of the story from the previous room. She may use drill cards, flash cards, games, and teaching devices of practical variety.

Perhaps a better name for the Notebook Room would be Writing Room. The work here is to make notebooks. The equipment needs to be a bit more elaborate than in other rooms. A workable, paper, paste, colors, etc., are necessary. As much of the equipment may be used by each of the six classes, on the whole far less is necessary by this system. The teacher should use some ingenuity to keep materials neatly in file and easily accessible. A practical way is to use a large magazine for each class, and put the work of each child in every other leaf or so.

In the Workshop, or Souvenir Shop, it is usually better to have a man teacher if one is available. The work consists of using tools to make mottoes, book ends, and such small articles as the teacher may see fit. Burning needle, plaster of Paris, and silhouette work are very fascinating. This, as in all the other classes, should be correlated with the story or general theme of the school as much as is practical and possible.

It is best to have the Music Room far enough away so as not to disturb the other classes. Possibly a room in a neighboring house could be secured for the ten days of school.

The Memory Room is of course where Scripture is memorized. The importance of this work cannot be overemphasized. Again, as this is the only subject this teacher teaches, she will use different ways and means of getting the most possible accomplished in the twenty minutes that are hers with each group.

Should the rotary system for summer Bible school become quite commonly used, there is room for a book on this subject. As yet I know of no course of study that could be followed very closely. The ideal is to have the stories follow in natural sequence some great general thought or theme. Because all six classes have the same subjects each year, in order to avoid repetition, the course shall need to be completely new for six consecutive years. It may then be repeated. Following is a tentative program arranged on a six-year basis:

Year 1. THE BLOOD

1. Skin Clothing for Mankind
2. Abel's Offering
3. Noah's Altar
4. Mount Moriah
5. Egypt and the Passover
6. The Tabernacle
7. Rahab and the Scarlet Thread
8. The Lord's Supper
9. Mount Calvary

Year 2. BREAD

1. Bread Without Leaven
2. Table of Shewbread (Tabernacle)
3. Manna in the Wilderness
4. Ruth, the Gleaner
5. Temptation of Jesus
6. Lord's Prayer
7. Five Loaves and Two Fishes
8. Bread of Life (Jno. 6)
9. The Broken Body

Year 3. FIRE

1. Destroying Fire (Sodom)
2. Warning Fire (Sinai)
3. Called by Fire (Burning Bush)
4. Led by Fire (Shekinah)
5. Sacrifice by Fire (Brass Altar)
6. Tried by Fire (Hebrew Children)
7. Test by Fire (Mount Carmel)
8. Cleansed by Fire (Isa. 6)
9. Tormented by Fire (Hell—Dives)

Year 4. THE LAMB

1. Abel's Sacrifice
2. The Ram in the Thicket
3. The Mess of Pottage
4. The Passover Lamb
5. The Twenty-third Psalm
6. Nathan's Parable
7. The Ninety and Nine
8. Birth of Jesus
9. Dividing Sheep from Goats

Year 5. WATER

1. The Flood
2. Passing Through Jordan
3. Making Bitter Water Sweet
4. The Laver (Tabernacle Study)
5. No Rain for 3½ Years
6. Seven Dips in Jordan
7. Philip and the Eunuch
8. Feet Washing (Jno. 13).
9. Water of Life (Jno. 4)

Year 6. TREES

1. Two Famous Trees of Eden
2. Abraham Under the Oak
3. Cedars of Lebanon (Temple)
4. Absalom Hanged
5. Zacchaeus in the Sycamore
6. Triumphal Entry (Palm)
7. Jesus, the Carpenter
8. Neath the Old Olive (Gethsemane)
9. The Tree of Life (New Jerusalem)

The above plan is for a two-week Bible school. In each case the tenth day is left open for review and program preparation.

Almost invariably teachers prefer this system to the old. They are able to specialize according to their abilities. For instance, the teacher who can't sing is not a bore to herself and her class in trying to. On the other hand, the gifted singer is permitted to teach all music. By specializing in their various lines, teachers are enabled to make more adequate preparation, to get into the heart of their subject, and thus make it more helpful and interesting. Teachers are thus able to handle larger classes, which is quite an advantage considering the teacher shortage these days.

It often becomes tiresome even to an adult to sit under the sound of one teacher, especially the lecture type, for too long intervals. This is completely avoided by rotating classes every twenty minutes. Behavior problems are thus often reduced to a minimum. Should there be some less talented teachers, students have them for only twenty minutes daily. On the other hand, each student has the privilege of being, at least part time, under an extra-good teacher.

There is a definite break in subject between classes, thus avoiding the common tendency of stringing all the subjects more or less together. As in all teaching, a large percentage of what is learned is through the personality of the teacher. A number of personalities tend to make this more true, and at the same time give a better balance in the personality picture. Teachers in turn will have opportunity to make the acquaintance of each student in the entire school instead of being limited merely to one class. These contacts are especially helpful in the follow-up work.

In the course as outlined above, the Plan of Salvation may be presented each year, should the teachers deem it advisable. In the average city field there is much coming and going from year to year. Very few children continue consecutively for a whole set of courses as commonly taught. Many of these transients have very little knowledge of the Bible. Often at the age of thirteen or fourteen they do not know if there is an Old and New Testament. Bearing this in mind, how necessary it is that the Plan of Salvation be the underlying theme of the subjects each year. What tragedies might occur should this not be the case!

Portland, Oregon

The infinitely thorough and exact provision with which I find God has anticipated every step of my earthly way when I obey Him inspires me with such awe that I fear to bolt or neglect the path of right, of duty, or of wisdom lest I soon be found wandering in the wilderness of willfulness.

GIFTS IN KIND PROGRAM

The question, "What are gifts in kind?" is frequently asked. There are two types of gifts that may be made for the relief or Civilian Public Service activities of the Mennonite Central Committee; the first is cash, and the second is in goods that can be used in the operation of the programs. The latter are known as "gifts in kind" and may be in the form of foodstuffs, clothing, soap, or other usable materials.

Mennonites have always been motivated to give because of their Christian faith and ideals, whereby it is right to clothe the naked, feed the hungry, and share our material blessings with those who are in need. Along with this has always gone a ministry to those who are spiritually impoverished. Relief to foreign peoples has been given over a period of many years, but it is within the last few years that the opportunity for aiding our own brethren in Civilian Public Service camps has been afforded the churches. The response has been generous to both relief and C.P.S. needs, and it has been an inspiration to those administering the two programs to see an ever-increasing flow of gifts despite the handicap of additional men going from the home communities to camp.

Response from the churches last year to the Canning and Drying Project, and the continuing enthusiastic response from the women-folk to needs for relief clothing suggested that the announcement of the needs and opportunities in both areas for this year could well be combined in a single "Gifts in Kind Program" folder. In this way, it was felt, the contributions and help from each congregation could be more efficiently planned. The folder has been distributed through the ministers of the churches on a membership basis; additional copies may be obtained on request. The folder describes the specific needs for gifts in kind for both relief and C.P.S., and it offers detailed suggestions to local organizations for planning their work effectively.

Canning and Drying for Mennonite C.P.S. Camps

A major purpose of the "Gifts in Kind" folder is to give direction to the efforts of the local sewing circles, aid societies, and other individuals or organizations desiring to express their interest and support of the C.P.S. program by the canning and drying of foods for the camps. It is important that all who participate in the work read the folder carefully to understand the plan. Additional copies may be held on request.

Collection centers will be set up in various areas having large Mennonite settlements and are to be used co-operatively by all conferences. At least one collection center will be within a reasonable distance of most of the churches participating in the canning and drying activities. These centers will be announced in the church papers later in the season; in the meantime, canning groups should hold their goods until the locations of the centers are published. Most of last year's centers will be used with several additions to accommodate our people more adequately. The individuals in charge of the collection

centers will issue a receipt for all goods brought to the centers.

Likewise the local work may be organized in whatever manner seems to be most efficient and adaptable to the group. Conference leaders may promote the program within their conferences as they feel led. Should assistance be needed in the form of advice or further suggestions, the Akron office will be glad to help. Groups last year found, as a rule, that one person should be responsible to M.C.C. for obtaining sugar ration points, for purchasing jars and other canning supplies, and for directing their efforts generally. Canning bees may be used as a means of preserving large quantities of food available for a short period of time. Canning a few additional quarts in each home along with the regular household canning is also to be encouraged, as many congregations made sizable contributions by this method alone. Families having one or more members in camp might wish to can an amount equivalent to what would normally be consumed by them if they were at home. An effort should be made to encourage the same high standard of food processing as last year; the men in camp appreciate the same high quality food they were accustomed to at home.

Individuals may use their own surplus canning sugar for C.P.S. canning; this is permissible under O.P.A. regulations. However, since such surplus points will not be sufficient for the entire program, the canning sugar points to which the camps are entitled have been placed at M.C.C. disposal for the canning groups to use as needed. These points may be obtained from M.C.C. at the maximum rate of one pound of sugar per four quarts of fruit canned. One fifth of the sugar allotted a group may be used for jams, jellies, and fruit butters, at the rate of one pound per quart.

The following list of foods may be used as a guide to the camps' needs. Items marked with two asterisks (**) are greatly needed; those with one (*) are needed in considerable quantities; those with none are needed in limited quantities.

Fruits:** peaches, prunes, plums, apricots, pears, cherries, berries, apples, applesauce, fruit juices, grapes, figs, cantaloupe, rhubarb, fruit butters, preserves.

Vegetables: peas**, beans, corn**, carrots, beets**, asparagus*, chowchow*, spinach, Swiss chard, sauerkraut*, mixed vegetables*, catsup*, tomatoes.

Meats, Fats, and Poultry: Beef**, veal, lamb, pork**, lard*, rabbit, chickens*, and turkey.

Canned meats and fats were not contributed last year, as arrangements could not be completed for receiving them; this year, however, these foods may be received. It is hoped that rationed meats, such as beef and pork, as well as poultry, will be contributed now that it is possible to receive them. Lard is also needed by the camps in considerable quantities.

Congregations located in abundant fruit-producing areas are urged to emphasize the canning of fruit. Since many of the churches are located where there is frequently a shortage of fruit and where fruit prices are high, it is hoped that the amount of fruit contri-

(Continued on page 149)

FAMILY CIRCLE

HOME

By Isabel M. Wood

*The supper bell has rung across the fields
And brought the farmer and his helpers home,
Bending their heads beneath the vine that
shields
The kitchen door with honeysuckle foam.
The homely table with its checkered spread
Bears savory dishes through whose steam the
sun,
Flooding the western sky with gold and red,
Sends level rays that tell the day is done.
In gnarled hands the farmer takes the Book
Beside his place, and reads the Ninetieth
Psalm,
And every listener with reverent look
Feels deep within his heart an ancient calm:
And One in seamless garb is standing there
When heads are bowed to hear the evening
prayer.—Selected.*

HOUSES CHILDREN CAN LIVE IN

By Mrs. KATHRYN SNYDER

*"What have they seen in thine house?"
(Isaiah 39:4)?*

A certain well-known evangelist has said, "Tell me what you have in your house, and I'll tell the world what kind of parents you are, what kind of children you have, what kind of home you have, and what kind of influence you exert in your community." Can people really tell what kind of parents we are by what they see in our houses?

There are two kinds of houses that children should not live and grow in. The one is the house in which the child has almost no rights. Nothing must be touched. He can't play upstairs or downstairs. He may play in the basement if he doesn't tear around too much, or out in the back yard. But in the house everything must always be in order for company. No book, magazine, pillow, or piece of furniture must ever be out of place. The books and magazines might be torn or soiled, and the furniture might wear out. And, certainly, the neighbor's children aren't welcome with their muddy tracks on the porch. The other extreme is the house without a bit of orderliness, where the coat rack is anywhere, where one's property is everyone's, where no one has any privacy; in short, where everyone does as he pleases regardless of the inconvenience to anyone else. Pity the children who must live in such houses.

The ideal house where children can live and thrive is something different from either of these. Are our houses built for the comfort and convenience of our families or to impress others? Some houses look lived in, and "It takes

a heap o' livin' in a house to make it home." A certain wealthy man had a large house with an enormous drawing room, rich with brocaded hangings, mirror glass, and ornate gilding. It was meant to impress and awe any stranger who came. But his intimate friends he received in an informal, cozy room, where they could relax in comfort. Perhaps it would be a fine thing to have one room always ready to receive guests, but most of us live in ordinary houses where we use every room in the house, and, besides, most of us do not usually have callers whom we find it necessary to impress. Our houses may be disordered at times when company comes, but if it's only a temporary disorderliness we need not apologize. No one minds a little clean dirt. A woman called in a neighbor's home where toys were strewn all about. The mother stepped carefully between the toys without apology as she made her way around. After a while she told her small son to pick up a few toys so that one could walk about more easily. Then she said to her caller, "He was so sick last week with a high fever that I told my husband if he got well again and scattered toys all over the place, I would not apologize to anyone, because I would be only too glad to see him well enough to play again." She kept her word. That boy is growing up in the kind of home that many other children should have the right to live in. Can't you imagine the eternal regret of a mother who refused a simple request, like "Hold me," or "Tell me a story," on the plea that she was too busy, and who shortly afterward had to give up that dear child? And if your child remains well and strong, you will have plenty of time to wash dishes and dust and sweep when he no longer wants to be held and rocked.

"What have they seen in thine house?" What kind of person was your grandmother, your great-grandmother? Was she such a good housekeeper that she never stopped scrubbing walks until the water ran clear, or was she noted principally for being a faithful mother in her home, and for her great faith in God? If the Lord tarries, some of us may be grandmothers some day. What will they say of us? What do we want them to say about the homes we made for our children to live in? I doubt if we will be better grandmothers than we are mothers. I believe we will be then what we are now, *only more so*. We can't expect to be fretful, irritable, cross, easily vexed, and peevish now, then suddenly be a lovely, charming, serene grandmother. Those beautiful characteristics you see in some beloved grandmother didn't grow overnight. She probably began practic-

ing years ago to become the person she is now, although she may not have been conscious of it. Will our posterity say of us, "She made a real home for her children and for other's children. Nothing she could do for them, within reason, was too much trouble. She taught them to love God and their fellow men"? Or will they say, "Grandma was a good housekeeper, and a good cook, but she was always too busy to be a companion to her children because her house came first"? I knew a mother who kept her house clean no matter what happened to the children. When she went away for an afternoon, she cleaned up her house and locked the door—with the children on the outside. She had an immaculate house, but not exactly a happy home.

Don't misunderstand me. I do not advocate sloppy housekeeping. I believe children should have some place of their own in the house where they can keep their "valuables." They should be taught to make their own beds right, clean up their own rooms, and respect the property of others. If they are allowed to romp all over the furniture at home, they will expect to do so in other people's homes. And one can't blame a mother who teaches her own children tidiness if she resents having other people's children come in and make themselves too much at home; or if she has trained her own children not to throw balls in the house, then have others throw them regardless of the lamps, pictures, or bric-a-brac they might damage. Houses should be, primarily, places where children can live normal lives, but that doesn't mean it's necessary to turn one's kitchen or dining room into a gymnasium to make children happy. If you can keep the house painted and papered and always cleaned up and still raise children properly, well and good. But if it's a question of one or the other, then the children should come first. When we take on the responsibilities of parenthood, we enlist for the duration, and sometimes long after.

There are three kinds of dusting homemakers can do. The first kind is that in which you get down and clean thoroughly in all the corners, and above door and window frames where it doesn't even show. The second is the lick and promise kind—you dust around table covers and on top of surfaces where it shows. The third kind is easiest of all. You simply draw the shades. Would it be too bad if we did a little more of the second and third kinds of dusting while the children are small and need us? After all, they grow up so fast that before we are aware of it they are ready to leave the old roof-tree, and then we ask ourselves, Why didn't we take more time to play and work with them when they were little? We realize suddenly that we never did take them on that bird hike, or make that playhouse for them, or put up baskets for them to shoot at. And they

(Continued on page 149)

TO BE NEAR TO GOD

May 28, 1944

Rooted and grounded in love . . .—Eph. 3:17.

The soil furnishes various unseen elements which provide the tree with nourishment. It also constitutes the anchorage for the giant timbers of our forests. That into which the Christian is to sink deeply his soul-roots, that which should be the soil from which springs every element of life, that which is to form a firm anchorage in every conceivable storm, is the love of God. Are we satisfied with the meager "air roots" that suck in doubtful ingredients from an unprofitable world?

Do we depend on the love of God as the reservoir of the basic elements for spiritual life and verdure? Is it in the grip of this firm planting that we rest under the providential love?

"We thank Thee, God, for love—
Thy love, the soil in which we live
And prosper."

May 29, 1944

To know the love of Christ . . .—Eph. 3:19.

A depth of root in His love must precede an insight into its holy qualities. We must be submerged in and exposed to the mighty flood tide of divine affection before ever we can sense its sweetness to the soul. We cannot hope to develop greater comprehension of the measure of love unless we live in the atmosphere and under the charm of this heavenly bestowal. This mighty love is vast as the worlds. It spans the greatest extent of human need. We are ever brought to new frontiers of this essential character of God, and eternity will but invite into a larger and alluring quest the immeasurable extent of divine love.

"It passeth knowledge, that dear love of Thine,
My Jesus, Saviour; yet this soul of mine
Would of Thy love in all its breadth and length,
Its height and depth and everlasting strength,
Know more and more."

May 30, 1944

Filled with all the fulness of God.—Eph. 3:19.

One of the marvels of the counsels of God is the fact that He has given men a capacity for Himself. This wonderful capacity is restored to us in redemption. The vision of the apostle senses a growing capacity for receiving what God intends for us. Fullness is the divine provision. Whence, then, all this hollow emptiness, this lack of any appreciable indwelling and outworking of God? Only as we give God greater room in our hearts can we benefit from His fullness. "Neither the church, nor the soul can contain the Infinite. But they can receive the whole, the plentitude of those blessings which the Infinite One is willing and able at each moment to bestow upon the finite recipient."

"Lord, we ask it, hardly knowing
What this wondrous gift may be;
Yet fulfill to overflowing;
Thy great meaning let us see."

May 31, 1944

Him that is able . . .—Eph. 3:20.

The desire for possession of the riches of God must ever focus its vision on "him that

is able." If at any time He should fade from view, only disaster is possible. If we are thrown upon our own resources for spiritual attainment, then God's invitation to power and privilege serves only to mock us. But His all-merciful working is sufficient. No human petitions or thoughts can combine to surpass His ability. On Him, therefore, we depend, and to Him attaches all hope for the sufficient working of the divine energy. What is your need? He is able. What is your lack? He is able. What is your greatest divinely inspired aspiration? He is abundantly able!

"Thou are able; we adore Thee;
We ascribe to Thee the power,
And glad anthems to Thy glory
We would sing each day and hour."

June 1, 1944

Unto him . . . glory in the church . . .—Eph. 3:21.

The present workings and manifestations of the Holy Spirit all point to the increasing unfolding of the glory of God in the church. In every confession of His name, in every holy walk, in every loving sacrifice, is His redeeming grace magnified in vessels of clay. Unseemly instruments are we, yet the pattern of the heavenly shines through while it reveals a glory still in the making. In the consummate redeemed church does the fullest splendor of divine grace shine forth. No unselfishness or dedication should ever seem too great if by some means, under Providence, it shall add luster to the matchless glory of God in His redeemed possession.

"Thine . . . is the glory forever and ever."

June 2, 1944

The vocation wherewith ye are called . . .—Eph. 4:1.

With a knowledge of the heavenly planned deliverance from sin and the gladness with which it floods the heart, our marvelous epistle turns to the importance of "being." To know is never, in itself, an evidence of spiritual advance or maturity. Man believeth "unto righteousness" in his heart, and the glorious consummate of redemption is never realized apart from a walk worthy of our highest spiritual callings. The Christian life should resemble a lovely tapestry, figured prominently with all the grand designs of God's inworking Spirit. It is a walk that becomes and befits the hallowed wishes of the Redeemer. Called, we are, by Himself, to Himself, for Himself.

Make plain the way of Christian privilege and duty, that we may walk therein as worthy of the high calling of God.

June 3, 1944

Lowliness and meekness . . .—Eph. 4:2.

Humility dwells not in the garments of pride and selfishness. So impregnated with the divine likeness ought we to be, that men will never have occasion to question the genuineness of our renewed life. An humbleness of mind at all seasons and on all occasions is a grace peculiar to Christians. "Poor in spirit"

is ever the dependent index of the soul which rests completely on God. Meekness is also a part of the variegated evidence of godly character. It is "an unreserved, simple-hearted submission under trial, in whatever form it comes, at once prostrate and at peace beneath the will of God." Such utter resignation to an undisturbed alignment with the will of our Lord, finds all the sweetness it needs in the consciousness that His will is best and His grace is sufficient. Lord, give us the mind of Christ.

—J. H. M.

DEAD IN SINS, QUICKENED BY MERCY

Sunday School Lesson for June 4

"I will return again unto you, if God will," said Paul to the Ephesian Jews when he made a short stop with them on his way to Jerusalem. Ephesus, and Asia, were ripe unto harvest when God finally led Paul there on his third missionary journey. His labors here were longer than those recorded for any other city.

Wealth, power, learning, occult science, and religion had made Ephesus the first city of Asia. Its geographic location made it a great commercial center. It had a high reputation for curious arts. The native goddess, Diana, "whom all Asia and the world" worshiped, according to Demetrius, was housed here in a large and splendid temple. Many craftsmen in the city made shrines for Diana.

The Ephesians were walking according to the course of the evil of this city. They were carried about by the doctrines and craftiness of men. In vanity they walked, gave themselves unto lasciviousness, and fellowshiped with the works of darkness. Corrupt, children of wrath, blind, darkened, and dead were other words Paul used to describe them before they were quickened together with Christ.

"Where sin abounded, grace did much more abound." Paul knew this truth and was anxious to preach Christ to them. First for three months he disputed and persuaded with the Jews, and then for two years he disputed daily with Gentiles and Jews in the school of Tyrannus. All Asia came to hear the Word. The workers of magical arts were especially convicted. Perhaps it was for their benefit that God gave Paul power to perform miracles here. The evil spirits testified of Christ. Fear fell on all. The name of the Lord Jesus was magnified. Confession and utter forsaking of sin were evident. "Mightily grew the word of God." Diana worship was affected and the silversmiths' business. After no small stir, Paul left for Macedonia.

When Paul was leaving Macedonia for Jerusalem, he stopped off at Miletus and called the elders of the Ephesian church down to the port. This little meeting (Acts 20:17-38) tells us of the bond of Christian fellowship Paul had with the Ephesian church. Although he had been pressed out of measure while laboring in Asia and had despaired of life, yet we see the great love which the Gospel had brought.

Prompted by this love, Paul later wrote them a letter from his prison room in Rome.

(Continued on page 151)

FIELD NOTES

Bro. J. D. Graber preached at the Yellow Creek Church near Goshen, Ind., on May 21.

Bro. Jesse Short, Archbold, Ohio, is scheduled for a week end of meetings at Canton, Ohio, May 26-28.

Bro. Raymond Byler and Bishop M. S. Zehr, both of Pigeon, Mich., visited the Hannibal, Mo., Mission on May 14. Bro. Byler preached the morning message.

The mission at Hannibal, Mo., will celebrate its tenth anniversary with a special program on June 4. A number of present and former workers will speak.

Bro. J. M. Kreider, Palmyra, Mo., visited churches in Louisiana, Mississippi, Tennessee, and Kentucky on his way home from the South Texas Conference.

A Bible instruction meeting is announced to be held at the Sunnyside Mission, near Lancaster, Pa., on May 30. An interesting program has been prepared.

A Bible conference is announced to be held at the Frazer, Pa., Meetinghouse on Sunday, May 28. Bros. John H. Mosemann and Noah Souder are to be the instructors.

Plans have been made to ordain a minister and a deacon at the Columbia, Pa., Mission on May 28, at 2:00 P.M. May the unerring hand of God guide in this work.

Bro. D. W. Miller, Canton, Ohio, preached at the Salem Church, near Wooster, Ohio, on a Mother's Day theme on Sunday evening, May 14.

Bro. J. J. Hostetler, Canton, Ohio, and a group of young people were scheduled to give a program at the Pleasant View Church near Dalton, Ohio, on Sunday evening, May 21.

Bro. Lester A. Wyse was ordained to the ministry at the Pleasant View Church, near Brethren, Mich., on May 7. Bro. Wyse was ordained to assist Bro. C. C. Culp.

Bro. E. F. Hartzler of Marshallville, Ohio, is engaged in evangelistic meetings at Annville, Pa., May 21-28. On May 29, 30 he will fill appointments at Chambersburg, Pa.

Bro. Emanuel Swartzentruber was ordained on May 7 to the office of bishop at Pigeon River, Mich., to serve the Conservative Amish Church there.

Bro. J. D. Graber, who returned to New York from his mission to India and China on May 11, is serving as director of the Missionary Training Conference at Goshen, Ind., May 19-29.

Communion services were announced to be held for the Springs and Casselman churches in the Casselman Valley district in the Southwestern Pa., Conference at the Casselman Church, Sunday, May 28.

The Conservative A.M. Sunday School Conference is to be held, D.V., at the Maple Glen Church, near Grantsville, Md., May 29. An equal number of topics are to be discussed in the English and German languages.

Bro. Earl Mosemann, Lancaster, Pa., accompanied by his wife, stopped at the Lima, Ohio, Mission on Sunday, May 14, at which time he gave a very interesting talk on their experiences in itinerant missionary work in Florida.

Among the visiting ministers who enjoyed the fellowship of the Ohio Mennonite and Eastern A.M. Conference last week were the following: C. A. Hartzler, Tiskilwa, Ill.; E. E. Miller, J. D. Graber, Paul Mininger, J. C. Wenger, and Paul Erb, Goshen, Ind.

The addresses for Bro. C. F. Derstine in the immediate future are as follows: Johnstown, Pa., Gen. Del., May 29 to June 2; Kidron, Ohio, Gen. Del., June 3, 4. Bro. Derstine recently spent some time in Eastern Pennsylvania and Virginia.

Bro. Peter Swartz was ordained bishop of the Augress River Conservative A.M. congregation near Twining, Mich., recently. Bros. E. G. Swartzendruber and S. T. Eash had charge of the services. May the Lord bless our brother in his new responsibilities.

An inspiring communion service was held at the Scottdale Mennonite Church on Sunday, May 21. The service was well attended by the home folks and a number of visitors were present. On Saturday evening preceding six applicants were received into the church by water baptism.

The thirty-ninth annual Sunday school meeting is to be held at the Marion Mennonite Church, near Chambersburg, Pa., on the evening of May 29 and all day May 30. Bros. John E. Lapp, Hatfield, Pa., and E. F. Hartzler, Marshallville, Ohio, are to be the guest speakers.

Bro. S. E. Allgyer, veteran bishop of West Liberty, Ohio, preached the conference sermon at the Ohio Mennonite and Eastern A.M. Conference, which met near Elida, Ohio, last week. Bro. Allgyer has been a member of the church for 69 years and still is active and vigorous.

Communion services were held at the Lima, Ohio, Mission on Sunday, May 14. At this same meeting four souls were received into church fellowship. A fine spirit was manifested in the service and the Lord's blessing was enjoyed. On the evening of the same day C.P.S. Unit 71, located at the Lima State Hospital, rendered an inspiring program.

The young ladies' class of the Kidron, Ohio, Church, attended services at the Canton, Ohio, Mission on May 14, singing at the services, visiting and distributing tracts in the after-

noon, and giving a much appreciated Mother's Day program in the evening. This program was followed by a sermon by Bro. Allen Bixler of the Kidron Church.

Correction.—In last week's Herald it was mistakenly stated that Bro. J. D. Graber went to China to arrange for the sending of a relief unit under the auspices of the Mennonite Central Committee. This was an editorial mistake and should have read "Mennonite Relief Committee." The office editor regrets this error.

The Thirty-first annual Sunday School meeting at the Cedar Grove Church, near Greencastle, Pa., is announced to be held Saturday evening, May 27, and all day Sunday, May 28. Bro. Emerson McDowell of Markham, Ont., filled an appointment at the Cedar Grove Church near Greencastle, Pa., on the evening of May 16.

The following brethren from Northern Indiana participated in the Christian Workers' Conference at Midland, Mich., over the week end of May 14: Perry J. Miller, Amos Hostetler, Cleo Mann, John C. Wenger, Walter E. Yoder, Harold S. Bender, and Paul Erb. The sessions were well attended by the membership of central Michigan, including the following ministers not at home at Midland: Ezra Beachy, Erie Bontrager, Floyd Bontrager, and Edward D. Jones.

Recent visitors at Scottdale included Martha Mosemann, Elkridge, Md.; Mary Brunk, Elida, Ohio; Lewis S. Martin, J. R. Mumaw, Harrisonburg, Va.; I. E. Burkhart, Goshen, Ind.; C. Nevin Miller, Elizabethtown, Pa.; Charles Shank and wife, Laurelville Mennonite Camp, Pa.; Irvin Faust, Acme, Pa.; Monroe Wyse, Midland, Mich. Bro. Wyse is spending about ten days at the Publishing House assisting in the work of the Secretary-treasurer as the books for the fiscal year are being closed, and expects to locate here permanently in a month or two to help in the secretary-treasurer's office.

Calendar

Annual meetings of Ontario Mennonite Mission Board and Sewing Circles, M.B.C. Pavilion, May 27-29.

Semiannual Meeting of Commission for Christian Education and Young People's Work, Orrville, Ohio, May 30 and 31.

Pacific Coast Conference and Associated meetings, Fairview Church, Albany, Oreg., May 30-June 12.

Annual meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Ontario Mennonite Conference, Geiger Church, near New Hamburg, Ont., June 6-8.

Dakota-Montana Conference and associated meetings at the Red River Valley Church, Casselton, N. Dak., June 5-8.

Indiana-Michigan Conference, June 6-8, Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

CORRESPONDENCE

CONWAY, KANS.

(West Liberty Congregation)

Dear Christian Friends: The Lord has richly blessed us with many spiritual blessings during our recent series of meetings held the first week of May. Bro. and Sister P. A. Friesen from La Junta, Colo., were here. It was a special treat to have the Friesens here, for this was Sister Friesen's girlhood home. She has many relatives here.

On Sewing Circle day the Friesens met with the sisters. In an informal way problems were frankly and freely discussed, one of them being the bonnet and dress. The responsibilities of mothers to be real mothers, and to really know our children were emphasized. Many resolves were made openly and inwardly to try harder to teach the principle of simplicity to our children and to guard them from the evils of this world.

Six young children confessed Christ during the meetings. They will be baptized in a few weeks.

Bro. and Sister Hartzler have been home the past two weeks. They lived with their daughter, Mrs. Ralph Meyers, in Wichita during the winter. Bro. Hartzler has endeavored to be at home about every two weeks on Sunday.

Bro. Arthur Torkelson of C.P.S. at North Fork, Calif., was here recently visiting his brother, Norman. He gave a short talk in Sunday school telling about his camp life.

We are using the free will offering plan for our church expenses this year. We are also working on our new church building fund. Before long we hope to have a new church.

Bro. L. J. Miller and wife of Nampa, Ida., are now making their home with their son Floyd, for an indefinite period. Bro. Miller preached for us Sunday evening, April 30.

Our summer Bible school will likely be held during the first part of August this year.

Pray for us as we labor together at this place in our various forms of service.

May 15, 1944.

Cor.

CANTON, KANSAS

(Spring Valley Congregation)

Dear Christian Friends: We had the privilege of having visiting ministers during the special Bible term at Hesston College.

Jan. 16, Bro. Daniel Brenneman gave us a message, using for his text, Heb. 9:27. Jan. 30, Richard Birky gave us a message. His text was Isa. 28:16. Jan. 23, Bro. A. Lloyd Swartzendruber, superintendent of the Children's Home in Kansas City, gave us a talk on the Home. A ladies' quartet from the Home accompanied him, giving us messages in songs.

On March 30, Bro. Edward Diener of Wellman, Ia., preached for us, using for his text the Book of Ruth.

May 7, we had our 64th semiannual Sunday-school conference. The Conference theme was **Study to shew thyself approved unto God**, (II Tim. 2:15). Bro. Laurence Horst was the guest speaker.

At present we are having our summer Bible school, with an enrollment of 42.

May 15, 1944.

Cor.

MIDLAND, MICH.

A Christian greeting to all Herald readers. Farmers are busy in the fields getting their ground ready to sow and plant the seeds, hoping to reap a harvest in due season for the sustenance of this natural life. There also has been a sowing of the spiritual seed which we hope will bring forth a bountiful harvest for the ingathering of souls into the kingdom.

On Feb. 13, Bishop Floyd Bontrager of Fairview, Mich., was with us and preached for us from Heb. 7:25. His subject was "The Greatness of God."

On March 5, Bro. Raymond Byler from Pigeon, Mich., preached for us. His text was James 1:27.

One evening in March, Bro. T. E. Schrock from Clarksville, Mich., preached here on "Home Influences."

Our Deacon, Bro. Albert Wyse, and wife came home from Florida in March. On March 26, Bro. Wyse brought the message, using Ps. 92:12 as a text.

On April 2, Bro. Otis Yoder from Harrisonburg, Va., brought the message from Gal. 2:20.

On the afternoon of April 23, we had our council meeting, and on the morning of April 30, we had baptismal services when one young boy was received into the church. This was followed by communion when most of the members partook of the sacred emblems.

Over the week end of April 6 to 9, we enjoyed a Christian Home Conference, conducted by Ray Yoder of Wakarusa, Ind., and Oscar Burkholder of Breslau, Ont. On Easter Sunday morning, Bro. Burkholder preached a wonderful Easter sermon on the resurrection of Christ.

On the evening of May 13 and Sunday, May 14, a Christian Workers' Meeting was held at this place. The speakers brought out many good thoughts. There were ministers and others here from different congregations in Indiana and Michigan, and the meeting was enjoyed by all.

We are looking forward to a message from Bro. Edward Diener the evening of May 17.

We praise God for these many spiritual blessings. Remember this congregation in your prayers.

May 15, 1944.

Cor.

MIDDLEBURY, IND.

(Middlebury Congregation)

Dear Gospel Herald Readers: Greetings in Jesus' worthy name. March 15-24, we had a series of revival meetings with Bro. Paul Roth of Masontown, Pa., as evangelist. The interest and attendance were very good. The Word was preached with no uncertain sound, and with the power of the Holy Spirit. Some of the visible results were, twenty-one converts,

a number of confessions, and some reconsecrations.

On Sunday, April 16, Bro. O. S. Hostetler was with us to serve our congregation as Bishop during Bro. D. D. Miller's sickness, at which time he received nine members on confession.

On April 30 we had our council meeting with a very good attendance.

On May 10, fifteen of the converts were received by baptism. One will be received later and five will be received at the Clinton Brick and Forks congregations, May 14. Communion services were held with the membership well represented.

May 22 to June 2 are the dates set for our summer Bible school, with Bro. Ira Y. Miller as superintendent.

On June 27, 28, we are planning to have the annual Christian Workers' meeting held with our congregation.

May 15, 1944.

Cor.

MONTGOMERY, IND.

(Berea Congregation)

Dear Herald Readers: Greetings of love in the name of Him who loved us and gave Himself for us.

Sunday afternoon, March 26, we had our Sunday-school quarterly meeting. A very interesting review on our past lessons was enjoyed. This is something quite new to this congregation. This made the fourth meeting. All seem to take a fine interest.

On April 30, we had our members' meeting.

On May 7, we observed communion. Among those that were present to partake of the emblems were two of our boys that have been in camp for some time, Amos Miller and Jacob Gingerich, and Mrs. Jacob Gingerich. We were glad to have them with us for this fellowship. Another one of our boys, James Knepp, is to go to camp soon. May God find a welcome abode with each of us, and may we ever follow more closely in His path in these dark and troublesome days.

We are always glad for visitors to come and join us in our worship. We beg an interest in your prayers that we may remain faithful.

May 17, 1944.

Cor.

AMENIA, N. DAK.

(Red River Valley Congregation)

Dear Herald Readers: Greetings. Our Casselton congregation was made to rejoice when Bro. Abe Stoll and family from Wolford, N.D., moved on a farm near Casselton. They will make their church home with us. We also have a number from other congregations working in the community who worship with us and are willing to be used in our services.

On Friday evening, May 12, we held our council meeting and on Sunday morning, May 14, we had our communion service. We are planning to have our District Conference in Casselton, June 6-9.

We are having nice spring rains and warm sunny days. Our crops and gardens are growing nicely.

May 17, 1944.

Cor.

(Continued on last page)

WITH OUR MISSIONARIES

THE BEGINNING OF THE CHICAGO MENNONITE MEXICAN MISSION

BY ANNA YORDY

[Read at the tenth anniversary of the Mexican Mission in Chicago]

In the fall of 1932, Bro. P. A. Friesen, who was then acting superintendent of the Home Mission at 1907 South Union Avenue, held meetings with the East Union Mennonite Church, Kalona, Iowa. He told these brethren about the miserable conditions of many of the cityfolk. Upon his returning to the mission, the East Union congregation and the surrounding churches brought in a fifteen-ton truckload of vegetables and other eatables to be given out to the unemployed, of which there were many at that time.

There were eighty sacks of potatoes, many bags of sweet potatoes, about a half ton of cabbage, carrots, beets, turnips, pumpkins, squash, corn meal, whole-wheat flour, oatmeal, rice, and many other things too numerous to remember. Seven men worked from 2:30 in the morning until 7:00 o'clock to unload and carry all this food into the basement. And not long after, four more tons of provisions came from the Freeport, Ill., congregation.

Twice a week the unemployed came in for food. Most of them were Mexicans, as it was especially hard for them to get work during the depression.

Bro. J. W. Shank, who at that time was on furlough and roomed at the mission while taking schoolwork in the city, enjoyed speaking with these people in the Spanish language, to which they gladly responded. Bro. Shank was led to have meetings with them, preaching twice a week and on Sunday afternoon in the Home Mission auditorium. Later, Sister Shank came and helped in the work. After a few months, the Shanks left for their field in South America, after which Bro. Nelson Litwiller came from Goshen, Ind., every week end and carried on until his furlough too came to an end. He felt that someone should be found to keep on with the work that had been founded. This he made a matter of prayer. And somewhere in Chicago was a young Mexican who was praying that God would lead him to some definite work among his people. Bro. Litwiller heard about this young man—David Castillo, who was an able preacher of the Word, and made an appointment with him one afternoon at the Home Mission. This appointment eventually resulted in Bro. Castillo's taking over the Mexican work as its superintendent.

As the work grew, other premises were

needed. Bro. Edwin Weaver, who was then pastor of the Home Mission, helped Bro. Castillo find a more suitable place nearer to the Mexican colony. This place was on Halsted Street, a bit north of Roosevelt Road. And some time later (in 1935), the mission was moved to 931 West Roosevelt Road, where it is now located.

Bro. Castillo was impressed with the simplicity of the faith in the Mennonite Church. He said that if Bro. Litwiller had promised him a high position, he would not have been interested; but because he was informed that it would mean simple living, with very little money, but a big opportunity to preach Christ to many lost souls, he was willing to offer his services.

He, with his wife, Elsa Shank Castillo, labored faithfully among the Mexicans here in Chicago until a call came from La Junta, Colo., to preach to the Mexicans there. Again the Lord answered prayer by sending another young man, well qualified to take up the work left by Bro. Castillo.

Bro. Lester T. Hershey and wife have been busily engaged in the work at 931 West Roosevelt Road since 1940, although their living quarters are at the Home Mission, and their address is 1907 South Union Avenue.

Plans are on foot to build a new church in the Mexican district, on a quiet street, which would be much more desirable than worshiping in a hall on a street as noisy as Roosevelt Road.

The Mexican congregation has been slowly but steadily growing in numbers and stability. It began in 1934 with fourteen members, and now numbers forty-nine, with a list of converts being instructed in preparation for baptism.

The Lord works in mysterious ways

His wonders to perform—
From a load of vegetables and food,
A new church is born.

Mention should also be made of a faithful sister, who figured largely in the beginning of this work. Sister Rachel Brambila, now gone to her reward, was a cheerful, generous-hearted Christian woman, who brought in many children and new families, some of whom are faithful members at the present time.

May God's richest blessing continue to rest on the work. We have a promise in Psalm 5:12 which I wish to leave with you in closing: "For thou, Lord, wilt bless the righteous."

Chicago, Ill.

No wonder that this world is engaged in war, for it is wrapped up in selfishness.—Ivan Lind.

NEWS LETTER FROM ARGENTINA

The past year the Larregudiere family passed through a financial crisis, but the new year found them working with a brighter future. The father was called to his former employment as gardener on a ranch not far from town. The boys had started to pick corn. (The corn crop promises to be good this year.) One of the boys in Buenos Aires came out to take the mother for medical examination and treatment in a Buenos Aires hospital. She returned later, benefited by the rest and change, but still suffering from a heart condition which was incurable.

The family had been told that she might pass away at any time. Just a week ago, her hour of departure came. She had been to visit a brother in the country, and did not feel well when she came home. After a conversation with the family, she retired. About two o'clock in the morning, the daughter went to see how she was. When she called her mother, she did not answer. The doctor was sent for, but by the time he arrived, her spirit had taken its flight. This was a time of great sorrow to the family—husband, eight sons, and one daughter. Their consolation is that she is with the Lord. May her Christian advice never be forgotten. We recall the words she spoke to her daughter recently, when the latter had a misunderstanding with a girl friend. She said, "Never let hatred enter your heart. If you are offended, forgive; if you are insulted, humiliate yourself and be friendly." Sister Larregudiere was a member of the Trenque Lauquen congregation.

The Hallmans are making preparation for their furlough. One of the requisites for a passport is that the children be vaccinated. Clemens had been vaccinated when he entered public school two years ago. The other two children had to be vaccinated at this time. Elinor's vaccination proved negative. Richard, the sturdy two-year-old, allowed the doctor to "pinch" him without crying. Two large scabs formed. When he awoke a few mornings afterward, his face was red, swollen, and in welts. His body was practically covered with a rash. When the doctor was called, he looked very serious and pronounced it erysipelas. For two days he was seriously ill. We had special prayer for him, and our merciful Father answered. Before the skin was entirely peeled, he broke out again. This time the doctor called it chicken pox. The three children had chicken pox just a year ago. Undoubtedly, these eruptions are the result of the vaccination. We are glad to say that Richard is well on the way to recovery.

Bro. Hallman left on a trip north to visit the new work in the Chaco, where the Shanks and Holdermans are located. On his return, he will meet Sister Hallman in Cosquin, and they will make a farewell visit there.

Bro. Hershey is in Cosquin district at present, attending to some official business for the mission and at the same time taking advantage of the good mountain air. His health has greatly improved, but he still suffers from sinus trouble. The last treatments he had were radiotherapy. These relieved him very much.

Since this is Easter week, our stations are having special services for the occasion. Sev-

eral new faces were seen in the meetings.

A few manifested a desire to become Christians in the recent meetings held in Trenque Lauquen. Pray that they may be truly converted and may experience cleansing in the precious blood of the Lamb. Pray also that we may be able to gather the children into our schools and Sunday schools. The opposing forces are hard at work, making it compulsory to listen to erroneous teaching of "religion," as they call it, in the public schools. They threaten to give the children low marks or even zero in their grades if they refuse to accept. Parents still have the privilege of asking that their children may be excused at the hour of religious teaching, because of liberty of worship in the constitution.

April 5, 1944.

Mae H. Hershey.

Trenque Lauquen, F.C.O., Argentina.

WORK IN THE BLUE RIDGE MOUNTAINS OF VIRGINIA

It has been some time since we mentioned anything about our work in the Blue Ridge Mountains, on the eastern side of the Shenandoah Valley. Work was started on the west side of the Blue Ridge in the summer of 1935, in a small valley or cove at Beldor. In 1936, we moved on to the top of the Blue Ridge, and by 1937 we started Sunday school at Mt. Hermon (Mutton Hollow), at the foot of the Blue Ridge, on the east side of the mountain. On Easter Sunday, 1940, we started Sunday school and preaching at Temple Hill, also on the east side of the Blue Ridge.

Our work at Beldor is in a community where there are probably twelve or fifteen homes within a radius of one and one-half miles of the church. Some of these hold membership in other churches. We have received only six members here by water baptism. Bro. D. C. Davis, who was baptized at the age of 82, has passed on, and Sister Nettie Davis, his niece, who asked to be baptized and received into the church last March, died very suddenly on Christmas morning—we believe happy in the Lord.

Our work at Mt. Hermon has so far been the largest field of the three, as it is located in such a community that it serves the largest unchurched area. Temple Hill is located on U.S. Highway #33, at the eastern entrance to the Shenandoah National Park, coming from Richmond and Charlottesville, Va.

Eighty-four members have been received into church fellowship since our first meetings, and the growth has been steady. In 1943, we received two members at Beldor and twenty-two on the east side. We certainly want to give God all the praise for His wonderful blessing on this work. We know that Satan is busy even now, trying to overthrow the faith of some.

Since the summer of 1938, Bro. D. Ralph Hostetter and wife and Bro. J. B. Stutzman and wife have had charge of the Sunday school on the east side of the mountains. They make the drive of thirty and thirty-three miles each Sunday. I do not think these brethren (and their families) have missed being at their post of duty more than once or twice a year. Maybe Bro. Stutzmans have missed a

few more Sundays, as Sister Stutzman's health made it necessary for her to be in the hospital for some time.

The workers at Temple Hill are Bro. J. B. Stutzman and wife, Bro. Ross Goldfus, and Sister Ruth Kurtz. At Mt. Hermon the workers are Bro. D. Ralph Hostetter and wife and daughter Kathryn, Sisters Esther Eshleman and Mary Kurtz, and Bro. Melvin Weaver.

In October, 1942, when sections of Virginia, West Virginia, and Maryland were visited by a disastrous flood, Swift Run, which flows within thirty feet of the Brethren Church (which we use at Mt. Hermon), rose much higher than it was ever known to before. When the flood was over, the road leading from Route #33 to the church was gone. Bro. Hostetters have never driven down the Hollow since, but always walk the two miles down and back each Sunday. Many times they also walk up Matties Run, from one to two miles farther on, to visit on Sundays; so a walk of from six to eight miles per day for the workers is rather ordinary.

The flood also took out the foundation on the east and west sides of the church, leaving the front end and the center supported. As the foundation was being washed away, a large stone about two feet long lodged under the back corner on the west side, thus supporting this corner probably nine inches lower than the center. Since the building was very poor to start with, nothing was done about repairing it. The Brethren people did not want to spend money on it, and we did not care to repair their building if they themselves did not want to spend the money to do it.

Last May, during the revival meetings which were held by Bro. C. Z. Martin, the church was so filled up one night that the main sill on the west side broke, dropping from twelve to fourteen inches lower than the center. Since no one seemed to be frightened after the crash and the settling (which lasted about a minute), everything went on as usual. This left an opening at the floor level of about six inches where the floor dropped away. Once the floor caught fire from the stove, but that was put out; so the building is still standing in spite of fire and flood. But all the workers feel that the time has arrived to build a small church. At Mt. Hermon we are thinking of building of river rock, since there are plenty of stones, and there is also the labor to build.

In view of the fact that the workers have never asked for any financial help of any kind (although part of the gas used was paid for by the district), we are hereby bringing this need to the attention of the brotherhood in general, with the hope that some will be moved to contribute toward the building of this church at Mt. Hermon.

Several years ago we bought the Temple Hill Church from the Methodists. At that time many kind and interested brethren and sisters sent us of their means to the extent that we were able to pay for the church. We are grateful for this and wish to thank both the donors and God.

We have purchased the ground and have permission from the War Production Board to proceed with the work if the funds are available. Material that needs to be purchased

may cost a little more, but we do not expect to install lights or a heating plant.

To those of you who wish to share in this work, please send your contributions to the writer.

Desiring an interest in your prayers for this work, we remain,

Yours in His service,
J. E. Kurtz,
Harrisonburg, Va.

From Our Mission Stations

KNOXVILLE, TENN.

(709 N. University Avenue)

Dear Christian Friends: We rejoice in the blessings the Lord has been giving us. Yesterday we enjoyed the happy privilege of again commemorating our Lord's death in our communion service. In this service the members of the Concord church worship with us. We always appreciate this opportunity for our two groups to fellowship together. One member who has been neglecting church privileges for several years made confession and took communion.

After our service at the church, a small group went to the home of an invalid member, Sister Orpha Lee, to give her communion. She was the first member received in the church here. Sister Tidmore Wallace, who was the second member received, was in this group. We rejoice in the faithfulness of these two sisters and in their testimony of their happiness in the Lord's service.

Contributions to the work both by members of our congregation and by interested friends in other places have been very gratifying lately. We pray the Lord's blessings on the gifts and the givers.

During the Easter week end we enjoyed three programs by a Gospel team from Eastern Mennonite School. The group included George R. Brunk, Melvin Weaver, Miriam Barge, and Ellen Keener. We appreciated their fellowship and contribution to the work here.

Bro. Abe Blosser of Wayland, Ia., recently spent some time visiting relatives here and at Concord.

Our pastor, Bro. John N. Shenk, and family, were called home by the death of his mother the last of March. They spent several weeks at his home at Denbigh, Va., and with Sister Shenk's parents at Paoli, Pa. We were happy to welcome them back to the Mission home May 6. Bro. William Jennings was in charge of the work here during Bro. Shenk's absence.

We are looking forward to having our summer Bible school and revival during June. This is usually preceded by a religious canvass of our neighborhood. In this we announce the meetings, enroll children, and contact families who are not Christians or who do

(Continued on page 149)

THE BOOK SHELF

Notes from a Layman's Greek Testament, Ernest Gordon; W. A. Wilde Company, Boston; 1941; pp. 371; may be ordered from Mennonite Publishing House; \$2.00.

Anyone who has studied as much as several years of New Testament Greek is keenly aware of the advantages of knowing the original language of the New Testament. The advantage of knowing the Greek is not the ability to stun an audience by mumbling Greek syllables, but the opportunity to enrich one's own knowledge of the exact meaning of many statements in the Word of God. Perhaps the greatest single blessing of knowing Greek is the opening key such knowledge grants one to unlock the finest and best literature in commentaries and other literary helps to a study of the New Testament.

Many of us, however, will never have the privilege of attending school long enough to get well grounded in Greek. Is there no way to get a little glimpse of the wealth of ideas which come to the reader of the Greek Testament? The answer must lie with writers of devout scholarship who would be willing to commit their meditations to paper and publish them. This is exactly what Ernest Gordon has done. The preface to the forty-chapter book states, "The author's purpose has been to make accessible to the general Christian public suggestive material for personal Bible study, for the prayer meeting, and for the Sunday school. It is the work of a lay believer who loves the Word. . . ." The author is the son of the well-known A. J. Gordon of Boston.

The reviewer questions a few details here and there, but would commend the book to those English readers who are interested in devout and suggestive meditations on the Greek Testament. The book is almost one hundred per cent understandable to those who know no Greek at all. All Greek words are written with English letters and are clearly explained. For example: The literal (rendering) of II Peter 2:5 is interesting. The Lord "spared not the old world but 'guarded,' ephulaxe (not 'saved' as in A.V.) Noah, the proclaimer of right living" (p. 33).

Herald readers will be interested in Gordon's referring to such groups as the Waldenses and Mennonites in connection with his mention of Christ's Beatitudes. (See p. 38.)

The reviewer would here add a note for those students who have had some Greek and who would like to read an enjoyable book to renew their interest or to polish up their rusty grammar. The answer to this need is **Familiar Talks with Students of the Greek New Testament** by Jacob vander Meulen, Erdmans, 1931, pp. 144. The author is a professor of New Testament Language and Literature at Western Theological Seminary, Holland, Michigan.—John C. Wenger.

The road to hell is patched with poor excuses.

YOUR 1944 BIBLE SCHOOL

IX. Advertising the Summer Bible School

The successful promotion of a summer Bible school depends much upon the proper advertisement of it. People cannot support summer Bible school unless they know something about it. The more information that is given, the greater the interest in the project. The further the dissemination of this information, the greater the area from which the summer Bible school can draw its pupils. It is a fact also that people like to read advertisements and make it a point to look for news items. They do this to get special bargains in food and merchandise of various kinds. Summer Bible school is indeed a special bargain for everybody, and an advertisement should be read with interest. Summer Bible school may be enjoyed practically for nothing except the acceptance of it.

Where should the school be advertised? The first place is in the congregation, Sunday mornings and evenings. Periodic presentations of the project of developments concerning the forthcoming Bible school will do much to keep alive the interest of the congregation in the school. Encouragement of various kinds concerning the support of the school needs to be given, and with such encouragement, statements of progress in the promotion of the school may well be given. The church is always glad for interesting news and will respond in support and interest in proportion to the confidence reposed in them and the support solicited from them. The local newspaper should not by any means be overlooked. A write-up about summer Bible school should be placed in the local newssheet from time to time. Approximately three such notices are not too many. These may be written as news items, and will be published on the first page by your local editor without charge. The write-up should include a description of the school, the object of it, and make it clear that it is being conducted particularly for the community and surrounding sections.

Then, too, a paid advertisement or several may be inserted in the local newspaper. Small circulars may be printed in large quantities for general distribution in the congregations of the community as well as in your own church and for distribution from house to house if deemed necessary and practical. Such circulars may be sent to the surrounding sections from which boys and girls can readily be drawn. The more you advertise, the better your school will be known, and the larger will be your attendance. Obviously, the greater the amount of advertisement, the greater the amount of good and the wider the outreach of the summer Bible school.

Sometime during the period of advertisement the community should be can-

(Continued on page 151)

ITEMS and COMMENTS

A new set of ten commandments, prepared by Generalissimo Chiang Kai-shek for soldiers in China's armies, is as follows: "Thou shalt not covet riches; thou shalt not fear to die; thou shalt not advertise thyself for vain-glory; thou shalt not be proud; thou shalt not be lazy; thou shalt not commit adultery or gamble; thou shalt not smoke; thou shalt not drink wine; thou shalt not borrow money; thou shalt not lie."—Gospel Messenger.

* * *

Weary of people who talk much and do little about the juvenile delinquency problem, a Negro preacher at Wilson, N.C., decided to take the matter into his own hands, and his one-man crusade has brought such amazing results that it has won the commendation of city officials. Unable to get help, C. V. Beaman, who has a small church in a mill district, rolled up his sleeves three months ago and went to work himself. Each day he checks poolrooms, beer parlors, bowling alleys, and motion picture theaters. When he finds Negro youths of school age in any of them he personally escorts the offenders back to school. Negro juveniles found in such "hangouts" or roaming the streets late at night, are taken to their homes where heart-to-heart talks are held with both the youngsters and their parents. During the three months the minister has been patrolling the city on foot, juvenile delinquency among Negroes has dropped off sharply according to police records. At the same time, records show that school attendance has increased. Said a hard-boiled policeman, "Beaman has done more for the Negro young people in town than any one else has done in the past decade."—Protestant Voice.

* * *

Religious liberty in America was further assured in a recent decision of the United States Supreme Court in a case involving promoters of the I Am movement. The majority decision held that the courts have no power to pass upon the truth of any religious doctrines. We deplore the error in the I Am movement, but we thank God for a country in which we may believe what we choose without interference of the law.

* * *

Oswald Garrison Villard, an American newspaper man who recently toured Puerto Rico, spoke in glowing terms of the reconstruction work being done in that island by Brethren, Quaker, and Mennonite conscientious objectors. He called what he saw a "constructive adventure in human relations," and "Christian fellowship at its best."

* * *

Mahatma Gandhi, the greatly venerated leader of the Indian people, has been released by the British government from his long imprisonment. The condition of his health was given as the reason for the release, but it is more than likely that political conditions in the country had a bearing on the decision.

HOUSES CHILDREN CAN LIVE IN

(Continued from page 142)

loved picnics so well. Why didn't we take them more often, even if it was only back in the meadow or out in the orchard? It takes more time to get supper outdoors, but it's more fun, too, and something the children will remember with pleasure, always.

We must make decisions constantly. Our choices will depend on our value of things. Here's a stack of dishes to do. The baby is tired and cross and wants to be held and rocked a while. Which will you do? Your child wants you to read a story. You were going to bake a cake for supper. Which is of more importance? Here is a good chance to tell a Bible story, and so perhaps cake for supper is of minor importance after all.

"What have they seen in thine house?" What have they seen in your child that would be an index to your character? Can they tell that yours is a home where God dwells, where parents love each other and don't bicker and quarrel continually? Does your child's teacher say of him, "You can tell that he comes from a home where it would be a pleasure to live"?

Kalona, Iowa.

CITY MISSIONS

(Continued from page 147)

not attend church. Many new families are moving to the city because of the defense work in this area, and many do not have church homes. Pray that this work may be the means of bringing us in contact with those who need spiritual help. Pray, too, for the Lord's leading and blessing on the preparations and work of the summer Bible school and revival.

May 15, 1944.

Cor.

GIFTS IN KIND PROGRAM

(Continued from page 141)

buted by the more favorably situated areas will be large enough to supplement the smaller contributions from the less favorably situated areas.

Dried foods should be packed in insect-proof and moisture-proof containers.

Printed gummed labels should be obtained from M.C.C.; it is suggested that these be requested when canning sugar ration points are requested. A label should be placed on each jar or can to identify it by contents, donor, congregation, and conference. This information is necessary to record each contribution and later to report totals by conferences on the M.C.C. annual report. Care should be taken in writing the labels, as clearly marked labels will make the work at the centers less difficult. Pickled foods should be so marked for the convenience of the dietitians in preparing meals. The labels on last year's jars were a source of keen satisfaction to the men in camp. Frequently they were able to identify food put up by their own mothers, sisters, and neighbors. This personal touch

again emphasized the fact that the home folks are back of, and interested in, their boys in camp.

Clothing and Soap for Relief

Relief clothing has been received in sufficient quantities to warrant two full-time workers, Miss Elma Esau of Whitewater, Kans., and Miss Anna M. Snyder of Canby, Oreg., to assist Mrs. M. C. Lehman in preparing the clothing for shipment. Many part-time workers from churches in the vicinity of the clothing depot give their time freely in mending and packing the clothes received. Large quantities of clothing are being stored against the day when relief opportunities will open further in the Near East, China, and the European continent.

Three cutting rooms have been set up in the United States and one in Canada. It is the purpose of these to offer facilities for supplying sewing circles with cut garments for both adults and children. Sewing circles may write to the nearest cutting room to learn the cost and variety of garments that can be supplied; the cutting rooms purchase the cloth at quantity prices, cut it, and sell it to the sewing circles at cost. Sewing circles should send the finished garments direct to the Akron Clothing Depot. The location of each cutting room in the United States and the person in charge are listed below; the Canadian room is omitted since the Canadian clothing work is being organized separately, with a clothing depot at Kitchener, Ontario.

Lancaster County, Pa., Miss Anna E. Melinger, Route 1, Gordonville, Pa.

Kalona, Iowa, Mrs. John J. Hershberger, Kalona, Iowa.

Bluffton, Ohio, Mrs. J. S. Schultz, Bluffton, Ohio.

Specific relief needs include both soap and clothing; a good laundry soap recipe is given in the "Gifts in Kind" folder. Clothing needs include:

Bedding	Shoes
Coats	Skirts
Dresses	Slips
Handkerchiefs	Stockings
Layettees	Suits
Overalls	Sweaters
Pajamas	Trousers
Raincoats	Underwear
Sewing materials	Yard goods
Shirts	

Articles not needed are: hats, ties, silk stockings, silk underwear, impractical dresses, handbags, and odds and ends. Clothing should be mended and cleaned before being sent to the clothing depot. Send nothing that you and your family would not be happy to receive and wear if you were in the recipients' circumstances.

Clothing should not be taken to the collection centers for C.P.S. food contributions, but should be sent direct to the Akron depot.

That this whole service of providing clothing for relief and food for our C.P.S. camps may be "in Christ's name and to His glory" should be in our thoughts and prayers.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make grace abound to-

ward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:7, 8).

Via C.P.S. Headquarters, Akron, Pa.

SCHOOL NOTES

LANCASTER MENNONITE SCHOOL

The coming of the commencement season reminds us that our school is fast approaching her second birthday. Like all things that grow and mature, we are making new adjustments and learning new things continually. We feel that the Lord has been very good to us this year again in giving us many blessings.

We are grateful to God for the blessings He has sent us during our revival efforts. In February Bro. Stoner Krady was with us for several days. During the week of May 8, Bro. Milton Brackbill was here for the same purpose. God used these brethren to bring new challenges to us, and through our efforts a large number of students accepted the call to consecration.

We were happy to have a number of visitors to our campus these past months. Bro. Moses Slabaugh of Eastern Mennonite School spoke to us in our morning chapel service. Bro. Paul Sauder was also here and addressed the student group. Very recently we were privileged to have with us four foreign missionaries. On May 16, Brother and Sister George Beare gave a chapel address. On May 18, Bro. and Sister Henry Garber brought with them two visitors, who are missionaries to the Philippines, Mr. and Mrs. Witmer of the United Brethren Church. Bro. Witmer spoke to us in chapel about their work among the school children of that place. The mission study class enjoyed having these missionaries give firsthand information to them in class.

We were glad for the visit of Bros. Jacob Rittenhouse and Claude Myers and others from the Franconia Conference District who were here in the interests of a Christian high school in their district. Bro. Harold Brenne-man of Kalona, Ia., also paid us a short visit because of similar interests.

We have had the unique opportunity of having as our guests several parochial school groups. In March the high-school group from Greenwood, Del., accompanied by their teacher, Sister Esther Swartzendruber, and by their minister, Bro. Nevin Bender, visited us. They gave us a program in song and story. Our near neighbors, the pupils of the Locust Grove parochial school, accompanied by their teachers, Margaret Horst and Mabel Eshleman, also visited us. They rendered a program of songs and recitations. The theme of the program was "Heaven." Marian Messner of the West Fallowfield school and her ninth and tenth grades were also musical visitors. They sang "David the Shepherd Boy" for us.

One of the interesting new projects of our school is the mimeographing of the "African Mission Letter." The typing students under the direction of Bro. Stoner are doing the

(Continued on last page)

CHRISTIAN EDUCATION CONFERENCE

at Martins Church, Dalton, Ohio

May 30, 31, 1944

TUESDAY, MAY 30

Evening Session

Devotion

- I. Provisions for Christian Nurture in the Church
George R. Brunk, Denbigh, Va.
- II. The Deeper Spiritual Life Milo Kauffman, Hesston, Kans.
The same program to be rendered at the following churches

Tuesday evening:

Leetonia

- I. Clarence Fretz, Philadelphia, Pa.
- II. Ira E. Miller, Steelton, Pa.

Beech

- I. Paul Mininger, Goshen, Indiana
- II. Moses Slabaugh, Harrisonburg, Virginia

Walnut Creek

- I. J. J. Hostetler, Canton, Ohio
- II. Nelson E. Kauffman, Hannibal, Missouri

Martins Creek

- I. J. R. Shank, Versailles, Missouri
- II. Jesse B. Martin, Waterloo, Ontario

Bethel

- I. Harold Groh, Toronto, Ontario
- II. Edwin Yoder, Topeka, Indiana

Oak Grove

- I. E. C. Bender, Elkhart, Indiana
- II. Paul Erb, Goshen, Indiana

Plain View

- I. A. J. Metzler, Scottdale, Pa.
- II. J. D. Graber, Goshen, Indiana

Sonnenberg

- I. John R. Mumaw, Harrisonburg, Virginia
- II. Allen H. Erb, La Junta, Colorado

Berlin

- I. P. L. Frey, Archbold, Ohio
- II. E. M. Yost, Greensburg, Kansas

WEDNESDAY, MAY 31

Morning Session

Devotion

- Bible Study—Colossians 1 John Koppenhaver, Hesston, Kans.
Testimonies to a Growing Spirituality
Season of Prayer—Thanksgiving, Supplication, Con-
fession, Consecration, Intercession
% Nelson E. Kauffman, Hannibal, Mo.

Afternoon Session

Devotion

- Bible Study—Psalm 119 H. S. Bender, Goshen, Ind.
The Use of the Word
1. In the Worker's Life John E. Lapp, Hatfield, Pa.
2. In the Nurture of Babes in Christ
Jess Kauffman, Hesston, Kans.
3. In Holding Our Youth for Christ C. F. Yake, Scottdale, Pa.

Evening Session

Devotion

- Bible Study—Acts. The Word in Apostolic Use
Chester K. Lehman, Harrisonburg, Va.
The Compelling Power of the Word A. J. Metzler, Scottdale, Pa.
Moderator—John L. Horst, Scottdale, Pa.
Assistant Moderator—Nelson E. Kauffman, Hannibal, Mo.

RELIEF AND C.P.S.

RELIEF NOTES

China Commissioners Return

S. J. Goering and J. D. Graber, Mennonite commissioners to China, have returned home from India by way of Suez and the Mediterranean. They traveled on a Norwegian freighter that docked in New York City, May 11. Reporting briefly on their trip, they spoke of stupendous need, but also of great difficulties in the way of transportation, money exchange, visas, etc. They, however, will recommend that a small relief unit be sent to China.

* * *

M.C.C. Committee Meeting

May 12-13, the Executive Committee of the M.C.C. met to decide upon a number of developments in the relief areas of Paraguay, Puerto Rico, and the Middle East. The committee also received the reports of the China commissioners, who had just arrived in this country the day before.

* * *

Two C.P.S. Men Appointed for Puerto Rico

The most recent C.P.S. men to be appointed for Puerto Rico are Marvin Dyck, White Water, Kansas, and Robert Ehret, Goshen, Indiana. Marvin will serve as hospital orderly and Robert will serve as ambulance driver orderly.

* * *

C.P.S. NOTES

Farm and Community School to Continue

It has been decided to extend the time of

the Farm and Community School at Hagers-town, Maryland, C.P.S. Camp, until October 1 as a result of the unusual interest on the part of the camper-members. The school, originally, was scheduled to close May 22. The success of this type of training in C.P.S. will no doubt result in similar schools at other units.

* * *

Downey Training School

The Side Camp Leaders' Training School held at the Downey, Idaho, C.P.S. Camp, April 10-26, closed with a great deal of satisfaction expressed by all concerned. The school was the first of its kind and was unique in that it provided opportunity for government project superintendents and representatives to express their viewpoints and problems, and they also had the chance to receive the concerns of the M.C.C. and the campers.

* * *

Music Teacher Visits Camps

John Thut, recently appointed relief worker, has not been able to enter England at the present time and is spending his period of waiting visiting the camps in the interest of vocal music. Brother Thut will bring assistance and training along the lines of better congregational singing, chorister training, chorus practice, etc. He has a wide and varied background in the field of music, having taught at Bethel College, Freeman College, and the American Conservatory of Music in Chicago.

* * *

Staff Appointments

The following appointments in C.P.S. camp staffs have been made recently:

Mrs. J. Robert Kreider, Dietitian, Hagers-town, Maryland (Unit IV, Clearspring).
Ella Saner, Dietitian, Medaryville, Indiana

Linda Kauffman, Nurse-Matron, Camino, California

Dora Woelk, Nurse-Matron, Fort Collins, Colorado

Myrtle Kolb, Dietitian, Fort Collins

Waldo Voth, Area Supervisor for Dairy Farm Men in El Paso County, Colorado.

John Duerksen, Area Supervisor of Ohio-Michigan Dairy Farm Units.

Arthur Wiebe, Assistant and Educational Director, Huson, Montana.

Ebner Friesen, Business Manager, Huson, Montana.

Dale Nebel, Director, Three Rivers, California.

Paul Schmidt, Assistant and Educational Director, Colorado Springs, Colorado.

* * *

PEACE SECTION NOTES

Draft Regulations for Men in Agriculture

"In line with the recommendations of the Senate Agricultural Committee, Selective Service has dropped the 16-unit guide system in determining whether a farmer is essential and thereby eligible for a II-C deferment. The regulations now define 'essential' as registrants who are necessary to an agricultural occupation, who are regularly engaged in such occupation, whose occupation is essential to the war effort, and for whom no suitable replacement can be found.

"IV-F farmers, or those qualified for limited service only, may also be reclassified II-C, in which case they carry the designation II-C (F) or II-C (L)."

Released May 17, 1944

Compiled by Irvin B. Horst

DEAD IN SINS

(Continued from page 143)

He knew grievous wolves would enter in among them, for they were living with Christ in the midst of an evil city. The letter is an exhortation to Christian living, but it is much more. He says, "Remember from what you have been saved, and remember how you were saved. By the rich grace of God you who were 'afar off,' dead in sins, were quickened and saved by Jesus Christ, saved by grace, redeemed, your sins were forgiven, you were adopted as children, and sealed with the Holy Spirit of promise. Once you were by nature children of wrath, fulfilling the desire of the flesh, having no hope, and without God. Now you are saints and a part of the holy temple in the Lord. What a new creation! And you are God's workmanship created in Christ Jesus unto good works. I beseech you that you walk worthy of your vocation." And he prays for them that they might go on to know the riches of love in Christ Jesus and be filled with all the fullness of God. The true Christian religion is a relationship of Jesus Christ to us sinners who are saved by grace. Mercy to be appreciated must follow a deep consciousness of sin. Only he who was once a "wretched man," desirous of being delivered from death, can comprehend and know the riches of the glory of Christ and through the Christ which dwells in his heart by faith can walk worthy of his calling.—A. M. E.

YOUR 1944 BIBLE SCHOOL

(Continued from page 148)

vassed and an advanced enrollment taken. Special enrollment cards for this purpose are available, and may be secured from the bookstore at the Mennonite Publishing House or at any one of our branch stores. The name, address, age, grade, and other information should be secured. All this information is very valuable in planning for the opening of school and in determining the number of teachers which will be required. Furthermore, it is also a good kind of advertisement and a good time of advertisement.

The various other denominations in your community should be invited to make announcements to their congregations concerning the forthcoming Bible school if they are co-operating in some form or another. Proper advertisement of this kind will sell the summer Bible school to the community, to the parents, and to the boys and girls, and will make it possible for the greatest amount of good to be done with the greatest amount of people at the least possible amount of investment and expense.

Advertise your school! Do not hesitate to tell of its good features. Unless you tell the story nobody else will! Here is one place where you have to promote your own work courageously, for it actually is not your own; it is the Lord's. And we need to publish glad tidings to all men.

Secretary of Summer Bible Schools,
C. F. Yake.

MARRIAGES

Koser—Fries.—On April 30, 1944, Bro. Melvin Koser of Belleville, Pa., and Sister Alice Lorraine Fries of Greenwood, Del., were united in marriage at the Sarasota Mennonite Church, Sarasota, Fla., Bro. Otho Shenk officiating. May God bless them as they journey through life together.

Lehman—Croyle.—On May 6, 1944, James E. Lehman and Edna V. Croyle, both members of the Thomas congregation, were united in marriage at the home of Bro. Irvin M. Holsopple, uncle of the bride. May the rich blessings of God attend them through life with joy and usefulness.

OBITUARIES

Bates.—Adelaide, widow of Will Bates, was born in New York, N.Y., July 21, 1866; departed this life April 30, 1944, while visiting her son in Wichita; aged 77 y. 9 m. 9 d. She was failing in health for some time, but was in bed only several weeks. She leaves to mourn her departure 2 sons: Bert, Dodge City, Kans., and Alfred, Wichita, Kans.; and a number of grandchildren. She accepted Christ as her Saviour and united with the Hutchison Mennonite Mission, Nov. 19, 1938. Graveside services were held at Dodge City Wednesday morning, May 3, 1944. Burial was made in Dodge City cemetery.

Caufman.—Fannie M., widow of the late Martin Caufman, was born March 6, 1854; died at her home at Chambersburg, Pa., May 5, 1944; aged 90 y. 1 m. 30 d. She was a member of the Mennonite Church at Chambersburg for 57 years, and was faithful in supporting it. She appreciated being visited by the ministry and was an eager listener to the Word of God. She was an inspiration to those who visited her. One daughter Emma preceded her in death, and the 9 surviving children are: Jacob, Martin, Samuel, Mrs. Susan Ramer, Mrs. Mary Horst, Ella, Anna, Mrs. Henry Lehman, and Mrs. Christian Sollenberger. Also a number of grandchildren and great-grandchildren survive. Brief funeral services were held at the home, with further services at the Chambersburg Mennonite Church by Bros. Harvey E. Shank and Harold L. Hunsecker. Texts: Num. 23:10, Ps. 90:10. Interment was made in the cemetery adjoining the church.

Kilmer.—Jemina L. Young Kilmer was born in Newton Co., Mo., on March 31, 1876, to William and Rachel Stanberry Young; died at McMinnville, Ore., April 28, 1944; aged 68 y. 28 d. On March 20, 1907, she was united in marriage to Amos H. Kilmer of Oronogo, Mo. To this union 5 sons were born, all of whom survive: Orville Odessa and Amos Howard of Ballston, Stacy Ostend and Harry Lynn of Sheridan (both now in the U.S. Service), and Ezra of Sheridan. She became a Christian in early life and later united with the Mennonite Church of which she remained a faithful member till God called her home to rest with Him. She, with her husband and family, lived in Missouri until the fall of 1931 when they moved to Sheridan, Ore. She was a dutiful and loving wife and mother and how we miss her. About 400 people attended the funeral services held for her in the Mennonite Church at 2:30, Tuesday, May 2, with Bro. G. D. Shenk preaching from Rom. 6:5. Committal services were in charge of Bro. D. F. Shenk, at the new Mennonite cemetery near the Wallace Bridge. The chorus sang, "I Will Meet You at the Eastern Gate." A duet, "Beautiful Dreamer" was sung by request of one of the boys.

Though our hearts are breaking, bleeding,
Mother, we believe that thou
Art in Jesus' blessed keeping;
To His will we humbly bow.

Landis.—Barbara R. (Weaver) Landis, wife of Samuel A. Landis of near Reamstown, Pa., was born Sept. 6, 1876; died March 30, 1944; aged 67 y. 5 m. 24 d. She and her husband

united with the Mennonite Church soon after their marriage almost 50 years ago. To this union were born 4 sons and 4 daughters: Elva M., wife of Earl M. Snader, Manheim, Pa.; Anna M., wife of Chester H. Espenshade, Ephrata, Pa.; Clarence W., address unknown; Harry M., New Holland, Pa.; Martha E., wife of Daniel R. Weinhold, Hohnstown, Pa.; A. Roy, Adamstown, Pa.; Raymond E., at home; Marion, wife of Robert S. Eby, Lititz, Pa. Twenty-three grandchildren, 2 great-grandchildren and a brother (Jonathan K. Weaver, Washington Boro, Pa.) also survive. Although she suffered with high blood pressure for the past 10 years, which affected her lower limbs and made walking difficult, she never complained and was in her usual place of worship at the Sunday morning service previous to her death. Although she often could not express herself in words, we know that the prayers sent up to the throne in the quiet hours of the night in behalf of her family and others were many. Short services were conducted at the home by Bro. Mahlon Zimmermann, with further services at the Ephrata Mennonite Church where Bishop Amos Horst preached on the text, Mark 14:8.

Mother's rocker now is empty,
Gone the one we loved so well.
And we miss her, sadly miss her
In many ways words cannot tell.
How we long some day to meet her
When our life's work here is done,
And we know that she will greet us
Over in that happy home.

—By a daughter.

Liechty.—Jacob M., son of the late Jacob and Elizabeth (Rich) Liechty, was born near Sterling, Wayne Co., O., Sept. 16, 1868; died at his home and the home of his daughter, Mrs. William Wagner, near Louisville, Stark Co., O., May 12, 1944; aged 75 y. 7 m. 26 d. On Oct. 10, 1893, he was united in marriage to Mary Krabill. To this union were born 2 children, Esther and Henry. In the year 1886, he united with the Mennonite Church but he did not continue this fellowship. His companion preceded him in death 2 years ago, on April 29, 1942. Since that time Mr. Liechty's health has been failing. For the past few weeks he was largely confined to his bed. He suffered considerable pain caused by the hardening of the arteries, but he patiently endured and was conscious until the very end when he had a heart attack and suddenly and unexpectedly passed away. He is survived by his daughter, Mrs. William Wagner, Louisville, O.; his son Henry Liechty, Camden, N.J.; 7 grandchildren; one brother, J. A. Liechty, Orrville, O.; one sister, Mrs. M. C. Lehman, Akron, Pa., and many other relatives and friends. Besides his companion and parents, one grandchild, 3 brothers, and one sister preceded him in death. Funeral services were conducted in the Beech Mennonite Church and were in charge of Bro. O. N. Johns. Text, Num. 23:10. Interment was made in the church cemetery.

Meyers.—Clara, wife of Bro. Clayton Meyers, Kitchener, Ont., passed away at St. Mary's Hospital, May 11, 1944, after a brief illness. She was the daughter of the late Mr. and Mrs. Herman Priebe and was born in Sullivan Township on March 29, 1903. On Sept. 15, 1923 she was united in marriage to Clayton Meyers, who survives to mourn this loss. She is also survived by one daughter, Marjorie; and 2 sons, Arnold and Earl; one brother, Christian Priebe, Peabody, Ont.; and 5 sisters (Mrs. Charles Meyers, Waterloo; Mrs. Edwin Parker, Kitchener; Mrs. Gordon Wildfong, Kitchener; Mrs. Walter Rottenberg, Desboro; and Mrs. Howard Shields, Kitchener). She was a member of the First Mennonite Church. Sister Meyers will long be remembered among us as a quiet, gracious, and consistent Christian. She will be missed by her family, her relatives, the church, and other friends. Funeral and interment at First Mennonite Church in charge of the pastor and deacon, Bros. C. F. Derstine and John Kehl.

Snyder.—Christian B., son of the late Mr. and Mrs. Moses K. Snyder, was born in Wilmot Twp., Jan. 12, 1862; passed away at the home of his daughter, Mrs. Ephraim Knetchel, Petersburg, Ont., April 19, 1944; aged 83 y. Bro. Snyder's death was due to a heart attack a few days previous. He suffered from a weak heart for a number of years. He was married to Esther Bechtel who predeceased him June 4, 1940. To this union were born one son and 3 daughters: Percy, Rosebank; Edna (Mrs. Ephraim Knechtel); Avon (Mrs. Willard Witmer), Rosebank;

and Ida (Mrs. Simon Hallman), Kitchener, Ont.; who along with one brother (Moses), 28 grandchildren, and 3 great-grandchildren all survive him. Bro. Snyder was a member of the Latschar church for many years. He was a quiet man, but he gave a silent testimony wherever he went because of his consistent life as a Christian. "He being dead, yet speaketh." Funeral services were conducted April 21 at his home in charge of Bro. Lorne W. Schmitt and at the Latschar Mennonite Church by Brethren M. S. Hallman and Lorne Schmitt. Interment was made in the adjoining cemetery.

SCHOOL NOTES

(Continued from page 149)

mimeographing. Sister Garber edits and assembles the letter with the help of the students.

The pleasant weather has increased the interest in outdoor activities. The freshmen and sophomores enjoyed their outings early in May. The juniors entertained the seniors in a green meadow by the Mill Creek, on May 17. The games, supper, program, and prayer circle all were a means of drawing us closer to each other and to God.

We are anticipating a profitable commencement season. Thirty-two seniors, twenty-five girls and seven boys, will be graduating. The first of the series of programs will be the class day program to be given Monday afternoon, May 29. This year we will have our first formal Alumni Fellowship. This will be held over the supper hour, on Monday. Following this will be the Graduate Dedication service in the evening. A number of the students will be giving orations. Bro. Henry Lutz will be in charge of the dedicatory service. Our commencement address will be given Tuesday morning, May 30. Our speaker will be Bro. John Mosemann. We invite you to share this season with us by your presence and by your prayers.

Leah Kauffman.

CORRESPONDENCE

(Continued from page 145)

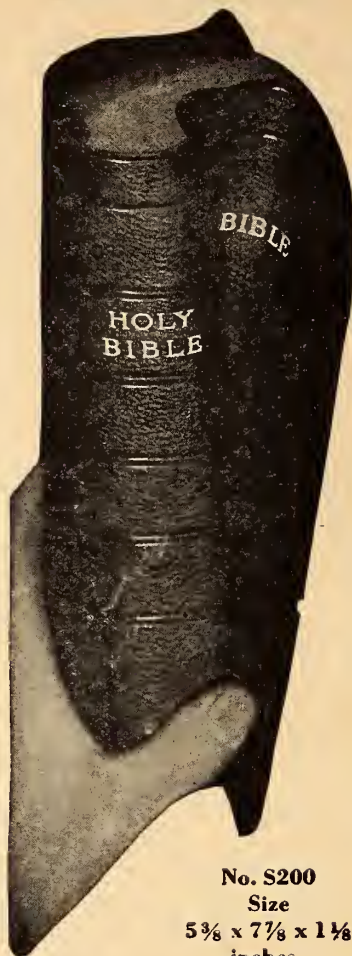
LA JUNTA, COLORADO

Dear Christian Friends: "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." May we praise God for His mercies which are renewed to us from day to day.

As a result of the evangelistic effort made here in March, we have four young people who are receiving special instruction preparatory to being received into church fellowship. Shall we sin against God, as Samuel said, in ceasing to pray for these?

We, together with the East Holbrook congregation, enjoyed a rich spiritual feast April 16, when the annual Sunday School Conference was held at this place. The theme throughout the day was "Consecration." Bro. and Sister George Beare were with us and made several contributions, which we appreciated much.

We were happy to have Bro. S. C. Yoder, Goshen, Ind., spend several days here recently, and to have him speak to us at our regular weekly prayer meeting. We are also looking forward to Sister Lois Gunden's visit here this week.



No. S200

Size

5 3/8 x 7 7/8 x 1 1/8
inches

Teachers' Bibles

OUTSTANDING VALUE

• Boldface Pronouncing Type

ISAIAH, 16, 17

"the mounting up of Lūhith with weeping shall they go it up; for in the way of Hōr-ō-nā'im they shall raise up a cry of 'destruction.'"

CHAP. 15.
d Jer. 48. 5.
4 breaking

Printed in large, easily read blackface type on new Super-Bible Paper, very thin, but of good opacity.

• Complete Helps for Students and Teachers

Sixteen pages of colored maps.
Colored frontispiece.

All numerals in plain Arabic.

Synopsis at head of each chapter. Names of Books at upper outside corners of pages.

No. S200 GENUINE LEATHER. Strongly bound in French Morocco leather, real Morocco grain, flexible overlapping covers, extra grained linings, red under gold edges, gold stamping on front and spine, headbands and silk marker, neat gift box. Bold black self-pronouncing type\$3.95

Thumb index 75¢ additional.

Mennonite Publishing House, Scottdale, Pa.

Bro. E. E. Showalter spent several days in evangelistic work at Culp, Ark., during the month of April.

Our regular counsel meeting was held May 14, and May 28 has been set aside as the day on which we wish to commemorate the death and suffering of our Lord and Saviour Jesus Christ.

Summer Bible school is scheduled to begin May 29. Bro. Wallace Shellenberger will act as superintendent in the absence of Bro. Erb.

Sister Bella Schrock, who spent the winter with us, has returned to her home near Albany, Oreg.

Nurses' commencement exercises will be held June 18 and 19. We invite you to attend these exercises or to stop by and visit us any time you are passing this way.

May 15, 1944.

Fannie Schrock.

INDIANA-MICHIGAN CONFERENCE

The Indiana-Michigan Mennonite Conference and the annual meeting of the Indiana-Michigan District Mission Board will be held at the Forks Church, located near Middlebury, Ind., on June 6-8, 1944. Mission Board meeting on June 6. Conference June 7, 8. All are welcome.

Those coming by train should notify Malvin P. Miller, Middlebury, Ind., of their coming and time of arrival. Goshen is the nearest train service.

Ira S. Johns, Secy.

Table of Contents

- 137—A Kingdom of Priorities
Whom Have I in Heaven But Thee?
(Poem)
- 138—Calvary and Pentecost
- 139—Editorial
- 140—A Rotary System for Summer Bible School
- 141—Gifts in Kind Program
- 142—Home (Poem)
Houses Children Can Live In
- 143—To Be Near to God
Sunday School Lesson for June 4
- 144—Field Notes
- 145—Correspondence
- 146—The Beginning of the Chicago Mennonite Mexican Mission
News Letter from Argentina
- 147—Work in the Blue Ridge Mountains of Virginia
Mission Stations: Knoxville, Tenn.
- 148—The Book Shelf
Your 1944 Bible School
Items and Comments
- 149—School Notes: Lancaster
- 150—Christian Education Conference (Program)
Relief and C.P.S.
- 151—Marriages
Obituaries
- 152—Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JUNE 2, 1944

NUMBER 9

China, A Need and a Problem

BY J. D. GRABER

As I look back over our journey to China and India I feel a deep sense of gratitude of our heavenly Father for His protecting care and for journeying blessings. In the midst of a world at war we traveled for ten months, and with very few exceptions our journeyings were as uneventful and quiet as they could have been in days of peace. We experienced the truth of the Psalmist's words: "They that go down to the sea in ships . . . these see the works of the Lord, and his wonders in the deep. . . . So he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness" (Ps. 107:23-31).

We were commissioned to study the needs of China and recommend measures for relief. We found the needs very great indeed, especially in the famine districts, Kwangtung and Honan. The former is the province in southeast China in which Hong Kong is located. This district is very densely populated and has never produced enough grain for its own needs. In normal times a great deal of rice was imported through Hong Kong port and from the East Coast generally. With the Japanese occupation of Hong Kong their sources of supply were cut off and so the amount of available grain became insufficient to support the population. Farmers began hoarding rice for their own needs, and merchants bought it up against a certain rise in price. The result of this has been that salaried as well as nonagricultural laboring groups found themselves without enough money to buy rice on a highly competitive and inflated market. There has been widespread distress; large numbers actually starved to death.

The Honan famine was caused by a whole series of calamities. It was in eastern Honan that the Chinese breached the dykes holding the Yellow River and so flooded a vast territory then occupied by the Japanese army. As a military measure it was effective. The enemy was mired down and stopped. But the result in terms of a destruction of farm land was disastrous. The large Yellow River, once out of its retaining dykes, began to meander across the open country like a writhing serpent, inundating, silting up, or surrounding with water hundreds of villages until it finally found its way into

the sea over three hundred miles from its original mouth.

In addition to this radical change of course, the Yellow River also went into a disastrous flood in the summer of 1943. Everywhere we went in that area people pointed to unprecedented high-water marks on buildings or hillsides, and over a vast territory numberless villages were silted up and flooded, destroying entirely the year's crop as well as making thousands of people homeless.

When the flood subsided, locusts devoured what remained. They came in swarms that darkened the sun. A field would be green in the morning and by evening be bare and brown.

Besides these natural calamities, there has also been the devastation of war. We visited Chengchow, what had been a teeming industrial city of 240,000 people. It is now a mass of ruins industrially dead, and inhabited by a mere twenty or forty thousand of the poorest population—mostly people who were too poor and helpless to undertake the grueling trek westward toward more hospitable regions. Thousands of people whose living depended on the industries of this town, and of many another town of eastern and northern Honan (regions near the Japanese front lines), have had their means of livelihood taken away and have either become charges in a relief camp or else have fled westward.

There is in addition to all this the economic disaster wrought by foraging armies—Japanese, Puppet, Communist, Guerrilla, Government—sometimes one, but not infrequently each and all by turn, robbing the farmer of his grain and fodder, and often of the livestock itself. Truly the task of immediate or emergency relief, as well as the later but longer task of reconstruction and rehabilitation, is colossal.

But to cap the climax, the Japanese army has in the very last few weeks launched an offensive in this area and has occupied a large section of Eastern and northern Honan. Crops, just approaching maturity, were destroyed. All the well-established relief measures in the district have come to a standstill, while missionaries at the heads of thousands of homeless and destitute refugees are again on the inevitable but tragic trek

westward. A cable received only last week by the Church Committee for Asia Relief in New York states that all regular allotments for famine relief in Honan have been stopped and a million Chinese dollars have been appropriated for refugee relief for the month of May. The cable further stated that evacuation and refugee relief will require at least a million Chinese dollars per month for a considerable period, and that the hopes for a good harvest have now been blasted by the Japanese occupation.

Meeting the Need

There is perhaps no situation of need in the world today that is more difficult to meet than that of suffering China. There is first of all the blockade. When the east coast was occupied by the Japanese, the Burma Road still made possible the sending of a very limited amount of goods to China. But the ten thousand tons per month, which is all this road carried at its peak (a single shipload per month!), was little more than an insignificant trickle. Air transport from India, we are told, is now carrying more than did the Burma Road; but for a nation of four hundred million people this is hardly enough to make itself felt. As a re-

A HUNGRY MAN IS AT MY DOOR

*A hungry man is at my door,
What shall I do?
My fire is warm, my loaf is sweet:
And I have you—
Sufficient for my needs—but oh,
The wind is cold;
A hungry man is at my door,
And he is old;

And he is weary, waiting to be fed.
I cannot dine
Until I break in three this loaf
I thought was mine.
I cannot rest beside my fire,
Unless I share
Its warmth with him, and find a cloak
That he can wear.

This done, and he upon his way
Along the street,
I find a warmer fire, my loaf
Grown doubly sweet.*

—GRACE NOLL CROWELL.

sult, imported civilian goods have all but disappeared from the Chinese market, while the entire economic and financial structure of the country has steadily deteriorated. It has been only such stop-gap methods as huge loans and liberal lend-lease terms by the United States and Britain that have kept China from total collapse. Besides this general situation, the blockade naturally makes it impossible for relief organizations to send food and clothing into China.

The only way of helping China, then, would consist of sending aid in the form of money. This is actually being done through the United China Relief and other agencies. In this way relief centers can be operated, medical assistance can be given, while loans and advances to farmers and artisans often make it possible for them to carry on until the next harvest. But the almost insurmountable difficulty here is caused by a financial inflation within the country that is nothing short of fantastic. If the exchange rate of the American dollar would be permitted to rise with the inflation, the buying power of our contributions would not be so seriously reduced; but, regardless of soaring prices within the country, the exchange is arbitrarily fixed at a low and unchanging figure. Last December it was estimated that the American dollar was only one eighth effective in the buying of food and clothing and only one sixteenth effective as regards the purchase of sundries and luxuries. Inflation has been proceeding at the rate of about ten per cent per month, so that a continual revision of these figures downward would be necessary.

What *can* be done? We must, first of all, keep the needs of China in our prayers. We should deny ourselves and give liberally to relief funds, some of which *must* be used now in a limited program of relief but mostly saved by, perhaps, for the day when the blockade will be lifted and China will again be open to receive imports from the outside, and when it will become possible to do an effective relief job. Now is the time to pray, plan, and prepare; to set aside funds, to appoint and train workers, and to think constructively in terms of what can be done when the door to China will swing open, for when that door does open, we shall want to be ready to take relief to suffering fellow men in the name of Christ and to proclaim to a benighted people the acceptable year of the Lord.

Goshen, Ind.

Liberty exists in proportion to whole-some restraint.—D. Webster.

THE REMEDY FOR WORLDLINESS

BY TITUS MARTIN

There are two powerful forces in the world—the power of Christ and the power of the Evil One. There are also two classes of people—saved or unsaved, Christlike or worldly. These two forces bid for the souls of men, and since man was created a creature of choice, he thus becomes responsible to choose whom he would serve. These two opposing forces have nothing in common, and it is God's will that they remain distinctly separate. He will accept no divided service, as He is either Lord of all, or not Lord at all. Those who would serve both will eventually find themselves with those who worship the Evil One.

That this separation is breaking down in the church is evident to all who will lift up their eyes and look. Preachers and teachers often remind us of this drift and deplore this lamentable state, and yet perhaps not enough is done about it. We have at our disposal that which will counteract it, but what we need among ministry and laity are more Nehemiahs to rise up and build, so that the breaches of our wall of separation might again be closed, and we be no more a reproach to those about us. If Nehemiah would have stopped when he saw the desolation of Jerusalem and the broken-down walls, things would have continued as they were. He told the people the condition, and how God's hand was upon him for good, and the response was, "Let us rise up and build." God's hand is also upon His faithful children who comprise His true church. Shall we not likewise respond and rise up and build?

How shall we build, or how shall we again close the breaches in this wall of separation? I feel confident that we cannot legislate it out, as law brings a knowledge of sin (which is necessary), but does not make it possible to overcome it. That was the weakness of the Old Testament law—the weakness of the flesh to live it out. It took something better to bring men out of Satan's domain, unto the glorious liberty of Jesus Christ. It likewise takes more than thou-shalt-not's to make a worldly-minded person a spiritual-minded one. It takes a changed heart. The wise man says, "Keep thy heart with all diligence; for out of it are the issues of life."

All of us were at one time under Satan's domain and of the world. What was it that brought us out of the world into the kingdom of our Lord and Saviour Jesus Christ? Was it not the power of the uplifted Christ on Calvary's cross? Jesus Himself said, "And I, if I be lifted up

from the earth, will draw all men unto me." At another place we have these words: "No man can come to me, except the Father . . . draw him," and again, "We love him, because he first loved us." The power of the cross is the only power that will save men out of the world in the first place, and it is a mighty factor in keeping them saved. The law of Christ is necessary so that those who love Him might give expression of their love in a manner acceptable to Him, and it serves as a protection so that they be not again ensnared into the beggarly elements of the world, but it will never make a worldly-minded person a spiritual-minded one.

I would not say that all worldliness in the church is because of worldly-mindedness among its members—some may possibly be because of ignorance—but I believe a large part is, and it is by far the most dangerous. What is in the heart will manifest itself on the outside. As said before, the power of the cross is the only power that will make a worldly-minded man a spiritual-minded one. This is not to say that all will change, any more than that all are saved in the first place, as man is after all a creature of choice. If they will not respond to this matchless love, it then becomes the church's duty to use the power enjoined upon her and put away that wicked person so that the whole lump become not leavened. As preachers, teachers, and laymen, "LET US RISE UP AND BUILD"—and to be effective it must be by precept and example.

New Holland, Pa.

A MINISTER'S DREAM

It is said that a minister dreamed he was hitched to a covered wagon and was laboriously, but slowly, pulling it along, until he reached a place in the road where the mud seemed to get deeper, and it was with much difficulty that he moved the wagon a few inches at a time. He thought it rather peculiar, as the last time he looked back he thought he saw the entire congregation pushing. But the longer and harder he pulled, the more difficult it became to move the wagon. Finally, almost exhausted, he went to the rear to examine the source of the trouble.

All the church members had quit pushing. Not only had they quit pushing, but they were sitting in the wagon and criticizing the pastor for not pulling the church along faster.

Well, was it a dream?—Cumberland Presbyterian.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Young People's Institutes

The season of the year is here again when many hundreds of our young people will be planning to spend a few inspirational days at one of our several young people's institutes. Ministers and parents should be interested in encouraging their young people to attend these meetings. It is one of the means of grace which has proved its value in bringing the young people of the church together for their spiritual as well as for their social good. Those who have been permitted to lead and instruct in these institutes could give many instances in which the direction of a life has been definitely changed for the right. There are many evidences that as a church we have not been too successful in winning our young people to a wholehearted espousal of the gospel principles which as a church we teach. Opposing influences are strong, and the situation requires that we give ourselves to a vigorous program of evangelization and instruction for our young people. Some of our young men have been prevented by the draft from attending our church schools or winter Bible schools as they otherwise might have done, but probably few draft boards would object to their taking off the three or four days required to attend an institute. It would be a great thing if many of our young men could get the grounding and the spiritual help they need this summer in an institute. Whatever sacrifice is required to make this possible will be abundantly worth while.

Satisfied, Yet Hungry

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

Did our Lord pronounce His blessing upon the state of hunger or upon the state of fullness? Are we blessed when we desire with an eager thirst, or when we are satisfied? Is the greater pleasure in pursuit or in attainment? Perhaps these questions cannot be answered. There is a blessed pleasure in the longing which is sure of final satisfaction. And certainly there is great

happiness in the realization that we have now received what our Lord has promised. In actual experience the Christian life, at least here in this world, is a constantly changing cycle of desires and satisfactions. We hunger for the bread of life, and then in a rich devotional period or under the sound of a God-sent sermon, we know that we have been richly fed. But even in the midst of our plenty, we long for more. God leads us on from feast to banquet, and yet we know He has still richer sustenance for us, and we long for it. There is never any nausea from overfeeding; we are satisfied but never sated. Doesn't it seem likely that even in heaven we will not receive all the riches of eternal glory at once, but even there, throughout ceaseless ages, we shall follow on to know the Lord?

Suggestions to Correspondents

For the church news that is published, the GOSPEL HERALD is dependent upon the many correspondents who send in letters from churches and items for the "Field Notes" page. We appreciate the service of these brethren and sisters in thus keeping the church informed of the progress of the work in our various communities. As official church organ, the GOSPEL HERALD in part fulfills its function by serving as a newssheet. The unity of the church and the efficiency of its work are no doubt increased through the mutual acquaintance that is thus made possible.

A few suggestions, however, may be in order, especially to the correspondents of the various churches. Space in our paper is so much in demand for the various things we want to bring to our readers that brevity and conciseness become real virtues. Scripture verses and comments on them are, of course, excellent in their place, but these should probably be omitted from correspondence items, except where they may have a special applicability to the news being written. Since our aim is to give an account of what is going on in the churches rather than in the communities, all items concerning weather, crops, and general

health may well be omitted, especially since such news may be out of date by the time it is published. Be specific; give names, dates, and descriptions of particular events. One brother writes in to request that correspondents sign their names. With this request we heartily agree. No purpose can be served by signing your letter *Cor.*

Missing the Mark

Of the several Greek words which are translated "sin" in the English version, the most commonly used is *hamartia*. The literal meaning of this word is "from the mark" or as we may say, "missing the mark." The idea seems to be that God in His commandment has set a standard which He requires; when we fail to come up to that standard, we miss the mark, or sin.

This is an important concept. Too often we think of sin only as transgression or a going beyond some limit or boundary set for us. Sin, from this viewpoint, is something we do that we should not do. Sometimes, of course, sin is that. But more commonly, when we sin, we fail to do what we should do. God has given us His will and asks us to conform to it. He calls us to high levels of holy thought, word, and action. He tells us what He would have us do. When we fail to meet these standards, to live upon the plane of righteousness to which He calls us, we sin. Too often consciences are salved in the thought that the things which have been done are not very bad. At such times we need to be reminded of what we have not done that we should have done. God's required righteousness is a positive thing, not merely negative. The question is not so much whether I have hated as whether I have truly loved. Christ's blessing is upon those who make peace, not upon those who merely refrain from strife.

It is obvious why, with this view of sin, we are constantly in need of forgiving grace. We never in this life attain to such a performance of God's required holiness as leaves no room for improvement. We could always do more. There is infinite room for more purity, more zeal, more love, more self-sacrifice, more self-control; and so we humbly confess that no matter how much we may have striven to do God's will and how high a level of righteousness we may have attained, we are still unprofitable servants.

What I Saw in C.P.S.

BY DON E. SMUCKER

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

This famous verse from Paul's radiant charity chapter is a perfect text for any survey of Civilian Public Service. In the first place, the verse is drawn from the very heart of the Bible's most eloquent statement on love. Likewise, C.P.S. is existing as the greatest labor of love in the history of American Mennonitism. (With relief work and colonization there is a kind of "first-mile" necessity; with C.P.S. there is an amazing outpouring of men and money for a "second-mile" principle.)

C.P.S.—A Spiritual Opportunity

The foregoing leads very naturally to the first major impression I gained from visiting Civilian Public Service camps: *While not all the facts are clear, and though the Lord has not fully revealed the role of C.P.S. in His kingdom, one gains the overwhelming conviction that these camps present the most wonderful spiritual opportunity American Mennonites have ever possessed during wartime.* There is a powerful impression that, like the great apostle, the glass may be dark but through it, nevertheless, stream the rays of divine light which eventually will reveal precisely where all this is taking us. With Mordecai we can ask, without fear and with considerable hope, ". . . And who knoweth whether thou art come to the kingdom for such a time as this" (Esther 4:14)? I, for one, am strangely confident that C.P.S. is a part of God's will for the Mennonite Church. And this, in the ultimate, is the only question that matters. It is dangerous to ask that question in connection with sin and unrighteousness. It is heart-warming to ask it in connection with the various camps. "He that doeth the will of God abideth for ever" (1 John 2:17).

Problems of the Camps

Having made this statement, let me hasten to the second major impression: *The problems of the camps—and they do exist!—are all essentially spiritual problems.* Broadly speaking, C.P.S. is plagued by two kinds of difficulties: those imposed from without and those arising from within. Most non-Mennonites believe that the major problems come from the overdomination of the camps by the government, the false supervision by the military rather than the civilian branch, the failure to provide pay for the men or support for their dependents, the lack of challenging work projects, and, in general, a fatal alliance with conscription and, therefore, war itself. To deny these attacks completely is both unwise and unrealistic. But the overwhelming majority of Mennonites have rejected the rigor-

ous, legalistic logic of these arguments in favor of what they rightly believe is a more truly Christian conception of "second-mile" obligations in relation to a generous (and divinely ordained!) government. This does not mean that caution, discrimination, and independence must be sacrificed—not at all. (And particularly since the government is divinely ordained to keep order among sinners and *not* in the true Christian community.) In any case, the upshot of the whole matter is that Mennonites have not looked outside the camps for the source of the problems which beset C.P.S.; rather, there is the natural Biblical tendency to look within the hearts of the men in the camps. There is the source of evil in any situation. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45).

The Challenge C.P.S. Men Face

Before I go further with this point let me make it quite clear that the C.P.S. men, on the whole, face a much greater challenge to their Christian faith than the folks back home. It is a terrible thing to lose the larger freedom of normal community life; to be separated from families (33% of the men at Sideling Hill are married) and to learn radically new tasks. If there is a Spirit-filled heart, this will be transformed into a gloriously creative life. Then the fruit of the Spirit surges in—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance—to redeem C.P.S. and make it a channel of God's grace and goodness.

Paul makes an astounding comment at the conclusion of the fruit of the Spirit passage in Galatians: ". . . *against such there is no law*" (Gal. 5:23). What a shocking attack that is upon our complacency! There is no law against faith, gentleness, goodness, love, joy, peace, and all the rest. These great Christian virtues can be expressed even in jail, as Paul himself expressed them. But, when one has a hardened heart, Civilian Public Service becomes a ghastly experience in suppression, frustration, and disappointment. This loveless, faithless, and hopeless personality is surely standing in the need of prayer. I rather suspect that this kind of person is just as spiritually mal-adjusted back home, too; only, it is less obvious amid decreased strain and stress. Nothing is more difficult than to work with those boys to whom the camps are a vast conspiracy against their individual rights.

Making Mennonitism Attractive

There is still another sense in which

the main problem of the units is spiritual. Here I refer to the rather common failure of the camps to make Mennonitism attractive to the non-Mennonite boys who are there. The reasons are various.

First I would assign a deep-seated tendency toward self-righteousness and spiritual pride which falls short of the gospel standards. "The Pharisee stood and prayed thus with himself, God, I thank thee; that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18:11). Our Lord leveled His most vigorous indignation against these self-righteous folks and make it quite clear that humility is a cardinal Christian virtue. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). All this is not to say that we are to give up our sense of certainty, our straight and narrow gospel standards, our willingness to reject the wrong and pursue the right. But it does mean that all righteousness comes as a gift from God's grace and not from ourselves. The truest Christian reaction to the sinner is this statement: "There but for the grace of God goes myself."

Another reason is the plain lack of love in our hearts. A rebuff or two from the person who disagrees with us, and we tend to say, "Oh, well, I don't like you anyhow. Why don't you go back where you belong?" That is not the answer of Christian love which forgives seventy times. "Charity [love] suffereth long, and is kind." In this whole survey of the relation of Mennonites to non-Mennonites, I am assuming that the boys have a profound grasp of Mennonite history and Biblical doctrine and ethics. When that is absent then, quite obviously, there is nothing to contribute to the other fellow. C.P.S. has helped ever so many boys at this point. These 2,500 boys will very likely return to their communities with a clearer vision of the Mennonite Church than most any of us back home have. A Kansas Mennonite boy in C.P.S. recently wrote, "Mennonitism has never meant more to me than it does now. It makes me feel happy to be a Mennonite with the background that our forefathers have given us. At the same time it makes me feel very humble to think how little we sometimes appreciate our church and how we forget that our ancestors were martyred for the same beliefs that we now sometimes take so lightly."

C. P. S. and the Bible

On the other spiritual frontiers of C. P. S., it is quite clear that Mennonitism is a strongly Biblical religion. While preaching, one has a rich experience at this point. Almost everyone in the meeting has a Bible, poised for action. If you refer to the chapter and verse of the text, all over the room is the pleasant music of pages being turned to that place. This sort of thing continues throughout the entire message. How those boys love the Book of Books!

There is also definite testimony in regard to holiness of living. Coming off the train where profanity, liquor, and smoking form an unholy trinity, C.P.S. is a pleasant surprise. There is an elemental simplicity of life which is heart-warming, (for these men are literally poor in pocketbook and in spirit). There are many opportunities for worship and for a general rejection of worldly standards. Personally, I would like to see a longer worship service after breakfast. But the camp directors pointed out the difficulties involved. Mennonites in general need to improve the quality and the quantity of their worship, individually and in groups, however great the difficulties may be. In C.P.S., the detached service men and the mental hospital units have the greatest difficulty merely in finding time when they may be together for worship. The soil-conservation and park-service camps still have the most perfect opportunities to carry out a more normal worship life.

The Work Project

As for the work projects, one has the feeling that the greatest morale builders are the detached service projects plus the changing from camp to camp after a maximum stay of, say, from six months to a year's time. There is no question that some work projects are more challenging than others—though part of this, to be sure, depends on one's background. A farm boy from Lancaster County can see more validity in soil conservation than a New York City chap who grew up on the thirty-sixth floor of a large apartment house, walking not on fields of God's good earth but on fields of stone and cement where the soil was something to be covered up! *When all is said and done, I observed that the work question was not so much one of validity as of monotony.* The objective case for soil conservation is tremendous. But, it still may be very boring to dig post holes eight hours a day, six days a week. I suppose there is not a job on the face of the earth without its quota of repetitious, monotonous work, a fact which must be faced in all realism. On the other hand, a very highly respected Mennonite boy told me that his greatest problem on the work project was being forced to work with the inefficiency of the federal government after a long schooling in the famous frugality and discipline of the Mennonite farm. There is no easy answer to that objection, as every student of government realizes. There was much talk among the boys as to the possibility of using this C.P.S. work pattern on a voluntary basis in the postwar world in great areas of human need. Surely, if it is valid under compulsion, it is more valid under the healthy atmosphere of volition! A thought to ponder!

Primacy of Love

Since my messages dealt primarily with the Mennonite criticism of the modern peace movement, I could not avoid this

reaction: *The C.P.S. camps emphasize the primacy of love over justice.* The modern peace movement tends to emphasize the priority of justice over love. But, clearly, the great commandment is to love God and to love the brethren. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:25); "Blessed are the meek"; "the greatest of these is charity [love]." War tells us to hurry up human goodness with bombs and tanks and airplanes. Many pacifists are caught in the same fallacy, only on a less violent basis; they would say, "Hurry up goodness with non-violent coercion in terms of political pressure, strikes, lockouts, big talk, and all the rest." At that point C.P.S. is not a very spectacular answer to them. It is too quiet, too slow, too isolated. They clamor for more noise, more protest, less work. Guy F. Hershberger of Goshen, Indiana, has written so perfectly in what might be a text for our camps and their inner genius: "The New Testament way is to aim at love not justice. In aiming at justice the result is frequently a selfish struggle for power, position, or wealth. In aiming at love, however, the result is often justice as well as love. But, if not, the Christian must continue to love anyway, for according to the teaching of Christ, His disciples ought to suffer even injustice rather than forsake His way of life." Concern for the underprivileged? Yes! Mercy for the starving? Yes! Bandages for the wounded? Yes! Good will to the dark-skinned peoples? By all means! But, all this must be done in love's own good time, recognizing that pure love is often crucified but never defeated. God in the mystery of Calvary's cross triumphed in the very midst of apparent defeat. C.P.S., I believe, rests on something of that genius.

Finally, those camps revealed to me the necessity of seeing our dual citizenship: a citizenship in heaven and a citizenship upon earth. "The glory of the celestial," said the apostle, "is one, and the glory of the terrestrial is another" (I Cor. 15:40). Over against the visible order of things there is a higher order. It is this higher order in which we are meant to live. This higher order or heaven is the *real* order of our existence. We are *not* mere creatures of the earth, the here and now.

The last two chapters of the Book of Revelation show this dualism as clearly as any part of Scripture. They assure us that God is over the world and that His cause is sure to conquer. Material things, war, disease, cruelty, barbarism, political oppression, moral corruption, ignorance, and error—all these will not endure. Only the heavenly kingdom endures. Those who love Him and obey Him will survive in that new kingdom. For our humanity is eventually swallowed up in His divinity. There will be a new heaven and a new earth. Mennonite Civilian Public Service has helped me to catch a partial but very helpful glimpse into that godly

ITEMS and COMMENTS

The General Conference of Mennonites of North America has recently sent two of its representatives to a number of South American countries to investigate possibilities of opening a mission somewhere in Latin America. These representatives have now returned and are recommending the opening of work among the leper colonies of Colombia.

* * *

Professor Eduard C. Lindeman, Sociologist of New York University, predicts that seven out of every ten war marriages are "headed for trouble" and a "tremendous risk."

* * *

The annual conference of the Church of the Brethren will be held at Juniata College, Huntingdon, Pa., June 7-11.

* * *

Within the Catholic Church there is a total abstinence society, the Catholic Total Abstinence Union of America, organized in 1872. The union includes both young people and adults.

* * *

The Department of Education of Puerto Rico has adopted Dr. Frank Laubach's method for teaching reading. It is hoped that by the use of this sensationally successful method, developed by a missionary, the literacy rate of the island, which is now low, can be raised to 95% within two years.

* * *

The 1943 Pullitzer Prize for distinguished biography has been awarded to Carleton Mabec, author of "The American Leonardo: the Life of Samuel F. B. Morse." Mr. Mabec is a Baptist and a conscientious objector. Since August, 1941, he has been in various C.P.S. camps under Quaker administration. He will soon assume the directorship of the first Baptist C.P.S. Unit, a New Jersey institution for epileptics.

Pietro di Donato, whose "Christ in Concrete" was a best seller a few years ago, is another C.P.S. man, though now discharged.

* * *

Reading Record of 1943—The year 1943 was the most remarkable in the 150-year-old history of the United States publishing, says **Time**. Readers bought eighty million novels, biographies, and books about war and politics, seventy million textbooks, forty million children's books, forty-five million technical books, and fifteen million Bibles and religious books—a total estimated at between 250,000,000 and 350,000,000, and from twenty per cent to thirty per cent more than in 1942.—Signs of the Times.

order. I pray that God may permit more and more of His light to stream through that dark glass of human existence of which C.P.S. is a part. Eventually we shall know even as also we are known.

Wadsworth, Ohio.

FOR OUR SHUT-INS

CHRIST AND AGE

Why should this form that once, erect and strong,

*Rejoiced to fight life's battles, run life's race,
Now bent beneath the weight of lengthening years*

To feeble steps, and slow, now yield a place?

Why should these hands which once with busy tasks

*So gladly, freely, others' loads did share,
Now empty, trembling, weary, seamed and scarred,*

Wait idly and scarce their own burdens bear?

Why should this heart that once with courage beat,

*And called to conflict many a faltering soul,
Now oft oppressed, seem helpless in the strife,
And press so feebly upwards toward the goal?*

Dear aged ones, the Master knows it all,

*The palsied arm, the stoop, the failing heart,
And by this very weakness says to thee,*

"Let me bear all thy burden, not a part.

"Thine arm grows weak and feeble grow thy steps

*That thou mayest learn to lean upon my arm,
Thy courage fails that faith may better learn
How I, thy Lord, can shield thee from all harm.*

"And when at length thy strength shall all depart,

*And when dissolves in dust this house of clay,
Then to my breast I'll fold thee evermore,
Thy darkness lost in heaven's eternal day.*

*"Come then, anew, to me. Let now thy fear
Be swallowed up in Faith's unfailing rest,
My grace, my comfort, now thy tears shall dry,
With heaven's unending joy thou'lt soon be blest."*

—W. A. Harden, in "The Free Methodist."

GROWING THROUGH ADVERSITY

A Good Philosophy for the Time of Trouble

To say that these are troublous days may be trite, but to recognize that our very troubles afford us an unusual opportunity for Christian growth is the part of wisdom. We find ourselves confronted with rather disturbing situations for which we must work out solutions. Problems arise with rapidity and persistence, for our world is so quickly changing, and we are forced to keep pace. Our life structure is shaken by these intense new demands. For some, major adjustments must be made, adjustments involving the home and family, occupation, one's over-all plans for life. For all, minor adjustments involve round-the-clock activities. But our point is that these conditions may prove either to be damaging or growth-provoking, according to the way we react.

Human life has always been this way, but these factors are now intensified. However, the genius of the Christian is

that he can grow in grace in a world of tribulations. Whatever his circumstances may be, he grows by overcoming the obstacles that would defeat him. But, unfortunately, we Christians do not always grow; we stand still, or we even regress. Let us see just how this is, and how we may more favorably incline ourselves toward Christian growth.

Our Attitude Important

To shut our eyes to our problems is impossible, for then we close our minds to reality and get nowhere. Here, we must be realistic. It is always easier to create a world of fantasy in which our problems do not exist, but this is a way toward insanity.

Again, it is easier to become despondent and just to give up. Regression sets in. Once it could be said with respectability that circumstances made us and that we could not avail over them, but the more recent trend in psychology, and always the Christian viewpoint, is that we need not be victims of our environment. Rather, we can respond to our environment creatively and alter hindering circumstances. Yet, withal, favorable theories may not bring practical results if our wills are obstinate or our minds distracted.

Moreover, anxiety may control us. Inordinate fear and worry render us helpless, for the anxious mind cannot be creative. Here we need faith. Then only can we be still and know God. Only then can God lead us in thinking through our problems to their best solutions. And, certainly, we can be assured that the Spirit of the great Creator-God can effect a creative spirit in us. Certainly, He who so wisely solved the problem of sinning man can enable us to cope successfully with any situation. We may do well to recognize our weakness, but we must go on to active faith in order that God's strength be made perfect in us. We must trust, for truly as Isaiah has said, "in quietness and in confidence shall be your strength" (Isa. 30:15). With poise there comes creativeness, especially so with those who are led by the Spirit of God. Our faith is that with every testing God provides a way out.

With such an attitude, our whole outlook on life will be different. We will face life's problems with an intellect made keen with imagination, with a spontaneity and perseverance of spirit inborn of God's Spirit. No matter how stubborn the obstacle may be, we will try, pray, and try again and again until God leads us through. Whatever our thorn in the flesh may be, we will carefully work out a successful adjustment. We will have a life philosophy or adjustment according to the will of God.

The Way to Grow

Because of such an attitude, a faith, and a perseverance by the Spirit, we will not only find and do the will of God, but we shall undergo, in this kind of victorious living, personal growth. This growth of personality will evidence itself in all of our life's relationships. Character will be developed and enriched. Mental ability will increase. Our spirits will be freer. We will have a flexibility about us enabling us to absorb life's shocks, reacting in godly ways. We will be better people to live with, and we ourselves will enjoy God's best in life.

Specifically, this growth takes place through stimulation. One has described man as "protoplasmic irritability," recognizing the law of growth by stimulation. Conflicts, frictions, obstructions necessitate change or adjustment, requiring the realization of one's powers for life. Life is this growth, a process of change, a becoming.

With all growth there comes greater power; solve certain problems and there is increased ability in any kind of problem-solving. As a child more readily grows in mind and spirit by problem-solving, so it is at any age level. Struggle sharpens our wits. Likewise, spiritual growth comes through Spirit-directed interaction with our environment, bringing our Christian ideals to bear upon our actual world.

With this viewpoint and understanding, we will not cringe from life, but meet it gladly, come whatever God may allow. We will realize that in life's cauldron of experience our dross can be refined and the beauty of the indwelling Christ shall then shine forth. This growth unto Him is our hope of glory!—James T. Martin, in "The Watchman-Examiner."

EXPRESSIONS OF APPRECIATION

Goshen, Indiana

Mrs. Henry D. Miller of 433 North Ninth Street, Goshen, Ind., wishes to thank those who sent her cards and flowers during her recent hospitalization. Sister Miller is at home at this writing but is still not well.—W.

Chambersburg, Pa.

We wish to thank all our friends for their help and sympathy during our sorrow, occasioned by the death of our foster son.

Clarence and Mary Hummer.

Willow Street, Pa.

We would like to thank all our friends who remembered us with cards, flowers, gifts of money, and prayers during the recent misfortune of losing an arm. The Lord has been very near to us, and the future is as bright as the promises of God.

Walter and Katherine Heinrich.

There is a saying, "In times of peace, prepare for war." I have often thought that some of our problems might not be so serious if we had been more definite in our preaching on the teaching of the Word of God in times of peace.—D. J. Fisher.

TO BE NEAR TO GOD

June 4, 1944

Longsuffering, forbearing . . . in love.—Eph. 4:2.

It takes the painful and disagreeable experience to cultivate long-suffering. Life is certainly going to be sufficiently filled with suffering and pain that all who will may learn this rare grace. Resentful and stubborn endurance is not synonymous with long-suffering. To set the jaw and grit the teeth, or simply put up with an unwelcome circumstance does not pass the test. To forbear and suffer long is to possess something akin to the attitude which God manifests toward our failure. Moffatt renders I Cor. 13:5, love is "never irritated." Mistakes are often inexcusable. But more so is the attitude which makes every allowance for one's own mistakes but little or none for those of others. Even when we ourselves are attacked and wounded by hurtful, hating words, we are to maintain love as the sentry before the gate of the heart.

My Shield, help me to hide in love 'neath Thee, endlessly forbearing.

June 5, 1944

The unity of the Spirit . . . —Eph. 4:3.

The Holy Spirit, by His divine work in the human heart, unites all believers to Christ, and so also to each other. So, we are asked to preserve that which God has marvelously wrought. The unity of the Spirit, then, is that oneness which exists among believers by virtue of the common spiritual element all possess. The Spirit can work only toward harmony. But even harmony requires differences. It is "concordant difference." It grows out of the common experience of His quickening, and His placing in our hearts the cry of a new relationship: "Abba." The more ideal families permit no breaks in their mutual confidence and trust. So it must be in our spiritual family. Abraham's reminder, "We be brethren," could well be heralded before the family of God today.

May the solidarity of saints bear witness to One, Resident Spirit.

June 6, 1944

The bond of peace.—Eph. 4:3.

What a blessed provision God makes for the oneness of His people! At the center and heart of all His gracious working is the Holy Spirit, who draws into holy accord in Christ all the heirs of grace. And twining its way around the outer edges of the company of saints is found the bond of peace. Thus we are bound to Him who is peace. This is not "peace at any price," but one which springs from a mutual relationship, from a common salvation, and from an identical spring of life. Most violations of this peace are dictated by self-exaltation and base pride. They have their root and anchor in self. But chief among the fruits of the tree of life is peace. Do Christians not know this? Will they not delight again in this precious and needed rarity? Have we

preferred, do we prefer to be piecemakers rather than peacemakers? Peace with Him and with each other is the secret of holy fellowship which delights in Christ and in which He Himself must joy supremely.

Keep us, Great God, from these twin enemies of peace: giving offenses and taking offenses.

June 7, 1944

He ascended up on high . . . —Eph. 4:8.

No consideration of Christ is complete without including something of His glorious triumph. However heart-moving is the scene at the cross, however tender His dying love, all must be but for time unless the whole experience ended in ultimate victory. In Christ we behold the unconquerable One. Even death finds its grasp empty as He is raised in the power of the Godhead. Exalted now as a Prince and Saviour, He becomes the Bestower of grace and gifts. His repository remains undisturbed although it was assaulted by all the unholy forces of the kingdom of darkness. High on His throne of mighty conquest, He is exalted that He might fill all things. The great humiliation is over; the measureless embarrassment is at an end. For His untainted faithfulness to the loving Father, He is made pre-eminent in all things. Indeed, He is made higher than the heavens, and there is entered upon a ministry of intercession for His own that should forever awaken our gratitude.

Though exalted high, Lord Jesus, we thank you for the daily planning for our lives. Continue Thy gifts and bestowments, without which we lose the way and the prize.

June 8, 1944

He gave . . . —Eph. 4:11.

He gave Himself. To give less was unlike Him. To give more was impossible. Having given Himself, He gave all. For now that He has died and been raised, He is so marvelously able to become the Benefactor and Blessor of those whose redemption He has won. It is to the church that the exalted Head turns and finds in it sufficient object of His all-providing grace. The church, His body, composed of all the differing nations and peoples, is to be administered by Himself and served by a varied array of gifts. For, it should be remembered, men are gifts to the church. They are given by Christ to minister to every need of the body. These ministrations were effective in so far as they centered in the interests of the body and not in themselves. Their holy exercise was to extend through the whole body. The weakest member and most lowly part must feel the outreach of the Head in the work of those who minister in His name.

As Thou hast given and dost give, teach us to be responsive and most grateful.

June 9, 1944

The unity of the faith . . . —Eph. 4:13.

Faith in Christ and a knowledge of Him are progressive and cumulative. "A saving reli-

ance on His one name" begets a oneness of faith in the company of believers. The unity of the Spirit exists immediately upon being born into the family of God. But the whole focus of the Christian ministry so concentrates on Christ that the whole brotherhood of the saved come, through the knowledge of Christ, to a fuller faith in Him and a richer love for Him. The apostle casts this in the figure of a full-grown man. Maturity, both individually and corporately, is to be realized throughout. The ideal of this maturity is Christ Himself. Thither will holy resolve and His perfect provision carry us. We are not alone, for all are to so possess the transforming Christ, all are to so derive life and strength from Him, that we shall live only by "faith of the Son of God."

We pray, Dear God, for such faith as will give manifestation to the unity already experienced in Thy Spirit's working.

June 10, 1944

Joined . . . and compacted by . . . every joint . . . —Eph. 4:16.

An immobile body would be practically helpless, if not entirely so. If no arm could flex, how should we feed ourselves? How should we labor for our sustenance? Impossible, you say? Certainly. Joints in a body do join its members, but much more. They facilitate every service and task. This spiritual figure thus becomes very arresting. The church, the body of Christ, needs joints too. It may not be pleasant responsibility when we are called on to hold together diverse members of the body. It may not be pleasant to be forced to flex when all else fails to yield. We admire an erect carriage and posture, but say what you will about good, stiff backbone, most of us prefer some flexibility there. But in our Christian relationships, too many of us insist on solid vertebral columns. On the other hand, we do not want the joints and muscles in our bodies to be severed from vital relationship to the head. This makes for almost as hopeless and helpless a condition as the other extreme! In the body of Christ, the Head desires to effect a co-ordination of all the members. He is not responsible for "stiff joints" nor for those which completely lack His control. Under the beneficent work of the Head we minister to the welfare of all.

Thou art our Head, O Christ. We yield ourselves to all Thy loving wish.

—J. H. M.

THE CHRISTIAN GENTLEMAN BORN OF THE LOVE OF GOD

Sunday School Lesson for June 11

While the Apostle Paul was a prisoner of Jesus Christ in Rome he contacted a man called Onesimus. Probably this man was imprisoned for some crime. His coming to Rome, 1,000 miles from his home in Asia, was a fleeing from Colossae for the convert of a great city. While a slave in the household of wealthy Philemon at Colossae, he had stolen something or in some way wronged his master and fled to escape the severe punishment which a slave might have received. Through

(Continued on page 163)

FIELD NOTES

Bro. Levi C. Hartzler, of Goshen, Ind., preached at Manson, Iowa, on May 16.

Bro. A. J. Metzler filled the appointments at the Clarence Center, N. Y., congregation on Sunday, May 28.

Bro. John R. Mumaw of Harrisonburg, Va., spoke on Sunday evening, May 21, at the annual convention of the Indiana Literary Societies.

A Bible instruction meeting is announced to be held at the Mt. Joy, Pa., meetinghouse on the evening of June 10 and all day June 11. Bro. John H. Mosemann is to be the instructor.

The district meeting of the Sewing Circles was held at the Clinton Frame Church near Goshen, Ind., on May 24. Among the speakers was Mrs. J. D. Graber, returned missionary from India.

The Christian Workers' Conference program which was given a few weeks ago at Midland, Mich., was repeated on May 28, at Middlebury, Ind., with a few changes of speakers.

The Bethel Mennonite Church, Mummasburg, Pa., has arranged to hold its fifth annual meeting on Sunday, June 4. A two weeks' term of Summer Bible school is to follow this meeting.

The thirty-fifth annual Sunday school meeting will be held, D. V., at the Mummasburg, Pa., Church on Sunday evening, June 3, and all day Sunday following. The theme of the meeting is to be "Lessons from Ephesians."

Bro. Loransa Kauffman, deacon of the Stahl Church, near Johnstown, Pa., departed this life May 26. The funeral was held on Monday, May 29. We extend our condolences to the bereft family and brotherhood.

The thirty-fifth annual meeting of the Mennonite Children's Home Association will be held at the Millersville, Pa., Mennonite Church June 14. There will be three sessions. Besides the business session an interesting program will be rendered, the Lord willing.

The annual inspirational meeting of the Mission Board of the Southwestern Pennsylvania Conference District was held at the Pinto, Md., Church Friday evening, May 26, and forenoon and afternoon, May 27. An interesting and profitable meeting was held.

Revival meetings are scheduled to begin at the Mummasburg, Pa., Mennonite Church on June 6 and to continue for a week or ten days. Bro. E. F. Hartzler, Marshallville, Ohio, is to be in charge. The prayers of the brotherhood are requested.

Instructors at the Missionary Training Conference held at Goshen, Ind., May 19-29 included Bros. J. D. Graber, J. N. Kaufman, S. C. Yoder, Chester K. Lehman, E. C. Ben-

der, E. I. Weaver, and E. E. Miller. Almost fifty young people were in attendance.

The first annual joint mission meeting of the Prairie Street, Belmont, and Pleasant View Churches, Elkhart, Ind., will be held on the afternoon and evening of June 18, the Lord willing. Belmont and Pleasant View are both congregations which grew out of extension work by the Prairie Street congregation.

Bro. George J. Lapp reports that they are now located in Balodgahan, in charge of farming, women's home, women's evangelistic work, and also the Dondi station forty miles west. His activities, however, are somewhat handicapped by his ill health. Workers are badly needed.

The fifteenth annual meeting of the Ontario Mennonite Mission Board, and the twenty-seventh annual meeting of the Sewing Circles of Ontario, were held near Kitchener, Ont., May 27-29. Bro. Edwin I. Weaver, Hesston, Kans., served as guest speaker in the place of Bro. Lloy Kniss, Johnstown, Pa., who could not be present.

The Mennonite Relief Committee met at Goshen, Ind., on May 25, at which Bro. J. D. Graber reported concerning his investigations in China as to possibilities for opening relief work there. The outlook at present is not very favorable, but there is great need there and the church should be ready to enter this field as soon as the way opens. In the meantime there are possibilities for other work to be taken up.

Calendar

Pacific Coast Conference and Associated meetings, Fairview Church, Albany, Oreg., May 30-June 12.

Annual meeting of Mennonite Board of Missions and Charities, Kidron, Ohio, June 1-4.

Ontario Mennonite Conference, Geiger Church, near New Hamburg, Ont., June 6-8.

Dakota-Montana Conference and associated meetings at the Red River Valley Church, Casselton, N. Dak., June 5-8.

Indiana-Michigan Conference, June 6-8, Forks Church, Middlebury, Ind.

Young People's Institute, Goshen, Ind., June 8-11.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind. August 12-15.

Special session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kans., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., Aug. 22-24.

The Illinois District Mission Board held its annual meeting at the Pleasant Hill church near Peoria on May 13. Some new work was projected among the colored people of the larger cities. The treasurer reported receipts of nearly \$25,000, about eight and one-third dollars per member. Newly elected officers are: Lester T. Hershey, president; Orie A. Miller, vice-president; Raymond Yoder, Secretary; J. D. Conrad, treasurer; C. Warren Long, field worker. It is interesting to note that most of these brethren are city pastors.

CORRESPONDENCE

CRESTON, MONT.

(Mountain View Congregation)

Dear Herald Readers: Greetings. During the month of February a Bible School was held at this place, with Bro. Ezra Stauffer, Tofield, Alta., as instructor. Evening sessions only were held, which enabled school children to attend. It was conducted on the basis of a Bible Conference, all being in one class and no tests were written, but a general review of the work was given by a number of the students at a closing program. A short time was spent in singing with the school, which was in charge of Bro. J. G. Hochstetler.

Sunday, April 30, Bro. George Kaufman, Albany, Oreg., gave this congregation a surprise visit and delivered the morning message. He was accompanied by Bro. and Sister John Schlegle. We appreciate these visits and welcome others.

May 7 eight young people were added to our church by water baptism. Three others were reinstated. One of these was the father of several small children and a grown daughter, whose Christian mother was laid away in recent months. We rejoice to know that prayers again have been answered. How it does strengthen our faith to continue praying for others!

May 14 communion services were held and almost the entire brotherhood partook of the sacred emblems. Our bishop, J. G. Hochstetler, officiated in these services.

In the evening of the same day, Bro. D. D. Brenneman brought us an inspiring message on Faithful Mothers.

Plans are being made to conduct a summer Bible School in the near future.

May 18, 1944.

Cor.

ESTACADA, OREGON

Revival meetings have just been concluded at the Porter Mennonite Church. Bro. E. S. Garber, an evangelist from Nampa, Ida., was in charge of the meetings. He spoke each evening on a subject of vital importance to all. There were three children's meetings, all of which were well attended.

Bro. Abram Miller was called to camp this spring. Soon after he left his four children contracted whooping cough, the baby being critically ill and requiring a nurse for some time. We are happy to say that the children

have almost completely recovered at this time. Bro. Abram was granted a ten-day emergency furlough during the baby's illness.

The churchyard has been improved by a gravel driveway and the planting of some grass and shrubbery.

Bro. and Sister Ginerich, Bro. Sam Schrock, and Bro. Otis Wisner were up from Bethel Church last Wednesday evening for counsel meeting, which was held at the John La Grow home.

Baptismal and communion services were held Sunday morning, May 14. Annie La Grow was baptized and received into the church. Bros. Schrock and Gingerich had charge of the services.

The young folks of the Porter community are taking advantage of the opportunity to study music and singing, with Sister Ida Bontrager as their teacher. Some time is given to music each Sunday evening.

Bro. James Bucher has visited at Porter a couple of times lately, and gave a very interesting account of his work among the Jews in Portland.

Sister Ida Bontrager will leave for Pennsylvania, May 17, to visit her mother and attend Mission Board meeting in Ohio.

Please pray for us that, as a little flock, we may continue faithful until the end.

May 16, 1944.

May V. Dwyer.

WINTON, CALIF.

Dear Readers: The Lord has been very gracious unto us, in fact, more than we are worthy of. If all of God's people would live true to their convictions, I am sure a greater power would be manifested in these dark days.

We enjoyed the presence of the brethren in our services who came from the three C.P.S. camps near us. If the gasoline situation were different, we would expect to see them more often.

This people had the privilege of again partaking of the sacred emblems of the communion on Easter Sunday. A number of brethren from the North Fork, Calif., Camp came in a camp truck that day as well as a carload from Three Rivers, Calif. A potluck dinner was served, after which a number went to visit Sister Bontrager and sang for her. She has not been able to get out for sometime and we hope that when the warm season comes she shall again be able to go to the house of the Lord, which she loves to do so much.

In the evening of this same day the children and young people rendered an Easter program. We were privileged to have six young people from Stockton, Calif., who do detached C.P.S. work, with us this day also and they gave us a special number in song. The group of brethren of both C.P.S. camps also sang for us.

Our aged brother, George J. Tyson of Lemon Cove, Calif., was also with us over Easter Sunday and spent several days visiting in the different homes.

We missed Bro. Emmanuel Stahley's presence at our communion service, as he usually came for that time. Most of our readers no doubt know that Bro. Stahley, who was one

of our ministers, passed away at his ranch home on Feb. 28. Death was due to a heart attack.

We have had a rather dry winter, so many farmers are busy irrigating their vineyards, orchards, and alfalfa fields.

May the Lord bless each reader, and will you remember us in your prayers?

May 20, 1944.

Cor.

GREENWOOD, DEL.

Greetings. We rejoice in the Lord for the beautiful spring weather with its refreshing spring showers. We have much more to praise the Lord for.

We just have had another communion service at this time. Our bishop, M. B. Miller, was with us and preached for us Saturday evening and Sunday morning. There were six received into the church, two by letter from another congregation, one from another faith, two reclaimed, and one by baptism. Several of our members could not be with us on account of sickness. We had a very good meeting. Bro. I. S. Mast from Coatesville Mission was with us also. He was accompanied by his wife and daughter and some other friends. In all, there were eleven visiting brethren and sisters who communed with us. Bro. Miller preached for us Sunday evening and left for home Monday morning. We feel we all received a blessing. Pray for the work here.

May 22, 1944.

Cor.

SCHOOL NOTES

CLOSING DAYS AT EASTERN MENNONITE SCHOOL

On April 28, the high-school girls enjoyed a night out at Sparkling Springs. Saturday, April 29, was the annual outing day. The high-school sophomores and freshmen enjoyed their outing together in a pretty grove not far from the school. Their sponsors, Sisters Grace Lefever and Grace Wenger, had a well-planned entertainment for them. Bouquets were given to the high-school juniors for their originality in providing five hay wagons to transport their guests, the high-school seniors, and themselves, to Dean's Woods. The college juniors chose Shenandoah Retreat as their place of entertainment, and were gracious hosts to the college senior class. The college Bible freshmen and sophomores spent the afternoon together at Hone Quarry.

The Rally Day Program, held on Wednesday morning, May 3, will not soon be forgotten. Some people were "near to tears as Bro. Brackbill told us how he and Mrs. Brackbill would not come back to E.M.S. next year. . . . A sigh of relief went waving back through the chapel when he explained, 'How could I come back when I will not be leaving?'" The audience enjoyed the "obsolete" songs by the Faculty Quartet, and will not forget Bro. Chester Lehman's personal invitation "to bring the one next to you."

Friday evening, May 12, was the beginning of Commencement activities, when the Mixed Chorus and former chorus members presented Gaul's grand oratorio, "The Holy City." Saturday was filled with interesting things for Alumni members. At 11:45 they gathered in the Assembly Room for a fellowship luncheon and business meeting. Following this, the classes of 1924, 1934, and 1939 held their reunions. At 7:30 the Alumni gathered together in the chapel-auditorium for the public program. The theme of the program was, "Our Mennonite Rural Life." "The Strength of the Rural Community" was ably discussed by Bro. H. A. Brunk. Appreciations of rural life were given by a homemaker, a teacher, and a farmer. Bro. Sanford G. Shetler's address on "New Rural Horizons" was the closing number.

"The Holy Spirit in Missionary Endeavor" was the title of the mission meeting held Sunday morning. Bro. C. F. Yake spoke at the mission prayer meeting. Speakers during the morning session were Brethren Noah G. Good, Sanford G. Shetler, and D. Stoner Kradly.

The music sung by the Mixed Chorus on Sunday afternoon was beautiful and inspiring.

On Sunday evening, Bro. Truman H. Brunk of Denbigh, Va., delivered the baccalaureate sermon. Monday afternoon the high-school class presented their class day program, and in the evening the college class day exercises were given.

The commencement address was delivered on Tuesday morning by Bro. Noah G. Good, dean of Lancaster Mennonite School. His subject was, "That I May Know Him," based on the motto of the college class. Seventy-three graduates were on the platform to receive diplomas and degrees. Two men had conferred upon them the degree of Bachelor of Theology. Two persons were graduated from the normal course, eleven from the junior college, and five from junior college Bible course. In the high-school Bible course three persons received diplomas. Forty-seven high-school diplomas were granted. With the addition of the class of 1944, the Eastern Mennonite School Alumni Association has reached a total of 1,013 members.

As another year is brought to a close, prayers of grateful thanksgiving rise to our heavenly Father for His blessing and direction. The concern of the faculty is that her students may be a testimony, and that they may prove faithful in the work to which they may be called.

Elizabeth B. Mosemann.

I have been used for many years to study the histories of other times and to examine and weigh the evidence of those who have written about them and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort to the understanding of a fair inquirer than the great sign which God hath given us that Christ died and rose again from the dead.—Thomas Arnold, Headmaster of Rugby.

THE MINISTER'S PAGE

A POET'S PRAYER

By L. J. LANTZ

*Lord, make us men! a work like Thine demands
Deep faith, clean hearts, cool heads, and willing
hands;*

*Men who can wade the quicksands without
sinking,
And stoop to lift the fallen without shrinking.*

*Help us to take our cross, ourselves denying,
Following Thee, despised and crucified—
That we, through death, may share Thy resur-
rection,*

Living for Thee as Thou for us hast died;

*Then fill us, guide us with Thy guardian Spirit,
That we from self and doubt may find release;
For Thy name's sake we ask it, and for others;
For all who know not Thee, the Prince of
Peace.*

*Lord, make us lowly; make us men of meek-
ness,*

*Whom Thou canst burn, that others, too may
see;*

*Who will not cause our fellow men to stumble,
Whom they may follow as we follow Thee.*

*Lord, make us men of action, men of boldness,
Who will not fear what others think or say;
Who will declare Thy words and speak them
plainly,*

Uplifting always Thee, the Living Way.

*Lord, make us men of sorrows, men of patience,
That we may learn to weep with those who
weep;*

*And to rejoice with those who are rejoicing,—
And to be vigilant when others sleep.*

*Lord, strengthen us to walk the shining pathway
That leads to regions of eternal bliss;*

*And help us, Lord, to teach that way to others:
Lord, make us men, for such a time as this!*

Gap, Pa.

SICK VISITATION

By MERLE SCHANTZ

Importance of the Subject

One of the most universal experiences in the world is sickness. What sin is to the soul, sickness is to the body. The two are often related as to cause and effect, and although all sickness is ultimately caused by sin, it does not follow necessarily that all present sufferers of sickness have brought the affliction upon themselves. Humanity suffers from the effect of the fall of man, and one of the physical consequences of the fall is bodily infirmity.

The Word of God recognizes the wide prevalence of sickness. Indeed, when our Lord came as the Son of man, it is recorded of Him that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). When He sent out the Twelve, "He gave them power against

unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). Later, when commissioning the Seventy, He also bade them "heal the sick . . . and say unto them, The kingdom of God is come nigh unto you" (Luke 10:9).

Comparatively few Christian workers today seem to possess the gift of healing. Whether the infrequency of this gift is due to a present-day barrenness of faith, or whether God has seen fit to grant the healing ministry in other forms has given rise to honest difference of opinion among believing people. None would deny God's power to do today what He has done in other periods of church history, and certainly not a few among our own circle of believers could testify to the fact that God has touched their bodies through the prayers of faith accompanying the anointing with oil.

As our Lord came into a world abounding in bodily sickness as well as in sin, even so today the Christian church is still confronted with these needs. It is not our present purpose to consider the problem of sickness nor the subject of healing but rather to call attention to the opportunities presented for Christian contacts in visiting the sick, and to make some practical suggestions that will help to make this ministry most effective.

In order to show the magnitude of the need in the United States and in Canada, let us consider a few statistics which give only a very limited idea of the present-day health situation. According to the American Yearbook for 1942, in the United States in 1939 there were 6,991 registered hospitals with 9,626,682 admissions and a total of 355,145,063 patient days. This report includes general, tuberculosis, mental, and other hospitals. The Canada Yearbook of 1943 reveals that there were in 1942, 995 hospitals of various types, with 1,149,749 patients in the course of the year. Even after allowance is made for infants and advanced mental cases, when one considers that the figures given are not up-to-date, and that they cover only the sick who were hospitalized, one can get some idea of the magnitude of the opportunity of sick visitation in these two countries.

These people present a challenge and an opportunity. These people at some time or another include practically every resident of our respective countries. The sick are like the poor in that they are with us always. In the days of our Lord's earthly ministry, much of His energy was spent in ministering to those who were sick. We know by Christ's prophetic discourse as given in Matt. 25:31-46 that it is our Lord's will that Christian consideration be shown unto such as long

as need and opportunity afford. In this passage our Lord plainly reveals that human needs present spiritual opportunities which, if not seized by the professing disciples, will ultimately be lost opportunities, testifying against the false nature of the faith professed.

Some Practical Suggestions

I. Time

1. Be ready to visit at the time of need. The greatest time of need is often the time of greatest spiritual opportunity. Visiting the sick has a priority claim upon the minister of Christ. Many opportunities to serve Christ in the sick room are lost because the sick are visited at a time convenient for the visitor rather than when the need is most urgent. In this regard the true servant of Christ should seek first the kingdom of God and His righteousness. Any profession which does not allow sufficient flexibility of time for responding to urgent needs seems to be a questionable vocation for one who responds to the pastoral call.

2. Learn how to time your visits. The length of the visit should depend upon individual circumstances as well as upon the guidance of God. When visits are too short they seem to be secondary, and perhaps just the performance of perfunctory duty. Sometimes a hasty visit does more harm than good. However, a visit can be short and yet not appear to be hasty. Another extreme is lengthy visits that exhaust the nervous energy of the sick. A person with the pastoral spirit will learn to know the sheep and their limitations.

3. Learn when to visit. Aside from emergency calls which should be made at the time of greatest need, there are several simple considerations which are helpful in visiting the sick. If possible, avoid Sunday visiting. The patients are probably well supplied without the addition of your presence, and a crowd means spiritual distractions as well as the draining of physical strength. At least in one hospital in a Mennonite locality, nurses report that Sundays are dreaded by the hospital staff because of an excess number of visitors on that day, this usually results in rising temperatures on Mondays, which mean a longer period of convalescence. Visiting on Sunday can be a subtle form of selfishness under certain circumstances, in which our sick friends suffer the consequences. In some hospitals, pastors are encouraged to visit in the forenoon. This is usually better for the patient and also more satisfactory for the pastor, as other visitors are not present and hence opportunity is given for a worth-while spiritual ministry. In visiting in homes, due to the planning of the household work, afternoon visits are usually preferred.

II. Attitude of the Visitor

Effective visitation of the sick also depends much on the attitude of the visitor. On a certain occasion, when addressing

the church at Corinth, the Apostle Paul stressed the excellency of the spiritual gifts of faith, hope, and love, and the supremacy of the one last named, which includes the former two. Anyone who wishes to serve Christ in the sick room should be divested of self by the grace of God. The sick are often given a very keen appreciation of spiritual values. To talk of himself in their presence and in their hour of need may disqualify the visitor from bringing help as far as the sick person is concerned. However, a sharing of kindred experiences usually inspires confidence in his sympathetic understanding. Such experiences should be shared only to the extent that they prove helpful. There is a danger line which must be carefully watched, as things may be said which are emotionally upsetting to sick people, and which Satan may use to inspire devastating fears that may haunt the mind of one already low in physical and spiritual resistance.

When visiting the sick, remember to be positive. Ask God to help you bring the spirit of faith and hope, and ask Him to help you manifest the love of God in a manly or womanly way that will bring strength to the weak. Under no circumstances speak about things that will create fruitless controversy and leave the patient emotionally exhausted. If, for instance, you are calling on a sick Roman Catholic neighbor, he may appreciate a word of prayer, but it is no time to challenge his medieval doctrines.

An effective visit may necessitate listening to the sick speak about themselves. The physically sick, due to the nature of their circumstance, are often mentally sick also, and the mentally sick are usually self-centered. The Christian minister, however, must be quick to see that the conversation does not stay on a purely personal or subjective level.

III. Message

The Christian worker should always have a definite message. That message must be the Word of God, centering in the Gospel of our Lord and Saviour Jesus Christ. The faithful servant of God when visiting the sick remembers that they are low in natural strength, and he endeavors to convey to them a vision of the inexhaustible riches of God's grace which they can appropriate, sufficient for their needs, by an act of simple faith. So when making a visit or series of visits, the motive must always be spiritual if one truly goes as a minister of Christ. A visit to the sick is more than a social call; it is more than fulfilling a moral or religious obligation. It is taking advantage of a spiritual opportunity; it is fulfilling the will of the Lord Jesus Christ, having in mind the particular need of the one to be visited. With this in view, there should be special preparation for the visit, as well as a constant yieldedness to the Spirit of God that His leading may be faithfully followed.

Scriptural Passages

I have found the following passages helpful to use in visiting the sick:

1. For those who need a salvation message. Isa. 53; John 6:27-40.
2. For those who need special emphasis on grace in relation to salvation. Eph. 2:1-9.
3. For those who are passing through very trying circumstances. Rom. 8:26-39.
4. For those who have a newborn child. Ps. 127, 128. Psalm 127 gives splendid opportunity for emphasizing the Christian basis of a home life that is acceptable in God's sight.
5. For those who are aged. John 14:1-6.
6. For those who need special faith, and also help in the direction of their thought life during their illness.

The passage that I have used most frequently with those who are very ill is Psalm 23. This passage is one of the most familiar in the whole Bible. It is usually learned in early childhood, and to many Christians is almost as familiar as their own names. When physical powers are at low ebb, when the mind is very tired because of bodily infirmity, and when the spirit of man seems almost poised for its final flight to God, this psalm almost invariably helps the believing soul to rest more calmly in the everlasting arms of the Saviour; the old light returns to the eye, and oftentimes the feeble voice repeats the words with you.

The following incident shows how effective this passage may be in a crisis, and also reveals how a Christian worker must be ready for the unexpected.

There had been a funeral, and the relatives and friends were gathered at the home of the deceased after the service. One of the group had motored a long distance in order to be present. As she had a weak heart, the excitement of the day, together with the warmth of the room, brought on an attack. As she gasped for breath, more people crowded around her, thereby aggravating the condition. Pending the doctor's arrival, it was necessary to ask most of the people to leave the room, and to admit fresh air. As the twenty-third psalm was quoted, her mind became calmer, and she repeated the words with the narrator. By the time the doctor came, her condition was very much improved. The next day she was able to return to her home.

To be a helpful visitor of the sick, one needs to see the spiritual possibilities of the broken in health and of the incapacitated. One needs to realize that our Lord Jesus Christ did not come to glorify physical strength for its own sake. One needs to remember that when men are weak then they can become strong. Sick visitation is a glorious opportunity to persuade men and women that Christ's strength is made perfect in weakness.

Kitchener, Ont.

THE CHRISTIAN GENTLEMAN

(Continued from page 159)

the influence of Paul, Onesimus became a new man in Christ Jesus.

Very interestingly the master also of this slave owed his salvation to the influence of Paul. Philemon was now a man of love and faith. The church met in his house. He was distinguished for his benevolence, and it gave Paul much joy when he heard how Philemon refreshed the hearts of the saints. He was a dearly beloved friend of Paul.

When Paul learned of the wrong of Onesimus, the problem arose of what was to be done with the convert who still was the legal slave of Philemon. Already Onesimus was proving profitable to Paul in ministering to his bonds, and as a dearly beloved brother in the Lord, Paul would have retained him. He really needed him. "Yet for love's sake" he must send his son, begotten in his bonds, back to his fellow laborer, Philemon. He will now be profitable to Philemon, too.

Paul sent the slave back with a personal letter to Philemon, pleading for Onesimus. The short letter begins and ends with grace and is speech "always with grace, seasoned with salt." Paul loved Philemon, and he loved Onesimus. Philemon and Onesimus were at variance. He must conciliate Philemon and commend Onesimus without denying his sin. He must present the claims of Christ which made all one in Christ Jesus. The system of slavery had not yet been done away with in the Christian church. He must not command, as he might have had right to do. All his own rights must be waived in order to secure an act of spontaneous kindness on the part of Philemon. Love prompted Paul to "beseech" Philemon to receive Onesimus. And we believe his beseeching was effective.

Paul did not write as a clever tactician. The respect, the confidence, and the affection with which he wrote were born out of love which unites Christians with one another and with Christ. Love took precedence over boldness in claiming his rights of age and position. Love made Paul confident of Onesimus' profitability and of Philemon's decision for the right. Love made the sacrifice of the profit Paul was enjoying in Onesimus. Love made Paul wise and tactful in his appeal. Love made him very considerate of the other person, a vital principle of human relationships. Paul is a glowing example of devoted love to individual souls.

What is the wise approach in dealing with difficulties between individuals? Some call it tact. Some call it cleverness. That which will triumph for Christ is genuine love in every detail.

The bishop, the minister, the teacher, the parent, the missionary, and the friend who truly loves with Jesus' love will be a Christian gentleman (or gentlewoman) in all his dealings with his fellow men. "Be ye kind one to another."

"There's nothing so kingly as kindness" (Alice Cary).

—A. M. E.

We can work together by our conduct in harmony with the Gospel.—Nelson E. Kauffman.

YOUR 1944 BIBLE SCHOOL

X. The Transportation Director

Where there is being conducted only a small school, in an area of no large extent, such an officer will not be needed. Where, however, the outreach of the school lies beyond the immediate sector in which it is held, transportation may be necessary, and then a transportation director should be one of the summer Bible school officers. With the conveyance of boys and girls from outlying sections, attendance in the summer Bible school will be greatly increased and the outreach of the school will likewise be widened. In these days of public school transportation, furnished without charge by the state, we dare not close our eyes to the fact that the same opportunity should be presented to boys and girls to attend Bible school. Comparably speaking, teaching the Bible is more important than teaching any other subject; and, if this be so, then this problem ought to be faced squarely and with enthusiasm.

As mentioned before, the local circumstances and the local situation will determine the extent of the duties devolving upon the transportation director. In each instance they are going to be similar, but in every instance they are also going to be different because of the different geographical areas which will need to be serviced; therefore plans must be made accordingly. The transportation director should be made responsible for working out the plans. It will be fine to have these plans approved by the Summer Bible School Board or Committee unless such has been agreed upon as unnecessary.

Where possible, a truck or bus may be chartered. In many sections, members of our own denomination have suitable trucks and are usually willing to co-operate heartily. In most instances this service is rendered gratis. Every truck, however, should be manned by two persons—a driver and a conductor. The conductor needs to be in charge of the children and see that they are properly guarded and taken care of.

It will be necessary to bear in mind state regulations concerning the transportation of children. Insurance requirements of a necessary kind may have to be met. At least it is wise to avoid anything that may be interpreted as unlawful. Accidents can occur, and sometimes do occur; but we want to avoid all such unpleasant experiences which it is absolutely possible to avoid.

Gas rationing these days is a real problem. What you can do in your local district concerning the securing of the needed gasoline for the transportation is, of course, up to you and your committee. But every effort should be made to secure the needed gasoline. Why should you be zealous and in earnest about this? Because *not another thing can be done that is so highly essential in strengthening the first and inner line of*

defense of our country—the moral and the spiritual line of defense. Impress properly upon your local rationing board this point, and they will go with you reasonably in meeting the situation.

There has come to my desk recently a circular calling attention to "God's Gallon Club." Somebody conceived the idea of inviting Christians to give God the first gallon of their week's gasoline allotment, or more if necessary, for use in attending church or in promoting church work. Why not establish God's Gallon Club in your congregation? Where individual cars can be used, turns might be taken by the members to provide the necessary transportation. Or turns could be taken by those owning trucks to provide the needed transportation. The idea is a simple one, and should work.

In conclusion, may we repeat, "All things are possible to him that believeth." And as he (the transportation director) "thinketh in his heart," so we believe that he actually can do. If those who labor with him can be inspired to plan and to purpose definitely, we believe that God will provide. He has promised never to leave or forsake us, and His work is His greatest concern.

Secretary of Summer Bible Schools,
C. F. Yake.

Annual Report

Of the Mennonite Publishing House, Scottdale, Pa., for the Year Ending
April 29, 1944

Secretary-Treasurer's Report

PURCHASES			
Machinery and Equipment	\$ 44,326.22		
Purchases this year	5,100.29		
Bibles, Books, etc. (Inventory)			
Scottdale	\$ 42,121.49		
Lancaster and New Holland	25,704.34		
Kitchener	11,061.96		
Souderton	11,098.76		
Goshen	10,836.11	100,822.66	
Purchases this year (including Labor)			
Scottdale	\$ 74,220.39		
Lancaster and New Holland	48,736.42		
Kitchener	34,192.87		
Souderton	24,232.93		
Goshen	27,046.30	208,428.91	
Manufacturing (Inventory)		33,132.59	
Purchases this year (Stock, power, etc.)		65,740.50	
Rent and Expense Account (Taxes, etc.)		17,628.46	
Labor (Manufacturing)		60,629.42	
Total		\$535,809.05	

Ledger Debits			
Canadian Funds and Bldg. Account	\$ 5,564.42		
Loans Receivable	3,500.00		
Accounts Receivable	10,811.00		
Stores Cash	11,106.07		
Historical Library	4,134.14		
Donations and Free Literature, etc.	21,049.13		
Cash on Hand	9,081.42		
Savings and Retirement Investment	4,000.00	605,055.23	

Net Earnings Surplus	84,374.45		
Surplus to Board	3,216.54		
Loss on Lancaster Property	4,700.00	92,290.99	
Total		\$697,346.22	

SALES			
Books, Bibles, etc.			
Scottdale	\$ 80,431.86		
Lancaster and New Holland	59,906.25		
Kitchener	35,102.91		
Souderton	25,776.92		
Goshen	27,028.84	\$228,246.78	

Printing, Binding, etc.	50,274.65		
Subscriptions:			
Gospel Herald	23,626.58		
Christian Monitor	5,235.78		
Youth's Christian Companion	13,865.10		
Words of Cheer	5,910.36		
Beams of Light	2,559.03		
The Way	4,826.12		
Sunday School Lesson Quarterlies	38,171.71		
Advertising Space Sold	176.50		
Rent and Expense Account	13,284.11		
Interest	1,127.67		

Outfit-Equipment	919.00		
Total		\$388,223.39	

Ledger Credits			
Savings & Retirement Fund	\$ 5,019.90		
Free Gospel Herald	1,400.00		
Deferred Cash	200.33		
Special Trust Fund	200.00		
Loans Payable	4,600.00		
Accounts Payable	1,741.57		
Net Earnings to May 1, 1943	295,961.03	309,122.83	

INVENTORY of the Plant and Stock			
Bibles & Testaments	\$ 2,389.36		
Bound Books	89,122.03		
Mennonite Publications	17,655.27		
Unbound Books	9,969.66		
Mottoes	481.79		
German Books, Bibles, etc.	2,754.43		
Total		\$122,372.54	
Paper Stock, Ink, etc.		33,979.76	
Outfit-Equipment	49,426.51		
Depreciation	4,942.65	44,483.86	
Total		\$200,836.16	

SUMMARY of the Loss and Gain Accounts			
Total Sales this year		\$387,304.39	
Present Inventory		200,836.16	
Total		588,140.55	
Expenditures this year	535,809.05		
Donations—Free Literature, etc.	21,049.13		
Gain this year	31,282.37		

Total		\$588,140.55	
Net Earnings to May 1, 1943	\$295,961.03		
Gain this year	31,282.37		
	327,243.40		
To Board Buildings	\$ 84,374.45		
Surplus to Board	3,216.54		
Loss on Lancaster Property	4,700.00	92,290.99	
Total		234,952.41	

SUPPLEMENTARY

Donations by the House previously reported	\$187,639.73
Donations given by the House this year	21,049.13

Total \$208,688.86

C. B. Shoemaker, Secretary-Treasurer.

Combined Financial Report of the House and Board

Assets

Cash on Hand:		
By the House	\$ 9,081.42	
By the Board	12,014.63	\$ 21,096.05
Accounts Receivable:		
By the House	10,811.00	
Stores Cash	11,106.07	
Canadian Funds and Building Account	5,564.42	27,481.49
Loans Receivable:		
By the House	3,500.00	
Reserve Investments	45,550.00	
Civilian Bonds—Savings and Retirement Fund	4,000.00	
Inventory:		
Books, Bibles, etc.	122,372.54	
Paper Stock, etc. Mfg.	33,979.76	
Buildings and Real Estate	193,258.88	
Mennonite Historical Library	4,134.14	
Outfit-Equipment	43,564.86	
Total	\$498,937.72	

Liabilities

Mennonite Publishing House	\$ 3,216.54	
Annuities	32,025.00	
Loans Payable	4,600.00	
Savings and Retirement Fund	5,019.90	
Deferred Cash	200.33	
Accounts Payable	1,741.57	
Free Gospel Herald	1,400.00	
Special Trust Fund	200.00	48,403.34
Net Worth of the House and Board	450,534.38	
Total	\$498,937.72	

C. B. Shoemaker, House Treasurer.

Lewis S. Martin, Board Treasurer.

(Bro. Shoemaker, Secretary-Treasurer, having been out of the office since March 30 due to eye trouble, the books were closed for the year and this annual report prepared by Mary Schload, bookkeeper, assisted by Monroe Wyse and Harold Brenneman.—A. J. M.)

Auditors' Report

Scottdale, Pennsylvania

May 24, 1944.

The Mennonite Publication Board:

Dear Brethren:

On your instructions we have today made an audit of the books and records as kept by the Secretary-Treasurer of the Mennonite Publishing House and the Treasurer of the Mennonite Publication Board for the fiscal year ending April 30, 1944.

The scope of our audit covered the following: verification of cash on deposit by comparison with bank statements, verification of investments and other assets, and a sample check of receipts and disbursements to the records. All branch bookstore reports were available, and the figures incorporated in the consolidated statement from these reports were covered by independent auditors' certificates.

All records continue to give evidence of receiving careful attention, and the statements

submitted appear to have been accurately taken from the books. It is noted in this connection that the study on a more simplified form of statement for publication is continuing.

The adjustments made in House and Board records during the fiscal year under the direction of a certified public accountant will assist materially in clarifying the existing financial setup. Consideration might, however, be given to the matter of depreciating annually the Board's real estate holdings.

It is still recommended that further study be given to the matter of having all branch bookstores operate on a fiscal year similar to that of the House and Board.

We are again appreciative of the fine co-operation shown us by all members of the staff.

Respectfully submitted,

M. R. Good, Chairman.

John S. Hiestand.

John M. Snyder.

Auditing Committee

General Manager's Report

Dear Friends:

Through the years your Publishing House has accumulated for its use and service the following: 36 years' experience and history; seven buildings; 60-65 workers; one-half million dollar asset; a substantial quantity of weekly, monthly, quarterly, and annual publications with a good-sized and growing subscription list for each; six retail stores; and a reasonable degree of good will throughout our entire constituency. We, your representatives in the publishing work, are responsible to use these in serving your needs in the field of good literature. Your co-operation and the Lord's blessing have given us another successful year.

There has been a substantial growth in practically all phases of our business. The greatest expansion has been in the volume of sales by our Book Department. The following shows the sales of the past five years:

1940—	\$ 78,906.43
1941—	97,696.58
1942—	120,539.09
1943—	170,223.46
1944—	228,246.28

While there never has been a spectacular increase in the circulation of our periodicals in any one year, they have been and are now enjoying a steady increase. Furthermore, the subscriptions are more nearly paid up-to-date today than a few years past. Last year's circulation, the present circulation of our publications, and the increases are as follows:

	1493	1944	Inc.
Gospel Herald	15,011	15,528	517
Christian Monitor	7,666	8,487	821
Y. C. Companion	21,654	23,100	1,446
Words of Cheer	16,744	17,566	822
Beams of Light	12,027	12,579	552
The Way	84,547	93,481	8,934

The Tract work continues to expand. The One-a-Day Tract Band is not only the means of distributing thousands of tracts, but is stimulating missions and evangelism in the

hearts of children. The monthly Tract service provides more than 11,000 tracts each month to its subscribers. We need someone to give more time in our Tract Department.

No new buildings or real estate were acquired during the past year. While two of our stores are not housed in their own buildings, there are no immediate plans for any additional investment in this field.

There were no major investments in machinery and equipment. Little is obtainable now. We are analyzing our needs in order to be prepared for the best program of replacement, expansion, and improvement of our equipment when it will be available again.

Present-day limitations are hindering our service to you somewhat, in spite of our efforts to do our best. Bibles and Testaments and other items of our Book Department are quite difficult to secure. This not only means disappointment to customers frequently, but entails considerable additional work here. Paper limitations are becoming more stringent. We are using lighter paper, smaller pages, and less pages in some cases. You have noticed a few eight-page Supplements and Heralds, and may see more. Selective Service has taken some of our workers and is apparently about ready to take others. We have endeavored to serve our church organizations and institutions with their printing needs, and we hope to continue to do so.

Our new Gospel Herald editor, Brother Paul Erb, is giving approximately one third of his time to editorial duties while in residence and teaching at Goshen. Most of his summer will be spent here, but according to present plans he will again be giving part-time service in teaching for Goshen College, moving here for full-time service in the spring of 1945.

Our secretary-treasurer has been out of his office two months due to having one eye removed and an operation on the second one. He is scheduled to return home the day this report is printed. We hope he will be able to render some service again in the near future.

We were glad it was possible to make donations in various forms to the church to the extent of more than \$21,000.00 during the year. Our C.P.S. work came in for a generous share of these donations. This was in the form of free subscriptions to our church and Sunday-school papers for our boys, 50% discount on Sunday-school supplies, grant of free books, free use of our farm near Clearspring, Md., by M.C.C. for a C.P.S. unit, and cash donations for the support of the C.P.S. program and dependents. This was made possible by enlarging our donation budget, so that our regular discounts and donations to ministers, missionaries, mission Sunday schools, and other regular channels were not curtailed.

Work is progressing nicely on the nursery and kindergarten Sunday-school courses, and on the new summer Bible school course. The difficulty will be in attempting to manufacture these materials in wartime. Work involving so much paper is being delayed seriously. We are continuing to plan to have the new summer Bible school courses ready for the summer of 1945. We do not have assurance that all the material for pupils and teachers in the three years of nursery and

kindergarten Sunday-school work will be available in 1945.

The sympathetic understanding and co-operation of our workers and constituency are very much appreciated in these strenuous days. We continue to look to you for your prayers in support of the work we are endeavoring to do for you here.

Humbly submitted,
A. J. Metzler, General Manager.

RELIEF AND C.P.S.

RELIEF NOTES

Relief Workers Arrive in India

A telegram has been received from the Mennonite missionaries in India which confirms the safe arrival in India of F. J. Isaac with his wife and Alida Schrag: ISAACS ARRIVED. ASSUMING DUTIES BENGAL SHORTLY. VOGT CONTINUING. FEW WEEKS MILK SUPPLIED US. FREE BLANKETS NOT REQUIRED. Bro. Isaac will administer the Mennonite relief project in Bengal.

The same telegram also includes word that the government in India has granted permission for George Beare to enter that country. Bro. Beare has been asked to serve with relief work in China in mind, but he will assist with the Bengal relief program pending further developments for relief and mission work in China.

Canadian Government Contacted

Representatives of the Mennonite groups in Canada, along with M.C.C. representatives, met in Ottawa recently to learn from government officials the place and limitations of a voluntary relief agency in Canada. The government officials received the representatives cordially and were not adverse to the plans of a Mennonite agency with a program of relief service abroad.

Canadian Staff Increased

Two members from the M.C.C. office at Akron have recently transferred to Kitchener, Ont., to assist with the work of the new office there. Rhoda Hess has transferred to assist as stenographer and clerk, and Elma Esau, who has been working with Mrs. Lydia Lehman at the Ephrata Clothing Depot for the past seven months, will have charge of processing relief clothing at the Kitchener Depot. Both of these workers will return when the work gets under way and Canadian workers are found to take charge of the work. Cornelius Rempel and wife are now living at the Kitchener headquarters and are giving their full time in directing the work there.

Relief Training Conference

A conference relating to training for Mennonite relief service will be held at Winona Lake, Indiana, May 26, 27. The conference will not only concern those who are in charge of the C.P.S. relief training program, but also those who will direct the service projects

for Mennonite women being set up this summer in several mental hospitals. E. E. Miller, Goshen, Indiana, is in charge of the over-all relief training program.

C.P.S. Notes

Fourth Year of C.P.S. Begins

May 22, 1944, marks the close of the third year of M.C.C.-C.P.S. and the beginning of the fourth. An anniversary program was held at the Grottoes C.P.S. Camp over the week end of May 20, 21, for it was at this camp that the Mennonite program began three years ago when nine men arrived on May 22, 1941. Albert Gaeddert, Director of Camps, was present to speak to the men. A program of music and other features had also been arranged. Psuedo-diplomas were given to ten campers who have been in camp for three years.

"Three Years in C.P.S."

A report of M.C.C.-C.P.S. for the past three years has been prepared in the form of a twelve-page pamphlet, titled, "Three Years in C.P.S." The pamphlet will appear in the churches in the early part of June and will be distributed on the basis of one for each family. Besides containing a survey of the work C.P.S. men are doing, it contains a map showing the location of M.C.C.-C.P.S. camps and units.

Peace Section Notes

Concerning Civilian Bonds

During the coming Fifth War Loan Drive, June 12-July 8, civilian bonds will again be available for conscientious objectors. The plan remains the same as in other drives. Bonds may be secured by subscribing directly to the Provident Trust Company of Philadelphia. Subscription blanks and folders describing the plan may be secured from a local pastor or deacon, or by ordering from the Peace Section, Akron, Pa. Savings stamps and albums in various denominations are also available for school children and others.

Civilian Bonds are Series F and G bonds registered through the Provident Trust Company. While the same series may be secured through local channels, Provident Trust Company is the only fiscal agent authorized to register them as "conscience money." Civilian bond subscriptions are officially reported to county chairmen and there should be no difficulty to buy them in lieu of war bonds.

The provision for civilian bonds is based on the fact that the U.S. Government has an annual budget of over six billion dollars to maintain civilian services. Civilian bonds enter the U.S. Treasury as do other bonds but differ in that they are registered as investments from conscientious objectors to war.

The civilian bond plan is not entirely satisfactory and negotiations are under way to secure a more satisfactory plan. Until a better arrangement is secured, the plan will remain as before. To members who feel that they cannot buy civilian bonds, relief certificates and stamps are recommended. Relief certificates and stamps are, however, donations and not investments.

Released May 24, 1944

Compiled by Irvin B. Horst

MARRIAGES

Siegrist—Neff.—Bro. Burnell S. Siegrist and Sister Verna L. Neff, both of the East Petersburg congregation were married May 18 at Mt. Joy, Pa., Bro. Henry E. Lutz officiating. May the Lord accompany them thru life's journey.

Short—Conrad.—On the evening of March 30, 1944, at the home of the bride's parents near Wauseon, O., Bro. Clell C. Short, Stryker, O., and Sister Dorothy Conrad were united in marriage, with Bro. E. B. Frey officiating. May God bless and direct them through life.

Miller—Newcomer.—Bro. Alvin B. Miller of Good congregation, Elizabethtown, Pa., and Sister Ethel Mae Newcomer of the Chestnut Hill congregation were married May 20, 1944, at the home of the bride. Bro. Henry E. Lutz officiated. May joy and happiness be their abiding portion.

Lundberg — Coopridner.—On May 10, 1944, Leonard Lundberg, McPherson, Kans., and Pauline Coopridner, Windom, Kans., were united in marriage at the home of the bride by Bishop J. G. Hartzler. May they enjoy the blessings of the Lord as they journey through life together.

Diener — Swartzentruber.—Bro. D. Edward Diener of Hutchinson, Kans., and Sister Esther Swartzentruber of Greenwood, Del., were united in marriage at the Greenwood A.M. Church on May 7, 1944. Bro. Harry A. Diener, father of the groom, officiated. May God's blessings attend them through life.

Birky—Gerig.—Sunday evening, May 14, 1944, at the Fairview Mennonite Church near Albany, Ore., Bro. Dale Birky of the Salem congregation near Shickley, Nebr., and Sister Ruth Gerig of the Fairview congregation were united in marriage. Bishop N. M. Birky officiated. May the choicest blessings of our heavenly Father attend them through life.

Graber—Litwiller.—On April 9, 1944, Bro. Peter H. Graber of the Roanoke congregation, Eureka, Ill., and Sister Viola Litwiller of the Hopedale congregation, Hopedale, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Ervin Litwiller. Bro. Simon Litwiller, uncle of the bride, officiated. May God's blessings attend them through life.

OBITUARIES

Brubaker.—Ammon S., oldest son of Joseph E. and Susan Stauffer Brubaker, was born June 27, 1869; was called home March 14, 1944; in his seventy-fifth year. In 1899 he was married to Hettie A. Metzler who preceded him in death 30 years ago. He is survived by a daughter, Mrs. Florence Sensenig, and a son, J. Daniel Brubaker and 7 grandchildren. He was a member of the East Petersburg, Pa., Mennonite Church and resided most of his life near East Petersburg. He is also survived by 2 brothers: Deacon Clayton S. Brubaker, Mt. Joy, R. 1; and J. Henry Brubaker, R. 1, Lancaster; and one sister, Susie S. Brubaker of East Petersburg. Services were held at the home by Bro. Frank Kreider and at the church by Bro. Henry Lutz. Text, Heb. 13:14. Interment was made in the adjoining cemetery.

There is no death! The stars go down
To rise upon some fairer shore;
And bright, in heaven's jeweled crown,
They shine forevermore.

Burkey.—Magdalena Sutter Burkey was born June 11, 1863, at Gridley, Ill., came to Milford, Nebr., with her parents in 1874. On Feb. 12, 1882, she was married to Chris Schrock. To this union were born one son, John of Bloomington, Ill., and one daughter, Katie Mann of Niles, Mich. Her husband passed away in 1892. In the year 1894 she was married to Valentine Burkey. To them was born one son Joe of Bloomington, Ill. There were also 4 stepchildren: Emil Burkey, Manitou Springs, Colo.; Barbara Ehrisman and Mary Teuscher, Milford; and

Katie Spencer, Normal, Ill. They also raised a granddaughter, Clara, who preceded her in death in 1933. Her husband preceded her April 24, 1924. She was a life-long member of the East Fairview Church, of which she remained faithful to the end. She leaves to mourn her death 3 sisters and one brother: Mary Noel, Strang, Nebr.; Lizzie Detweiler, Beaver Crossing, Nebr.; Anna Rediger, Milford; and Dan Sutter, Lincoln, Nebr. Eleven brothers and sisters preceded her in death. Also a number of grandchildren and great-grandchildren and other relatives and friends survive. Funeral services were held at the home and at the church by J. E. Zimmerman. Burial was made in the adjoining cemetery.

Histand.—Samuel Swartz Histand, son of Samuel and Rebecca Overholt Histand, was born April 9, 1871, in Doylestown Twp., Pa.; passed to his eternal reward March 21, 1944; aged almost 73 years. On Oct. 26, 1895, he was married to Susie Landis who survives him together with 13 children: Samuel Jr., Doylestown, Pa.; Elizabeth, wife of James Gross, Harrisonburg, Va.; Daniel, Doylestown; Rebecca, wife of J. Silas Graybill, Souderton, Pa.; Howard, New Hope, Pa.; Mary, wife of David Alderfer, Scottsdale, Pa.; Ruth, wife of John Mosemann, Lancaster, Pa.; Laura, Akron, Pa.; Susie, at home; William, Doylestown; Sara, wife of Vernon Schmidt, Paraguay, S.A.; David, Tinicum, Pa.; James, Denbigh, Va. Two sons and one daughter, Isaac, Abram, and Florence preceded him in death. He is also survived by 28 grandchildren and 4 sisters. His only brother, Bishop A. O. Histand, preceded him in death by only 7 months. Death was caused by a heart ailment after several years of failing health. He was a devout Christian and a kind husband and father. Services were conducted at the Doylestown Mennonite Church by Joseph Gross, J. C. Clemens, and J. Silas Graybill. The latter, a son-in-law, assisted by the request of the deceased. Interment was made in the adjoining cemetery.

Kreider.—Martha B., daughter of Rev. Abram and Anna Brubaker Horst was born March 12, 1869, near Manheim, Pa.; died in the Chestnut Hill Hospital, Philadelphia, Pa., May 2, 1944, after a short illness. Her husband and three children preceded her in death. She was the last of her family; only nephews and nieces remain to mourn her loss. She was dearly loved by all who knew her.

Gone is the face we loved so dear;
Silent is the voice we loved to hear;
Too far away for sight or speech,
But not too far for thought to reach;
Sweet to remember her who was here,
And who, though absent, is just as dear.

Lehman.—Barbara (Bontrager) Lehman was born Feb. 2, 1867 in Lagrange Co., Ind.; died May 11, 1944 at the home of her daughter, Mrs. Levi D. Mast of Topeka, Lagrange Co., Ind.; aged 77 y. 3 m. 9 d. She united with the Old Order Amish Church in her youth, which she faithfully fulfilled in her great weakness to her end. She was married Feb. 12, 1885 to Moses H. Lehman who preceded her in death Nov. 12, 1936. She lived in matrimony 31 y. 9 m. and lived as a widow 7 y. 5 m. 29 d. To this union 8 children were born, all living yet. She leaves to mourn her departure 6 daughters, 2 sons: Lydia, wife of Joseph S. Bontrager; Polly, wife of Emanuel Hershberger; Jonathan; Annie, wife of Benj. Raber; Katie, wife of Joseph D. Miller; Mary; Amelia, wife of Levi D. Mast; Manasses. Forty-two grandchildren survive; two preceded her. Six brothers and 2 sisters survive also: Joni, Katie, Daniel, Benjamin, Manasses, Noah, Christian, Annie; one brother and 2 sisters preceded her in death. She called all her children and friends to her bedside and said good-by and gave kind words for us to live in peace and be faithful church members. She was ailing in health for the last year, but was bedfast about three weeks. The last week she was in real misery till the kind Lord called her to His home. Funeral services were held May 15 at the home place, conducted by John Lambright, David J. Bontrager, William Bontrager, where a large number of people assembled to pay the last respect to the departed.

Mother Dear, of you we are thinking
Since you left us lonely here,
While our hearts indeed are saddened
We know you are happy, Dear.

Litwiller.—Jonas Litwiller, son of Preacher Joseph and Mary (Ropp) Litwiller, was born near Tremont, Ill., June 13, 1865, and passed away May 7, 1944; aged 78 y. 10 m. 24 d. He was united in marriage to Katie Eigsti on Jan.

31, 1889, who survives him with the following children: Elmer of Tremont; Louella (Mrs. Harvey Staker), Groveland; Albert and Lester, Morton; and Raymond, Chicago. He leaves also 13 grandchildren and 2 great-grandchildren. One brother, Andrew of Metamora, and 2 sisters, Elizabeth (Mrs. John Augsburg), Hopedale and Martha (Mrs. Dan Stauffer), Milford, Nebr., preceded him in death. The brothers and sisters surviving are Silas, Middlebury, Ind.; Thomas, Tremont, Ill.; Mrs. Emma Litwiller, Hopedale, Ill.; and Anna (Mrs. Dan Stauffer) Milford, Nebr. In youth he accepted Christ as his Saviour and united with the Pleasant Grove Mennonite Church near Tremont, Ill. He was ordained to the ministry in 1903 at the age of 38 and served as a faithful servant of the church. He engaged in farming near Tremont until 1904 when he moved to the farm one mile south of Morton. In 1926 the family moved to Morton where he spent the remainder of his life. He believed in the simple life, in honest dealings and few words. He leaves behind many friends who will remember his quiet and unpretentious life. Funeral services were conducted at the home of his son, Albert, by Bro. Leland A. Bachman and at the church by Bro. Simon Litwiller, assisted by Bro. J. N. Kaufman. Text, 11 Tim. 4:7, 8. Interment in the Pleasant Grove Mennonite Cemetery, north of Tremont, Illinois.

"As for me, I will behold thy face in righteousness: for I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15).

Martin.—Amos W. Martin was born Aug. 18, 1920, in Earl Township, Lancaster Co., Pa.; died May 1, 1944, of meningitis in Lebanon Sanatorium; aged 23 y. 8 m. 13 d. He was ill only 4 days. He suffered severely and started to be unconscious. The second day he was taken to the Sanatorium where he never gained consciousness. He was a faithful member of the Springville Mennonite Church. On Jan. 15, 1942, he was married to Elizabeth B. Horning. Besides his loving companion he is survived by one son Franklin, his parents (Henry and Mary Weaver Martin of Ephrata, Pa., R. 3), and the following brothers and sisters: Lydia, wife of Noah Hoover, Denver, Pa.; Rev. Noah Martin, Murrel, Pa.; Ezra, Hinkeltown, Pa.; Moses, Lititz, Pa., R. 4; Henry, and Lena, wife of Amos Horst, both of Springville, Pa.; Mary, wife of Henry S. Martin, Denver, Pa.; David, Kleinfeltersville, Pa.; Lizzie, wife of David Martin, Shoenech, Pa.; and Eli at home. Funeral services were conducted at his home near Richland, Lebanon Co., Pa., May 4, 1944 by Bro. Menno Weaver, and in the Springville Mennonite Church by Bros. Amos H. Martin and Joseph Hostetter. Text, II Cor. 4:17 to 5:1. Burial was made in the adjoining cemetery.

Rest on, dear brother, your labors are o'er,
Your willing hands will work no more.
A faithful father, so true and kind,
No friend on earth like you we'll find.

Saltzman.—Jacob, son of Peter and Anna (Reshley) Saltzman, was born in A La Trimbal, Lorraine, France, May 20, 1856; died at the home of his daughter, Mrs. David Lehman, Kalona, Ia., April 28, 1944; aged 87 y. 11 m. 8 d. He came to America in Oct., 1878, worked in New York and Boston, Mass., until the fall of 1882 when he came to Milford, Nebr. He was united in marriage Sept. 6, 1885, to Fannie Burkey of Milford and they lived together in matrimony almost 60 years. After their marriage they moved on a farm near Milford where they lived until the fall of 1908, when they retired and moved to Milford. In 1942 they went to the home of their daughter where they remained the last 17 months and where Bro. Saltzman passed away. To this union 6 children were born: Mrs. David Lehman and Mrs. Barbara Stutzman, Kalona, Ia.; Mrs. Fred Yeackley and Mrs. Melvin Troyer, Milford, Nebr.; Edward E. Milford; and one son Joseph A., deceased. He is survived by his companion and the above named, 27 grandchildren, 54 great-grandchildren, and a host of relatives and friends. Bro. Saltzman accepted Christ in his youth and united with the Mennonite Church in France. On coming to America and locating at Milford, Nebr., he placed his membership with the East Fairview congregation where he was a life-long member, always taking a deep interest in the spiritual welfare of the church. Bro. Saltzman was a devoted husband and father, and a friend to all who knew him. It can be truly said of him "Blessed are the dead which die in the Lord, that they may rest from their labours, and their works do follow them." Funeral services were held Saturday afternoon, April 29, at the Lehman home, conducted by J. L. Hershberger, and at

the Lower Deer Creek Church by J. Y. Swartzendruber, D. J. Fisher, and Geo. S. Miller, after which the body was taken to Milford, Nebr., to the home of his son, Edward E., where services were conducted Monday afternoon, May 1, by Ammon Miller and at the East Fairview Church by J. E. Zimmerman and L. O. Schlegel. Interment was made in adjoining cemetery.

Father's chair is empty now,
Beneath our eyes he slowly faded
Getting weaker every day
Till God in His heavenly wisdom
Called Father peacefully away.

Sherk.—Nancy Bauman Sherk was born near Preston Ont., May 15, 1851; died near Markham, Ont., in the home of her daughter, Mrs. Laura Burkholder; aged 93 y. 4 d. On Dec. 17, 1871, she was united in marriage with Benjamin B. Sherk, who predeceased her May 15, 1929. Bro. and Sister Sherk united with the Meunonite Church soon after they were married and both lived a faithful Christian life until the Lord called them home. Sister Sherk was given to hospitality and Christian witnessing. She was a teacher in the primary department in the Cressman Mennonite Church at Breslau, Ont., for many years. Her home was the home of a number of old people, relatives of the family, until they passed on to glory. The funeral was held on Sunday afternoon from her late home to the Wideman Church for services and the adjoining cemetery for burial. Ministers serving were A. D. Grové and Oscar Burkholder. Text, Psalm 91:14-16.

Showalter.—Lydia, daughter of Jacob and Hannah (Brenneman) Wenger was born near Harrisonburg, Va., on May 10, 1860. She passed away at her home near Conway, McPherson Co., Kans., April 24, 1944; aged 83 y. 11 m. 14 d. On Nov. 13, 1883, she was married to Cyrus B. Showalter who passed away in August, 1937. They lived in Virginia until 1910, when they moved to McPherson Co., Kans. Their children were all born in Virginia. They are: Edward, John, and Nellie (Horst) of Ia.; Lizzie (Showalter) and Amos of Va.; Hannah (Hilty) of Ida.; Oliver, Ada (Zimmerman), Clara (Coop-er) and Laura of Kans. All ten of them are living, and they with the grandchildren and great-grandchildren remain. Also remaining are 2 brothers and 2 sisters: Adam Wenger of O.; Timothy Wenger, Barbara Audes, and Katie Brunk, all of Virginia. She has been a member of the Mennonite Church since her youth. She was a patient and loving mother, deeply concerned for the welfare of her family. Funeral services were conducted at the West Liberty church by Bro. Jos. G. Hartzler, assisted by Bro. M. M. Troyer. Interment was made in adjoining cemetery.

Summers.—Barbara E. Summers, daughter of Jonathan and Anna (Hartzler) Mast, was born March 9, 1869, in Lancaster Co.; died April 9, 1944; aged 75 y. 1 m. Death was caused by heart attack on Dec. 9, 1943, from which she never fully recovered. She was able to be up and around at times, but was not able to look after her household duties any more. She spent the rest of her remaining days with her daughters. She suffered much at times, but bore it very patiently. Her life here on earth was not an easy one, but she always tried to make others happy. She is greatly missed by her husband and children, and the encouragement she gave us during her last weeks with us will never be forgotten. She was resigned to the Lord's will. She often said, "Just as the Lord wills." Although Mother was taken from us, we have that blessed assurance of meeting her again in that better world above. She is survived by her husband David, one son Jacob, Drumore, Pa.; one daughter Annie Kennel, Gap, Pa.; Elizabeth, wife of Jonas Yoder; Edith, wife of Newton Yoder; and Amanda, wife of Daniel Byler, all of Allensville, Pa. Funeral services were held at the home of Newton Yoder, where she died. Further services were held at the Allensville Mennonite Church of which she was a member, by Bro. Raymond Peachey, April 12. The body was laid to rest in the Allensville cemetery.

Mother was tired and weary,
Weary with toil and with pain.
Put by her glasses and rocker,
She will not need them again.
Into Heaven's mansions she's entered,
Never to sigh nor to weep.
After long years with life's struggles,
Mother has fallen asleep.

—By Her Children.

Wilson.—Lou Emma Hosman Wilson was born May 8, 1855, in Calloway Co., Mo.; died April 22; aged 88 y. 11 m. 17 d. She was the daughter of Mr. and Mrs. George Hosmau. She came to Marion Co. 57 years ago and was married to John Thomas Wilson in Hannibal, May 27, 1889. She lived with her husband for 57 years, and he was never away from her for more than a working day all these years. During the last few years she was blind and was constantly attended by her husband. On June 11, 1939, she was received into the Mennonite Church by water baptism. She was always in services when her health permitted. On March 10 she suffered a light stroke and was taken to the Levering Hospital where she passed away. She leaves to mourn her passing, her husband, one sister (Miss Alice Hosman, Hannibal), and a number of nieces and nephews. Funeral services were held at the Mennonite Mission Church in Hannibal, in charge of Bros. Nelson E. Kauffman and J. M. Kreider. She was interred at the Greenwood Cemetery at Palmyra, Mo.

Yoder.—Cornelius, son of Christiau C. and Rebecca (Yoder) Gingerich was born northwest of Kalona, Ia., Sept. 7, 1878; died at the Watts General Hospital, Marengo, Ia.; aged 65 y. 8 m. 7 d. On Nov. 29, 1904, he was united in marriage to Ruhame Yoder of Wellman and to this union 6 children were born: 4 daughters, Mrs. William Hoylman, North English, Ia.; Mrs. Ora Yoder, Wellman; Mena Pauline, nurse at the Watts Hospital at Marengo; and Dorothy at home; and two sons, Emmet of Washington, Ia.; and Cleo at home. Besides the immediate family his death is mourned by 8 grandchildren, 2 great-grandchildren, one sister, Mrs. Enos Miller, Kalona, and one half-brother, Eli, Daveport, Ia., and a host of near relatives and friends. Bro. Gingerich accepted Christ as his Saviour in his youth and united with the East Union Mennonite Church, where he was a faithful member at the time of his death. He is preceded in death by his companion who passed away Nov. 29, 1940. Bro. Gingerich lived his entire life in the Kalona community and followed the occupation of farming until Dec. 1943, when he retired because of his health and moved to Kalona. For some time his health had been failing and April 27 he went to the hospital and on May 3 submitted to an operation and all that medical skill and loving hands could do was done, but a few days later he peacefully went to be with his Lord. Funeral services were held from the East Union Mennonite Church, Tuesday afternoon, with burial in the family lot in the East Union Cemetery, in charge of D. J. Fisher and Ed Shetler.

Yoder.—Wallace L., son of Levi and Barbara (Miller) Yoder, was born Sept. 24, 1865; died at his home near Middlebury, Ind., on May 15, 1944; aged 78 y. 7 m. 21 d. He was united in marriage to Sarah Miller Oct. 31, 1885, who preceded him in death March 1, 1924. This union was blessed with 8 children. Three daughters, Nettie, Blanche, and Barbara Luella, and one son Wrayburn preceded him in death. Those remaining are: Freeman and Eldon, Ligonier; Mrs. Nona Mishler and Mrs. Irvin Miller, Shipshewana. Also surviving are 25 grandchildren, 2 step-grandchildren, 6 great-grandchildren, and 2 step-great-grandchildren, 2 sisters (Mrs. Leanna Kauffman, Topeka; Mrs. Lena Higgins, Toledo, O.), 2 brothers (Eli Yoder, Mishawaka, Ind.; and Ephraim Yoder, Ligonier, Ind.), and many other relatives and friends. On July 25, 1925, he was married to Lydia Miller who departed this life in June, 1930. In his youth he united with the Mennonite Church and lived a faithful life until the Lord called him home. He was a regular church attendant and had a Sunday-school class which he taught until his health didn't permit him. He lived most of his years near Shipshewana, until Feb. 17, 1934, when he was married to Barbara Glick and moved near the Forks Church, later moving in the home where they lived when he passed away. The funeral service was held at the Forks Mennonite church. Burial was made in the Miller cemetery.

Beneath our eyes he slowly faded
Getting weaker day by day,
Until God in His heavenly wisdom
Called him peacefully away.
Rest on, dear father, your labors are o'er,
Your willing hands will toil no more.
A loving father true and kind,
No friend on earth like you we'll find.

TO FIND ANY WORD OR VERSE IN THE BIBLE USE

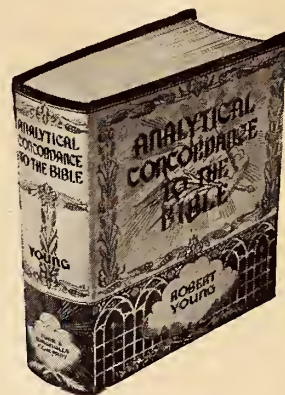
Young's Analytical Concordance

If you know only one word of a Bible verse and wish to find the whole quotation in which it appears, you can locate instantly the book and chapter in this monumental work. If the word is the name of a person or a place this Concordance gives you a comprehensive description and history. All of its 311,000 lines of quotations are in a single alphabetical order and cover every verse in the Bible.

Comprehensiveness — "Young's Analytical Concordance" provides 311,000 references, 118,000 of which are not to be found in the best known of the older concordances. It gives 30,000 readings and 70,000 Greek and Hebrew words in its 1,244 pages.

\$7.50 Postpaid

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.



SPECIAL MEETINGS

MORTON, ILL.

The sixth annual all-day meeting of the Women's State Sewing Circles was held at Pleasant Hill Mennonite Church near Peoria, Ill., Saturday, May 13, 1944. A very good crowd enjoyed a spiritual program on the theme, "Teach me to do thy will; for thou art my God" (Ps. 143:10). Sister Edwina Weaver now of Hesston, Kans., was our guest speaker at both morning and afternoon sessions. Our circles are helping sew the Greek War Relief garments. Also this summer we will take up the canning and drying project for C.P.S. camps. May we continue to give more of ourselves in the service of our Lord and Saviour.

ELIDA, OHIO

Report of the thirtieth quarterly mission meeting of the Mt. Pleasant, Lima Mission, Salem, and Central congregations, held April 16, 1944, at the Central Church.

Program and Speakers: Theme: The Fields are White. Be My Witnesses, Howard Good, St. Jacobs, Ont.; Sheep Without a Shepherd, Eldon Risser, Kansas; Preaching the Word, Stanley Shenk, Pa. Evening: Theme: Take My Yoke Upon You. Ye Are Not Your Own, Harold Bauman, North Lima, O.; Therefore Glorify God, Stanley Shenk. Morning Sermon, I Cor. 15:51; Evening Sermon, Filled with All the Fullness of God, Edward Diener.

Thoughts Gleaned: When we endeavor to follow Christ the struggle begins. It takes an earnest effort to be victorious. Victory is the goal and is only reached through Christ. A witness is one who knows something and tells what he knows. The Holy Spirit in one's life is one qualification necessary to be an effectual witness. We who have something that is not harmful to the world should put forth greater effort to promote it. The world is lost, sick, and hungry. Christianity is the only thing that can supply this need. In the place where we are is the place for us to carry out the great commission. We have a command too positive to ignore "Preach the Word." If we have so much of a

world in view that it does not take our brother by our side, we have the wrong view. We have lost neighbors that are too precious to lose. You do not need to be an expert to be a personal evangelist. Paul was bound to Christ by a force that is stronger than iron. It was love. Is Jesus Christ's investment in you and me bringing Him any returns? Our highest conception of God should be to glorify Him. We will never get anywhere in personal evangelism until we yield ourselves to God. The more we yield ourselves to God the more will be the fullness with which we will be filled.

Secretary.

Start each day with a beautiful thought from within

As the perfume is held in the rose;
For each day that with beautiful thoughts shall begin,

Holds its sweetness all through the close.

—Selected.

Table of Contents

- 153—China, A Need and a Problem
A Hungry Man Is At My Door (Poem)
- 154—The Remedy for Worldliness
- 155—Editorials
- 156—What I Saw in C.P.S.
- 157—Items and Comments
- 158—Christ and Age (Poem)
Growing Through Adversity
Expressions of Appreciation
- 159—To Be Near to God
Sunday-school Lesson for June 11
- 160—Field Notes
Correspondence
- 161—School Notes
- 162—A Poet's Prayer (Poem)
Sick Visitation
- 164—Your 1944 Bible School
Annual Report
- 166—Relief and C.P.S.
Marriages
Obituaries
- 168—Special Meetings

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

June, 1944



An Annual Conference Held at the Bragado Church

Progress in missions can not always be measured by the number of accessions to the church membership. The reports appearing in this issue tell of our South American missionary advance in terms of spiritual triumphs, of enlarged borders, of personal hostilities, of increased opportunities, and of deepened concern for the lost. The repeated request for prayer indicates the need for our continued fellowship in united labors for the Gospel.—Editor.

SOUTH AMERICA NUMBER

Editorials

As Jesus Dealt With Men

It is very refreshing to review the life of Christ and to note the manner of His approach to men. We have in Him an example of wisdom and zeal, a balance so essential to successful Christian endeavors. In His work with sinners we find a pattern of service activity which may well become ours.

Observe the *aptness* of Jesus in meeting the situations in which He found people. He had no set method of dealing with sinners. Each person was a case of its own kind. He was quick to adapt Himself to the environment and personal needs of His subject. He reckoned with the temperament of the individual and dealt with him accordingly.

See the *tenderness* and the compassion Jesus had for all victims of sin. There was no snobbing in our Lord's conversation. There was no hesitancy in Him—no evasion of the issues involved. He demonstrated the attitude that wins a way into the heart of the sinner. To be tender with the unsaved and to be compassionate with the lowest of sinners is a qualification necessary for succes in personal evangelism. Jesus never expressed any bitterness toward those who were the most sinful. You never find Him impatient with persons who were slow to respond to His invitation. In every word and gesture He possessed a calmness, tenderness, and compassion that personal workers need in dealing heart to heart with sinners.

Note the *simplicity* in His manner of approach. He had no stiff formula that He used in all instances, but He watched the situation, sized up the individual in a very simple manner, and discovered some life interest of the person with whom He was dealing. Jesus had no one way to talk with people when approached on the subject of salvation.

Mark the *boldness* with which Jesus entered into His task. He was not fearful to make people aware of their condition. It takes courage to be a personal evangelist, and Jesus had that courage. He made it a point to deal purposefully with the sin that was holding the person down. Jesus was a deliverer of men, and to deliver persons from the bondage of evil requires boldness. He dealt with the sin question and made it clear that salvation is an issue involving sin. He often dealt differently with the same type of sin according to the difference in temperament of His subject.

Observe the *resourcefulness* of Jesus in His use of the Scriptures and gospel truth. Certainly He had the advantage over us in this respect since He knew the will of God from personal contact with the Father. Nevertheless, He leaves us an example of making use of the Scriptures in pointing out to the sinner his soul need and the way of redemption. As modern personal soul winners we need a knowledge of the Scriptures that is adequate to meet the varying situations in which we find sinners. In addition to that we need the assurance of a personal Christian experience. To have a mere intellectual knowledge of the Scriptures without the accompanying assurance of our own personalsalvation is inadequate to meet the

needs of sinners. If we want to use the Word of God effectively, we must demonstrate what we have in the Scriptures and prove that our own spiritual life is sweetly satisfying.

Note His *insight* of human nature. Jesus took into account the background of belief that influenced the person with whom He had to deal. He considered the environment that surrounded the sinner in his home life and in the community from which he came. He recognized the personal traits of His subject and dealt definitely with his attitudes toward life and toward God. He reckoned with the prejudices of the individual and dealt sympathetically with his problems. These factors persist in practically every circumstance in which you meet persons in spiritual need. The sinner's background and environment have affected the personality of that person and you need to deal with him accordingly. He has built up attitudes—they may be strong prejudices—against you. Those need to be dealt with thoughtfully, sympathetically.

Note also Jesus' *appreciation* of whatever little faith He found in one whom He was seeking for God. He was quick to encourage the slightest evidence of faith. When He saw a doubtful person turn in the direction of a favorable attitude toward the Gospel, He encouraged that. He made use of it. He led on from that. This is a vital factor in personal evangelism. Do not hesitate to encourage the least spark of desire for divine life that you find in any person. Nurture the slightest trace of faith you found in him.

The church needs a larger enlistment of personal workers.
(Continued on page 183)

Table of Contents

EDITORIALS	170
SOME ACTIVITIES IN THE VILLEGAS DISTRICT—T. H. and Rowena Brennehan	171
STATION REPORT—TRENQUE LAUQUEN—1943—T. K. and Mae Hershey	171
REPORT OF THE WORK IN RAMOS MEJIA—Albano Luayza	172
REPORT FROM THE AMERICA STATION—J.L. and Mary H. Rutt ..	172
REPORT OF THE EVANGELICAL WORK IN CAPILLA DEL MONTE, LA FALDA, AND HUERTA GRANDE—Pablo Cavadore ...	173
STATION REPORT OF ARRECIFES—Samuel and Ella May Miller..	174
PEHUAJO DISTRICT REPORT—A. Swartzentruber	174
INTERESTING ITEMS FROM THE CORDOBA HILLS—D. Parke and Lillie F. Lantz	175
SANTA ROSA: OUR ACTIVITIES IN 1943—Feliciano Gorjon	175
"CARRYING ON" IN BUENOS AIRES—L. S. and Edna Weber ..	175
SOME INTERESTING FACTS OF THE WORK IN ALBERTI—Constancio Herrera	176
TRES LOMAS IN 1943—William E. and Beatrice Hallman	176
CARLOS CASARES AND DISTRICT—Mary F. and Elvin V. Snyder	177
REPORT OF QUIROGA—Ernesto Pineyro	177
ESPINILLO MISSION—Calvin and Frances Holderman	178
EAST-SIDE TENT WORK—Elvin V. Snyder	179
MISSION TO THE SOUTH AMERICAN INDIANS—J. W. and Selena Shank	179
SALTO STATION REPORT—W. G. and Florence B. Lawver	180
THE MISSION PRINTERY—1943—T. K. Hershey	180
CALENDAR OF EVENTS—1943—Una Cressman	180
INDIA PAGE	182
FINANCIAL REPORT	184
GLEANINGS	184

Twenty-Sixth Annual Report of the Argentina Mennonite Mission

Some Activities in the Villegas District

T. H. and Rowena Brenneman

Another year which has passed into history brought us unexpected and difficult experiences in our mission work, but through it all we have definitely felt the presence of the Lord and praise Him for His goodness to us. The prolonged illness of Sister Brenneman was a sore trial for us, and sometimes there seemed to be no silver lining above the dark cloud, but God, the All-sufficient One, provided grace, patience, and strength for each trial, supplying our spiritual and temporal needs far above all that we could ask or think. We give all praise to the Great Physician who is restoring the health of Sister Brenneman, and thank all of you, our prayer partners, who so fervently held us up to the throne of grace. "They that wait upon the Lord shall renew their strength. . . ."

We are glad to share with you a few activities and experiences in our work in Villegas and outstations during 1943, although we have nothing of extraordinary significance to report. For the little which has been accomplished to extend His kingdom, we give all praise to Him who commanded us to "Go . . . into all the world, and preach the gospel to every creature."

Jan. 23-Feb. 10. Tent campaign in Villegas with Bro. Snyder as evangelist. His messages were inspiring and challenging. The brotherhood was strengthened, and a few confessed the Lord.

Jan. 31. An impressive farewell service was held for Bro. and Sister Miller, who left to take charge of the work in Arrecifes.

Feb. 5-11. Brethren Snyder and Brenneman held tent meetings in Piedritas for first time. This is a small town twenty-one miles from Villegas. The tent was filled each night with eager listeners, many of whom heard the preaching of the Gospel for the first time. Fifty persons signed cards manifesting their desire to follow the Lord. Very few, however, understood the step they had taken. Weekly services are held in this village with a small interested group. Many have moved to the country or elsewhere in search of employment, which has impeded the progress of the work. Pray for the salvation of souls in Piedritas, for many are bound by unbelief and superstition.

Feb. 15-21. Bro. Brenneman, with several young people from Villegas and Ameghino, attended an inspirational Young People's Institute at French. All returned with a greater desire to follow the Lord.

March 10. We were favored with a visit from Bro. Swartzenruber, who gave our congregation an interesting and informational talk on the investigation trip to the Chaco Indians, stressing the great need of missionary work among these neglected people.

March 11. Baptismal services held in Ameghino in charge of Bro. Swartzenruber. Nine persons sealed their vow by baptism and two others were received on confession of faith, making a membership of eleven in this new congregation. The work is very promising in this town, with a goodly number interested in the Gospel and some who are counting the cost. Will you join with these new believers in their prayer for a resident pastor, which is the greatest need at present?

March 12-13-14. Bro. Pineyro, a Bible student who is just finishing his studies, held special services in Ameghino and Villegas. His Spirit-filled messages were very much appreciated.

April 6. First Sunday school organized in Piedritas with twenty children present. Excellent interest and attention.

May 3. The Brennemans celebrated their fifteenth wedding anniversary in the home of Bro. and Sister Rutt in America, forty-two miles from Villegas.

May 6-9. Appropriate Mother's Day programs given in Ameghino and Villegas by the Sunday-school children to appreciative audiences.

May 16. Two representatives of the British and Foreign Bible Society visit the Villegas congregation. A greater interest was created in the Bible, and some copies were sold as well as other Gospel literature.

May 27, 28. Bro. Brenneman attended the Pastors' Meeting.

June 7. Farewell service held for Bro. Giraldi and family, who moved from Villegas to Buenos Aires in search of better employment. Their presence and co-operation in the work will be greatly missed.

June 14. Sister Brenneman confined to bed for an indefinite period of rest.

July 22. Miss Cressman arrives to nurse Sister Brenneman.

Sept. 26. Sunday-school attendance increasing in Villegas—has reached 63.

Oct. 13. Bro. Brenneman performed the wedding ceremony of a couple who are believers in Piedritas.

Oct. 30. Sister Brenneman is improving satisfactorily. She can now be up and around the house.

Dec. 8. Baptismal and communion services in Villegas with Bro. Hershey in charge. Three baptized, including Patricia Brenneman.

Dec. 9. Communion services in Ameghino. This was the first time for these believers to take part in the sacred service, which was quite impressive.

Dec. 23, 24. Christmas programs held in Ameghino and Villegas. Please pray for us and the work in our three towns of Villegas, Ameghino, and Piedritas. "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Station Report—Trenque Lauquen—1943

T. K. and Mae Hershey

As I begin this report, I discover that it makes the twenty-second from this place. I am sitting perfectly still and allowing these years to pass before me. I see them come and go; I see men and women whose lives have been transformed, and who have gone to glory; I behold our problems; I recall how we tried to sympathize, and on more than one occasion cried with them. I look at myself and ask, "What have you done in Trenque Lauquen these fifteen years since you have been responsible for the work?" I hang my head and say, "Very little."

One of the ugly scenes comes before me—the division that took place just four years ago. I quickly brush that aside and meditate on the many souls who have been saved since then—souls who are faithful to Him who saved them, and who are demonstrating the Christian spirit in their lives. Yes, we have had problems since our bitter experience in February, 1940, but God has brought us through. Praise His holy name! And this finds us framing our 1943 annual station report from Trenque Lauquen.

It has been, as usual, a very busy year. Some time was spent in recovering broken health due to sinus trouble, and the congregation was almost as sheep without a shepherd, but the older members were constant in prayer and did what they could to better the situation. Some of the younger people are reconsecrating their lives. A few weeks ago, one young man came to me and said, "Bro. Hershey, I want to distribute three hundred tracts every Lord's day." He has done this now for two Sundays. Pray for him that he may keep his resolution. Another one came and said, "Pastor, I had a wonderful experience with the Lord alone in my room. I am convinced that the

Lord is calling me to enter the work. I came to ask you to pray for and with me right now." We did so, and both received a special blessing.

Statistics

The annual report from Trenque Lauquen prepared for our Church Conference shows the following: There were fifteen baptisms, bringing the number of members up to 78. The weekly average attendance in our four Sunday schools was 133. Twelve teachers devoted their Sundays to teaching in these schools. It also showed that eight regular services were held weekly, and, including special meetings, 440 were held during the year. Fifty-nine Bibles and New Testaments were sold and given away, and 21,540 tracts were distributed.

During the year, there were some very definite experiences that we hope will tell for time and eternity. The Trenque Lauquen congregation needs the prayers of the mother church. The work is hard, the devil is busy, but God is on His throne. We are praying that during the year 1944, we may be able to see great things accomplished. It may be either the end of the World War or the Second Coming of our Lord. Let His will be done. In the meantime, we shall continue to work, and watch, and pray.

Report of the Work in Ramos Mejia

Albano Luayza, Pastor

It will be two years in April, 1944, since we began the Lord's work in this important suburb of the great capital of our republic. Our church is located near Western Railroad station, just across from the longest street in the world, that is, Avenida Rivadavia, which begins at the port and passes the government house. Our hall in Ramos is in the one hundred and forty-first block from the port, but the street extends for many more kilometers. I have known Ramos Mejia for thirty-five years. When I first learned to know it, it was all open country, but now it has an enormous population. The climate is healthful, which makes it a pleasant place to spend the summer. They have done so much building in 1943 that it occupies the second place in the country for the number of new buildings. We live near the joining of three important counties, and our radius of work includes the counties of La Matanza, Sixth of September, and San Martin. Rents are very high, and it is almost impossible to find a house; so we are already wondering what we shall do when our present contract expires. Even if our hall is only about twenty yards from the main street, the attendance, owing to the goodness of our heavenly Father, is good. And what is the most precious is to see new souls being saved for Christ, and that some of our brethren never fail to give a testimony that they are living a life filled with the Holy Spirit.

In November we had a union meeting of young people of various denominations, about three hundred being present. It was inspiring to see how they responded to our invitation and co-operated with us. Three of our Mennonite missionaries, Swartzentruber, Weber, and Snyder, were also with us and took part on the program.

Before the beginning of any of our meetings, the pastor's office is always open, where some of the members meet to pray and ask the blessing of the Lord upon the meeting. The pastor and some of the members had been praying that the Lord would save a certain person within a given time, and our Father, like always, was more gracious than we expected, and gave us the privilege of seeing six persons surrender themselves to Him.

At present we have twenty-six members in good standing, and we expect to receive others into the church this year. Some of these members had been baptized by the writer several years before.

We have two halls where we hold services. One of these, known as the "Oratorio," is fourteen blocks from the main hall. Besides this, we have cottage meetings in the homes of three of our brethren. We continue holding meetings in all three places although at times the attendance is small, for it seems to us that we should have our lights shining in as many places as possible.

Our church has an executive committee of three members which we hope to increase to five as soon as we have more members. We

have two sisters who are in charge of the Sunday school; one is the wife of the pastor, and the other is a consecrated and capable young woman called Angelica Almada. We praise the Lord that we have three lay brethren who sometimes preach and always bring good messages.

One of these brethren was called as a witness before a judge in the courts of the city of La Plata. He did not wish to take the oath which the law requires, but said he would tell the truth without swearing, and then added, "I am an evangelical and as such I do not swear, but I tell the truth." Then the secretary of the judge ordered that another document be prepared which would show that the witness did not swear but told the truth. Then turning to the member of our church who did not wish to swear, he said, "At last there is one of those among us who does not swear but affirms that he tells the truth."

We do not know yet whether or not our Mission is thinking of buying a lot on which to build a church and parsonage, but the one thing we know is that we can not rent in another place when we shall have to move or when our contract expires. Of course it is true that land here is worth about ten times as much as in other places where the Mennonite Mission has bought. Nevertheless it has constantly become more valuable. We have our trust placed in the Lord and believe that He is already building a spiritual house, and we continue to pray that we may see great things accomplished among us.

At a distance of eight hundred yards from our hall is situated the proud building of the Guemes Hospital, which is said to have the best surgical instruments of South America. To any of our brethren or helpers in the churches of the United States who should wish to know more details of this, we could give them through Bro. Brenne-man or any of the other missionaries.

I suppose it would be of interest to state that in Ramos Mejia is situated Colegio Ward, a school of the Methodists and Disciples of Christ, which has more than 1500 pupils enrolled, most of whom come from the better class of people. These denominations have no religious work in the city outside the school, but some of the teachers occasionally co-operate with us, especially in young people's meetings, and Professor Cardoso of this important institution has given some talks in our small meeting hall. It is in this school that all the Mennonite missionaries hold their annual meetings, as well as those of some other denominations, and the Methodists nearly always hold their annual Conference here.

Report from the America Station

J. L. and Mary H. Rutt

As in former years, the work continues without much change. With the same difficulties existing as last year, the work is not any easier. We have endeavored to stress the necessity of spiritual growth among the children of the Sunday school and in the regular church services. In view of the terrible world conditions, we realize more than ever that there is no abiding place.

Sunday school has been able to hold its own against increasing pressure from without. Interest has been good throughout the year, and lives are being molded by the teaching of the Word of God, a privilege enjoyed by a very small minority of the children of the Argentine Republic.

Of the three who were received into the church during the year, one was the direct fruit of the Sunday school, another the result of the godly influence of her mother, and the third was the direct result of our tent services last year, which were very well attended, but which closed too soon. In services, the Word was faithfully preached by one of our young brethren.

Our church services were also well attended the past year, and the interest was good. On account of adverse conditions, we are losing one of the principal families; and so we are adding on the one hand and losing on the other by members leaving this district for others.

The daily morning prayer service is still continued and, the Lord willing, shall be continued, as we need to pray much for each member, for the children of the Sunday school, for the young people and

for the older ones that they, too, may find Christ as their personal Saviour and only Redeemer.

In Fortin Olavarria we have a small Sunday school of ten precious souls. Dona Ambrosia Valerdi de Fernandez, a former member of the Trenque Lauquen church, lives here, and she, with her three children and her sister-in-law, is always present. Pray much for her, as she is very much handicapped by her unconverted husband. The work is difficult, and the opposition is great.

When the change of pastors was made in Quiroga, I was asked to visit another town, Carlos Tejedor, thirty-three miles east of America. It was decided that I should visit that town every two weeks. Years ago a very good work had been established by the Christian Missionary Alliance, but for some years the work was abandoned for lack of a suitable worker and because of some minor difficulties. So far we have been unable to rent a suitable hall for our services as there are none to be gotten. It is a progressive town with a stable commerce. From our contact with the people we believe that it is more receptive to the Gospel than America. The priest is an old man and does not bother himself much about the affairs of the town—quite different from the one in America. So far our services are held in the home of one of the former members of the other church. The work is promising, as there are always more young people present than older ones.

We would not forget the work of the women's service, held twice a month in the afternoon. It was begun some years ago with the idea of giving an opportunity to those women (mothers) who are too busy to attend the night services. These meetings have been well attended, and the interest is very good. Under the direction of Sister Rutt, the women have studied several books, and as a result they have an increased interest in the study of the Bible.

Pray especially for the work and for the workers that His will may be accomplished in all things.

Report of the Evangelical Work in Capilla del Monte, La Falda, and Huerta Grande

Pablo Cavadore, Pastor

I think we said in our 1942 report that we live in north central Argentina. Capilla del Monte is a town built right in the Cordoba Hills, at an altitude of about 3000 feet above sea level. It has about 5000 inhabitants whose principal occupation consists in caring for the great number of summer tourists who, during the months of December, January, and February, abandon the great urban centers and come to these places seeking fresh air, health, and rest. During the remainder of the year the people, with the exception of some few merchants, are occupied in agricultural work. The evangelical work here was definitely established in May 1942, but owing to the extremely cold winter, very little could be done by way of evangelization before spring. Nevertheless, at the beginning of the year 1943 we could count on a group of interested people. I will give the names of some of those who are growing spiritually, and who shortly will become members of the future church of Capilla del Monte, D.V.: Jose Antonio Ramallo, Regina de Ramallo, Onello Alie, Umberto Nicollini, Francisco Fernandez and others.

Don Jose Antonio and his wife heard the Gospel in the city of Cordoba twenty-five years ago. Soon afterwards, they moved to Capilla del Monte, where they heard nothing more of the Gospel until Bro. Lantz began to visit the town and distribute literature. Don Francisco Fernandez heard the Gospel while young in the city of Dean Sunes, but, moving to the hills, he heard nothing more until Bro. Holderman found him on one of his visits to Capilla del Monte in the beginning of 1942. Bro. Ramallo, as well as Bro. Fernandez, is a native of Cordoba, Argentina, and had been a Roman Catholic. They both give a testimony that the Lord has delivered them from a life of sin and poverty, for, like the majority of the mountain people, they were addicted to the use of alcohol.

Don Onello Alie was born in Rome, Italy, but was brought to America when a child, and has lived in Capilla del Monte since that time. He married a young girl of the hills here, and they have reared a large family. His wife and children attend our meetings, but I think it is because of the influence of the mother that none of the children get converted, and, even worse, they hinder the growth of their father. However, Don Onello is firm. He was threatened by the Catholics that if he did not stop going to the meetings he would not be given any more work. He answered that they might do what they pleased, and that he was ready for anything. It seems a marvel that in spite of this threat he always has work.

Bro. Umberto Nicollini was converted in Belleville, where he was baptized by the Free Brethren. Soon after his baptism, he came to the hills because of his health, locating in Capilla del Monte. He came to the first meetings we held in July, 1942. Nicollini is a faithful brother and will form a part of our church with those who expect to be baptized. One of the fruits of the year 1943 has been the mother of Bro. Nicollini. This woman is about seventy years old and has been very Catholic. It was very difficult to interest her in the Gospel. With God's help, however, we have been able to get her to come to the meetings, read the Bible, and pray. Although she has not made a public confession of her faith, we believe she is not far from the kingdom of God.

A married couple named Ferreira also became interested about the middle of the year. They came to church with great enthusiasm and regularity, even when there was snow and nobody went away from home, until the wife got sick. She had one knee in a cast for seventy days. Then seeing that she was not getting any better, she was taken to Cordoba, where she submitted to an operation by a specialist, and there she is, not knowing when she can walk. She is very anxious to get well so that she can attend church again.

Another of those won in 1943 is a man named Perez. He had had some conversations with Bro. Lantz on his trips to Capilla del Monte. As I went around visiting, I found him interested. The first time he went to church it was necessary for me to go to his house and accompany him, but now he shows great interest, and we are expecting any day that he will make a profession of faith.

One of the things for which we are glad is that we have learned that the Mission Board in the United States has given permission to build a small chapel and a house for the pastor in Capilla del Monte. We thank God for the brethren who have so generously contributed to this cause. I say we are glad, for we are in great need of a better place to hold our meetings, because here in this touring center rents are very high and it is extremely difficult to find an adequate hall.

La Falda

The Holdermans were in charge of this town until June of last year. The problem in La Falda has been to find a place to hold meetings. Holdermans had them in a room of their house, but it was quite difficult to get the people to come regularly. Nevertheless, two young men, Gregorio and Angel Boyagian, were converted and received into the church. These young men, in spite of their youth and of being occupied in business, are zealous and active, taking part in the work, and are very active in personal work.

We had the promise of a Syrian brother named Abdon Saade to build us a chapel with his own money. The municipality, however, probably persuaded by the priest, made it so difficult for him to get the plans in order and approved, that he finally got tired and decided to transfer the property to the Mission and let them build what they pleased. Until we have a better place, we are holding the meetings in the house of the above-mentioned Abdon Saade. There we have a fairly good attendance, and we hope soon to see some conversions.

Huerta Grande

This is another hill station not very far from La Falda. We began to hold meetings here last year in the month of August, with the co-operation of the Brethren Lantz and Torres, the latter being a member of the church in Cosquin. In the beginning, the weather hindered us. We had snow and cold nights. With Bro. Torres, we went over the whole town, distributing literature and tracts, and talking with people about the Gospel. It was at this time that we found the house of Don Ramon Tello. We knew that Bro. Tello, with his aged father, his wife, and children, had attended some evangelical meetings in Cruz del Eje, located some seventy kilometers from Huerta Grande. We started meetings with them in Huerta, and later they made a profession

of faith. When spring came, we had very encouraging meetings, and five young people confessed the Lord. Some of these follow with interest; others have left. Now we can depend on the following persons, who are growing in the knowledge of the Gospel, besides those of the family of Tello: Cabrera, Castro, Suarez, Maedana, Vedeá, Romero. We continue working zealously and trust that the Lord will confirm the faith in the hearts of these new believers.

Station Report of Arrecifes

Samuel and Ella May Miller

In February of the past year we came to Arrecifes, hoping to carry on the work started by the Lauvers on their occasional visits from Salto. But contrary to that which we expected, the interest aroused by former work had died out completely as far as outward evidences were concerned. Before our hall was ready for services, we announced meetings in our house to those formerly interested ones, and had an average attendance of one all through the month of March. This one was a Seventh Day Adventist who came hoping to convert us to Adventism.

The first day of April, Bro. Luayza of Ramos Mejia came to conduct meetings was small, but we felt that the Lord was speaking to hearts, and new interest was aroused.

During the month of June, Anita Cavadore was with us and was a help to the work in making new contacts and in strengthening older ones. Also during the year we enjoyed the visits of workers from other towns, which proved to be a great encouragement to interested ones.

With the coming of spring our attendance began to increase, and with increased interest came increased opposition. But these experiences merely prove the fact that God uses even the wrath of men to praise Him. At present we have an average attendance of about twenty-five.

There are no members as yet, but we hope to have a group of about a dozen to be taken into the church during the coming year. Some have expressed their desire to follow Christ, and a number of believers have come in from another town.

Arrecifes is a large town, with several large populated sections too far away for the people to come to the services in the center. We hope to begin Sunday-school work in these sections. There is also a little town named Todd close by, where we hope to begin work in the near future. Even though there are many problems and new experiences, we are happy to witness for Christ in Arrecifes. We ask your prayers for the work here.

Pehuajo District Report

A. Swartzentruber

Each year brings with it some pleasant and some sad experiences. But on the mission field one might say that each day brings all kinds of experiences.

Nothing very outstanding can be reported. The work has been going on as usual, with perhaps a small increase in attendance at the meetings for which we feel grateful to Him and inspired to press on. In August we had a series of meetings during which the members were strengthened and a few interested ones genuinely converted.

In October we had a three-day Workers' Institute at which nearly all the missionaries and natives were present. We had public evening meetings, and the evangelistic messages, testimonies, and prayers of the workers were answered with several more conversions.

As is our custom, from then on we had one or two weekly meetings for these converts, and at the end of the year three young couples and two others were baptized. We were indeed glad for the young couples, as it means so much to the church to see man and wife come together, and especially when they come in their younger years. There were four or five others who wanted to be baptized but were forbidden by some member of the family who was contrary to Gospel teaching.

One of these has been working in our home for some time already.

She used to enjoy going to parties and dances, and was very Catholic, but she has attended some meetings since working here. One evening when the altar call was made, she came forward, crying. It is usually a sign of sincerity when there are plenty of tears shed. She is so completely changed that the neighbors think she must be crazy. She does not attend barn dances, dance parties, and beauty parlors, and she quit painting. The neighbors are doing everything in their power to convince her mother to take her away from our meetings, and even from our house. She has suffered real persecution. She has been whipped and kicked and left lying on the floor, unconscious. In the years that we have been in the Argentine, we have not known of another case like this. It has brought our congregation to its knees, pleading with God for victory over the contrary ones. Her mother swore that she would kill her if she was baptized. But the girl answered that she would not mind being killed, for she would be with the Lord so much sooner, and she would not have any more persecution; however, we felt that it was better not to baptize her. She is slowly getting some of the members of the family on her side, but the rest still try to take her to dances by force.

They grabbed her and took her to one or two dances, but it made her sick just to be present. Truly those things she once loved she now hates. But Jesus is sweeter to her every day. She delights in going



A Group of Poor People Fed in Pehuajo Last Winter

alone to one of the Sunday-school rooms, where she spends time in prayer and communion with her Lord.

One inspiring feature of the year is our Thursday night prayer meeting. A group of young boys started a prayer meeting among themselves after the Sunday evening service, and they received such spiritual help that they suggested having another prayer meeting on a week night for the members in general. The attendance at these meetings grew from about six to over thirty in a few months. The young people take turns in leading the meeting, and it is uplifting just to be present.

The young people's meetings are also enjoyed very much, because so many can take part in them. The work in Madero has been largely taken care of by a group of young men this year. In Guanaco we had a week of tent meetings, but this is a town that has never shown much interest in spiritual things.

One other item of interest we should mention is the feeding of the poor. Because of lack of rain last year, there was very little work in the country. This meant hard times for the winter months for those who usually earn enough in the summer months to keep them going through the winter. Consequently, there were whole families out begging. Upon investigation we found that some of these were actually living under conditions not fit for human beings. One family was found living under a wagon, and another under a few sheets of corrugated roofing. On cold winter days some children had hardly any clothing on. Our congregation decided to start giving one meal a week to all those who wished to come for it. We had as many as one hundred fifty at one time, and so of course our funds soon ran low. Later we got some help from the mission towards this project and were thus able to keep it up for the coldest months.

Then the sisters of the congregation met once a week to sew for the poor. They brought (and sometimes solicited from well-to-do families) good clothing that could be worked over for children. Thus in a

few months' time dozens of garments were turned over to needy families.

As a direct result of this, a Sunday school has been opened in a section of town where a number of these families live, with very good results. Even though we do not have a hall as yet, they seem to enjoy meeting under a shade tree or on some large porch.

There is also a public meeting for women and girls once a month, and once a week they meet for prayer and sewing. These meetings are held during the day for the benefit of those who find it hard to attend evening meetings. In general, we are encouraged with the visible growth of the work, both spiritually and in attendance at the meetings.

Interesting Items from the Cordoba Hills

D. Parke and Lillie F. Lantz

In the providence of God, Bro. Calvin and Sister Frances Holderman were called to work among the Indians in the Chaco-Argentino, leaving the new work in La Falda to Bro. Pablo Cavadore, who willingly took on the responsibility of looking after this in addition to that which he already had in Capilla del Monte.

Meetings were held in a garage, then in a dining room of a boarding house run by believers, but when many started coming from Huerta Grande (Big Garden), the room became too crowded, and Bro. Pablo asked for prayers for a more suitable place. One believer stated that he had some money and would build a room. Meanwhile, meetings could be held in his house. These meetings were well attended, and sometimes people were seated on the porch and under the shade trees. (This believer has had a lot of opposition, and the building has not been started, but he desires to donate the lot and have the mission plan and build a suitable place.)

A room had been rented for thirty pesos in Huerta Grande, two miles north of La Falda, and in the special meetings that were held quite a few manifested interest in the gospel message and also began attending meetings in La Falda. In this way, both places were generally full, and there was a good spirit of co-operation shown. A number are now under instruction for baptism in both of these towns.

Bible study and prayer meetings have been held in various homes during the year, and spiritual benefits can be seen in more devoted Christian lives.

Colportage work and tract distribution go on as before. The newspapers are glad to print our announcements of meetings and ask us for news.

A young people's meeting was organized and is passing through the experiences which naturally arise during the first years. The young people need your prayers.

Personal work and visiting have occupied a large part of our time. Sick inmates of the clinic and sanatorium seem to appreciate and welcome our visits.

In providing for the sick we are again reminded of our testimony among them, and we are glad to help them with their spiritual, physical, and mental needs. Our Father has blessed us abundantly, and we are moved to ask Him to provide a home in which we can better provide for their comfort and spiritual growth.

Pray for the Lord's work in the hills of Cordoba.

Santa Rosa: Our Activities in 1943

Feliciano Gorjon, Pastor

For the district under my jurisdiction, which includes Lonquimay and Santa Rosa with its annexes, the year 1943 has not been a year filled with great happenings which might have marked out new paths or enriched the quantity or quality of the church of which I have the high honor of being pastor. To tell the truth I have nothing

extraordinary to say in its favor other than that we have been "carrying on" with promising prospects in view and better and more prosperous times to come.

At present the number of our believers is limited, but by the grace and power of God we believe that soon our ranks will be increased. We have a small group of converts as a result of the tent campaign held the latter part of the year 1942. These have been attending the services regularly and at present are encouraged and strengthened in the faith. We are expecting to baptize them this year, the Lord willing.

In the year 1943 we also held evangelistic meetings in the main church building and in our branch work in Villa Santilan. The results were not what we expected; nevertheless, our efforts were not in vain, for a goodly number of young people, both men and women, were interested and others converted. We are also preparing these for baptism.

Also in the year 1943 a women's meeting was organized, which is held every two weeks. The results are inspiring and promising. Naturally, this meeting is in charge of my wife, who is the chairman.

During the past year we had three nice Sunday schools with a good average attendance. At present we have suspended one of these because the money with which we were paying the rent (a special offering raised by the women's meeting) had to be used to buy Sunday-school supplies. On the other hand, the suspension of one of these has not hindered the normal progress of the work and much less the religious education of the children, for they now come to the main Sunday school, making it an interesting and well-attended service. We have had as high as sixty-five children present.

The best attended meeting which we have besides the Sunday school is the Sunday evening service in which we have from fifty to sixty present. The other meetings, such as the young people's meeting and the converts' class, are fairly well attended, while the women's meeting far surpasses these. Notwithstanding the difficult field in which we find ourselves working, we have faith and courage, and our highest purpose is to work more and better for the Lord. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your [our] labour is not in vain in the Lord" (I Cor. 15:58).

"Carrying On" in Buenos Aires

L. S. and Edna Weber

A pleasant and interesting part of our work in this port city during the past year has been the help we have been able to give to missionaries and relief workers in transit. There are always the immigration and customs officials to disturb the peace of the traveler who does not have a command of the national language. There are arrangements to be made with the hotels, banks, and travel agencies. We were happy to help at least ten relief workers, either going to or coming from Paraguay.

Due to the difficulty in sailing directly to certain mission fields in these abnormal times, an increasing number of missionaries have passed through Buenos Aires on their way to different parts of Africa, India, China, and the Near East. Members of different Mennonite conferences, as well as of other denominations, going either as missionaries or relief workers, have thus honored us with their visits in our home and in the church services, some of them giving vivid descriptions of their various fields and activities. The patience of some was tested very severely by prolonged stopovers here, since there are no regular sailing schedules. We have received the impression that these missionaries are among the bravest of wartime travelers.

Another feature of the work in Buenos Aires was the carrying on of the instruction of our first year Bible School students here in our little hall. Most of the teaching was done by the pastor, with help in several courses by Elvira Armanino. The plans for 1944 are for all the students to continue their courses in the Bible Institute in the city of Bragado.

We feel that our work has been hampered by having to use a very small hall, because of high rents and inability to find something more adequate. In spite of this handicap, under the grace of God, we were

able to add four to our membership during 1943. Three of these were received by baptism and one by letter. Those who were baptized are all residents of Buenos Aires. One of them will be a student in the Bible Institute this year, wishing to prepare himself for more definite service for the Lord.

The total offerings for the year were 585 Argentine pesos—an average of 20 pesos per member for the year, or about \$5.00 U.S. Over 300 Bible portions and Testaments were sold and distributed, as well as over 18,000 assorted Gospel tracts. Numerous visits were made to the sick in a number of different hospitals and in their homes.

It has been extremely difficult to keep up the attendance in the Sunday school because of the adverse propaganda spread by the priests of a near-by church. It was rumored in the community a few months ago that these men had to be removed from their charge because they were found to be carrying on espionage activities, with secret radio receiving and transmitting sets in the church. The "Accion Catolica," a propaganda movement in the Roman Catholic Church, is making our evangelistic work more difficult than ever. This is a challenge to greater activity and more earnest prayer.

Some Interesting Facts of the Work in Alberti

Constancio Herrera, Pastor

During the year 1943 we have felt the Divine Presence among us. **The Young People**

At the beginning of the year we continued using the open lot where we had a recreation center, on which we held open-air meetings, in this way awakening the interest of the neighborhood. All these meetings were in charge of the young people. When cold weather came, these were discontinued, or rather transferred to the hall. For lack of work here, some of our young people had to go to the capital to find employment, weakening greatly this branch of our work.

Bible Study

During the winter, in the home of a brother, we held interesting classes in Bible study and public speaking with the young people and some other brethren. The result was that these brethren today can testify to the truths of Christ without fear.

The Church

At the end of the year one brother was received into the church, with others in preparation.

The struggle is arduous. The Roman Catholics dominate the people, and it is very difficult to get them to attend our services. The children of our Sunday school are persuaded to go to the Catholic Church by giving them gifts—shoes, clothing, etc., or a number which might turn out to be lucky when a lamb is raffled off. They are directly forbidden to attend our meetings and at the same time a spirit of spite and hatred toward the Gospel is created in their tender hearts. In spite of all this, we continue to go forward and have gained some new families for the Lord. One young woman has joined a sister church where she preaches the Word. She is the first worker who has come from this congregation.

Another activity we have is the cottage meetings, which we hold in the homes of the members. In this way the great message of the cross is carried to their neighbors.

One of the greatest manifestations of the power of the Lord that we saw was in the experience of one of our faithful brethren, called Salvador Cordoba. There was a certain sick man in church who had tuberculosis, and who received help from us and from our members. The Lord had greatly blessed him in his health and also in his home while he attended our meetings. But when he was feeling much better he began to behave himself badly and quit coming to the services. He backslid in his spiritual life and also in his health. He has a wife and two children. He was a neighbor of Bro. Cordoba, and their lots joined each other. As he saw that Bro. Cordoba prospered, he became envious of him. One day a pig got through the fence and onto the lot of Bro. Cordoba, who, in trying to chase it back, happened to hit it without meaning to do so. Maldonado, the neighbor, became furious and, after sharpening his dagger, or large knife, went, and in the

presence of the wife and children of Bro. Cordoba, attacked the latter, stabbing him before his wife could imagine what it was all about.

He was immediately interned in the hospital. A few minutes later, a doctor came and asked me to go and see him, for he said he could not live more than two hours. He said the knife had injured the liver and perforated the stomach, and also there were serious wounds in the back, head, and elbow. All of this, with the great loss of blood, made his condition very grave.

When I arrived at the head of his bed, the brother opened his eyes and, seeing me, glorified God and asked the Lord to pardon the one who had wounded him. I said to him, "Yes, God will pardon him if he repents, but you, brother, can you pardon him?" He responded, "Yes, I have forgiven him; I have nothing against him." Cordoba was ready to present himself before the Great Judge; nevertheless, we put him before the Great Physician in prayer. Eight doctors attended him, and not one thought he could live, but we hoped in the Lord. He lived through the night and saw a new day, but they said he could not live to see its end. We kept on praying. All day long our brethren came one by one to the hall, and we had a continuous chain of prayer. We were believing in a miracle. That night the patient felt much better. The doctors said the end had come and because of this he felt better.

It was remarkable how he regained his strength. On the third day he sat up alone in bed to the astonishment of everyone; and, with his words scarcely intelligible because of his great weakness, he did not cease to testify to the Lord before anyone who might be present. When the doctors saw that his recovery was quite certain, they said it would be three months before he could leave the hospital and go to his house.

But—"our ways are not His ways." Twenty-five days after the attack, our brother came to his first meeting, **for the glory of God**, where we praised the Lord for this great work of His love. Today, about six months after the attack, our brother and his family have moved to another town where he found a better job. He is working now for the government. In all this we see the hand of God rewarding His faithful ones. There in Lujan they go to the Nazarene Church where they continue to be very much encouraged, and co-operate in the work. This experience was the means of making many persons more sympathetic toward the Gospel.

Tres Lomas in 1943

William E. and Beatrice Hallman

Greetings in the Master's name. Another year has ended in this part of the Lord's vineyard. It has been one of unusual activity and changes. To begin with, in April, we had a very fine series of tent meetings. This time the tent was put up in a district six blocks from the mission. The district responded very well, and after a week of meetings with Bro. Swartzentruber as evangelist, when we wanted to move the tent to another location, the residents in that section of town insisted that it stay where it was for more meetings. In consequence, Bro. Gorjon, our national evangelist, preached at the same place for another eleven nights. There were twenty-nine who made the decision to follow Christ. Some, not realizing the full significance of the step, have returned to the world. Others, because of work in the country or in other towns, have not followed up their decision. A small number have been baptized, and six more are almost ready for baptism as the year closes. We need the prayers of our intercessory missionaries who support us at home to "not let us down" in trying to interest and bring into the fold others who are counting the cost, but who do not want to make a public profession of faith until they are sure they can go "all the way."

Sister Hallman, in an article for the Herald, told of how a woman twelve miles out in the country found salvation through reading a New Testament left there by a colporteur of the British and Foreign Bible Society. We are happy to report that she has been growing in grace and in the knowledge of her Lord. The daughters and son have also accepted the Lord, and now the father the last Sunday they came announced his intention of yielding to the convictions of the Spirit, and of accepting Christ as his Saviour. What a blessed time we had lately at their farm, when they prepared for us a delicious outdoor lamb barbecue! Afterwards we sat in the shade and talked of the

gospel message. Let us not forget to pray for and support the different Bible Society workers.

The most noticeable change in the congregation during the year was that caused by the home going of our aged sister, Dona Juana. To many of our Argentine Christians her name has always brought visions of great faith and an almost unbelievable constancy in church attendance. The Lord was for her a daily companion and guide—her physician in time of need—her consultant in time of trouble. Her passing was a shock to the congregation, and even yet as the members gather for the midweek prayer service they instinctively look to see if she has already arrived at her bench. She was always there first, rain or shine. We are praying that the members at large may accept the challenge of her faithfulness to her Lord.

Treinta de Agosto and Pellegrini. The writer has also regularly filled the weekly appointment in Treinta de Agosto. Sister Anita Cavadore comes from Trenque Lauquen three days a week to do visitation work here. In many respects the work is difficult, and the same member-families come, but no outsiders. They promise to come, but rarely show up. In contrast, it was here that the superintendent of a private school was converted. Raised in fanatical Catholicism, he was educated in Rome for the priesthood, but upon becoming disillusioned, he left, and turned to atheism. Now he is convinced of the truth and divine calling of evangelical Christianity, and was baptized upon confession of faith, before leaving to open another private school in Cordoba. He will have his struggles and trials. He will need our prayer support. Pellegrini is a town thirty-five miles north of here, formerly visited from Trenque Lauquen. The members are accustomed to being visited each time before the meeting, which is not always possible, with resultant lower attendance. Pray for this town on Mondays—the day it is visited.

Carlos Casares and District

Mary F. and Elvin V. Snyder

"Of Age"

Even if last year (1942) our church did celebrate its Twentieth Anniversary, that does not necessarily mean that this year we are "of age," and therefore in any sense wise and "perfect." The church, I suppose, has certain civic rights, but this one of being "of age" does not happen to be among them. Perhaps Saint Augustine was right after all in his classification of the periods of life by locating the period of adolescence between the ages of fifteen and twenty-eight, and youth between twenty-nine and fifty. At least here in our congregation (which is probably an exception) all kinds of youthful "picardias" are perpetrated by people who have long since put aside the childhood garments.

As pastor, I was very happy when one of the members whom we thought needed it most, suggested that we study I Corinthians in our Thursday night Bible study. In fact, we were quite hopeful that some of the parallelisms might work some necessary changes in the private and social conduct of a few of the brethren. But apparently some people can study and even pray without that study or prayer fizzing in their outward or inward being.

So, even if we are twenty-one years old, you will have to pardon us if we have not yet "put away childish things."

Bright Spots

March 21. Two persons received into church fellowship; communion.

April 12-20. Tent meetings in Smith.

April 16. Mrs. Barnes, Christian Alliance missionary and secretary of the River Place Evangelical Women's Society, visited our mothers' meeting.

April 18-25. Easter Week Mission.

May 6. Representatives of the British and Foreign Bible Society visited us, showing slides on their work; offering 20.70 pesos.

May 9. Mother's Day program in the evening service.

May 13. We enjoyed the visit of some Brethren missionaries en route to Rhodesia: Bro. and Sister Brubaker, and Sisters Kreider and Kauffman.

June 13. A local group of Bible Readers Union was organized.

August 14. A temperance program given in the church by a group of five young people from Trenque Lauquen.

Dec. 12. Bible Sunday.

Dec. 19. Baptism and communion.

Dec. 31. Watch night.

Distribution of Literature

On account of the scarcity of Bibles and Testaments, the number of sales is reduced in comparison with other years. In place of these, however, Don Federico has found that wall texts or mottoes are very acceptable. The following statistics show the work accomplished along this line:

Bibles	144
New Testaments	201
Wall mottoes	305
Gospels and portions	500
Calendars	100
Voz Menonita—magazine	480
Albores—magazine	1,440
Guía del Hogar—magazine	120
Auroras—Sunday-school paper	3,500
Tracts	4,500
Sunday-school helps	324
Other books	8
Camino Verdadero	30,000
Total	44,622

"La Yapa"

Of course, besides the regular "missionary" work that one does, there are always the extras, which are not less "missionary," but which take time that one should dedicate to direct evangelistic work.

During 1943 I spent one day a week teaching in the Bible School in Bragado. But, of course for nearly eight hours of teaching, parts of two days were necessarily spent in preparation for the classes; so that is nearly half a week accounted for. The subjects last year were the following: Christology II, O.T. Prophets, Exegesis of Isaiah, Archaeology, and Sociology.

Then, several days a month are required for editing the "Camino Verdadero," our monthly publicity paper. Another several days are required for the preparation of the children's department of the "Voz Menonita." One day a week is spent in the outstations, Moctezuma and Smith. Then with a committee or two to take up the other extra days, one wonders when to do the "mission work."

This brings us to see a great need in our work. The visitation, pastoral, and extension work are practically left for the missionary sisters to do. If one could have a helper, it would make it possible to dedicate at least one day a week to these local duties, which are so basic in the growth and extension of the church.

Will you please pray that somehow our work can be so arranged that it will not all be "yapas" (extras) and that the missionaries will have time to do "mission work"? Our Lord, of course, has a very good answer to that prayer all prepared already: Are there not twenty-four hours in a day? But I insist that even if we cannot ask Him to make more hours in a day, we can still "pray . . . the Lord of the harvest. . . ."

And that is for you and me and all of us!

Report of Quiroga

Ernesto Pineyro

It is a very great pleasure for me to be able to give a report of the church of Christ which has been washed by the precious blood of Jesus our Saviour. The year which has come to a close and in which we can say that the Lord has been with us, has brought us great blessings which have been for the strengthening of the spiritual life of each member. Praise to the Lord for He always does what is best for His people.

During the year 1943 we had the tent in our town, in which messages of salvation were preached and where several precious souls sur-

rendered themselves to Him. But as nearly always happens, they do not all continue faithful, for the parable of our Lord is fulfilled which says that a sower went out to sow and part of the seed fell by the wayside, some fell on stony ground, and some fell on good ground; and we know that each one produced its result. Thus it is with the Word that is preached—it falls on stony hearts, and when it begins to grow or when a desire to follow the Lord is manifested, the roots of the Word find a heart of stone, and it dies. But we praise the Lord that there are hearts where He can dwell and where His Word can grow and give abundant fruit. There are then some souls which we have as a result of our tent campaign.

We have had certain disappointments, however, and we see that we are in the last times because the devil is working harder than ever. Nevertheless, this so-called spiritual warfare ought to help and has helped the true children of God to be on their guard against the enemy of our souls; and we can conquer, for we have on our side the King of kings and Lord of lords. And thus it is, for we have seen spiritual growth in our church in spite of all the vicissitudes with which the devil has confronted her. Once more we have been able to prove the power of the Lord and His superiority over the enemy, for with all the devil's snares, he has not been able to diminish the grace of the Lord shed abroad in the hearts of His children. We have had no baptisms, but during the coming year we hope to have with the help of the Lord, and thus add more souls to the holy ranks of redeemed ones.

We have no other facts of special interest, but in general we can say that the Lord is our helper, as the Psalmist says in Psalm 113:6.

We are also in charge of the small town of La Nina where we go weekly and where we can say the devil holds sway because of the great indifference that exists there. We also had tent meetings there, and many souls decided to take the step and follow the Lord. All the fruit which we seemingly had gathered, however, has withered. Nevertheless, we continue preaching the Word so that there can be no excuses in the final day of judgment.

We join in the Spirit of the Lord with our brethren in North America in order that you there and we here may fulfill the words of our Master: "Go ye into all the world, and preach the gospel. . . ."

Espinillo Mission

Calvin and Frances Holderman

This mission was started among the Toba Indians about eleven years ago by the Emmanuel Mission of England. About a year ago, while we were investigating aborigine work throughout northern Argentina, this station was offered as a possible place to begin our work among these needy people. The Emmanuel Mission had no new workers coming out from England, and very little financial aid was being received due to the war. This station and one couple were offered to us for a period of at least one year. When our Argentine



Bro. Swartzentruber, the Tucks, and the Holdermans at Espinillo Mission in the Winter Season. Note Orange Trees and Banana Plant in Background

mission board finally decided upon locations, they thought it would prove an ideal opportunity to learn about Indian work, as well as keep a needy spiritual work going. It had been feared that it would be necessary to close the work down.

Bro. and Sister Tuck, the couple in charge, are consecrated Bible Christians who have been carrying the burden of the work under trying conditions of climate and location for about nine years without



Witch Doctor with Sores on Leg. Wife with Badly Infected Breast. Children with Colds and Sore Eyes

proper rest or help. They are devoted to the cause of Christ among the Indians.

Because of unseen reasons, we could not spend more than several months at the Espinillo mission, but in that time we became acquainted with the methods used in dealing with the Tobas. However, a number of short visits were made to take up medical and grocery supplies. We enjoyed the fellowship with Bro. and Sister Tuck, and are grateful for the spiritual and practical help received from them. The last trip, made several weeks ago, is a story in itself. The Bermejillo, a small river through which the truck must pass, was almost dry Thursday morning on the way up, but at eleven the next morning it was flooding. There was nothing to do but try to cross at once. The water entered the cab and reached the truck seat. At midnight, over twelve hours later, the truck was across. For about six months it is impossible to cross this stream because of the floodwaters due to the rainy season in the Andes Mountains over six hundred miles away.

Here at the mission there is a school where about ninety Indian children attend classes in Spanish and arithmetic. The governor does not send a teacher, but he sends school supplies free of charge. The missionary does the teaching.

There is much sickness and disease among these Indians; so much nursing and first aid are done at this station. The Tucks were not previously trained for such work, but with the help of the Lord, they have been able to carry on very well. There should be at least two missionary families here all the time. One nurse would be kept busy with medical work. Indians from near and far come to get spiritual and physical aid. The nearest doctor is over sixty miles away. The cut shows a witch doctor, about fifty years of age, with his wife of twenty, and their two children, who came for treatment. Each one had something to be treated.

More than two thousand Indians are contacted during the winter months. During the cotton harvest many leave their homes to work in the fields, located many miles away.

Fifteen miles distant on the river there is a large tribe that keeps asking for a missionary. They have even gone so far as to build a church in preparation for the work. Thirty miles away there is another group that keeps pleading for a preacher of the Word. Thus you see there are many untouched souls who are patiently waiting for the Light. "Pray ye . . . the Lord of the harvest" for the Argentine aborigines.

EastSide Tent Work

Elvin V. Snyder

During 1943 the east-side tent worked only the smaller towns. In the months of January and February it was used in French, both for meetings in the town and also during our young people's retreat as a dormitory for the girls in a beautiful woods about ten blocks from town. The preaching mission there could have been more successful. The town people seem soured, or scared, or utterly indifferent. We cannot blame the priest there because he is quite listless and old. And yet only a few families besides those who already come attended the meetings. Part of this may be due to the contraproductive testimony of one family, which has worked as a brake on the work there. The brethren Perugoria (one of the Bible School students), Lanik, and Snyder were in charge.

After the retreat in French, the tent was taken to Quiroga and La Nina. Here the interest and attendance were better in spite of some rainy days. Bro. Gorjon was the preacher.

In Smith one night several boys tried to light and burn up the tent with lighted cigarette stubs. Smith is noted for certain roughneck inhabitants, and apparently they were there one night when the preacher was ridiculing, among other things, the habit of smoking. He said that a smoker always reminded him of a spoiled child that refused to be weaned of its "soother." So the two knights of the encircling ether who had been standing in the doorway and blowing their fumes over the heads of the audience had their noble feelings injured. Without saying anything to anyone else, they stepped majestically back and promptly left the tent, but as they passed along the side, they threw their stubs on the tent roof and very proudly lit two more cigarettes. There are now two wee holes in the tent that occasionally let a few raindrops in!

Results

1. There are conversions in the tent too—not as many as we would like to see, but there are a few. A great number usually sign cards or manifest their desire to know the Gospel, but only a few really accept Christ and follow on.
2. The tent changes the silly ideas people have of the Gospel and of what being a Christian really is. They are always saying: "I never thought the evangelicals were like that!"

Needs

1. We need new and more gospel films for our projector. These films must be on the life of Christ; the work of the church, early and contemporary; or any part of the Bible that is convenient for people who have never heard the Gospel.
2. We need a good transmitter and a selection of gospel records in Spanish. They can be singing or preaching or scripture reading, but they must be good Spanish pronunciation.



Church Building at the Tres Isletas Mission

3. We need better tent preachers who are disposed to give all their time during the summer months to this work.
4. WE NEED YOUR DEFINITE INTERCESSORY PRAYERS FOR THIS WORK.

Mission to the South American Indians

J. W. and Selena Shank

A Work That Is Different

Since the opening of the Argentine Mennonite Mission in 1917 there has been no other adventurous attempt in this field that compares with the opening of our Indian Mission in the Argentine Chaco. This new adventure in missionary effort is unique for the following reasons:

1. Its workers are 1,000 miles or more removed from the rest of the missionaries.
2. In this new work we are bringing Christ to a primitive people entirely different from the usual cosmopolitan type of Argentines.
3. Here we have climatic conditions comparable to those of India and/or Central America rather than the temperate climate of central Argentina.
4. Here we live in a heavily forested region rather than on the plains, although the country is also flat like the Argentine prairie regions.

Historical Data

In November, 1942, the brethren Swartzentruber, Lauver, and Holderman made a tour of investigation of the northern regions, visiting Indian colonies and established Indian missions. In the months from March to June, 1943, the Shanks and Holdermans made further study of the situation and finally located in the Chaco region. In July we began actual work among the Toba Indians, near the town of Tres Isletas. In August we began to build a church out in the Indian colony. In September the brethren Swartzentruber and Hershey visited the Chaco for the purpose of helping reach a decision regarding the purchase of land for a permanent location for the mission. As a result of this visit it was decided to purchase a property on the dirt highway, twenty-eight kilometers north of the city of Saenz Pena. During five weeks in October and November the Holdermans assisted in the work at the Espinillo mission, sixty miles north of Colonia Castelli. On November 1, the Shank family moved to the new home at kilometer twenty-eight, and Holdermans' furniture was at the same time stored in one of the rooms. On November 19, the Holdermans returned from Espinillo and brought two Indian families, who also were to make their home on the farm that had been purchased. On December 25, the church building being then all under roof, was dedicated and has since been used as a place of worship.



Our New Home in the Chaco

Present and Future Outlook

A part of our plan for the Indian mission includes the building up of an Indian colony on the mission property. When more land can be secured and Indians settle on it, we will develop industrial as well as religious work for them. The mission opened in July is eighteen miles north of us, thus making necessary a trip by automobile each time we have services. We know that this is not an ideal arrangement to be so far away from that work that has thus far gone forward with real promise, but we hope that when we can train Indian helpers we can

carry on satisfactorily even at that distance. Our new Church building at that place already seems too small for the growing audiences. Also there are other groups of Indians farther from the highway that are calling us to come and preach to them also. To reach them it will be necessary to travel horseback through forest roads. We recognize our Master's call to the still greater harvest field and pray that these soul-hungry people may not be felt without the message of life.

The four workers in the Chaco have every reason to praise the Lord for His guidance during the first year in the Chaco Indian mission.

Salto Station Report

W. G. and Florence B. Lauver

It is with deep gratitude to our blessed heavenly Father that we give this brief survey of the work during the past year. He has given sufficient health and strength to carry on the work even though health conditions were not what we would have desired them to be.

The blessed message was presented in regular weekly meetings as well as in a number of special meetings which were held throughout the year, and a number of souls made the wise choice and found that blessed salvation which only Christ can give, "without money and without price." How different this is from the erroneous conception which many of them have had with reference to the method of obtaining salvation!

A number were baptized and added to the group of believers in this town, bringing our membership to twenty-five. The number is not large, but it is at least a beginning in this work which is quite new. We also have to meet much opposition to the Lord's work and message. Satan is active in many ways to hinder and discourage those who are just beginning to take their first steps in this new life, but we praise God for His sustaining grace for those who look to Him and who are willing to go all the way with their Saviour. Some of our little group of "babes in Christ" are weak and very much need your prayer support, that as we continue to teach them they "may grow up into him in all things," that some of them, at least, may become strong pillars in His church, and that all of them may be faithful to their vows.

After some difficulties which we encountered in securing permission to rent a hall and hold meetings in Carmen de Areco, we were finally able to begin regular meetings in this town of some 10,000 inhabitants, which is located about twenty-seven miles east of Salto. The work has been going on for a number of months, and although the results so far are not large, yet we are looking to Him to give the increase. The opposition here as well as in Salto is quite strong, but we are looking to Him, and counting on your daily prayers as we throw out the life line.

The Mission Printery—1943

T. K. Hershey

The mission printery ran along as usual this year. About five hundred issues of *La Voz Menonita* (The Mennonite Voice) and 15,000 of *El Camino Verdadero* (The True Way) were published monthly and sent out to different parts of Argentina and other Spanish-speaking countries. Besides these official organs of the Argentine Mennonite Church, thousands of tracts, booklets, and bills (handbills) occupied the time of the three employees.

Printing Press Repaired

Because of wear and tear of the printing press, we were obliged to send it to the National Type and Paper Company in Buenos Aires to have it overhauled. It was purchased secondhand in 1926, and after seventeen years of service it was in such a bad condition that we feared an accident might happen at most any time. The disassembling, crating, and hauling to the freight station proved to be no easy task. Much time and patience were required.

During its absence, with the help of the employees, we took out a partition, thus enlarging our printing room by about ten feet. This

larger and better ventilated room is ever so much more convenient. The press, after two months' absence, was returned and placed in its accustomed corner. The entire expense of repairing, freight, and drayage was 1,662.20 pesos, between four and five hundred dollars. It works fine now. New presses are almost impossible to get; so we are glad for our new secondhand one.

Paper

Something like four hundred dollars' worth of paper was bought during the year, giving us several reams for 1944 use. Paper continues to soar in price, and it is hard to get. However, because we pay cash, we are listed on the National Paper Company's book as worthy customers; so when paper does arrive from abroad, we are notified and can order the amount allotted to us. Not all their customers have this privilege. Those who do not pay cash, or who are slow in meeting their obligations, are not informed on the arrival of paper.

Book on Menno Simons

This book, written by the brethren John Horsch and Harold Bender, goes on record as the first Mennonite book translated and printed in Spanish. It was translated by Sister Carmen Palomeque of the Trenque Lauquen congregation. One thousand copies were printed at a cost of some four hundred dollars. This includes translator's fee, freight, handbills, cuts, and outside cover. Some who are in a position to judge, have made gratifying remarks with respect to the Spanish used in the book. We shall cite one. Mr. Edward Palaci of the Salvation Army, a translator and writer of many books, and one of the best interpreters for English-speaking visitors, said, "I want to congratulate Miss Palomeque for the excellent Spanish in the book. I am much pleased with the literary style and fine vocabulary."

I should mention that Sister Paloméque is one of the most outstanding schoolteachers in Trenque Lauquen. She acquired a speaking knowledge of English while being in a missionary home while attending Normal School. She afterwards studied the grammar in English. With compliments from Sister Palomeque books were sent to Bro. Bender, the Horsch family, all the church school libraries, and different public libraries in Argentina, Paraguay, and Uruguay.

Publication Expenses

The publishing of the book on Menno Simons by Bender and Horsch has inspired a number of us to believe that more Mennonite publications should be translated and published. We should very soon be printing our own Sunday-school literature, better and more gospel tracts, booklets that are worth while, etc., but with the present setup of our printery, we are not able to expand very much. The book referred to above was printed in the Methodist House in Buenos Aires, as our printery is not equipped to do so.

Hopes of a Worth-while Printery

Through correspondence with Bro. A. J. Metzler, Manager of the Publishing House at Scottdale, Pa., and Bro. S. C. Yoder, Secretary of the Mennonite Board of Missions and Charities, we are made to rejoice that Bro. Metzler is interested in helping us to install the necessary equipment to make it a worth-while printery.

At our last Mission Council in January, 1944, the Managing Committee, together with the Publishing Committee, was delegated to study the publishing and printing interests of the Mennonite Church in Argentina, and submit our conclusions to the Publication and Mission Boards.

We are hopeful that from the restudy of the publishing interests of our mission, a more modern-equipped printery will be the result. To this end, we solicit the prayers of the entire church.

Calendar of Events—1943

Una Cressman

January

- 1 Watch night services at Bragado.
- 2 Church wedding of Pablo Darino and Filomena Palumbo at Bragado.
- 3 George R. Smoker and wife and Elma Hershberger sailed for Africa after waiting a number of weeks for a boat in Buenos Aires.

February

- 2 Bro. and Sister Miller went to Arrecifes to establish permanent mission work there.
- 5 The Annual Mission Council was held at Ramos Mejia from Jan. 5 to 8.
- 5-11 First tent campaign held in Piedritas, in charge of Brethren Snyder and Brenneman.
- 9-20 Bible Institute and Young People's Retreat at French, F.C.O. Over one hundred were present for Retreat.

March

- 5 Bro. and Sister Shank left Buenos Aires en route to open the Indian work in northern Argentina.
- 11 The Shanks arrived at Johnson's mission in Embarcacion. Organization of the Ameghino congregation with the baptism of nine persons and the receiving of two on confession.

April

- 2 Inauguration of first year classes of Bible school in Buenos Aires.
- 6 First Sunday school organized in Piedritas with twenty children present.
- 7 Geigley and Jansen, M.C.C. workers, visit in Bragado.
- 24 River Brethren missionaries on way to Africa—Mr. and Mrs. Bru-



Hauling Bamboo Poles for Church Building

baker, Miss Kaufman, and Miss Kreider—visit the mission stations at Bragado, Carlos Casares, Pehuajo, and Trenque Lauquen.

- 26 Bro. Shank meets with the committee in Bragado to make plans for the new Mission among the Indians. It was decided to begin work in the region of the Chaco, near Pcia. R. Saenz Pena.
- Tent Campaign in Tres Lomas with the evangelist Swartzentruber and Bro. Gorjon in charge. Tent filled to capacity and large crowd outside. It was remarkable what splendid order was maintained during these twenty days. There were a number of real conversions.
- Mrs. Barnes, under the auspices of the Evangelical Women's League, visited in a number of our mission stations, giving inspiring spiritual messages to the women who attend our services.

May

- 12 The Shanks arrive at Castelli and set up housekeeping.

June

- 3 Sewing circle work begun among the Christian women at Pehuajo.
- 4 Edna B. Weber returned from British Hospital after being treated for sinus trouble and run-down nerves. By a revolution the Castillo government was over-thrown and a military government established.
- 12 Agustin Darino, Bible student, is married to Magdalena Graziano in French.
- 13 Miss Quiring, of General Conference Mennonites, spends a few days in Buenos Aires on her way to the Belgian Congo, and

Dr. Richard Yoder and Delvin Kirchhofer pass through on their way to do relief work in the Near East.

- 26 The Holderman family arrived in the Chaco to join the Shanks in doing mission work among the Indians.

July

- J. D. Graber and Samuel Goering spend a few days in Argentina on their way to India and China. Bro. Graber visited a few of our mission stations.
- Home going of Dona Juana a faithful sister of the Tres Lomas congregation. She was 83 years old and shall always live in our memory for her life of faith.
- 9 A national holiday. In the Pehuajo mission over 150 poor people and beggars from the street were fed.
- 18 The first religious service with the Indians out under the trees. Sister Cressman left for Villegas to help the Brenneman family for several weeks during the illness of Sister Brenneman.

August

- First evangelistic meetings held in a new town, Huerta Grande, Cordoba.
- 3 The construction of the church at Legua 15, Chaco, was begun.
- 3 Mr. and Mrs. Palmer and little daughter Sonia, English missionaries from the Chaco, came to live in the clinic quarters at Pehuajo until Jan. 19, when they left for B.A., en route to Colombia to do mission work there.

September

- 3 English church services for English-speaking residents in Bragado.
- 3 Bro. Hershey and Bro. Swartzentruber arrived in the Chaco today for the purpose of helping the missionaries there decide on some property for the Indian mission.
- Bro. Pablo Cavadore placed in charge of the work in La Falda and in Huerta Grande.
- 8 Sister Cressman en route to Arrecifes to be with the Millers for several months.

October

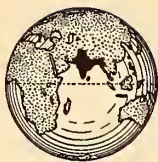
- Remarkable conversion of a country woman twelve miles from Tres Lomas. Through reading of a New Testament which she bought from a humble but Spirit-filled colporteur, she became converted, and afterwards her three teen-age daughters were converted too. Pray for the rebellious husband.
- 4 Mr. and Mrs. Palmer become the parents of another daughter, who was born in the British Hospital in Buenos Aires.
- 12 The Holderman family left by truck to take charge of the work in the Espinillo Mission for one month.
- 13 Bro. and Sister Miller become the parents of Samuel Ernest.
- Dr. John Schmidt and wife and Dr. Classen and wife spend a few days in Buenos Aires on their way to the Mennonite Colonies in Paraguay.
- 26-29 The Annual Christian Workers' Conference held in Pehuajo. Evangelistic services were held in the evenings, and there were a number who accepted Christ and manifested a deep Christian experience.

November

- 19 The Holderman family returned from Espinillo in the truck. A very hard trip.
- 21 The opening up of a new Sunday school in the outskirts of the city of Pehuajo. Good attendance and interest manifested.

December

- 8-9 Baptismal and communion services in Villegas and Ameghino, in charge of Bro. Hershey. Three baptized in Villegas.
- 24 Instead of preparing a Christmas public program, the Sunday school and church at Pehuajo prepared and sent out among the needy poor of the three different Sunday schools hampers with food and clothing. Forty families were helped in this way.
- 25 The church building at the Indian settlement was dedicated and also some Christmas talks were given.
- 26 Three young people were baptized in the Buenos Aires church.
- 29 Four young people were baptized in O'Brien, close to Bragado.
- 30 Three people were baptized in Bragado.
- 31 Communion and baptismal services held in Pehuajo. Among the eight persons baptized, there were three young couples and a mother of a family of five children. The other was an elderly man who manifests a great joy in this new-found Christian life.



INDIA

BALODGAHAN (Garjan Memorial School)

A Native Speaks

These are days of confusion. Minds are full of war news; so to enlighten those same minds, I give the recent news of our place which many of you are familiar with, or would be interested in knowing about.

For five or six years, we have been having an annual school sale, and this year we had it, too. The appointed day was March 4. Many friends came to witness this occasion. In a way this is the time when our school pupils' capacity in different kinds of arts is tested. From the domestic science class there were ready-made garments, such as, shirts, handkerchiefs, girls' frocks, baby dresses, cushions, pillowcases, table covers, etc. There were eatables, too. Thus people could satisfy their hunger, thirst, and other needs.

The sale started at 3:00 p.m. with an opening program, given by different clubs and classes, and ended with a dinner. It was a great day of excitement for our children because each class had something to sell and show which the pupils had done.

We are thankful to our God that our pastor is back from the hospital. He suffered much for two months, due to a carbuncle. Our Lord heard our prayers and through His grace, Bro. Sukhlal is now able to take back his work. The grace of our Lord is experienced everywhere. May He give him guidance, wisdom, and health to carry on his work successfully and to glorify His loving name.

B. Rupau.

BALODGAHAN (Village)

Native Resourcefulness

In the beginning of January we took over the work at Balodgahan which had been cared for by Bro. Brunk and Sister Esch. We refer to the management of the village and the Women's Home. Sister Esch was appointed to Mohadi. The Lord has blessed this part of India with good crops so that those who own fields have had an abundance. However, prices are still very high; so it is difficult for those who have to buy their food. There was a good orange crop last year, and this year some of the same trees bore abundantly again. We picked about seven thousand oranges, and there are still a few hundred which are ripening more slowly.

One of our tonga oxen had an accident about a week ago. He and his mate were grazing in the churchyard. The mate went outside, and this one wanted to join him but did not want to walk around to the open gate; so he tried to jump over the closed one. In so doing, he ran an iron paling into his abdomen about nine inches. It perforated the perineum, but did not puncture the bowel. One of our Christians who used to help in

the dispensary, undertook to sew him up. He used a needle that is used for sewing gunny bags, and a strong cord. The animal is getting along all right, and we hope he can soon be used in evangelistic work again.

Two of the Bible women are leaving tomorrow to spend about fifteen days with Dhirja Bai, who is working alone in her home village and surrounding villages. Her mother was baptized early in the new year and died about a week later, happy in the Lord. Two evangelists have spent some time preaching in the villages in this section, and we are praying that the Lord will call out more believers.

Bro. Lapp is able to carry on the oversight of the village but must be careful not to over-exert himself. He has had several reactions which have set him back, and it takes some time to return to near normal again. Pray that the Lord may grant the needed strength for the work from day to day. We are praying earnestly that the Lord might open the way for missionaries to return and help in the work here.

Geo. J. and Fannie Lapp.

BIHAR

Answered Prayer

Our hearts rejoiced when our prayers were answered and our Mohammedan cook accepted the Lord and was baptized the last Sunday that Hostetlers were with us. This boy has served us for about a year and a half. We trust that others will also soon make this wise choice. That Sunday was also a blessing to our little group here as we remembered our dear Lord's suffering and death in the communion service.

Bro. Hostetlers left us on Feb. 15. We were sorry to see them leave us alone here in Bihar, but are happy to think that they will soon be with you in the homeland to help to encourage others to come and assist in the work here. It takes courage and faith to go on alone, especially now since some have proved unfaithful and untrue to their Saviour.

Esther Vogt.

DHAMTARI (Hospital)

Needed—A Nurse

We are eagerly looking for a nurse to come and help us out here at the hospital. It has been over four years now that we have been carrying on without a European nurse. I wish we could in some way tell you how much we need one of you trained nurses to come and help us out—someone to supervise the work of the nurses, to take care of European patients, and above all to witness for Christ to the many who come here for treatments. We pray earnestly that someone may accept this call.

The new ward is nearing completion. Although the floor has not been made and is

still of mud, we have patients lined up along both sides. This new ward has been made especially for poor patients who cannot afford to pay for a private room; so they are allowed to stay in there free. Many do appreciate this and take advantage of it. Those who are higher caste people prefer to stay alone. They are afraid of being touched by a lower caste. They, too, usually have plenty of money to pay for a private room.

The hot season is just around the corner. Today we had a lovely shower of rain which cooled the air nicely. It is very pleasant and cool this evening. We hope the hot season will not be too bad for those who need to stay with the work at that time.

We are glad for a new trained Indian nurse, Violet Mukut. She is the daughter of one of our pastors and has successfully finished her four years of training at Nagpur. In these times it is difficult to get good nurses. They can get double the amount we pay by working in a government hospital. Trained nurses are in great demand all over the country. We do appreciate the loyalty of those of our own church who have taken training and have come back to us and helped out here.

We have two new evangelistic workers here since the beginning of the new year. We want this family to spend most of their time with patients and then go out to the villages where some of them live, tour there, and continue their teaching, especially for those who show a live interest. We feel that in this way we can keep in touch with more of the people going out from here and can continue to teach them.

Not long ago we were making a special effort to work among a low caste people in one of our near-by villages. We went there every day for two weeks and taught them special lessons from the Bible. There were a few who seemed much interested, but many were rather indifferent. Some even walked right through the middle of the listening crowd, trying to cause disturbance. One lad of about twelve years was learning well. He could repeat some verses and some of the Ten Commandments, and paid good attention the first few days. Then he did not appear any more. Every day we asked for him, but they said his father sent him out to the fields. We hope and pray that this lad will not forget the things he learned and will continue to read the portion of the New Testament we gave him.

Satan is ever busy trying to mislead any one he can and to keep any from coming into the fold. Will you please help us pray for those low caste people (Satnamis) in the village of Arjuni? Also pray for the people (low caste) living right across the street from our bungalow. They seem so well satisfied to go on in their old sinful ways. They are lost. And unless they repent, they will all perish in their sins. Please pray that they might see the error of their ways and turn before it is too late.

We are earnestly praying that the way may soon open for more helpers to come. Without your help both in workers and prayers, our work can not prosper. We are depending on some of you to come and help us.

Fyrne Yoder.

MOHADI

Moving Days

From Jan. 1 my station has been Mohadi, but we did not move there till late in the month because of a necessary trip to Calcutta to get Clara's passport. At the same time we made a stopover and visited our missionaries in the Bihar field. The latter was a real pleasure, for I feel that I can be more interested now in the field, having seen it. We found travel crowded and were not able to get third-class tickets unless we would wait over; so we had to go a class higher, which we thought we could hardly afford, but one must be prepared for this these days.

When we returned from this trip, we began to pack for the move to Mohadi. On Jan. 27 (Clara's birthday), we had two oxcarts loaded and also our tonga in which we were to make the forty-eight mile trip. The dog and parrot shared the tonga; so we were quite right in being called gypsies. The first day we reached Dhamtari and spent the night at Yoder's, but the loaded carts went on for some miles and spent the night out, as they had to travel more slowly. The next night, early in the evening, one ox was weak, and we had to stop by the roadside and send ahead for a team from the cart. This delayed us so that it was night before we arrived at the forest bungalow in which we stayed. This was about twenty-eight miles from Dhamtari and through heavy jungle which is inhabited by wild animals. The tonga driver and the cook who walked ahead with a lantern are sure that we were stalked by a panther, but we had committed the day to our Father, and He brought us all through.

The next day we had only twelve miles to our station; so we did not rush in the morning, but had our morning meal, and after a little visit with the Christian families in the village, we went on. We arrived at Mohadi about 1:15, and the loaded carts came about an hour later. The bungalow had been opened and swept, but there was little furniture, and it did look so big for just one person. We had sent word of our coming; so there was fire in the kitchen and we soon had some tea ready. Before we had finished eating, however, the deacon, who acts as pastor, came with some rice and curry for which we were very grateful. Since it was Saturday, we tried to get some things unpacked, and, thanks to Clara, by evening it looked quite homelike.

We stayed in Mohadi just ten days, as there were meetings for me to attend, and Clara was to be ready to leave at any time after March 1. The Hostetler family with whom she was to have traveled have come from Bihar and are just waiting for word to go to Bombay. One other reason for my coming was to help with the nursing of Sister Friesen and her baby boy who arrived on Feb. 25.

We expect to return to Mohadi next week. The little congregation there is without a resident pastor, but Bro. Shevrajsingh, the deacon, is serving it faithfully.

Pray that some one may come soon to fill these vacant stations in a full way.

Mina B. Esch.

DHAMTARI

Request for Prayer

The beginning of 1944 has brought to us interesting events and people. Our annual games and sale day was held late in January at which time the products of our home science classes were placed on sale. This year our girls made a number of articles, such as pillows, bags, table covers, and shirts, and these were sold to the public. People were ready to buy; so the sale was over in a short time.

The annual baccalaureate service was held in the Sundarganj church on Sunday evening, Feb. 20. The sermon was preached by Bro. P. W. Penner of the Mennonite Mission at Champa. He gave a very good message to the graduating class as well as to the large audience which attended the meeting. Others not connected with our institution who took part in this baccalaureate service were Bishop G. J. Lapp, Bro. Persadi, pastor of the Shantipur church, and Bro. Sam Goering, Mennonite missionary and relief commissioner to China. We were very glad for Bro. Goering's two-day visit in our mission en route to the United States from China. We were also happy to have both Bro. and Sister Penner in our mission for a short visit. He also preached at our Sunday morning service, and Sister Penner addressed the sisters' sewing circle on the following day.

The annual commencement program was held on March 1 at which time Bro. A. Rallaram, a leading Indian minister and worker among students, delivered the commencement address. His was a challenging message. This year for the first time in the history of the academy were girls among the graduates, there being one girl in the high school and one in the normal school class. In the lower classes we have a large percentage of girls which would indicate that coeducation has at least a good beginning in our institution. At present our high school class is in Raipur, sitting for the matric examination. The normal school examination will be held in April in our own institution, Dhamtari being the center of the trained teachers' certificate examination. Since these two examinations come at different times and places, and also for other reasons, we hold our commencement exercises before the close of the school year.

On Feb. 25, a special mission meeting was held in Dhamtari. Bro. Vogt and the Hostetlers were present from Bihar, and Bro. Graber came from Calcutta, where he had been serving as director of the Mennonite relief program since late January. We were very glad for the presence of all these and for the fellowship which we had together. Brethren Vogt and Graber left the following day, while Hostetlers are remaining here until they are notified of their date of sailing for the homeland. We are sorry that Bro. Graber was asked to return home so suddenly, as he was getting the relief program in Bengal well under way, and being within the country, we could feel that he was also near by to lend some assistance in the work of our mission and church. We have been able to make adjustments in the carrying on of the relief program and are hoping that his early return to

the United States will also mean his early return to India with his family.

Our Christian committees continue to fare quite well as far as their well-being in general is concerned. The poor we always have with us, and the poor in spiritual quality are ever present. But we are glad for those of spiritual insight and understanding in our midst, and also for the fact that famine conditions do not exist among us. It seems that some of our constituency think of the famine in Bengal as being in our midst, but it is five hundred miles from here that the Mennonite Relief Committee is functioning primarily. Even though our mission is short in workers and our efforts at times seem futile in comparison to what we would like to do, we are glad that we can have some share in bringing relief to the starving in Bengal through the support of the home constituency and the planning of the M.C.C. We are glad that we are granted strength for the duties of the day and that the worth-whileness of our efforts is best known to our kind heavenly Father.

To those who desire a definite object for prayer we suggest that you intercede on behalf of the leadership of our Dhamtari church—that it may be a positive influence for Christ and that the members of the large congregation might grow in grace and in all the Christian virtues.

S. M. King.

EDITORIALS

(Continued from page 170)

ers. It is a comparatively simple form of Christian service. Aptness to speak a word of testimony can be cultivated through experience and prayer. A greater compassion for the lost follows a devoted study of the Word. A natural simplicity of approach is found in a recognition of human relationships. Boldness is born of a settled conviction that His Word is truth. Resourcefulness in the use of the Scriptures can be developed through memorizing useful passages, and is realized through the Spirit's leading. You learn to know people by meeting them in their own environments, by going after them as a shepherd finds the lost sheep.

BE CAREFUL OF EXAMPLE

"When I was a little girl," says a woman, "I learned a good lesson. One frosty morning I was looking out of a window into my father's farmyard, where stood many cows, oxen, and horses, waiting for drink. The morning was very cold. The animals stood meek and quiet, until one of the young cows wanted to move and tried to turn around. In trying to do this she hit against her neighbor, whereupon that one kicked and hit the one next to her. In five minutes the once peaceful group of animals was in great turmoil, furiously kicking and butting each other. My mother laughed and said, 'See what comes of kicking when you are hit; just so have I seen one cross word set a whole family by the ear!'" — Sunday School Chronicles.

General

Total	1,745 43
India	
General	1,386 02
India Missionary	1,052 03
Missionary Children	136 00
Evangelist	403 74
Bible Women	180 66
Educational	325 00
Orphan	631 17
Widow	80 05
Medical	35 00
Famine	65 63
Lepers	5 00
Nurses' Home	15 44
Personal	50 00

Total for India 4,365 74

South America

General	1,625 46
South America Missionary	1,176 62
Missionary Children	171 13
Evangelist	340 45
Bible Reader	54 75
Orphan	177 41
Earthquake	5 00
Chaco Indians	18 50
Personal	25 00
25th Anniversary	972 33

Total for South America 4,566 65

Africa

Total	337 03
City Missions	
Bellevue Ill	10 15
Chicago Miss Ill	112 62

FINANCIAL REPORT

Mennonite Board of Missions and Charities

APRIL, 1944

Chicago Mex Miss Ill	64 50
Chicago Mex Miss Ch Bldg Ill	50 00
Denver Colo	55 50
Detroit Mich	27 50
Fort Wayne Ind	72 50
Hannibal Mo	12 24
Kansas City Kans	59 24
Lima Ohio	34 78
Los Angeles Calif	60 00
Peoria Ill	50 83

Total for City Missions 609 86

Charitable Institutions

K C Children's Home Kans	861 70
Orphans' Home Ohio	161 53
Home for Aged Ill	176 50
Home for Aged Lanc Pa	5 00
Lajunta Hosp Colo	124 03
Lajunta Hosp Nurses' Home	60 00
Lajunta Hosp Nurse Support	114 16
New Hospital	259 00

Total for Charitable Insts 1,261 92

Other Funds

American Bible Society	50 00
Annual Reports	2 11

Annuity	3,000 00
Bibles for soldiers	5 00
Board of Education	12 53
China	570 95
Endowment	100 00
Jewish Evangelism	100 00
Northern Minn	45 00
Personal	97 50
Rural Mission	13 54

Total for Other Funds 3,996 63

Relief Funds

War Sufferers	3,628 81
Amish War Sufferers	678 69
China Relief	581 72
Puerto Rico	15 00
Greek Relief	20 00
General Relief	50 00

Total for Relief 4,974 22

C.P.S.

Civilian Public Service	19,472 20
Amish C.P.S.	3,182 75
C.P.S. Dependency	6,043 96
Total for C.P.S.	28,698 91

SUMMARY

India	4,365 74
South America	4,566 65
Africa	337 03
City Missions	609 86
Charitable Institutions	1,261 92
General and Other Funds	2,742 06
Annuity	3,000 00
Relief and C.P.S.	33,673 13
	50,556 39

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	180 38
Chicago Mex Miss Ill	126 00
Kansas City Kans	101 46
Mex Border Work Tex	10 00
Lima Ohio	63 97
Peoria Ill	85 66
Toronto Ont	30 00
K C Children's Home Kans	627 42
Orphans' Home Ohio	528 73
Home for Aged Ill	1,588 72
Lajunta Hosp	136 40

Total Rec by Elk Off and Insts 3,478 74

Respectfully submitted and Gratefully acknowledged,

E. C. Bender,
P. O. Box 574,
Elkhart, Indiana.

GLEANINGS

FRENCH CHRISTIANS AND LABOR REQUISITION

On a Sunday in May 1943, the following statement was read in all the Protestant churches of France:

"In the trouble into which so many French families have been plunged today, the church of Jesus Christ cannot keep silence before its members. There is an irreducible opposition between the Gospel which the church has received in trust and any conception of man or society which tends to envisage labor as a merchandise which one has a right to buy or requisition at will, without regard to the person, the conscience, or the most sacred feelings of the laborer. The church can neither ignore nor pass over in silence this opposition. Therefore the President of the Council of the Protestant Federation has made a direct approach to the head of the government to inform him of the painful emotion which the measures taken in this field have aroused in all Christian circles, and which has already been expressed by the highest authority of the Roman Catholic Church.

"As for those who have already gone, the church is doing its best to make up for its inability to send French pastors among them. In so far as it knows the addresses of French Protestant workers in Germany, it is endeavoring to bring them together and put them in touch with one another; it is sending them periodicals or special publications, and maintaining with them a correspondence of such a kind as to keep them in an atmosphere of Christian solicitude and living piety.

"Finally, the church also has the duty of telling its children what it expects of them, at an hour when terrible problems of conscience are facing everyone. In face of a future filled with terrible unknown quantities, it asks them to maintain a complete faithfulness to their vocation as Christians and to their duty as Frenchmen whatever may happen, and to give everywhere the example of faith, courage, and firmness of soul, like men who are supported by the

living God and are of the lineage of Christ. It must be possible to say of every one of them: He endures, as seeing him who is invisible."—The Christian Irishman.

BEHIND PRISON BARS IN KOREA

Dr. and Mrs. Roy Byram are workers of the "Independent" Presbyterian Foreign Mission Board, who elected to stay in Korea even when the American Consul urged them to return to America in 1940. They felt it to be their duty to remain with the Korean Christians in this their worst crisis. Forty-six days before the United States was at war with Japan, the Byrams were put in prison, not because they were Americans but because of their faith. "Now," they said, "we will have opportunity to prove the truth of what we have been teaching." In *World Conquest*, Mrs. Byram testifies that "there failed not ought of any good thing which the Lord had spoken . . . all came to pass" (Josh. 21: 45).

She says: "On the night when I was first put into solitary confinement, in a bare, cold, empty cell, I turned and asked the guard, 'May I have a blanket?' He answered, 'A blanket! This is a prison!' slammed shut my heavy door, and locked it. . . . I curled up on the floor with my coat over and under me, and the next day was able to get two cotton blankets. . . . Our Heavenly Father saw to it that we were able to keep our Bibles. How the light of Heaven would shine on the pages, showing us great and mighty things we had not known before! In our cells there was no chair or bed, just our folded blankets to sit upon. We were cold and hungry, unkempt, dirty, poor and needy, shut away from friends and comforts, knowing nothing of what the future held, but shut in with God's Word and the blessed privilege of uninterrupted Bible study and prayer and worship in song. The realization that we were children of the Most High God, with eternal life dwelling within these poor bodies, filled us with a joy unspeakable and full of glory. We came to realize that there is nothing God so longs for as to have His children simply believe what He says.

When He says He will supply all our need, He wants us to believe that He will. One of the greatest joys we had was the assurance that our work would not die; that the little group of true believers would keep His sayings."

At last, one hundred eight days after arrest, Dr. and Mrs. Byram were released from prison and put in a concentration camp; there followed four months of camp confinement in Manchuria and Japan, then they began their 20,000-mile journey, arriving in New York City August 26, 1942.—Ev. Christian.

SALVAGING MEN

"And not to leave the other undone."—One can speak only with appreciation of the good-will emissaries sent to Mexico by American Friends (Quakers). In the State of Vera Cruz, under the direction of the Board of Public Health, thirty-seven men dug a ditch two miles long through tropical jungle to drain a malaria-infested swamp. Later they worked on hookworm eradication projects, vaccination against smallpox, rural education, playgrounds, the construction of a model village, and more. Naturally the peasants were delighted and the Mexican Government enthusiastic. There is no mention of preaching the Gospel, the heavenly program of "good will toward men." There are spiritual drains and ditches to be dug; moral "eradication projects"; "model" men and women to be made by the new birth in Christ. To this the Mexican Government is indifferent, yet it is the fundamental thing in history, the root of all permanent improvement.

So of the various work camps at home, as, for example, that in Indianapolis, operating in co-operation with a Negro community center, Flanner House. "The camp assisted in the razing of buildings and the salvaging of bricks for the new community buildings and in the co-operative garden program." Excellent! But why not, with it all, intensive Bible teaching and the salvaging of men?—S.S. Times.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JUNE 9, 1944

NUMBER 10

"My Only Regret"

BY PAUL PEACHEY

If you with me were to view today, panoramically, this earthly sphere of human activity, we would see a red sky aglow in a hundred places with the explosions of human hatred, overcanopying a suffering earth, also red, but with the shed blood of her bleeding inhabitants. Your hearts with mine would be touched and pierced by the sight. Truly, the history of the race has been a tragedy, a tragedy re-enacted upon the stage of time in every age and generation. In every enactment there have been heroes, deliverers who led portions of the race temporarily out of distress. These were men and women who were consecrated to the cause for which they lived and died. Without them, these tragedies would have been yet more tragic. It is such times and experiences that reveal the mettle of loyalty and devotion in men's souls, and further temper it to greater durability.

In the city of New York stands the statue of a man who was an embodiment of that spirit of devotion born in such crises. This man does not rank with the world's great statesmen or inventors. In light of the cause for which he died, however, his devotion was noteworthy, yet not unparalleled both before and since that time. He died a death, by many regarded ignoble, that of a spy. But his fame rests on the spirit of his sacrifice. Without a trial, without being permitted to see either his Bible or a minister, and with his last letter to his mother and sisters destroyed before his eyes, he was hanged. Upon his youthful dying lips were these immortal words, now inscribed upon the base of his monument, "My only regret is that I have but one life to give to my country." The man was Nathan Hale.

I need not discuss the virtue of the cause for which he died. Here was true devotion and consecration. He knew the dangers involved; he knew that as he crept into the lines of the British army, his life hung in the balance. But he went gladly and voluntarily, for he knew that the information he could obtain would be invaluable to his general. His heart had caught the fire of devotion to the cause of liberty which led him as well as many another Revolutionary War hero to lay down his life. As he died, he had

but to regret that he could no longer serve his espoused cause.

As you take up the thread of history and follow the story of human enterprises, you will find their degree of success hinging upon this one word—consecration, devotion to the cause. In battle, many standards have been saved by the devotion of men whose bodies now lie cold in death around them; in exploration, a passion to conquer the unknown has brought death to many brave men, but also has blazed the trail to happiness and security for the many following in their footsteps; in medicine, devotion to the welfare of the race has led doctors to yield their lives that mankind might live, and live more happily; but it is for the eternal welfare of man that the greatest and most worth-while sacrifices have been made, being exemplified most beautifully in the consecration of Christ to do the will of the Father even unto death, and taken up by that host of Christian martyrs whose noble blood has become the seed of the church.

Today as civilization again faces crises demanding, in the words of a great statesman, the sacrifice of blood, sweat, and tears, the blood-washed church of Jesus Christ is being tried no less severely. Though in a sense the situation is not new and unprecedented, men are becoming alarmed, and truly they should be. We must keep our feet on the ground, but at the same time we dare not close our eyes to the seriousness of the things lying before us. There are those who take the attitude of the coward who runs in the face of danger, or of the isolationist who looks to his immediate selfish interests. On the other hand, we find the insincere saboteur seeking to undermine, or the traitor who, with a kiss of fellowship, cries, "Hail, Master!" while secretly he maneuvers a plot of betrayal. These and many other attitudes are today, as in the past, found within the walls of the church we love. But here there are men and women who are burning with the consuming fire of consecration, who have devoted their lives to the eternal welfare of mankind. We hear their voices, the voices of men whose eyes of godly, Biblical faith see into the future while they reflect upon the past. On all sides they see the faith

once delivered to the saints, the faith for which men braved fire and sword, being sold, as it were, at the shop of the pawnbroker. They see the blood of the covenant wherewith they were purchased, being trampled upon and regarded as an unholy thing. They feel neither unduly alarmed nor falsely secure, but are lifting up holy, imploring hands to us who make up the rank and file of the youth of the church.

It is to us that this appeal comes today. We have been converted, yes, but too many of us have not allowed Christian-

GOD'S HEROES

*Not on the gory field of fame
Their noble deeds were done;
Not in the sound of earth's acclaim
Their fadeless crowns were won.
Not from the palaces of kings,
Nor fortune's sunny clime,
Came the great souls, whose lifework
flings
Luster o'er earth and time.
For truth with tireless zeal they sought;
In joyless paths they trod—
Heedless of praise or blame they wrought,
And left the rest to God.
The lowliest sphere was not disdained;
Where love could soothe or save,
They went, by fearless faith sustained,
Nor knew their deeds were brave.
The foes with which they waged their
strife
Were passion, self, and sin;
The victories that laureled life
Were fought and won within.
Not names in gold emblazoned here,
And great and good confessed,
In Heaven's immortal scroll appear
As noblest and as best.
No sculptured stone in stately temple
Proclaims their rugged lot;
Like Him who was their great example,
This vain world knew them not.
But though their names no poet wove
In deathless song or story,
Their record is inscribed above;
Their wreaths are crowns of glory.*

—EDWARD HARTLEY DEWART.

ity really to grip our souls, permeating every activity. It has not become the vital, impelling, dominating and absorbing spirit of our everyday lives. We approach life's issues defensively rather than offensively, negatively rather than positively. It is not enough that the American service man should do nothing in favor of his Axis enemy. Refusal to act might well lead to court-martial in the life of the soldier. He must attack; he must kill and destroy; he must fight for his colors wherever and whenever opportunity presents itself. But even this is not enough. He must seek and create opportunities. We, as followers of Jesus Christ, cannot do less.

Parents and church leaders today are deploring a drift, which perhaps slowly and almost imperceptibly is carrying us away from those principles of the Word of God which pertain to consecration in the daily life of the individual. It is these doctrines which, in the life of the individual, manifest a transformation of his life to become Christlike, and a non-conformity to the worldly pattern of ungodliness. Our men are taking up military service; we are joining hands with the unregenerate in the search of pleasure, by some called recreation; we read with interest the books and magazines that are products of minds who know not God; we participate in the social activity of the ungodly; we enter emphatically with morbid interest into his corrupt and immoral society life as he throws it upon the screen or enacts it in our parlors with his radio;—we dare not deny it. We are moving in that direction. We have drifted; but no, we have not drifted because we tolerate these things in varying degrees. We tolerate them because we have drifted away from God in our inner relationship to Him. A man is not a sinner because he commits sin, but he commits sin because he is a sinner. Jeremiah accusingly writes, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." If you and I can tolerate things that are clearly unscriptural in our lives, it is unmistakable evidence that there is a lack of loyalty, of devotion and consecration in our hearts. I am not speaking now of differences in understanding and knowledge. Differences will exist as long as there are two or more individuals alive. But the major difficulties in the church today are not a result of individual differences. As I analyze my own life, I see that my greatest needs are not the things that I do not see or know, but consecration to carry out and to live that which

I do see and know, and my nature is only human.

Enough has been said. It is not my purpose to try to prove to you or to convince you that Christianity is in a state or in a process of apostasy. But I am convinced that unless we young people are willing to live and die with Jesus Christ today, we and our posterity will tomorrow live and die without Him. If we actually and really make life a perpetual consecration, both the church and the world are going to find it out. This sickly, halfhearted spirit that spends much time in discussing technicalities as to whether or not we can get by with one thing or another without committing too great a violation, will give way to a spirit fresh and alive with the fires of God, seeking in every way the promotion of eternal truth. Today God calls, as He did through Moses, "Who is on the Lord's side? let him come unto me." When Christ speaks of lukewarmness to the Laodicean church, He is declaring that unless you and I love Him enough to consecrate ourselves entirely, He does not desire—He will not even accept—our love.

The Bible doctrine of nonconformity is a call to yield our wills in entirety to the will of the God of heaven. As far as we are concerned, consecration is the one bulwark against the onslaught of worldliness and ungodliness. Jesus Christ alone can do the rest. If we are devoted to Him, we will follow His precepts in detail; we will shrink from every contaminating contact with a corrupt world. It may mean that we must give up some things to which we have been accustomed, but the constraining love of Christ will do it. Such love, such passion, will at the close of life enable us to cry out, "That I have but one life to offer to my Lord and church, is my only regret."

Harrisonburg, Va.

NO FAITH? NO

BY TITUS LEHMAN

Critically, there are no infidels. If a man has no objective faith, it is safe to assume that he is depending upon himself, his own resources, relying upon his own reason and intellect. This cannot be denied. Every conscious act conceived and directed by a rational mind and in any degree original indicates the originator's faith in himself. Unable to disprove the Bible's declaration of man's accountability to God and of life after death, the man who ignores the Bible's

terms for justification is in that very act and attitude strengthening his faith in his own ingenuity to escape the wrath of heaven.

The so-called common sense of unregenerate man is a strange thing. For example, consider the variety of religious and philosophical cults which capture the fancy and win adherence of small or larger numbers of our kind. Their various proponents scorn conflicting beliefs as untenable, unorthodox, unethical, or in some other way offensive to good judgment. Cults may spring up anywhere on anything and offer whatever the mind can conceive. Their doctrines are bred on runaway adventures of perverse minds.

When a man, at a certain time and place in his life, turns his back on God, violating better judgment, he thereupon embarks on a sea of infinite possibility for amounting to nothing.

Need it be suggested that regenerate Christian minds are different, and in contrast uniform? They have accepted evidence of the sin-bearing, sinner-freeing Jesus Christ. Christianity's denominational division is not to be compared with the limitless diversity of world cults, isms, secret societies, etc. Some of these, with the occasional use of a verse of Scripture, claim Christian affiliation. Such are no more Christian than a layer cake is rock salt because it contains a pinch of salt. Beware of the pinch-of-the-Bible-containing recipes of belief.

Christian denominations result from overemphasis of one or more principles with possible neglect of others, from unseasoned leadership and weak spirituality, and from the mixed limitation and temperament of even our spiritual natures.

The leading and historical Christian creeds direct faith to the divine atonement of Christ. Every "infidel" believes in his own plan of salvation. Faith in Christ assures us of fitness for the universe-transcending society of God. Paul wrote to the Ephesians of the confidence it warrants. "In whom we have boldness and access in confidence through our faith in him" (Eph. 3:12, A.S.V.). It is not in ourselves but in the changeless, omnipotent Son of God.

We readily confess this faith. Let so-called infidels not hesitate to confess their faith in themselves. They may as well do so, if it is all they have, because it will face a severe test someday.

The Christian philosophy may be mysterious, but it is orderly; dogmatic, but it is saving to the uttermost.

Lancaster, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Value of Fear

Fear has torment, but the right kind of fear also has great value. It is God's plan through the assurance of salvation to deliver us from the fear in which we lived when we were unbelieving sinners. Christ was sent to the world to deliver us from all our fears. Psalm 34:4. But in another sense of the word we are to pass the time of our sojourning here in fear. I Peter 1:17. For only in fear is there safety. A surgeon is terribly afraid of infection and therefore takes enormous precautions against it. The only person who is fit to handle a gun in hunting is the person who knows enough about firearms to be afraid of them. The only person who can safely drive a car is the one who is tremendously conscious of the dangers of the highway and who takes every precaution against accident. We teach our children to be afraid of poisons, of snakes and other dangerous animals or insects, and of moving machinery. The man who has no fears is a fool. We need to fear lest there should be found in us some sin perhaps unrecognized by ourselves. Knowing that only the one who endures to the end shall be saved, we need to fear lest we fall short of the grace of God. We need to fear Satan, the ever-present enemy of our souls. We should fear lest our lives cause others to stumble, lest in some way we tear down the standards of the church. Yes, "happy is the man that feareth alway" (Proverbs 28:14).

The Unfinished Task

"I have finished my course" (II Tim. 4:7).

In medieval times, before the invention of printing, all books had to be written by hand. The preservation and the spread of all literature, including the Bible, involved a tremendous amount of manuscript writing. There were men, particularly in the monasteries, who gave their lives to copying books. Frequently these manuscripts were written in different colored inks. Both the artistic effects secured and the relatively correct copies made testify to the care and devo-

tion which went into this task. Many of these books remain today, but the workmen who made them are completely forgotten; their names were never signed to their work. Cases have been observed where in the middle of a manuscript the handwriting suddenly changed. One can easily imagine what happened. An old monk, sick and tired, was forced to lay his pen aside. But the copying must go on, and a young monk slips into his writing desk, and the work goes on. The human instruments died; their work remains today.

So it is in the work of the church. God's men come and go; but the work goes on and on uninterrupted by human accident. Each man has his course to run. But the completion of his course does not mean the completion of the race. Another takes his place and runs on. There is something majestic and inspiring in the thought that we, by the grace of God, are able to be a part of the never-ending task of learning to know God and to make Him known. May there be no gap in the ranks of those who pass the light from age to age.

Living Creeds

Paul spoke of the Christians to whom he wrote as living epistles. They were a clearer and more effective message to the world than one which Paul could write, simply because it was easier to get people to watch them than to read his letters. As early as Paul's day, people judged the effectiveness of the Gospel not by what it professed to be able to do, but by what it did do.

In a similar way, one could say that the creedal position of the church, our statement of doctrine and confession of faith, is written more clearly in the lives of our people than in our conference resolutions and any set of adopted articles of belief. Not that creeds are of no value. It is tremendously important that what we believe be set forth in clear, unequivocal language. But if it gets no farther than that, it is only words. What the church really believes is not what she says she believes, but what her people really hold to and practice. The actual beliefs and behavior of the members of

the church are in their aggregate the beliefs and standards of the church. Church leaders sometimes deceive themselves into thinking that the drawing up of a resolution they can agree upon when they get together is a final matter. Such a verbal agreement is of value, but the real position of the church is that which we can teach to our people and get their loyal adherence and obedience to. Laymen should remind themselves that chiefly theirs is the ultimate statement of the beliefs of the church as they speak in deeds and attitudes, rather than in mere words.

Yielding Our Rights

"From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp. Nay, He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men" (Phil. 2:6, 7, Weymouth).

It is human nature and common practice to stand upon one's rights. What we have a right to own, what we have a right to do, what we have a right to be, we insist on having and doing and being. The carnal man stands ready even to fight for his rights. He jealously guards them as a most precious personal prerogative, and any man who would take these away he considers an enemy to be resisted.

Our Lord, however, both in His example and in His teaching, points us to a higher level of living than a mere hold on what we call our rights. Paul wrote to the Philippians that Christ did not consider His prerogatives and privileges as a divine being, something to be tightly grasped and held. It was His right, certainly, to retain the glory of His eternal state with the Father; but this He willingly surrendered in order that in human flesh He might accomplish man's redemption. He gave up what He had a right to hold to. It is because of this that we have eternal life through Him. The second-mile religion which He taught His followers does not make lofty claims and demands on the basis of personal rights, but gladly yields legitimate privileges for the good of others. Let us not talk, then, of what we have a right to, but let us rather follow Christ in surrendering what might be rightly considered ours that others may receive help and blessings.

Our Attitude Toward Our Fellow Men

BY CLARENCE BURCK

In a world which apparently is so full of hatred and malice, it becomes difficult for us as Christians to realize just what our attitude should be to our fellow men. Many are too busy with the everyday things of life to give it much thought, and others have no desire to think about it. If Christ's life is to be our pattern, we certainly cannot deny that our relationship to those around us is of prime importance. Jesus spent most of His life showing His love for other people by going about doing good to those who were in need, regardless of their station in life. He showed no partiality to any particular group, nor did He deprive any of the assistance He could give.

Just who are our fellow men? Certainly not just the people who happen to come to the same church as we, or who reside in and near our neighborhood, or who are of the same skin color as we! God created man in His own image, and so all mankind are our fellow men. Human beings wherever they live are our fellow men, and as such we have certain attitudes toward them—some good, some not so good. It is these attitudes, however expressed, that God sees in us and remembers.

One could write pages and speak so generally on this topic that few people would probably ever remember anything that might be said. To avoid this danger, I shall try to confine myself to a few attitudes we should have toward people who are not of our ancestral stock or who otherwise are not of our race, yet brothers under the skin.

What is our attitude on the subject when we read headline stories in the newspapers and magazines about race riots in Harlem and Detroit, of zoot-suit gangs in Los Angeles, and other race demonstrations over the land? Do we just dismiss it all with the thought that these people are all bad, that they are just causing trouble all of the time, and that they should not be allowed to have so much freedom? Do we just sit back and give it no thought or prayer because it does not affect our lives much, when we know that race riots are increasing rapidly, that many loyal, Christian American-Japanese are in confinement, that minority races are being oppressed and not given a chance, and that the things America is fighting for are being denied many of her people here at home because of their race and skin color?

Peter once said, "Of a truth I perceive that God is no respecter of persons." Then who are we, who are so small compared to God, to go about giving no thought to these people whom God must certainly have as deep an interest in as He has in us?

In Sunday school as children we were taught the song: "Red, brown, yellow,

black, and white, they are precious in His sight. Jesus loves the little children of the world." If this is good for children to learn, then should not we as grownups be just big enough to consider these individuals of other race groups on a level with ourselves before God and man?

No doubt you will agree with me that this is according to Jesus' teachings, but in many places people have forgotten, and have drifted away from God. During my travels through some of the largest cities in our country I have seen the kind of people of which I write. Children are being reared without opportunity, in some of the worst slums in our nation. National groups are forced by law, or by the hatred of other people, as well as for mutual protection, into small overcrowded sections of the city, where they live in filth and poverty, partially because we other Americans have not allowed them the chance that is due them. In Chicago, New York, Washington, D.C., and Los Angeles I have seen some of the worst living conditions that I ever expect to see. Five times too many people are living in one house, not because of poverty sometimes, but only because the city will allow them to live nowhere else than in that small area. No wonder children grow up on the street with little parental care, and turn out to be roving bands of zoot-suit robbers and race rioters.

Many people feel that since these races have always been separated from ours by certain insurmountable barriers, things should remain so. They feel that we should not share equal rights with persons of these races. Many men and women from these underprivileged groups have proved that even against all such opposition they can still rise and be quite distinguished individuals in many walks of life. Even after attaining great success and fame, however, such as had the scientist, George Washington Carver, or the great singer, Marian Anderson, had they asked for lodging in many of the hotels of the North they would have been refused, solely because of the color of the skin. I once lived for three years in a city which allowed no negro to live in the city limits; one could not stay overnight, nor could a group of excellent singers be served a meal in a restaurant, except finally at the back door with the bums. Is this the love we are taught in the Bible? What would Jesus say to such practices? Is this the Christian way to treat anyone? Yet many Christians are affected quite deeply by this prejudice.

I do not say that the race problem is an easy one and that the solving of it is merely a week's work, but I do feel that each and every one of us could have a

more wholesome attitude to the problem and to the individuals affected, as many of them are children of God.

As long as racial minorities are forced by law and public resentment to live in small overcrowded sections of the city; as long as they must rear their children on the streets in gangs; as long as they are denied educational privileges and then sent into separate schools; as long as they are not allowed to eat with white people; as long as they are forced to ride in the back of street cars; as long as they are not allowed in the pews of some "Christian" church services; and, in short, as long as they are not treated decently as human beings, we can hardly say that we have done our part toward settling the race issue. Trouble is brewing now in Los Angeles, with more race riots and demonstrations in the offing; Mexicans and negroes hate the whites because of their dealings with them, and the whites hate them in return because of their differences of background. In short, until everyone realizes that one individual is just as important as another, regardless of race and color, and until there is an honest evaluation of personality, we cannot hope to eliminate this blight on our modern civilization. God certainly cannot have a large blessing in store for a nation whose members cannot get along peacefully and who deny each other rights which God has meant for them to have.

In order to learn to love and appreciate those of a different race, it is essential that one have contacts with them. One must learn what difficulties they have to face, and must have a sound understanding of their personality. In an endeavor to learn to know the negro people better, one young man of my acquaintance, a Methodist, joined the Scott Methodist Church, which is an entirely negro congregation, save for himself. From him one can learn much of the viewpoint that it is impossible to attain otherwise. Another white man whom I know, has married a very intelligent Indian girl. After the war, they plan to finish medical school and spend their lifetime in a small Indian community, serving humanity in a very practical way. Certainly he will learn to understand the red man. It is not necessary to cross the ocean to find fields ready for harvest in which we can spend full time or at least part time, in an endeavor to let our light shine to those about us.

It is very easy for some of us who are quite far removed from centers of large population to say, "Yes, yes, they should be treated with the same respect with which we are treated by our friends." But to prove this, we should be able to take into our homes and communities such individuals and prove by our attitude toward them, that we, like God, are no respecters of persons. Would it be easy to serve a meal in our homes to a group of ordinary people, made up of Japanese, Chinese, Italian, Mexican,

Negro, and other peoples who are as much a part of the American society as ourselves? For the past few years I have been privileged to live with young men of many races and nationalities. When it is possible to live and associate with negro boys, Jewish boys, Scandinavians, or Mexicans, and completely forget that they are of another race or nationality, or have a different skin color, then and then only can we feel that at least a little progress has been made towards that understanding which is necessary before race prejudices are a thing of the past and before peace may once more reign over the world.

Encouraging indeed is the fact that many small groups do realize the need for understanding and are doing something about it! Christian people in many of these groups are trying to show their fellow men the way that God would have them do things instead of bursting into violent outrage at the way they are treated. Other groups have run summer camps in which children of all races spend the summer and learn to love and understand each other. Some housing settlement projects are under way in which a conscious effort is made to get all races of people to live together and co-operate in some large community.

Maybe it would be possible for those at home to show just a little more kindness to the few negro families in town, and to the Mexicans and other families who live across the tracks. Make them feel that they are a part of the community, and you have gone a long way in winning them. Do not look down on them as someone to feel sorry for, but think of them as other people like yourself. A pleasant smile and a kind word may help these people to realize that not all white people are as unkind as they are forced to think by the way they are treated at times. After all, they have a heart and soul, and that is what God sees in them—not the color of their skin or the language they speak.

The most we might do is oh, so little compared to what must be done before it can be said that "man is no respecter of persons."

Glendora, Calif.

Evidences of the profound world mission of Jesus Christ are exquisitely colored truths which can never be fully grasped by mortal man, but whose comprehension is directly dependent upon simplicity of mind, purity of heart, and humility of spirit. He who preserves these will overcome color blurring and image distortion of the world so that he beholds the entrancing beauty and solid splendor of the Gospel as a constant goal upon which his gaze is fixed. He is as a pilgrim who with quickened step enters the borders of homeland where final joy, peace, and rest await him.

THE WORLDLINESS OF PRAYERLESSNESS

BY ORRIE D. YODER

"I am rich . . . and have need of nothing" (Rev. 3:17).

Some time ago one of our contributors reminded us as readers that prayerlessness is a mark of worldliness. Likely to some readers this was a striking statement, as we would more naturally think that worldliness pertains to dress, to business, or to our manner of life. But why should prayerlessness not be considered as an outstanding mark of worldliness, too? Let us think a bit of how the world does its business, and see whether we do differently, or whether we are worldly and do like them.

Let us think, for example, of one of our city banks. Perhaps once a year the bank directors have a meeting at which time a president, a cashier, or other necessary officers are elected to do the business of the bank for the ensuing year. Perhaps not often do we hear of the bank directors having a prayer meeting, because the success of the bank is supposed to depend upon the acquired training, the business integrity, and the native ability of each officer elected. If any officer of the bank fails, or is untrue, the bank may fail.

Turning now to the work of the church and her organizations, do we endeavor to do the work of the Lord as the bank does her business? Do we have our annual conferences and board meetings to appoint officers and then expect them to do the work of the church, each according to his acquired and native ability? Or do we do as did the early church, have special prayer meetings and then as the Lord speaks, appoint our missionaries and officers? Cp. Acts 6 and 13. Do we even as much as have annual prayer meetings with our conferences and board meetings, thus submitting the work and workers to God and calling upon Him for His grace and guidance?

In short, does our absence of prayer meetings not prove that we are quite worldly in our work for God? A bank may run a successful business without prayer, but certainly as people of God we should show that we trust in higher powers to do business for God!

Furthermore, how about our important God-ordained home life? Do we depend upon the old-time family altar as the fountain of divine blessing for a happy and useful home life? Or, have we come to the place where money, culture, and society are more important than reading the Word of God and prayer? If so, we are more worldly than if we would dress in worldly clothes.

When Jeroboam separated the Ten Tribes from the temple worship of Jehovah, setting up his golden calves and appointing his own priests and religious feasts, his religion was no longer divine but worldly. When we today surrender, or forget the divine place and need for prayer, and trust in the golden calves of

culture, money, or self, we have become worldly in the first degree, in spite of any religious pretense we may make otherwise.

How about it? Does our prayerlessness prove that we are worldly, or do we give prayer an emphasis sufficient to prove that in all things we are but *workers together with God*?

The early church used prayer as the key to unlock the powerhouse of God, to unlock prison doors, and to open the door of world-wide Christian service. Are we today using this divine key, or are we using *worldly* keys to try to do the same things?

The church at Laodicea proved its utter worldliness by its self-sufficiency and by divorcing itself from any conscious divine need. A worldly church or any worldly organization may well get along without any conscious need of divine blessing and grace but not so a church or organization that would fain be owned or blessed of God, or that would pretend to work for God. Why not rid ourselves of a lot of our worldliness by rallying for special prayer meetings in connection with every other important public meeting, and by encouraging continual prayer programs, thus declaring and nourishing a living faith in our God and Saviour?

Bannock, Ohio.

RENDERING SERVICE

BY N. A. LIND

A very commendable service has been rendered for a number of years by a Mennonite congregation on the Pacific Coast, which I believe will be of interest to all readers.

The congregation at Harrisburg, Oreg., a Conservative A.M. congregation, has in its membership a number of brethren and sisters who are deaf-mutes. At one time as many as fourteen were in this group, but some have been called by death, while others have moved away, so that, at the present time, the deaf-mute membership is not so large.

Provision has been made during the years for their spiritual nurture and Bible teaching by way of the sign language. Bro. Earl Baker, son of one of the mute families, has for some years been filling a unique place at the public worship service in behalf of all those who are deprived of their hearing. At the beginning of the service, Bro. Baker takes his place before this group, who usually are seated together in one corner of the audience room, and as the service proceeds, he interprets the spoken word to the deaf audience. It seems almost impossible, but Bro. Baker is so capable at this task that he can communicate a sermon to that group just as rapidly as it is spoken by the minister or speaker. A curtain is provided, behind which he usually stands, though not always; and as

(Continued on page 195)

FAMILY CIRCLE

LEAVING IT WITH GOD

BY LINA Z. RESSLER

"Take . . . no thought for the morrow," are words of pure, simple wisdom. There is every reason for us to take the matter of surrendering our lives and all that we are and have to Him.

Anxiety and worry always tend to weaken us for whatever we need to do. It is so easy during these busy, hectic days to feel that we need to see to the end the problems and difficulties that come to us as we go along. Our Father has placed at our disposal sufficient grace and strength today for the tasks that come to us to be accomplished at this particular time. Life becomes more difficult, and may I say complex, as we grow older. Though this is true, it need not cause us a moment of concern, for God's treasure house of grace and strength is fully able to provide the extra grace and strength we need.

Often in the course of the day we become painfully conscious of our weakness and of the total insufficiency of our supply for the present emergency. Happy the Christian who in times like these remembers that He who said, "My strength is made perfect in weakness," has as much reserve in His bank of grace and strength as even the present emergency could possibly call for.

Sometimes these days it requires more grace to sit still and wait than it does to be active in supplying help among the needy ones about us. Here, too, we may stop and remember that here and now, instead of being anxious and worrying, we may rest trustfully in His will, and go happily on, praising Him for past blessings, and drawing on His boundless storehouse for as many more as we need.

Some one said today, "Worry implies doubt, and doubt is a form of atheism." Contrast with this the thought of accepting quietly from our loving Father's hand the daily experiences of our lives, happy in the assurance that whatever comes to us, we are His. When we have this attitude in our lives, our time becomes more and more a trust of our Father's, placed in our hands, to be lived for Him. Each moment then becomes a moment to be used as He will, to His glory and to the blessing and help of those about us. It is so precious to live in the daily consciousness of the constant partnership with an all-wise, ever-loving Father, who understands our frailty and our weakness. "Casting all your care upon him, for he careth for you," means today just what it meant so many years ago. May we accept it, believe it, and use it, now and every day, till the testing time is completed, and we may go home and

in our Father's glorious presence learn joyfully the meaning of the experiences that have often seemed so dark.

Scottdale, Pa.

WHAT MOTHER EARNS

"She never earned any money—she lives on an Ohio farm, but she lives on almost every other farm. She is somebody's mother, maybe your own. She has earned nothing. No, but during her thirty working years, she has served 432,983 meals; she has made 3,123 garments, 32,000 loaves of bread, 5,390 cakes, 7,932 pies, 1,500 gallons of lard; she has grown 1,432 bushels of vegetables and has raised 7,660 chickens; churned 5,430 pounds of butter; put up 3,625 jars of preserves; scrubbed 177,725 articles of laundry, and she has put in 35,839 hours of sweeping and washing and scrubbing. At accepted prices for this work it is worth \$115,480.50. She can't retire on her savings—she has to keep on. Not earning! No. How do you define the ordinary woman's contribution to her family's wealth?—to the nation's wealth?"—Collier's Weekly.

This story should be printed in every newspaper in the land. It is a story of millions of women. It is a story that is

THE LITTLE ONES

BY FLORENCE B. GEHMAN

*Into our homes these small ones come,
Into our love and care,*

*To brighten our hearts and lives with
their love;*

And the Father sends them there.

*What joy they bring with their baby
ways,*

Only parents can tell.

*Their laugh rings out any time of the day
Like a tiny tinkling bell.*

*The paths of tiny feet on the floor,
Traveling to and fro—*

*They never take time to stop and rest,
So eager are they to go.*

What joy it is to be parents,

Training souls for God,

Bidding them strive to follow

The path the Saviour has trod!

Guidance and patience, O Father,

We seek from a God of love,

And may all the children be present

When we meet in the Home above.

Parkesburg, Pa.

not often told. Captains of industry are given pages. Military chieftains are pictured and portrayed. Prize fighters are worked upon by feature writers, and newspapers and thousands of writers place in bold type the fistic glories of the champion maulers of the world and promoters of the game. Woman is the maker of the home as well as its mistress. She is the one superb and never-dying institution of the race. She makes the sacrifice; she toils from dawn till dark. Her work is never ended until her eyelids are kissed down on the bed of death. She is the wealthmaker of the world, but man may not believe it; she is the angel of mercy of the world, and the man knows it. All that is beautiful in the world, all that makes life worth living are in her mind creations and the soul labors. Collier's printed the story, but it should be passed on and on and on.—Sweetwater, Minn., Reporter. Reprinted by request of Lydia Schlabach, Oregon City, Oreg.

SPEAK KIND WORDS

Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh! how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They will smooth down the rough places in our natures. Care to say kindly things will drill our natures in kindness. It will help pull up all the roots of passion. It will give us a spirit of self-control. It will make the conscience delicate and the disposition gentle. A girl cannot make a habit of speaking kind words without augmenting her own gracious temper. But better will their influence be upon others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves, and soothe and quiet and comfort the hearer. They make all the better elements of nature come trooping to the surface. They melt her stubbornness. They arouse an appreciation of better things.

Let us say the kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day—to the beggar who knocks at your door; to the one who has almost lost hope; to all. Remember, kind words can never die.—Exchange.

I am not easily shocked or easily alarmed, but today I am both shocked and alarmed like thousands of others. . . . This country is in deadly peril. We can win this war, and still lose our freedom for all in America. For, a creeping rot of moral disintegration is eating into our nation.—J. Edgar Hoover, Chief of the F.B.I.

TO BE NEAR TO GOD

June 11, 1944

Put off . . . the old man . . . —Eph. 4:22.

A glorious truth revealed in the person of the Lord Jesus Christ is that we have been released from our servitude to the corrupt nature by which we were related to the Adamic headship. The first creation plunged into rebellion and decay. It was a hopeless ruin and failure, so that God undertook to bring it to an end in Christ. The cross signifies that God is done with the old creation which had its headship in Adam. We are called upon to dissociate ourselves from that which was sufficiently dealt with in the cross. Can we do this? Will we do this? Or is there too much delight in the things of a passing order? Lord, this decadent, dying man of flesh, we do now disown. He is judged by Thee, and we concur in Thy sentence. Thus believing, grant that we shall harbor no secret admiration for that vile self.

June 12, 1944

Put on the new man . . . —Eph. 4:24.

"The last Adam was made a quickening spirit," bringing life wherever He is received. Christ is so received that "the new man" serves to designate the utterly changed principle of life and conduct. This is inherent in the truth as it is in Jesus. In Himself is resident the God-pleasing image of uprightness and sanctity. No lesser pattern will do. No lesser representative will suffice. We must adorn the New Man in whom alone God now effects His redeeming purposes. We must sanctify in our hearts this mighty Head of the new creation in whom alone is life for a cursed humanity. So then, our only hope rests in a practical divorcement from the old nature, and a by-faith identification with the Living Christ who Himself becomes the spirit of life, operating in our lives. As those who have "put on" Christ, we desire His life alone to radiate forth in blessing.

June 13, 1944

We are members one of another.—Eph. 4:25.

Standing sentinel over all our conduct is the relationship we bear to the Lord Jesus Christ. The fact that we are His, somehow influences our conduct. But in addition to this, our relation to Christians controls our attitude and conduct towards them. The Christian must renounce falsehood, anger, theft, and similar wrongs. For he is related, as one member of a body to another, to his fellow Christian. As limbs of the same spiritual body, we must be possessed of a holy harmony. Linked vitally to one Head, we dare not permit the body to be harmed or wounded by itself. We need each other—not in dismembered fashion, but in a blessed unity and companionship of life and spirit. He who sins against the member, sins against the Head. Unite, Kind Lord, in closer oneness, all saints of thy blest family.

June 14, 1944

Forgiving . . . as . . . forgiven . . . —Eph. 4:32.

It is hard to forgive the wrong received. That is, the old man will not consent to such humiliation. But the new man grows in his ability to establish this gracious discipline. God dealt severely with my sin, but most tenderly with me, the sinner. He forgave, on the merits of another, the tremendous debt of guilt and shame. It was done at Calvary. Practically, it was done in my coming to Christ. Now, as forgiven ones, we are to be full of mercy. We merited none, but we are to show only mercy, no matter how provocative the actions of others. Here, again, the new man speaks as He spoke out of the throes of the cross, "Father, forgive them." Can't you forgive? Then, perhaps, you have scarcely been overwhelmed by a desire for forgiveness. Supplant, Dear Lord, the "seven times" of our impatience with the "seventy times seven" of Thy infinite mercy.

June 15, 1944

Walk in love . . . —Eph. 5:2.

To be at all Christian is to possess a distinct manner of conduct. Some of the lovely virtues of God (so foreign to our natural lives) are to be exhibited in the daily life. Indeed, God is (in a sense) to be reflected, imitated, made real to men. We can never hope to love as God loved, but nonetheless we are asked to walk in the path of love. This requires more than words. It demands attitudes and heart yearnings that give irrefutable evidence of love. God gave proof, immeasurable proof, in the gift of His Son. That love of Calvary is still operative. Do we dare to say that we walk in love? What represents the greatest demonstration of our love to God? To man? "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Forgive the smallness of our love, O God, and may each day give full proof that we love Thee and all whom Thou dost love.

June 16, 1944

Now are ye light in the Lord . . . —Eph. 5:8.

The miracle of our salvation is so great that it is described as a translation from darkness to light. "Ye were . . . darkness." We were associated with the dark powers of evil. Moral and spiritual darkness had their residence in our starless souls. Now we are joined to Him who fills the eternities with the majestic glory and light of His person. We have, therefore, as our essential characteristic, light. Our essential function is to shine. Our manner of life is to be dictated by the stream of light which proceeds from the holiness of heaven's throne. And as we walk in the light of His countenance, our path too will be "as the shining light, that shineth more and more unto the perfect day." Light of Life, as there is no darkness with Thee, so shine away the shadows of our baser selves and fill us with light divine.

June 17, 1944

Understanding . . . the will of the Lord . . . —Eph. 5:17.

A knowledge of God's will for the life is often an elusive thing. All of us would like to know God's peculiar purpose which lies back of our lives. But do we not, at times, mistrust His providence? Do we not fear to know lest we cannot consent to His plans? How selfish and loveless are such attitudes! A perfect love for God must be demonstrated in a perfect willingness for His plan. The enemies of discernment include the neglect of present opportunities to honor Him, as well as careless, indulgent living. Deep fellowship with God cannot help but clear the outline of His plan. Holy converse with Him must reveal something of His inner, secret wish. If the Father's will is to be done, be sure there must first be a genuine effort to discern and know that will. Herein lies responsibility for every Christian. "Lo, I come to do thy will, O God." —J. H. M.

PAUL, A PATTERN FOR A GOOD SOLDIER

Sunday School Lesson for June 18

The battle is almost over. The course (track) laid out by Jesus is run. The life is already being poured out unto Jehovah. Triumph is certain; indeed, the crown of righteousness is in view. Paul, the aged soldier, suffering from the damp and cold of prison, deserted by friends, with the scholar in him still alive, and in the living presence of his Saviour and Captain, is anxious about his dearly beloved son in the faith, Timothy, and writes him a letter of faith and courage. This letter Bengel calls the last will and testament of Paul.

For twenty years Paul has been fellowshipping with Timothy, his dearly beloved and faithful son, his brother and God's minister, and his fellow laborer. Timothy has been a good soldier, but Paul knows his battle is not yet over. Timothy had charge of the Ephesian church in Asia. Paul, while exhorting Timothy in the elements of a good soldiery, furnishes a good pattern in himself too. What is the pattern?

The good soldier of Jesus Christ is in a warfare against sin, a very real battle. The uniform, the weapons, the enemy, the triumph, and the rewards are spiritual. Paul said, "Lord, what wilt thou have me to do?" After this scene, we have no suggestion of any failure of faith. His faith and Timothy's was not feigned. It was a gift of God, not a "spirit of fear; but of power, and of love, and of a sound mind." In writing to Timothy, the equipment of the soldier, the gift of God, is further analyzed by Paul.

The soldier of Jesus Christ is strong in the grace of his Captain. He remembers Jesus Christ was raised from the dead, and this power that raised Him is to usward. Jesus called us for a purpose of His. To please Him is the soldier's first ambition. The good soldier will never be ashamed of his Captain. He will not be effeminate (soft), for goodness is not soft, but energetic and militant. In

(Continued on page 197)

FIELD NOTES

The bishop brethren, D. A. Yoder and Paul Mininger, officiated at the ordination of Bro. Millard Lind to the ministry at Kouts, Ind., on May 28.

Revival meetings were held at Wellman, Ia., May 22-28 by Bro. P. A. Friesen, Denver, Colo. Sister Friesen assisted in the meetings. Attendance was excellent and there were a number of confessions, reconsecrations, and volunteers for mission work.

Bro. Floyd Kauffman of Minot, N. Dak., preached at the South Union Church near West Liberty, Ohio, on May 28. He was en route to the Mission Board meeting at Kidron, Ohio.

Bro. Dan Shenk, of Sheridan, Oregon, preached at Minot, N. Dak., on June 4, en route to the Dakota-Montana Conference.

Dr. F. S. Brenneman, of Hesston, Kans., was director of the Young People's Institute at Casselton, N. Dak., June 5, 6. Bro. P. A. Friesen was one of the speakers.

Bro. E. I. Weaver, returned missionary from India, was the special speaker on the program of the Ontario Mennonite Mission Board at Kitchener, Ont., May 27-29.

Bro. Clifford Snyder filled the pulpit at Toronto, Ont., on June 4 in the absence of Bro. Groh at the Mission Board meeting.

The meetings held at Hannibal, Mo., by Bro. E. M. Yost May 19-28 resulted in a number of confessions.

A telegram was read at the Mission Board meeting at Kidron, Ohio, that Bro. and Sister Geo. Beare had been granted permits to enter India. It is expected that they will sail during June. Their address until they sail will be Landisville, Pa., in care of Phares Nissley, Sr.

Quite a large number of young sisters arrived at Ypsilanti, Mich., the last week of May to join the summer relief training unit there.

Evangelistic meetings are announced to be held at the Rock Mennonite Church, near Elverson, Pa., June 18-25, in charge of Bro. E. F. Hartzler, Marshallville, Ohio.

Change of Address.—Bro. A. S. Miller from Spencerville, Ind., to Grabill, Ind., R. 1, where all his mail should now be addressed.

The twenty-fifth annual Sunday school meeting will be held, D.V., at the Stony Brook Mennonite Church, York County, Pa., on Saturday evening, June 24, and all day Sunday following.

Bro. Lester Shank, who is engaged in mission work in the Kentucky mountain region centering around Ophir, attended the Mission Board meeting at Kidron, Ohio, last week, where he served as stenographic reporter of addresses. He expected to spend a short time

in eastern Pennsylvania before returning to the Kentucky field.

Evangelistic meetings are scheduled to be held at the Meadville, Pa., Mission July 2 to 9, with Bro. Harry Y. Shetler, Hollsopple, Pa., in charge. Summer Bible school was announced to begin on June 19 and to continue two weeks.

Bro. Charles Diener, Canton, Kans., who of recent months has been assisting in the work of the Mennonite Children's Home, Kansas City, Kans., made a trip to eastern Pennsylvania just previous to attending the Mission Board meeting. While in the east he filled a number of appointments in the churches in the region of Gap, Pa.

Bro. and Sister J. D. Graber attended the meeting of the sisters of Mahoning and Columbiana counties, in eastern Ohio, on Monday afternoon, June 5. Bro. Graber also spoke at the Midway Church on Monday evening.

Bro. and Sister George Beare spoke at the morning and evening services respectively at the North Lima and Leetonia churches in eastern Ohio, on Sunday, May 28.

Recent visitors at the Publishing House and community were Ella Mae and Rosalie Hooley, Ligonier, Ind.; Theo. R. Weaver and family, Washington, Pa.; W. H. Lehman, Willis A. Lehman, wife, and two children, Apple Creek, Ohio; Mrs. S. A. Lehman, Mrs. Edwin Gerber and child, Kidron, Ohio.

Bro. Charles B. Shoemaker of the Publishing House staff, who spent about two months in the Wills Eye Hospital, Philadelphia, Pa., returned to his home May 30. We are glad to report that his vision is making slow but gradual improvement, for which we praise the Lord.

CORRESPONDENCE

ALBUQUERQUE, N. MEX.

Greetings in the Saviour's name: On May 12 Bro. M. S. Zehr and the writer started out for Phoenix, Ariz. Our brother was moving from Pigeon, Mich., in a Plymouth pickup with his furniture, and I was his driver. Sunday, the 14th, we worshiped with the Hannibal congregation in the forenoon and attended young people's Bible meeting at Kansas City in the evening.

At Hesston, Kans., Bro. Zehr was quite exhausted because of his asthma. We stayed with Bro. Jacob Brenneman for two nights and a day (Bro. Zehr and Bro. Brenneman were boys together in Canada), under the care of his son, Dr. Fred Brenneman. The next day as we left Kansas, the asthma also left which was a great relief. However, a

Calendar

Young People's Institute, Goshen, Ind., June 8-11.

Ontario A.M. Church Conference, June 14, 15, Poole A.M. Church, near Poole, Ont.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelsville, Pa., August 9-20.

Biennial meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind. August 12-15.

Special session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kans., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., Aug. 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, Aug. 29-31.

pneumonia condition developed and on Thursday evening Bro. Zehr was placed in the Presbyterian Hospital in this city with a serious case of pneumonia. But, praise the Lord, after only six days there, he is now in the home of E. R. Ruby from Tavistock, Ont., again enjoying the sunshine. The climate here is delightful, the city itself being located "in the center of the health country."

I moved the pickup to Phoenix on the 23rd, and am preparing to return to Pigeon by train, while Bro. Zehr will remain here for a few days before going on to Phoenix on the train. With overflowing gratitude our brother's expression is, "The guiding, helping, and healing hand of God in this experience cannot be overestimated, nor shall we ever be able to render Him the praises due to His name."

I am humbly grateful that I could share this experience.

May 25, 1944.

Raymond Byler.

RELIEF, KENTUCKY

On May 17, Bro. and Sister David Troyer, of Harrisonburg, Va., and Bros. Joseph Baer and Russell Baer, of Hagerstown, Md., arrived in our community to teach summer Bible school. Bible school was opened at the Lost Creek schoolhouse on May 18 and closed on May 26, with an average attendance of twenty. During most of the afternoons, the group spent the time in visitation work and in conducting cottage meetings in the near-by homes. On Sunday afternoon, May 28, a Bible school program was held in connection with the regular preaching service, at which time between eighty and ninety were present.

Summer Bible school was begun at the Burchett Flat schoolhouse this morning and is scheduled to run until June 3, with a program on the evening of June 4. Most of the boys and girls who are old enough to work are required to stay at home and hoe corn instead of attending Bible school, but a few of the parents place Bible school first and allow the children to attend.

We were pleased to have Bro. J. M. Kreider, of Palmyra, Mo., visit with us from May 26 to 29.

Plans are now being made for sending another schoolteacher into the community so that there will be a teacher for both schools (Lost Creek and Burchett Flat).

May 29, 1944.

Lester C. Shank.

CONCORD, TENN.

Dear Herald Readers: Greetings through Christ. We are glad for this column in our church paper and with interest we read the notes from our mission fields. Interest in Sunday school and young people's meeting is quite good and is increasing slowly. We are glad for the open homes where we can hold cottage prayer meeting each Thursday night and for the interest in these meetings. Recently three of our most regular Sunday-school attendants moved away. They seemed to be very sad about it, and if possible, we hope to start a Sunday afternoon Sunday school in their locality. Pray for this new endeavor. Summer Bible school will begin in about a month. We are eagerly looking forth to and praying for this time of fellowship and revival.

We were happy to have Lester Shenks, Anna Showalter, Erma Lee Dowling and son spend Wednesday of last week with us. Bro. Shenk helped with some work here and at the church two days last week. Our garden is yielding, but it needs rain. Pests are quite prolific and weeds too, but we don't mind a few weeds in our vegetable garden if we can keep them down in our spiritual garden. We thank all who have remembered us in prayer and by letters and gifts. God bless you! Continue to pray. Harry and Edna Hertzler.

ELIDA, O.

(Central Congregation)

Dear Herald Readers: We are thankful for the many blessings that the heavenly Father is continually showering upon us.

On Sunday, April 24, Bro. Abram Kauffman from Plain City, O., was with us in our morning services and brought us the message.

On April 29, 30, Bro. N. E. Troyer of West Liberty was with us for week-end meetings. His talks were "Living in the Spirit," and "Praying in the Spirit." On Sunday morning we had preparatory services.

On May 7 Bro. S. E. Allgyer, our bishop, conducted our communion services.

In our morning services of May 14, Bro. Earl Mosemann of Lancaster, Pa., preached for us, and on Sunday, May 21, Bro. J. A. Leichty of Orrville was in our morning worship and brought us the message. These brethren all brought us good and inspirational talks, and we welcome them all back again.

We are looking forward to our summer Bible school, which will begin May 29, and continue for two weeks. Cor.

FALFURRIAS, TEX.

Dear Readers: Greetings. On March 16, Bro. Edward Diener, Wellman, Ia., was here in the interest of our colleges. That evening he brought to us a message from the words of Paul, "I am now ready." May we too be ready for service at the Lord's call.

Our Regional Conference was held May 6-9. The first half was held at Tuleta, and the last three sessions at Premont. The messages were timely and enjoyed by all. A more com-

plete account of the conference will be given by the secretary. A few ministers from Missouri, Oklahoma, Louisiana, and Mississippi were present besides those from this state.

Our communion services were held Tuesday afternoon, May 9. Bro. J. M. Kreider, Palmyra, Mo., delivered the sermon which was centered around the three words, "They watch Him." Our lives, too, are being watched by others. Let us always be stepping stones and not stumbling blocks.

Bro. Samuel Swartz and family, Elida, O., are visiting in the H. F. Reist home. Bro. Robert Reist and family returned home the latter part of April. They visited relatives and friends in Ohio, Indiana, and Illinois.

Bro. Amsa Kauffman and family left today for Indiana. While in the North Bro. Kauffman will attend the Mission Board meeting in Ohio. Cor.

PIGEON, MICH.

(Pigeon River Congregation)

Dear Readers: Greetings. On May 4, Bishop M. S. Zehr returned to us from Phoenix, Ariz. Council meeting was held in the evening of the same day. Peace was expressed by all present and also a willingness to go on with the ordination of a bishop for our congregation.

The communion service on Sunday morning, May 7, is a service long to be remembered. Bishop S. T. Eash of Middlebury, Ind., had charge of the devotion, after which Bishop E. G. Swartzentruber of Wellman, Ia. brought the message. Bro. Zehr concluded with a short discourse. After partaking of the Lord's supper and practicing the ordinance of feet-washing, opportunity was given to the congregation to voice a selection of a bishop from among our three ministers, resulting in the three brethren being taken into the lot.

The evening message from I Tim. and Titus 1 was given by Bro. E. G. Swartzentruber after which the lot was taken. The responsibility of shepherding the flock fell to Bro. Emanuel Swartzentruber. The charge, as it was being given to Bro. Swartzentruber with the laying on of hands by our bishop brethren, was impressive indeed, as well as the charge to Sister Swartzentruber and to the congregation. May we ever be true to that which is committed to our trust.

On May 9, a similar service was held at Riverside congregation, near Turner, Mich., at which time Bro. Peter Swartz was ordained bishop. The three ministering brethren were included in the lot. May God richly bless our dear brethren as they take up their new responsibilities.

Already before Bro. Zehr's arrival, it became evident that he would not be able to remain here, because of suffering very seriously from his affliction of asthma. On Thursday evening, May 11, a service was held at the church when he gave a number of experiences and parting admonitions to the congregation. The next day he started on the trip westward accompanied by Bro. Raymond Byler. He traveled with a small truck, taking some household furnishing along. On Monday a wire from Kansas City said, "All going well." However on Thursday a telephone call from Albuquerque, N. M., informed us that he is confined to his bed with pneumonia. A later message said,

"He is better but must remain here at least a week."

Our prayer is that he may soon be able to continue on his way, and again find relief in his new location. Address: M. S. Zehr, Cave Creek Stage, Box 19B, Phoenix, Ariz.

May 22, 1944

Cor.

MYLO, N. D.

Dear Gospel Herald Readers: Greetings in the Master's holy name. Several weeks ago Bro. Samuel Miller and family had the misfortune of having their barn burn. It caught fire during the night, and they didn't know it had burned until morning. Several head of stock, some chickens, and quite a few other things burned also. We do not know why these things happen. May the Lord bless them during their loss.

Bro. Eli Hostetler has been absent from home several Sundays, but each Sunday he was absent Bro. John Stoll was with us, and last Sunday they were both at home.

We are looking forward to a busy summer. The week of June 5 our district Conference will be held at Casselton, N. D. Soon following that we are planning to have Bible school. Pray for us that the work may be carried on according to the will of God.

Almost all crops are seeded, and growing nicely. We leave these with the Lord for the increase. Might we also be willing to sow the spiritual seed, and we know that God will give an increase. Cor.

NORTH LAWRENCE, O.

(Pleasant View Congregation)

Dear Herald Readers: Greeting in Jesus' name. On Sunday, April 30, we had council meeting and on the following Sunday the communion service, when around seventy partook of the sacred emblems. A good spirit of fellowship was manifested. In the afternoon communion was given to three aged members. The above services were in charge of the home ministry.

We have services each Sunday evening, and we are glad for the faithfulness of all to help make these meetings worth while.

There was an appropriate service on Easter Sunday evening, and then on April 23. The young people's meeting gave the program at the Sippo Brethren in Christ Church, with an object lessons for the children, talks, essays, and special songs.

On May 14 the men's quartet from the Martin's congregation favored us with a number of selections during the young people's meeting program.

Sunday evening, May 21, Bro. J. J. Hostetler and family, and several others from their congregation were with us. Sister Hostetler conducted the children's meeting, several young Christians gave testimonies, and a powerful message on "The Ascension" was given by Bro. Hostetler.

The prayer meetings and Bible study are held in homes each Wednesday evening. The attendance and interest have been good during the winter and so far this spring, and we feel these services are a means of strength and growth to young and old who attend. Remember us in prayer at this place. Cor.

(Continued on last page)

WITH OUR MISSIONARIES

A TRIBUTE TO THE WORK OF THE CHILDREN'S HOME, KANSAS CITY

BY KATIE SALTZMAN

Some of you have had the privilege of visiting our large family, located on one of the many hills of Kansas City, just three blocks from our mission church. We find them a happy family, consisting of a capable superintendent, matron, and other workers, and sixty-three children, ranging in age from one to sixteen years. Although there is much work to be done, and the workers are often weary, they always have a welcome and a smile ready for all visitors. We always receive a blessing when we visit here, because of the spiritual atmosphere and the interest manifest in God's little gifts, the children. It has been said that people who love music and children can be trusted anywhere. When we visit the Home, we hear music and see children, and are confident that the saying is about right. The workers are not working for the pay, because there is not much of that, but they are working in the light of eternal values, and striving to help the little innocent children, who are not by choice in the condition in which they find themselves.

Although the workers sponsor a seven-day teaching program in the Home, they always have time for Sunday school and prayer services, and also assist in the work with our shut-ins. The great need of today is Christian workers to help promote the kingdom of God in its teaching mission by precept. These workers are living examples before the children every day. The parents of the children have also been reached, and some have been converted through the influence of the workers. These workers certainly need our support and good will so that they will be able to stand the strain that it takes to live with such a large family, where there is not much privacy. The child is first. He gets his meal first and gets first attention. Here unselfishness to the neglected is manifest.

A Great Need.—Because of the widespread neglect of the home, and the many divorced parents, this work is a very important one. The nation's greatest danger of tomorrow is the spiritual neglect of the child. Every boy and girl has a life which should be helped to usefulness, to happiness, and to being a blessing in this world. Each one has a mind which we can help develop, and a soul that is so unspeakably valuable that the Son of God purchased it with His own precious blood. Yet one of the heavy curses of our money-mad, pleasure-loving world

is that our children are being orphaned, not by death, but by the neglect of parents. The Redeemer, who walked the highways and byways of Palestine, blessed the little children, saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." The child who was in the midst in Christ's time is still in the midst of God's program, and demands considerable attention.

If America's tomorrow is to avoid the chaos which the statesmen fear, we must help the child to Christ now. The hope of the years ahead is the child who has been helped, because he is the one who will be able to stand in the face of evil attractions and influences. We need to build a youth for Christ. How happy we are that we have the privilege of teaching at least a few about Christ at our Children's Home! Seventeen million American boys and girls between the ages of four and fourteen never get any religious instruction. There are many children who will make good when taught, who if untaught will turn out to be criminals. Judges testify that not many children who have religious training will ever land in the penitentiary. Have we any reason then to say, "The work at the Children's Home pays"?

Many children come here who do not know what a kind word means, and when they come in contact with people who are filled with the love of God, it is almost a dream to them. A young lad in the Spanish-American War, threw himself down on the ground because he had been kicked and sworn at. When his general learned what the trouble was, he said, "Get up. I'll stand right by your side." That was what saved him. Someone loved him. There are many little innocent children in this world who do not know what it is to be loved. It is natural for a child to want affection, and many are starving because they do not receive it. What a wonderful opportunity the Christian workers have to help the child to get back to the normal way of living!

Does It Pay?—At the dedication of an institution for boys, which cost half a million dollars, the statement was made, "If it saves one boy, it will pay for itself." The labors of the workers at the Children's Home have been paid for many times. We know of some who are now in the glory world who were saved by the efforts that were put forth here. My dear friend, when we put the value of a soul above all else, the work of the Lord will never suffer. An aged minister was criticized severely because only one member was added to the church during the year, and that one was "only a boy." His

heart was grieved. Just then the boy in question came to him. The boy's soul was filled with sympathy when he saw the grief-stricken minister. "Do you think I can become a minister, or maybe a missionary if I am willing to work hard for an education?" he asked. Tears filled the old man's eyes. There was a long pause. At length he said, "This heals the ache in my heart. I see the divine hand in it all." This boy was none other than Robert Moffat, a great missionary to Africa, who led many souls to Christ. A saved child can bring others to Christ. Jesus' object in teaching was to inspire and command service, to put knowledge into action, to give a burning desire, and to act upon the principles which were taught.

This is manifested by the children who are taught at our Home. The boys and girls are being taught by the workers to do active service. The older class of children go out with the tract band on singing tours, and testify for their Lord in many ways—some in places of work, some in C.P.S. camps, and some in church schools.

Just recently I had the privilege of taking four little girls, ranging in age from nine to twelve years, to see one of our shut-ins—a man who has been bedfast for five years with arthritis. Here is the testimony in a letter received since: "I wish to express my sincere appreciation of the great blessing you brought to our humble home. The memory of it shall linger with me, and brighten my remaining days. To hear the little girls pray and sing so beautifully was a real inspiration to me. Bring them again." Not only was this little meeting an inspiration to our shut-in, but also to me. One of the little girls in the group was found last summer in one of the most pitiful homes in the city. Now, after having been taught by the workers, she is representing her Lord in a marvelous way. Her prayer was not a memorized one, but a real conviction of the heart. She prayed for sinners and for the lost in her own family, especially her mother. Twenty-five children between the ages of eight and sixteen have been received into the church. They really know what it means to be saved. To hear one little girl request prayers for her mother in the prayer meeting puts to shame many older Christians who have unsaved folks in their families, and who are not concerned about them. We learn many things from these little ones. They sincerely bring every detail to the Lord.

We have also taken the children to the home of three blind sisters. When the sisters heard that there were children in the group, they wanted them to come near them. They loved and blessed the children. Even the little ones, ages two to five, have had a definite part in scattering Christian cheer to a number of shut-ins, and also to sick folks in the hospital. One Sunday four of them were taken to visit a shut-in colored lady. During the

devotional service, they asked God to help this poor lady to get more things to eat and to wear, and then added, "Please make her white like we are." Four children were taken to visit a lady who has been an invalid for twenty years. All the members of her body are drawn together, due to arthritis. She is unable to read or to do anything else, but she has an active mind. She can remember people's names after meeting them only once. She lives alone, and all she can do is think; so you can imagine how these little ones blessed her. They each repeated one or more scripture verses, each led out in prayer, and together they sang about six choruses. She was so glad they came.

One afternoon two of the workers took out eleven of these little ones. Altogether they walked sixteen blocks, visited four homes, and contacted seven adults in these homes, mostly shut-ins. When they arrived home that afternoon, they appreciated the rest. One lady had crippled hands and only a few fingers on each hand. The little ones felt so sorry for her and prayed for her in her hearing. Just before we left that home, a little five-year-old girl told her that when she got to heaven, Jesus would give her new hands. That touched the eighty-one-year-old lady deeply. Each place we went we were richly blessed, and so were those whom we visited. The sincerity and faith of these little ones brought tears to many of them. It has been almost a year since this last visitation work was engaged in, but the children have not forgotten it yet. Now and then some of these needy shut-ins are remembered to God in prayer by the children.

One lady (a Catholic) whom these little ones visit from time to time has no nose. She cannot find adequate words to express her appreciation for the blessing that these babies are to her. Ever since they have visited her, they have asked God to give her a new nose. Another shut-in is an eighty-four-year-old German Lutheran lady. She has cancer on her cheek, but is happy in the Lord. She, too, is appreciative. It seems to be a time of real refreshing each time they visit her. At each home they usually introduce themselves by singing, "We Are But a Band of Children." The richness of blessing that these little ones bring to everyone can not be expressed in words.

They will testify in years to come—maybe when we think the teaching has been lost. A young boy who had wandered away from God was very sick. His father asked him about his soul. Later, the boy said, "All the teaching I ever got, flashed before me. I knew how to ask God to forgive my sins." So it is with these children; the teaching is there and will not be forgotten.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth

forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11). God's Word will bring results. All we can do is to plant the seed and trust God for the increase.

It is recognized as a worthy work among worldly people. One of our prominent physicians made the statement, "If one of my children needed a home sometime, I would put him in the Mennonite Children's Home." A lady said to me, "I wish I could put my children there for a while; I am not able to train them as they do there." Many donations are received from doctors, merchants, society people, and others. Many worldly people recognize the work as worth while.

We as a church have a part in this great work. "The Master is come, and calleth for thee" (John 11:28). We cannot all be workers at the Children's Home, but there is something we can all do—that is, pray. It is the prayers of God's children which give the workers strength and courage for the work. It means much to them when they know that the church is praying for them. And we can give. These workers get a very small allowance. They deny themselves many things to be able to get along, while many are getting the benefit of high wages. They are giving of their time. Do they deserve our prayers and gifts?

To spend part of your life in this work, should the Lord call you, will be a blessing to you in years to come. To be loved by the children, to see them accept the Lord and grow in grace, is a blessing which dollars and cents cannot buy. It is what we give that we will be able to take with us when we leave this world. What we send ahead is what counts after all in this world. True happiness can only be found in knowing that we are helping to make others happy, by relieving the suffering and needy, and by giving a cup of cold water in His name. As you are enjoying the comforts of home and loved ones, may we together make this a matter of prayer. What can I do to help relieve a suffering child whom God loves? Have I done what I could, or have I been concerned too much about my own interests? If it were your child or mine, we would be there to help. In God's sight they are all His. He is looking down upon them with compassion, and at the same time pleading with the Christians to help Him in the great work of relieving suffering children.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). The only way we can serve the Lord is by serving others. In Judges 13:8, Manoah entreated the Lord, saying, "Teach us what we shall do unto the child." This is the desire of those who have charge of this noble work of molding

children so that the right principles will be instilled into their hearts. How tragic it is to meet up with old people who failed to accept Christ in their youth, and who are now hardened and cannot realize the need of Christ! How true is Eccl. 12:1! It is manifest in our work all the time that youth is the time to accept Christ. Those who allow God to rule their motives have a great desire to bring to Him as many of these children as possible while their hearts are tender. The physical body is being cared for, but the spiritual need is what is prompting the thoughts of those who are in charge of this work. We as a church should stand by this great work and encourage it. We are dealing with never-dying souls who need Christ.

As children, we memorized many verses and choruses. Although at the time we could not grasp the full meaning of them, as we grew older they came back to us with a new meaning and saved us from many struggles. So it is with the work we do for these children. They will come to the knowledge of the teaching, and it will be the means of saving many.

Kansas City, Mo.

RENDERING SERVICES

(Continued from page 189)

he hears the spoken word, he translates it in the sign language to his audience. Bro. Baker's parents were not born deaf-mutes, but were deprived of their hearing very early in life as a result of sickness. So their children are all blessed with the faculties of both hearing and speaking. In the case of some of the others, they were born without the sense of hearing, though even their children have also been blessed with the capacity to hear.

For some years the congregation had also made provision whereby one of the deaf group, Bro. Levi Hostetler, was authorized to instruct and admonish the group, though he was never ordained. Bro. Hostetler was born a deaf-mute. He passed away more than a year ago.

It is indeed gratifying to see how these brethren and sisters receive the same message in this way as do others, and Bro. Baker's capable, consecrated service in transmitting the Word is only another example of the fact that the ways of rendering service to God and to others are well-nigh innumerable. It only remains for us to be willing to serve somewhere, anywhere, and in any way the Lord may open a door of service for us.

Sweet Home, Oreg.

Diplomacy, thou art a valuable servant, courteous, smooth, effective; sometimes more effective than authority, at which thou art wont, on occasion, to wink. Wise men cultivate thy favor and do not avoid humility to win thy service.

ITEMS and COMMENTS

The Church Committee on Overseas Relief and Reconstruction (Federal Council of Churches) describes as follows the need in Europe: "It is hard to predict what the situation will be in continental Europe. We know that many of the churches have been disrupted by persecution, their buildings destroyed, and their congregations scattered by bombings and deportations. There has been little opportunity for theological study, and the churches are almost sure to be short of trained workers at the very time when they will be badly needed to organize stabilizing and coordinating programs in their communities. Simply the job of getting families reassembled after all that has befallen the various members, helping them to establish themselves in a home and to become contributing members of society again will be a gigantic task, and one with which the local church is particularly well qualified to deal, if we can back them financially."

* * *

In 1865 Rev. William Booth withdrew from the Methodist ministry and started the Salvation Army, which is now operating in ninety-eight countries, in 20,667 centers, in 103 different languages, and is manned by 27,412 officers.—*Evangelical Messenger*.

* * *

A Polish Roman Catholic priest of Springfield, Mass., has brought upon himself much criticism and disciplinary frown of his superior bishop because of an unauthorized trip he made to confer with Stalin concerning relations of the Roman Catholic Church and Poland to the Soviet government. He claims to have secured the declaration of Stalin that Catholicism shall be the recognized religion of Poland. Some of his coreligionists feel that he has compromised the relations of the church to the communist government. His priestly privileges were temporarily taken from him by his bishop, but were restored when he apologized and promised full submission to church authority.

* * *

By accepting the minority report of a committee, the recent General Conference of the Methodist Church forsook the antiwar position which it adopted four years ago. "God Himself has a stake in this struggle," said the conference concerning this war. It was revealed at this conference that Methodist Sunday schools lost 423,168 pupils during the past four years, and that between 1900 and 1915, when the church was just half its present size, it ordained almost twice as many ministers each year as it does now.

* * *

More than 4,000 churches have been damaged or destroyed in England by the war, according to William Cecil Northcott, home secretary of the London Missionary Society.

YOUR 1944 BIBLE SCHOOL

XI. *Beginning and Closing Summer Bible School*

Begin with a *big B*. Be certain that everything is in readiness and set to go at the opening of school on the first day of the term. Have everything geared and set in order so that at the sound of the bell the boys and girls can march into their rooms and be taken care of in a very short time by the teacher. The tentative roll, which should previously have been given to the teacher, can be checked with the pupils present and the record of attendance completed for the day. In a very short time the teacher of each class can plunge right into the subject matter of the first day's program and complete a full day's teaching. This is essential to get the most out of Bible school, which is usually conducted in most places for two weeks only.

This type of opening of school has a tremendously pleasing effect upon the boys and girls. They get a real taste of what school is like. They get acquainted with their teacher, with the subject matter, and with the spirit of the school. They at once become conscious that here is a place where they are going to learn and where they will have a pleasant time while learning. In fact, the pleasure derived from the first day's attendance is going to determine quite largely whether the boys and girls are going to come back the second day with enthusiasm. It is necessary to have a pleasing environment, and to give the pupils pleasing experiences so that the learning process will be more effective. If this is not so done, then the boys and girls are likely to drop out on the second and third day, and you will find the enrollment considerably lower at the beginning of the fourth day than it was at the beginning of the first. Such an experience would be very disappointing.

It is not difficult to see, therefore, what the relation of the community canvass and the advance enrollment taken is to the success of the first day's school work. If the school is an average of a hundred or more, and no such canvass has been made, then a good bit of the teacher's time will have to be devoted to getting statistics, and the first day's teaching program cannot be fully completed. See that you have an advance enrollment and that each teacher has a record of her class members enrolled in advance.

Closing the school should be done in a similar way. It should be closed with a *capital C*. The closing program should be the climax of the school term. The eighth grade boys and girls will be graduated from the elementary course, and those who have completed four years in high school will be graduated from this course. Commencement exercises should be made a part of the closing program, and there should be a short commencement address. Those being graduated should be given an opportunity to have

THE BOOK SHELF

More Power in Prayer, David M. Dawson; Zondervan Publishing House, Grand Rapids, Mich.; 1942; \$1.00.

The author, who is pastor of the First Baptist Church in San Jose, Calif., has written this unusually rich and helpful volume as a result of his experience. He is a man who has learned how to pray. Dr. Dawson has every chapter saturated with the Word of God so that the Holy Spirit may reveal new prayer gems to the reader.

There is no command to the Christian quite so important as the command to pray. It is impossible to remain an effective Christian if one neglects prayer, yet how many of us really know how to pray? There is power in prayer. Someone has said, "If a man can pray, he can do anything," yet most of us are not using this great power (prayer) that is at our disposal. Every Christian will find inspiration and blessing in this book. To the shut-ins there is comfort and encouragement in the chapter, "The Ministry of the Storm."

This book has brought a new challenge to me as a prayer warrior and has opened a valuable channel of service for me. The generous sprinkling of scriptures and poems has made the precious truths presented grip my heart. Having been made aware of the challenge, I must say, "Lord, teach me to pray."—Mrs. Glenn Whitaker.

C. T. Studd, Norman Grubb, R.T.S.; Lutterworth Press, London; 1933; \$1.25.

This is a biography of the founder of the "Heart of Africa Mission." It is the story of a great faith in a great God and proves what God is able to do in and through a consecrated life. A man of wealth and an Oxford education, he gave his money to worthy causes and used his education in bringing the Gospel to peoples of three countries. Mrs. Studd stood beside her husband in all the difficult and hard times. Their one desire was to depend on God entirely, and He never failed. This is a real challenge to faith. Things are not as necessary as we so often think they are.

These missionaries went to China, called to hardship but a full life of service and fruitfulness in the land. To India they then went because his father had made his riches there and wanted Christ preached to his former fellow planters. They were in Africa the last thirteen years, establishing the Gospel in the hearts of the natives. His wife remained in England, caring for the financial end of this great work. They were willing to sacrifice everything so that the Gospel might be given to those who knew it not. This book is a challenge to our faith and our willingness to sacrifice.—Bernice Harder.

some part in the program. The giving of the diplomas will be of great interest to the audience and will have a real attraction for the children.

Effort should be made to see that each

home and each pupil is represented in some phase of the program. Under no circumstances, apparently, should a closing program run over an hour and thirty minutes, including all parts of it. Every class should have features and numbers, but the total numbers on the program, including the opening and the closing features, should not run over an hour and thirty minutes. To make a program too lengthy will make it hard to keep the attention of the children, and the audience will tire. Instead of a success you will then have a "flop."

During the two or three weeks' term of school each teacher ought to select the high spots of work from his or her class. These high spots should be given preference in the program. Little or no special effort should be made to *prepare* something *special* outside of the regular school curriculum. To do so, is to take away the time that should be utilized in the study of the summer Bible school course, and the main object and purpose of summer Bible school will be defeated. The closing program is to be a representation of the work of the school, and not a presentation of something especially prepared to make a show. It should, therefore, feature actual work done in the school by the pupils.

Opportunity should be given to the audience to contribute toward the support of the school at this time. The patrons will be glad to contribute gifts, and usually you will find that the offering upon such an occasion is larger than was anticipated.

Keeping in mind these two major factors in a school term and properly planning for them will help to make your school entirely a success from the beginning through to the end. Begin your school with enthusiasm and end it with greater enthusiasm. The closing program is the time to announce the summer Bible school for the next year, D.V.

Secretary of Summer Bible Schools,
C. F. Yake.

PAUL, A PATTERN

(Continued from page 191)

Christ, he can endure hardness. He enjoys partaking of the afflictions of the Gospel. Through Christ who strengthens him, he can do all things. Understanding in all things is given him of the Lord.

He will hold fast sound words, the words of the Lord Jesus Christ. Knowing whom he has believed, he is confident of being kept. Nothing can separate him from the love of God.

How can we run like Paul? We can find an answer to this in his instruction to Timothy, "Study to shew thyself approved." The Scripture will thoroughly furnish you. Depart from iniquity, flee lusts, shun babbling. But do follow righteousness, faith, charity, and peace. If you desire to please your Captain, do not become so entangled with affairs of life that your vocation as a Christian is hin-

dered. Watch for the enemy. Keep the faith unto the end and you will receive a crown.

The good soldier obeys, pleases, and fights for the Captain of his salvation. Victory is promised by Him who cannot fail. We will be more than conquerors through Him. Dare to fight the good fight of faith.—A. M. E.

RELIEF AND C.P.S.

RELIEF NOTES

The Relief Situation in Honan, China

The following paragraph is taken from a report concerning the relief situation in China, prepared by S. J. Goering and J. D. Graber:

"The Honan area has suffered from a whole series of calamities. Flood, locusts, drouth, and the ravages of war have stalked hard on the heels of one another through the Province. It is estimated that during 1943 one million people starved in this Province alone. Besides flood, which silted up and practically destroyed over a hundred villages in Honan, the dykes of the Yellow River were breached as a military necessity, causing a radical change in the course of this great river through the Province. This has inundated, destroyed, or surrounded with water other hundreds of villages. . . . This has thrown thousands of people out of employment and thus robbed them of their only means of livelihood. As a result of all these streams, refugees have left the Province for other parts of China, and there has thus been a tragic and widespread dislocation of normal life. The task of reconstruction and rehabilitation will be colossal."

* * *

China Relief Director Preparing to Leave

S. F. Pannabecker, who has been appointed to take charge of M.C.C. war sufferers' relief in China, is proceeding with arrangements to leave this country in the very near future. According to present plans, he will fly into China to take up the work where Bros. Goering and Graber left off. Bro. Pannabecker has served as a Mennonite missionary in North China for two terms of service, and is familiar with the present relief situation in China.

* * *

Dr. Klassen Reports Again

In a letter, dated March 17, G. S. Klassen, dentist to the Mennonite colonists in Paraguay, gives further report on the extent of his activities:

"Up to date I have extracted almost three thousand teeth here in Paraguay, including those in Friesland. . . . Up to the present time, we have made and delivered fifty-five dentures. That may not sound like much to the layman, but when one considers that each denture is handmade, in each case for a particular mouth, taking hours of work, it keeps my 'nose to the grindstone.' . . . We will not keep up this pace because I must also teach the boys the art of filling teeth. . . . I have three apprentices. They really make me a great deal of extra work. But in the last two weeks they

are showing signs of being more of an asset than a liability to my work. In fact, each one has already given anesthetic for and extracted more than 100 teeth. . . . It thrills me to think that when I leave here the people of Friesland and Fernheim will be taken care of as far as dentistry is concerned. These apprentices get very little theory, but we are making the best of the time."

C.P.S. NOTES

Staff Appointments

Additional staff members for C.P.S. camps have been appointed recently, as follows:

Orin Beechy, Director, Downey, Ida.
Mrs. Orin Beechy, Matron, Downey
Lloyd Hess, Assistant and Educational Director, Grottoes, Va.
Mrs. Lloyd Hess, Dietitian, Grottoes, Va.
Roy Umble, Assistant and Educational Director, Denison, Ia.
Naomi Brubaker, Dietitian, Sideling Hill, Pa.
Dallas Voran, Assistant and Educational Director, Mulberry, Fla.
Roland Bartel, Assistant and Educational Director, Camino, Calif.
Vernon Rocke, Assistant and Educational Director, Hill City, S. Dak.
Charles Suter, Director, Medaryville, Ind.
Catherine Harder, Nurse, Huson, Mont.

Tree Planting Season

The following item has been taken from the May issue of the Sideling Hill C.P.S. Camp paper, "Turnpike Echo":

"Tree planting season is in full swing with all available men aiding in the planting program. On co-operating farms approximately 175,000 trees have been, or will be, planted during the season. These trees are mostly white and red pine, with some spruce and locust."

Colonization in Mexico Studied

The Mennonite Aid Section has been asked to assist the Church of God in Christ Mennonites to make a study of past and present Mennonite colonization efforts in Mexico. J. Winfield Fretz, who is secretary of this Section, recently left the Akron Office to carry out such a study.

PEACE SECTION NOTES

Words of Personal Counsel

The Supplement to the M.C.C. Peace Section Handbook and Draft Manual, which was recently printed and is now ready for distribution, contains the following item:

"With the pressure for ever greater numbers of men and the drafting of many fathers, we as nonresistant people should fortify ourselves more than ever before for whatever may lie ahead. We have pledged ourselves to pay whatever price may be required to maintain our conscience void of offense. It is becoming increasingly clear that we are dedicated to a task and an ideal that is not easy."

Released May 31, 1944

Compiled by Irvin B. Horst

SPECIAL MEETINGS

KINZERS, PA.

Report of the Sunday-school meeting held at the Hershey Mennonite Meetinghouse near Kinzers, Pa., on Ascension Day, May 18, 1944.

Organization: Mod., Lester Hershey; Chors., Amos H. Hershey, Leon Neff; Secy., C. Marvin Eshleman.

Program and Speakers: Sermon, Abram Martin; The Home, Sunday School, and Church, Martin R. Hershey; The Mission Sunday School, Harry Shreiner; Why, When, and Where are Pupils Lost from the Sunday School? H. Raymond Charles; The Holy Spirit Our Guide, Daniel Sensenig; Christ's Return the Hope of the Church, Elias W. Kulp; Christian Standard for Young People, Elias W. Kulp; Sermon Lloyd Eby.

Thoughts Gleaned: Doing things according to God's plan will result in a life filled with happiness. The home is a retreat from the storms of life. God's plan and purpose for the home is to develop high ideals and mold Christian character. The church is a place where people and God meet. The admission is faith, repentance, conversion, obedience, and loyalty. The commission is "Go and teach all nations." The Sunday school is a Bible study where there are found Christ centered teachers, cooperation, unity, and love. There is a huge need for the mission Sunday school. Therefore repentance and remission of sins should be preached. The Sunday school teacher should have a deep Christian experience. They must not only teach facts and history but food for the soul. They should have a threefold aim: Bring every soul to Christ; build him up in Christ; and send him forth in service for Christ. The Christian should respect and worship the Holy Spirit. He is a living fountain who springs up within us. He guides, satisfies, makes one fit for service and convicts the world of sin. Salvation is not complete yet. We are saved from sin and may be saved from the power of sin, but salvation will not be completed until Christ returns. The Christian standard is a principle of God's Word. God has a standard which is high and unchangeable. Conforming to and living up to this standard makes one happy and useful in Christian service. Do we appreciate Christ's coming into this world and saving us? Do we appreciate the fact that Jesus is in heaven? His ascension brought such blessing as the Holy Spirit or Comforter and the promise of Jesus coming again which will be soon, because wickedness is on the increase which proves we are living in the last days. May our prayer be "Even so come, Lord Jesus."

Secretary.

MARRIAGES

Unrau—Ernst.—On Oct. 24, 1943, at the Manitou Mennonite Church, Manitou Springs, Colo., was solemnized the marriage of Bro. Henry D. Unrau of Luster, Mont., and Sister Alva Ernst of Colorado Springs, Colo. Bro. L. C. Miller officiated. May the blessings of God attend them through life.

Wikerd—Hufford.—On May 13, 1944, at the East Chestnut Street Mennonite Church, Bro. Paul H. Wikerd of Lititz, Pa., and Sister Loretta Mae Hufford of Akron, Pa., were united in the bonds of holy matrimony. Bro. D. Stoner Krady officiated. May the rich blessings of our Father attend them.

Keagy—Gibble.—On Saturday, May 27, 1944, Bro. Charles E. Keagy and Sister Ella Mae Gibble, both members of the Habecker congregation, Lancaster, Pa., were united in marriage at the home of the officiating bishop, Bro. Christian K. Lehman. May the sunshine of God's love attend them through life.

Cripe—Hunsberger.—On April 5, 1944, Bro. Floyd C. Cripe of the Salem congregation, New Paris, Ind., and Sister Ruth Hunsberger of the Olive congregation, Elkhart, Ind., were united

in holy wedlock at the home of the bride in Wakarusa, Ind. Bishop R. F. Yoder officiated. May the Lord richly bless them with peace and happiness through life.

Gingerich—Zimmerman.—Bro. Andrew Gingerich of Lowville, N. Y., and Sister Esther E. Zimmerman of Lancaster, Pa., were united in marriage at the East Chestnut Street Church, Lancaster, Pa., on Sunday morning, May 21, 1944. Bro. John Mosemann preached the sermon. The ceremony was performed by Bro. D. Stoner Krady. May the Lord abundantly bless them.

Longenecker—Byler.—On May 4, Bro. Daniel L. Longenecker of the Mechanicsburg congregation, Mechanicsburg, Pa., and Sister Ella M. Byler of the Locust Grove congregation, Belleville, Pa., were united in marriage at the home of the bride. Emanuel B. Peachy officiated. May the Lord's choicest blessing rest upon them through life.

Fadenrecht—Blocher.—George Fadenrecht of Kirk, Colo., and Florence Blocher of Elkhart, Ind., were united in holy matrimony at the Prairie Street Church, Elkhart, Ind., on May 26, 1944. Following a message delivered by Bro. J. E. Gingerich, from Solomon 2:4, the ceremony was performed by Bro. P. C. Hiebert. We wish this couple the blessing of the Lord's guiding grace as they go through life together.

OBITUARIES

Beyler.—Elmer J. son of Alfred and the late Elizabeth Geiser Beyler, was born at Orrville, O., March 8, 1898; died in Akron, O., May 17, 1944; aged 46 y., 2 m., 9 d. For several years he had not been well, but was working most of the time until this past February. Since then he was hospitalized a few times and occasionally suffered great pain. As a youth he confessed faith in Jesus Christ and was by baptism received into the fellowship of the Mennonite Church, holding his membership with the Oak Grove Mennonite Church near Smithville, O., until his death. On Sept. 2, 1924, he was married to Mabel Burkholder of Smithville, O. Their home was blessed by 2 daughters: Willene and Maribel. Until 1938 they lived in Orrville, but in that year they moved to Akron where they lived to the time of his death. He was associated with the People's Saving and Loan Company for 23 years. He was vitally interested in the work of the Lord and gave liberally of his means to further the cause of Christ. He took an active part in the work of the church, serving in various capacities as Sunday-school superintendent and superintendent of the young people's Bible meeting. Their home was characterized by love, warm hospitality, and a Christian spirit. He was preceded in death by his mother and one sister, Sarah. Besides his wife and 2 children he is survived by his father and step-mother, 3 brothers (Lester, Wooster, O.; Noah, Sterling, O.; and Floyd, Orrville, O.); and 4 sisters (Mrs. Dan Hershey, Glendale, Arizona; Mrs. Walter Ebersole, Smithville, Ohio; Mrs. Leo Mast, Millersburg, Ohio; and Mrs. Forest Kornhaus, Orrville, Ohio). Funeral services were held on Sunday afternoon, May 21, 1944, from the home of his brother-in-law, Gordon Burkholder Orrville, and at the Oak Grove Mennonite Church, with Bro. William G. Detweiler in charge assisted by Bishop J. S. Gerig and Bro. I. W. Royer. Interment was made in the adjoining cemetery.

Grabner.—Wanda Darlene, oldest daughter of Ira B. and Florence Grabner, was born in Stryker, O., June 10, 1921; took her early departure from life at the Cameron Hospital, Bryon, O.; aged 22 y., 10 m., 29 d. After an illness of approximately 8 years, various complications overtook her tired body and Wanda left us never to return here, but to beckon us to a better land where pain and sickness never come. At an early age, Wanda accepted Christ as her Saviour and Lord, and to the very best of her ability remained true and faithful to Him until He called her home. She was ever kind and obedient, showing much patience, and she will be greatly missed, not only by her parents but also by 2 brothers (Milo, Electrician's Mate 3rd class of the U.S. Navy, and Ellie at home), 2 sisters (Joan and Shirley both at home), grandparents (Mr. and Mrs. Peter Grabner, Stryker; and Moses Stutzman, Archbold), besides a host of other relatives and friends.

Services were held at Lockport Mennonite Church, Stryker, O. Burial was made in Lockport cemetery. The officiating ministers were Bros. Jesse Short, Walter Stuckey, and Simeon Stuckey.

Beneath our eyes she slowly faded,
Getting weaker every day,
Till God in His heavenly wisdom,
Called Wanda peacefully away.

Harshbarger.—Samuel M. Harshbarger, aged 74 years, was instantly killed by a train near Mattawana, Pa., as he was crossing the tracks on the evening of April 10, 1944. He was the son of the late Jonas and Pauline (Yerger) Harshbarger. He worked for almost fifty years for the Pennsylvania Railroad Company at Altoona, and since his retirement was at home with his sister Mattie and brother Harry in Mattawana. He is survived by 4 brothers and one sister: Moses, Christ, Harry, and Mattie Harshbarger, all of Mattawana, and David Harshbarger of Mishawaka, Ind. The funeral was held on April 13 in the Booth Funeral Parlors. Services were conducted by Bro. Aaron Mast of Belleville. Interment was made in the Hertzler cemetery.

Hartman.—Donald Ray, son of Lester and Arlene (Pletcher) Hartman, was born March 19, 1944 at the Goshen Hospital; suddenly passed away May 22, 1944, at the home of his grandparents, Mr. and Mrs. Miles Pletcher; aged 2 m., 3 d. He is survived by his parents, his maternal grandparents (Mr. and Mrs. Miles Pletcher), his paternal grandparents (Mr. and Mrs. Abram Hartman), a great-grandmother (Mrs. Salome Pletcher), all of Goshen, Ind.; and many other relatives and friends.

"A sweet little bud, too pure to stay—
God in His wisdom, took Donald away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above."

Hertzler.—Katherine, daughter of John S. and Elizabeth Stoltzfus, was born Nov. 23, 1857, in Lancaster Co., Pa.; passed away April 19, 1944. At the age of 14 years she, with her parents and family, moved near Concord, Tenn. A group of Amish Mennonite families of Lancaster Co., Pa., led by her grandfather, John Stoltzfus, located here. At an early age she was converted and united with the Amish Church near Concord, Tenn. Feb. 1876, she was married to Levi B. Hertzler of Baltimore, Md., who preceded her in death 16 years ago. Six children were born to this union, all of whom survive: Mae, wife of T. K. Hershey, Trenque Lauquen Mennonite Mission, Argentina, S. A.; Ida, wife of L. J. Powell, Wellman, Ia.; Eugene of near Pottstown; Truman, Melvin, and Milford, Elverson, Pa. Fifteen grandchildren and 10 great-grandchildren also survive. August 1919, she, with her husband, moved to Denbigh, Va., where they resided for 2 years. March 19, 1921, they moved on a farm near Elverson, Pa. Here she resided and enjoyed good health until her last sickness. There were times during her sickness of 12 weeks when she suffered intensely. Her faith and courage were an inspiration to her family. Many of the virtues found in Prov. 31 could be applied to Mother's life. She loved her home, her family, her neighbors, her church, but her Saviour most of all. Many enjoyed the hospitality of her home. Funeral services were conducted at her home April 22 in charge of Bro. C. J. Kurtz and at Conestoga Mennonite Church near Morgantown, Pa., by Brethren J. S. Mast and I. S. Mast. Text, I Cor. 15 and Rev. 20:6. Services at the cemetery were in charge of Bro. Ira Kurtz. Interment was made in Pine Grove cemetery near Elverson, Pa. The lights have gone out in this mansion of clay; The curtains are drawn, the dweller's away. She slipped over the threshold of time into night, To take her abode in the City of Light.

—By the family.

Hess.—Miriam, infant daughter of John W. and Anna (Strickler) Hess, was born May 17; died the same day. Besides her parents she is survived by a brother, Harold C., and a sister, Beatrice S.

Iutzi.—Sarah Hannah, daughter of the late Christian and Mattie Baechler, was born in South Easthope, Perth Co., Ont., on June 19, 1899. On May 12, 1944, after an extended and severe illness of much suffering, she entered into rest; aged 44 y., 10 m., 29 d. In early youth she confessed Christ and was baptized by the late Bishop Michael K. Jantzi, Oct. 25, 1914, and was received into the fellowship of East Zorra A. M. congregation, in which faith she remained to the end. On June 14, 1922, she was united in the bonds of matrimony to Bro. Michael R. Iutzi of East Zorra, which union was blessed

with 7 children. Surviving are her bereaved companion and Mary Ellen, at home; her father and mother-in-law (Daniel S. Iutzi and wife), one brother (Chris Baechler, Tavistock), 4 sisters (Katie Schultz, Milverton; Fannie, wife of Sam Bender, New Hamburg; Mabel, wife of William Bender, New Hamburg; Susannah, wife of Peter Roth, New Hamburg). One son Lloyd Daniel predeceased her in 1928. Services were held at the home on May 15, by Bro. Dan Wagler, and at the East Zorra A. M. Church by Brethren Menno Kipfer and Jacob R. Bender. Interment was made in the adjoining cemetery.

Koch.—Lovina Koch, Kitchener, Ont., wife of the late David R. Koch who predeceased her about 9 years ago, daughter of the late David N. Brubaker, was born April 17, 1874, in Woolwich Twp.; died May 19, 1944; aged 70 y. 1 m. 2 d. Surviving are 2 sons (Elven and Howard, Kitchener), 2 daughters (Mrs. Noah Ziegler of near Elmira, and Lenora, Kitchener), 3 brothers (Addison, Kitchener; Nathaniel, Main Centre, Sask.; David, Waterloo), and 2 sisters (Mrs. George Licht, Elmira; Mrs. Harry Humphrey, Niagara Falls, N. Y.). Fifteen grandchildren also survive and one great-grandchild. Two sons (Manley and Forrest), and one daughter (Mrs. Henry Seiling) predeceased her. She was a member of the Mennonite church many years, and was a faithful member of First Mennonite church during the last years. She will be missed by the family, the church, and her many friends. Funeral services were in charge of Bro. C. F. Derstine, assisted by Bros. Oliver Snider, Roy Koch, and Andrew Shelly at the Elmira Mennonite Church.

Miller.—Mattie, daughter of Nathaniel A. and Elizabeth (Whetstone) Miller, was born July 3, 1942, near Topeka, Ind.; died April 25, 1944, at the home of her parents; aged 3 y. 9 m. 25 d. She is survived by her parents, 2 sisters, 5 brothers, all at home; her maternal grandparents (Mr. and Mrs. Sam Whetstone, Middlebury, Indiana) and paternal grandparents (Mr. and Mrs. Ananias Miller, Topeka, Ind.), and many other relatives and friends. Her death was caused by leakage of the heart due to scarlet fever, which she suffered from for two months. Funeral services were conducted at the home of Manelius Beechy by Bros. Cornelius Christner and William Yoder. Burial was made in the Miller cemetery.

Jesus has taken a beautiful bud,
Out of our garden of love,
Borne it away to the City of God,
Home of the angels above.

Moist.—Martha, widow of Edward Moist, died very suddenly in her home in Mattawana, Pa., on May 2, 1944, from a heart attack; aged 73 y. She was the daughter of the late Joshua and Elizabeth (Sheerer) Harshbarger, and lived all her life time in or near Mattawana. She is survived by 3 sons and 5 daughters, 20 grandchildren and 2 great-grandchildren. She also leaves one brother and 2 sisters: Francis Harshbarger; Mrs. Nancie Byler, and Mrs. Arthur (Elsie) Grassmyer. She was a member of the Church of the Brethren. The funeral was held at the home on May 5, 1944. Services were conducted by William Hannawalt of the Brethren Church. Interment was made in the Pine Glen Cemetery.

Raeuber.—Mary Victorine Raeuber, daughter of Joseph and Mary (Bellot) Serpette, was born July 12, 1865; passed away at her home southeast of Deer Creek, Ill., May 25, 1944; aged 78 y. 10 m. 13 d. She was united in marriage to Joseph Raeuber on April 22, 1885. To this union 4 children were born, all of whom survive: Joseph and John of Danvers; Susan (Mrs. Carl Anderson), Stanford; and Mrs. Anna Wolber, Danvers. Her husband preceded her in death 14 years ago. Four brothers and 3 sisters survive: Mrs. Anna Tucker and Joe Serpette, East Peoria; Emil and Amos Serpette, Danvers; Euphemia (Mrs. Theodore Hayes), Deer Creek; Rose (Mrs. Henry Schrenk), Danvers; and Therry Serpette, Danvers. Three brothers and 2 sisters preceded her in death. She also leaves 13 grandchildren and 9 great-grandchildren together with a host of relatives and friends. Seventeen years ago she accepted Christ as her personal Saviour and with her husband united with the Goodfield Mennonite Church. She transferred her membership to the Morton Mennonite Church when the 2 churches merged, remaining faithful until her Lord called her home. She was a loving mother, interested in the welfare of her family. She made her greatest contribution in making her home a place of joy and peace for those she loved. Funeral services were held at the home and at the Baptist Church in Deer Creek. Bro. Leland A. Bachman, assisted by Bro. Harold R. Oyer, officiated at

the services. Burial was made in the Mt. Zion Cemetery north of Deer Creek.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant at our home
Which never can be filled.
God in his wisdom has recalled
The boon His love had given.
Altho the body slumbers here,
The soul is safe in heaven.

Schweitzer.—Mattie (Troyer) Schweitzer, daughter of Jonathan and Magdalena Troyer, was born in Holmes Co., O., July 11, 1873; passed peacefully away at her home at Shickley, Nebr., May 5, 1944; aged 70 y. 9 m. 24 d. She had been in failing health for some time but bedfast for 4 weeks. On Aug. 28, 1890, she was united in marriage to Nickolas Schweitzer. This happy union was blessed with 8 children. She leaves to mourn her departure her loving companion, 3 sons and 3 daughters (William, Geneva; Lloyd, Carleton; Mrs. Gertie Saltzman, Shickley; Mrs. Ellen Oswald, Shickley; Perry and Lena at home). Also at home is Doretta Miller, a granddaughter whom she raised from infancy. She also leaves 29 grand-children, 6 great-grandchildren, 3 brothers and one sister (Jake, Indiana; Dan and Abe, Shickley; Fannie, Kalona, Ia.). Those preceding her in death were 2 daughters (Mary and Katie), 7 grandchildren, 2 brothers, and 5 sisters. She accepted Christ as her Saviour in her youth, uniting with the Mennonite Church to which she was faithful until the end. After the death of her daughter Katie, she took her son-in-law, Jess Miller, and 4 children into her home and faithfully cared for them for 9 years. She had a deep interest and concern for the church and her children. She was a kind and loving wife and mother, and will be greatly missed in the church by relatives, neighbors, and friends that are left behind. Many were the deeds of help and kindness that she did while in this world. All that loving hands could do was done for her, but the Lord saw fit to take her home. Services were held at the Salem Mennonite Church by Bro. Fred Reeb, assisted by Bro. Peter R. Kennel. Interment was made in adjoining cemetery.

A wife so loving, faithful, and true,
A mother so cheerful the whole day through—
We miss our dear mother; we can't understand,
But God in His mercy holds life in His hand.
He loves all His children; He knows what is best;
And some day we'll meet in the home of the blest.

Shrock.—James Edward, infant son of Mr. and Mrs. Lee E. Schrock, was born at the San Antonio Hospital at Upland, Calif., Thursday, May 4, 1944. When he was over a week old, he became suddenly ill with inflammation of the intestines which caused his death 3 days later, May 15. Besides his parents, and his sisters, Virginia Lee and Marlene Kay, he is survived by his grandparents (Mr. and Mrs. J. C. Schrock of Los Angeles, Mr. and Mrs. J. G. Kremer) and great-grandmother, Mrs. John H. Stutzman, of Milford, Nebr.; also 5 aunts, 5 uncles, and 4 cousins, besides many other relatives and friends.

The Lord saw best to take our son
While he was yet so pure and small.
Now up in Glory, at Jesus' side,
He waits in joy to meet us all.

Swigart.—William Swigart, aged 78 years, died suddenly of a heart attack in his home at Mattawana, Pa., on the evening of May 20, 1944. He leaves his wife, Mrs. Corena Swigart, 2 daughters (Miss Florence Swigart, and Mrs. James Keneppe), and 3 grandchildren, all of Mattawana. He united with the Spring Run Church of the Brethren when a young man and remained faithful, always attending services regularly unless kept away by sickness. He also attended services of other denominations whenever able to do so. He, with his family, has lived in our community for many years and a number of our Mennonite ministers from other places, when visiting or holding meeting in this place, have been invited into and enjoyed the hospitality of the Swigart home. The funeral was held at the home on May 23, 1944. His pastors, Bro. Lawrence Ruble and Perry Huffaker, conducted the services. Interment was made in the Spring Run Cemetery.

Kaufman.—Loransa Kaufman was born in Conemaugh Twp., Somerset Co., Pa., on August 18, 1880; died May 26, 1944; aged 63 y. 9 m. 8 d. He was the son of Stephen and Fannie (Sala) Kaufman. He is survived by his widow, Anna (Swank) Kaufman; 5 children (Lizzie, wife of Paul B. Kniss; Henry; Fannie, wife of Freeman Thomas; Harley, and Paul), and 7 grandchildren. He is also survived by his sister, Emma

Yoder. The youngest son, Paul, is in C.P.S. and was called home when his father's condition became more serious. He arrived a day before his father passed on. Bro. Kauffman was a member of the Stahl Mennonite Church since his conversion. He served as deacon of this congregation since May 1918. His work as a deacon was much appreciated by old and young alike. He was a talented worker and was always of a cheerful disposition. He was respected and loved as a teacher by the young men of his Sunday-school class. He had also served many years as superintendent of the Sunday school. His passing leaves a large vacancy in the home, community, and the church.

Tweedy.—Miss Amanda J., daughter of Samuel S. and Irene Tweedy, was born in Edgar Co., Ill., Nov. 24, 1856. After being an invalid in bed most of the time for 5 years, she departed this life May 22, 1944, at the home of her only brother, William L. Tweedy of Carl Junction, Mo., who survives her; aged 87 y. 6 m. She also leaves 9 nephews and 9 nieces who mourn her departure. In her younger years she was a member of the Methodist Church. A little over two years ago she confessed Christ, and was received into the Mennonite Church as a member of White Hall congregation near Oronogo, Mo. Funeral services were conducted at the home by Bro. Alva Swartzendruber, using I Thess. 4, and at the Methodist Church at Carl Junction by E. J. Berkeley, using II Cor. 5:1 as a text. Interment was made in the Carl Junction Cemetery.

Widmer.—Fannie Roth Widmer was born Jan. 1, 1874, in St. Ludwig, Germany; passed away April 25, 1944, at the Albany General Hospital at Albany, Ore., after a brief illness; aged 70 y. 3 m. 24 d. She came to America with her sister at the age of 15 years. In March, 1903, she was united in marriage to Peter Widmer, who predeceased her in September, 1919. One daughter, Lydia, also preceded her in death in January, 1935. Surviving her are 3 daughters (Anna, wife of John Kennel; Sarah, wife of John Calvin Jones, Albany, Ore.; and Marie, wife of Earnest Cox, Herlong, Calif.), 3 sons (William and Menno, Albany, Ore.; and Henry, Douglas, Ariz.), 4 brothers (N.N. Roth, Albany, Ore.; J. J. Roth, P. J. Roth, and Ben R. Roth, Wayland, Ia.), 2 sisters (Josephine Graber and Anna K. Gerig, Wayland, Ia.), Eleven grandsons and 2 granddaughters also survive, besides many other relatives and friends. She united with the Mennonite Church in her youth, and was a faithful member until death. Her cheerful disposition and acts of kindness won for her many friends. Funeral services were conducted at the Albany Mennonite Church, April 28, 1944, by Bros. Mose Brenneman and George M. Kauffman. Text, II Tim. 1:12.

Witmer.—Benjamin W., was born Oct. 1, 1856; died April 14, 1944, from infirmities of old age at the Oreville Mennonite Home, in which he was a guest for the last 10 years; aged 87 y. 6 m. 13 d. He is survived by one daughter, Celia, who lovingly cared for him during his stay at the Home, 2 brothers (Jacob who resides at the Home, and John of Strasburg). His wife preceded him in death 11 years ago. Funeral services were held at the Home, April 17, in charge of Bros. Maris and James Hess. Text, Psa. 90:9, 10. Burial was made in the Brick Mennonite cemetery. He was a member of the Byerland Mennonite Church for a number of years.

Yoder.—Melvin Jonas, son of the late David and Melinda Smucker Yoder, was born in Wayne Co., O., July 26, 1893; died of a heart attack while at his store at Oyster Point, Va., on the evening of April 20, 1944; aged 50 y. He came to Virginia with his parents when quite young and had been a resident of Oyster Point ever since. As a youth he had been baptised into the Amish Church, but later left the church and for 23 years had been connected with police work in Warwick Co., besides being the C & O. agent at Oyster Point, and a skilled veterinarian. However, during the past year he made a definite change. He seemed truly converted and became interested and active in Christian work, and we feel satisfied that he was prepared for the change that came so suddenly. He always had a helpful disposition and possessed the faculty of making friends among all classes of people. The tokens of esteem and expressions of grief from rich and poor, colored and white, indicated how widely his influence and kindness had reached. Surviving are 2 brothers, Harvey E. and C. P. Yoder; one foster sister, Mrs. Adam Schmucker, all of Oyster Point; also one to whom he was soon to have been married, besides a number of uncles, aunts, nieces, and nephews. The funeral, which

For Every Home With Children

was very largely attended, was held at the home of his brother, Harvey E., then at the Baptist Church in charge of the Rev. David Anderson, assisted by Bro. George R. Brunk. Interment was made in the A. M. Cemetery near by.

Zehr.—Katherine (Bender) Zehr was born April 6, 1887, in Wellesley, Ont.; passed into her reward after a lingering illness for over a year at her late home in Tavistock, on April 17, 1944; aged 57 y. 11 d. In early youth she accepted Christ as her Saviour, and by water baptism upon confession of faith, was received into fellowship of East Zorra A. M. congregation by the late Bishop Jacob M. Bender of Tavistock, Ont. On Oct. 29, 1907 she was joined in holy wedlock to Simon B. Zehr of East Zorra. This union was blessed with 10 children. One daughter passed away in infancy. She leaves to mourn her departure her loving companion, 4 sons (Irvin, Tavistock; Henry, Inskip; Howard, overseas in England; Ernest, at home), 5 daughters (Edna, Mrs. Henry Christiansen, Plattsville; Clara, Mrs. Norman Lebold, Baden; Lydian, Mrs. Walter Shantz, Baden; Helen, at home; Hilda, Mrs. Earl Kimberger, Stratford), one adopted daughter (Alice, Mrs. Emil Turton, Toronto), one stepsister (Emma Schwartzentruber, East Zorra), besides 15 grandchildren and great-grandchildren. Services were held at Krugs Funeral Parlor by Bro. Joe R. Bender and at East Zorra A. M. Church by Brethren Peter Nafziger and Dan S. Iutzi. Interment was made in adjoining cemetery.

CORRESPONDENCE

(Continued from page 193)

ELKHART, IND.

(Olive Congregation)

In December, 1943, Bro. John Gingrich of Elkhart was the speaker during a series of meetings held with us. Seven souls accepted Christ as their Saviour and were received by water baptism on February 27. March 26, we had communion, at which time our boys from camp were home and could partake with us.

Thus far we have two boys who have been called, Wayne Klopfenstein and the writer's son David.

In the last year we lost two members by death, one a brother in his eighties and one not quite thirty. The latter lost his life by accident. "Be ye therefore ready."

Our summer Bible school was conducted from May 8 to 19, with an average attendance of 154 children. May we make special effort to have the work continue in these troublous times when the devil is trying so hard to lead us all astray.

May the Lord bless all is the prayer of the writer.

May 22, 1944.

H. H. Yoder.

Table of Contents

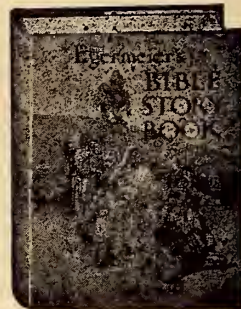
- 185—"My Only Regret"
God's Heroes (Poem)
- 186—No Faith? No
- 187—Editorials
- 188—Our Attitude Toward Our Fellow Men
- 189—The Worldliness of Prayerlessness
Rendering Service
- 190—Leaving It with God
The Little Ones (Poem)
What Mother Earns
Speak Kind Words
- 191—To Be Near to God
Sunday School Lesson for June 18
- 192—Field Notes
Correspondence

— Revised Edition —

EGERMEIER'S BIBLE STORY BOOK

By Elsie E. Egermeier

Not just another Bible storybook, but the recognized leader in its field. The superior qualities of this work are clear to parents, teachers, and leaders—and even to children who love it and prefer it. The author writes with a consecrated purpose. She loves and understands children; hence her stories not only entertain but also enrich the lives of her readers. The whole Bible is presented in chronological order, accurate in historical detail, rich in dramatic appeal and free of doctrinal discussions.



Newly Illustrated

Profusely illustrated with over 200 actual photographs, beautiful color reproductions, and drawings. New plates, printed on special glare-free paper, offer the finest possible in Bible-story illustration.

Has 234 Fascinating Stories

Read a new story every evening for almost a year. Egermeier's stories are accurate in historical detail and put the whole Bible into one continuous beautiful narrative. Rich in dramatic appeal yet simply written.

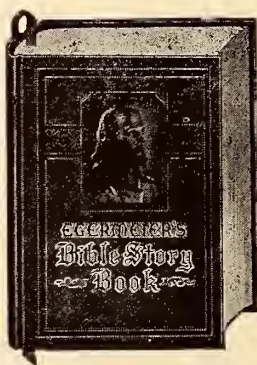
Something New—Animated Maps

We offer ANIMATED PICTORIAL MAPS, contained in no other Bible storybook. Specially prepared and drawn for this revised edition. Vividly portray important Bible events with geographic illustrations—an innovation in Bible storytelling!

A large handsome book—(Style A) This popular edition has 642 pages, containing 234 stories, 200 one-color pictures, 17 full-page multicolored pictures, 4 one-color animated maps, self-pronouncing text. Printed on special nonglare paper. End sheets are printed with animated maps. Cover is strong maroon cloth with title stamped in gold leaf. Colored picture of Christ blessing children on the front. Beautiful jacket in colors. **Order style "A" \$2.50**

Egermeier's BIBLE STORY BOOK

— De Luxe Library Edition —



The de luxe binding is a masterpiece of the graphic arts. The cover is a rich maroon color, of grained fabrikoid. A reproduction of Sallman's "Head of Christ" is inset in an embossed panel.

The de luxe edition is a larger book and offers you many extra valuable features. It contains 754 pages, 234 stories (self-pronouncing text), 200 one-color pictures, 17 full-page multicolored pictures, 12 full-page animated maps, 64 pages including questions with answers covering every story in the book and many interesting facts about the Bible, 16 pages of 31 colored pictures covering the life of Christ. In gift box.

\$4.95

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

ANNOUNCEMENT

ONTARIO A.M. CONFERENCE

The annual Ontario A.M. Church Conference will be held at the Poole A.M. Church, near Poole, Ont., Wednesday and Thursday, June 14, 15, 1944. All are welcome. C. R. Brunk, Secretary. Brunner, Ont.

- 194—A Tribute to the Work of the Children's Home, Kansas City
- 196—Items and Comments
Your 1944 Bible School
The Book Shelf
- 197—Relief and C.P.S.
- 198—Special Meetings
Marriages
Obituaries
- 200—Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JUNE 16, 1944

NUMBER 11

In the Vale of Kidron

BY THE EDITOR

Over one hundred years ago a group of Swiss Mennonites emigrated to America and settled in the beautiful and fertile rolling hills of southern Wayne County, Ohio. The annual meeting of the Mennonite Board of Missions and Charities, May 31 through June 4, enjoyed the hospitality and excellent provision of one of the congregations of this community, the Kidron Church.

As usual, a number of other committees and organizations took advantage of the representative gathering to conduct associated meetings. The Mennonite Commission for Christian Education and Young People's Work held its semi-annual business session and its usual spring inspirational meeting. This meeting was held May 30, 31, at the Martins Church, near Orrville. Bro. G. R. Brunk of Denbigh, Va., was elected Secretary of Home Interests to replace Bro. Chester K. Lehman. The public sessions were devoted to the leading theme of nurture through the Word of God. These inspiring sessions were well attended, both by the home congregation and by the visitors gathering for the Mission Board meeting. The meeting on the evening of May 30 consisted of the discussion of the same topics at the following churches of eastern Ohio: Martins, Oak Grove, Bethel, Leetonia, Beech, Walnut Creek, Martins Creek, Plain View, Sonnenberg, Berlin.

On Wednesday, May 31, the Executive and Mission Committees of the Mennonite Board of Missions and Charities met in joint session at the Kidron Church. There was the usual amount of routine business, but deep feeling marked two points in the day's work. One was in connection with the consideration of the predicament of the India Mission in view of the difficulty of sending missionaries to replace those coming home on furlough. The committee knelt in earnest prayer that God would direct and open

the way to send missionaries to this field. In view of Bro. S. C. Yoder's retirement July 1 from the office of Secretary, after twenty-three years of faithful and efficient service in that office, there was a deeply felt prayer of thankfulness to God for that service by our brother.

Thursday morning there was a semi-public session at the Kidron Church in which city mission superintendents and others discussed principles and methods of city mission work. At the same time, in the near-by residence of Bro. John Lehman, the Executive, Mission, and Relief Committees of the Board met in joint session. The Relief Committee reported action and recommendations concerning C.P.S. dependency aid, the relief situation and plans in China, India, and Puerto Rico, and the development of service units. Bro. J. D. Graber explained plans for a reorganization of the administrative setup in the India Mission to provide for more Indian co-operation.

The Thursday afternoon executive session of the Board was devoted to the roll call and to the reading of the minutes of the Executive Committee meetings during the past year.

Enthusiasm marked the city missions program given Thursday evening, from the singing and the devotional reading through all the speeches to the benediction. To live successfully New Testament principles in our cities today evidently requires the conviction which generates enthusiastic Christian living.

The Mission Board meeting proper began Friday morning with the Board itself meeting in the Kidron schoolhouse to hear reports of the officers of the Board. The treasurer reported total receipts of the Board for the year of \$891,080.40, probably the largest in the history of the Board. At the same time the Sewing Circle Committee held a meeting in the church auditorium with an audience

of sisters that almost filled the building. Intense interest followed the reports and the excellent talks on "The Need of the Hour."

In the Friday afternoon session the theme of the meeting, "I have set before thee an open door," was set forth as Bro. John E. Lapp spoke on "The Never-ending Task of the Church." Bro. Truman H. Brunk reminded us of "The Never-ceasing Efforts of the Adversary." The report of the Relief Committee revealed that total relief contributions from our branch of the Mennonite Church totaled \$115,000 the past year, and a substantial balance has been built up for the time when larger opportunities for relief are opened up. The China relief unit will be sent to India as soon as possible, even though the way to do relief in China is closed for the present time. The brethren Beare, Burkholder, and Beyler will be loaned temporarily to the organization administering relief to the starving thousands in Bengal, India. Here they can learn relief methods, work on the Chinese language, and be at the nearest possible point for going to China when the way opens. Lawrence Burkholder and Clayton Beyler gave testimony of the Lord's call to their relief appointments. Bro. J. D. Graber pictured vividly the calami-

SALVATION

BY VERLA LEHMAN

*My heart is at rest, my soul is at peace
Since Jesus my Saviour came in.
The burden He lifted and bore it away,
And now am I free—free from sin.*

*Through Christ has God accepted me,
Unworthy though I be.
And now assurance of His love
Is mine—eternally.*

*My Rock, my Guide, my Strength
Is He forevermore.
And now I love to tell it
To others o'er and o'er.*

Hesston, Kans.

tous conditions in China, and explained why doors for relief are closed for the present. The work of the first service unit in Chicago was described by Bro. Lester T. Hershey, their director.

All available room in the large church building was taken for the Friday evening session. In the workers' meeting there were reminders of earlier Board meetings as three aged brethren, formerly very active on the Executive and Mission Committees, sat on the platform. They were D. G. Lapp, S. F. Coffman, and S. E. Allgyer. Bro. Lapp and Bro. Coffman spoke in this meeting. In the following session the open doors in India, in Spanish America, and in congregation building were presented by S. J. Hostetler, Amsa Kauffman, and Harold S. Bender. After Bro. Hostetler's talk the following large group of persons present at this meeting who have returned from missionary service in India gathered at the platform and sang a Hindi song: S. J. Hostetler, Ida Hostetler, J. D. Graber, Minnie Graber, G. H. Beare, Ida Beare, P. A. Friesen, Florence Friesen, J. N. Kaufman, F. S. Brenneman, Millie Brenneman, E. I. Weaver, Irene Weaver, Lydia Lehman; E. E. Miller, Ruth Miller, G. D. Troyer, Kathryn Troyer, Mary Holsopple, Minnie Kanagy. There were many prayers for the smaller group who are faithfully continuing their difficult task in India, and who are so urgently in need of reinforcements.

The Saturday morning session began with the uniquely interesting description of the open door in the southern highlands, by Sister Maude Buckingham Douglas. In the idiom of the Arkansas hills where she was born, and impelled by her burden for the spiritual uplift of her people, she pleaded for a continued work in that field. Everybody forgot the clock while listening to her story. The Sewing Circle Committee reported through Sister A. L. Buzzard. It was evident from this report that the sisters of the church are carrying on their work with commendable zeal and efficiency.

The secretary reported concerning the missionary training conference held the previous week at Goshen, Indiana, when almost fifty young people were given instruction and inspiration which would help them to know God's will concerning their possible missionary service in the church. He also reported for the Hospital Committee, and presented recommendations favoring the building of a hospital plant and nurses' training school of the collegiate type in Elkhart County, Indiana. The appointment of a committee was authorized to proceed with building plans, to secure a definite loca-

tion, and to raise funds for such a hospital plant. This is a major move forward in the charitable and educational, as well as evangelistic, work of the church.

The Resolutions Committee presented resolutions of greetings and promise of prayers to the missionaries in India, South America, and Africa in view of the extraordinary difficulties on the foreign fields today.

Because of the large responsibilities carried by the Executive and Mission Committees of the Board, the membership of these committees is quite stable, with only minor changes usually made in the annual election. This year was something of an exception. Upon recommendation of the joint committees Bro. E. C. Bender was re-elected treasurer. It was reported, however, that Bro. S. C. Yoder has resigned as secretary, and the committee presented the name of Bro. J. D. Graber for that important office. A resolution was adopted, expressing appreciation for Bro. Yoder's long services. The following were by ballot elected members-at-large of the Board: E. J. Yoder, S. C. Yoder, J. N. Kauffman, Paul Erb, Nelson Kauffman, H. A. Die-ner, Jesse B. Martin, J. R. Mumaw.

The Sewing Circle Committee was elected as follows: Mrs. Allen Erb, Mabel Groh, Mrs. W. S. Guengerich, Mrs. M. C. Lehman, Mrs. A. J. Metzler, Mrs. E. E. Miller, Mrs. V. E. Reiff.

Bro. O. O. Miller was elected member of the Board from the Lancaster Conference, and Bro. J. Irvin Lehman from the Washington-Franklin Conference.

The following were elected to the Relief Committee: H. S. Bender, O. O. Miller, J. L. Horst.

Another important change in the Executive Committee was necessitated by the request of Bro. J. N. Kaufman that his name should not be presented for re-election. Bro. S. C. Yoder was elected president of the Board. The fifth member of the Executive Committee, Paul Erb, was re-elected. The Missions Committee is changed little: Allen Erb, Milo Kauffman, Jesse B. Martin, J. N. Kaufman, Chester K. Lehman.

A recommendation was adopted that Bro. G. D. Troyer and a member of the Executive Committee make investigations of relief and mission opportunities in Jamaica and Puerto Rico.

The final business session was held on Saturday afternoon. First came two more glimpses of the open door: in Africa, through the eyes of John H. Mosemann, and in C.P.S., through the eyes of J. N. Weaver. Budgets for India and South America were adopted, which included grants for a clinic in South America, and

continued development of the Bible School there. Formal action was taken, appointing Bro. and Sister Geo. Beare, Bros. Lawrence Burkholder, and Clayton Beyler as relief workers, and an impressive service was conducted by Bro. Allen Erb, in which these workers were consecrated to their task and committed to the Lord's gracious care for their dangerous journey and work. There were many tears of sympathy as Bro. Beare asked God's sustaining grace for Sister Harriet Burkholder, daughter of the veteran missionary Bishop Geo. J. Lapp, who with her two children must remain in America during her husband's two-year absence in relief work. The Resolutions Committee presented recognition of the service of the retiring president, Bro. J. N. Kaufman, of Sister Sarah Lapp, deceased, and of former Executive and Mission Committee members who were invited to attend this meeting.

During the evening intermission the considerable group of nurses and doctors in attendance held a meeting on the shady lawn. Other groups which held sessions during the Board sessions were the Music, General Problems, and Executive Committees of General Conference.

The Saturday evening session began with a workers' meeting, in which one of our veterans, Bro. S. E. Allgyer, spoke of his experiences in connection with city missions. The open door was further pictured to a capacity audience by Dr. H. C. Amstutz—"Through Hospitals and Nurses' Training"; by L. L. Swartzen-truber—"Through Charitable Homes"; and by Ernest Bennett—"Through Relief Work."

The devotional services throughout the Board meeting were more than merely conventional opening exercises. On the three successive days the brethren A. J. Metzler, Milton Brackbill, and Milo Kauffman conducted these services with well-thought-out messages based on God's Word, and with deeply felt prayers for divine guidance and blessing.

On Sunday morning, sermons were preached on a common text in sixteen Mennonite churches within easy driving distance. This text was I Cor. 16:9: "For a great door and effectual is opened unto me, and there are many adversaries." It would be interesting to have heard all sixteen of those sermons. The president of the Board, Brother J. N. Kaufman, preached at Kidron.

The final sessions of the Board meeting were attended by audiences that largely overflowed the church. Many were able to hear through loud speakers, although they needed to sit or stand on

(Continued on next page)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTOALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTOALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTTOALE, PA. PRINTED IN U.S.A.

EDITORIAL

Preparing for a Great Missionary Program

There is always danger that we think of some other time as presenting to us the greatest opportunity for service. Not today, but tomorrow, we say, we can do great things for the Lord's cause. The year 1944, indeed, is one that seems inopportune for forward steps in missionary enterprise. But the recent Mission Board program courageously emphasized that doors are open now which challenge us to greater activity in many fields.

It remains true, however, that both in mission and relief activity there are for the time being many hindrances, particularly in foreign fields. It is exceedingly difficult to send missionaries to India and South America. It is impossible just now to start work in China. Relief funds must for the most part be kept in the bank, not because there is no need for relief in the world, but because war conditions limit sharply the transportation of both workers and supplies. The current war spirit has created prejudices that sometimes with officials or populace constitute a handicap to our free testimony to the world.

But, among rapidly moving world events, these conditions will probably change, and possibly with suddenness. Military developments and national and international crises may close doors now open, and open doors now closed. The very nonresistant stand which may now create prejudice against us may soon have exactly the opposite effect. Eastern peoples, for instance, may most readily accept the Gospel from a people who were unwilling to participate in the Gospel-denying carnage of war. We may be quite sure that sooner or later our church will be faced with opportunities which will have no limit but that of our own resources and our readiness to use them. Are we preparing for that time?

We will need means. Mission work and relief work take money. Our present balances may seem to argue that there is no need for large giving now. But what a fallacy that is! The church can give liberally now, and we should, against the day of great need, and perhaps our own loss of prosperity. Larger and larger re-

serves should be accumulated, that they may be in readiness when the moment of opportunity comes.

We need to plan, also, for an adequate force of workers. A score of new workers will be needed only for replacements in the foreign missions. Then there will be the workers required for expansion both at home and abroad, and for such new fields as China. Fortunately, a good supply of these needed workers is in prospect. Many of our C.P.S. men have, through their experience, turned their thoughts toward church work, and will be available when they get out of camp. The recent missionary training conference conducted by the Mission Board revealed what a fine reservoir of consecrated young people is in prospect for coming needs.

But we also need to plan for the future in terms of far-seeing leadership. Congregational leaders need to promote more and more of missionary consciousness. Church-wide boards were never in greater need of leaders with consecrated imagination to conceive, and consecrated ability to plan and execute in terms of future opportunity. One thrills to realize the doors which may soon open on every hand. Let us pray that the Mennonite Church may not fail the expectations of her Lord.

On Personal Work

One of the things that keeps Christians from doing personal work is the fear that what they will say will be resented by those to whom they speak. It is a foolish fear. There probably have been people who showed anger against one who was interested in their spiritual welfare, but they are certainly very rare. It is almost universally true that people who are spoken to concerning their spiritual welfare are grateful to those who are concerned for them. One personal worker was recently much impressed that he should speak to a certain person; but he hesitated because he was not sure what the reception would be. Finally, however, he did as he was convicted and the result was a very friendly and a very fruitful conversation concerning spiritual things. "In the two years I have been

here," said the person spoken to, "no one else has approached me on this subject." All around us are hungry and heartsick people. We Christians have for free distribution the Bread of Life and the Balm of Gilead. Why are we so reticent?

IN THE VALE OF KIDRON

(Continued from preceding page)

the grass outside. The feature of the Sunday afternoon session was the mission sermon, preached by Bro. S. C. Yoder, the retiring secretary and incoming president of the Board. His text was, "The Lord gave the word: great was the company of those that published it" (Ps. 68:11). He also used in connection Acts 1:8: "Ye shall be witnesses unto me." It was a fitting and earnest tribute to the Word of God and an impassioned characterization of those who effectively preach it. The following persons gave their testimony of how the Lord had opened doors for them in their various experiences of service: P. A. Friesen, Lloy Kniss, J. N. Byler, Minnie Graber, Frank Raber, and A. Lloyd Swartzendruber. The total mission offering amounted to \$1503.36. This does not include the sewing circle offering.

The Sunday evening session began with another workers' meeting. There was much inspiring singing. The Kidron neighborhood is noted for its fine singing, and both in the group singing and in the congregational singing, this meeting had Mennonite church music at its best. Bro. S. J. Hostetler told with such details as dared to be made public the story of their recent journey home from India. In the main meeting Bro. J. D. Graber, who recently returned from a trip of investigation to China, spoke on the open door for mission work in that country. After giving the background of China's spiritual need, he described, among others, the Kansu Corridor, a field in northwest China which has been offered to our church as a mission field, and which will probably be the location of our new mission in China, when and as the Lord leads.

The closing address of the meeting was given by Bro. C. F. Derstine on "The Lord's Man for the Lord's Work." It was a spiritual appeal which brought to a close one of the most spiritual and inspiring meetings, by the testimony of many, in the history of the Board. May God receive eternal glory.

My boy, men will tell you to be slow to quarrel but when you do quarrel make your quarrel so strong that you will not need to quarrel again, for your enemy will respect you for life. My boy, do not take their advice. My counsel is, never quarrel. Even if you succeed in your contest you make an enemy and you lose more than you gain.—Abraham Lincoln.

Refreshing Streams of Living Water

XI. Witnesses Unto Me

BY GEORGE J. LAPP

One cannot read the Pauline epistles without turning repeatedly to the Acts of the Apostles. They form the background for the epistles. Therefore, a devotional study of the Acts is an essential preliminary to a study of the epistles. The beginning of the Acts marked the close of the period of the Gospels. The triumph of the cross became the central fact of human history. Through His advent into the world and through His ministry and sacrifice, Jesus fulfilled the law and the prophets. Through His triumph over death in His resurrection, He established Himself as the Messiah and only Saviour of the world. He was the central hope of the Old Testament and the grand reality of the New. Therefore it was to a witness unto Him that His followers were committed in their "Acts" of faith, hope, and love. Acts 1:8; II Cor. 6:6; I Tim. 1:5. "Great grace was upon them all" (Acts 4:33).

The Ministry of Spiritual Witness

It was spontaneous, evangelistic, and exceedingly fruitful in soul saving. We now turn to this pivotal period of revealed religion as it was in Christ Jesus, the Alpha and Omega of God's plans and purposes for the redemption and eternal salvation of sin-laden humankind.

1. *The Secret of Power and Courageous Witness.* What was it that enabled the followers of the lowly Nazarene to witness so courageously and so extensively? The elements of the "power" (1:8) they received at Pentecost were a deepened consciousness of the inward presence of the resurrected Christ, a definite certainty of their own living hope for time and eternity, an infilling of the love of God that impelled them to witness to His abounding grace, and a living faith that became a living substance in their spiritual fabric. A transformation had come into their lives which also sealed their loyalty. It transcended and superseded all that they had considered of value in thought, word, or deed. We cannot here enlarge upon this, but it is well worth our thought and searching into. It could not be otherwise than that the disciples and Peter at Pentecost express a deep devotion to the task of witnessing. Nor could it be otherwise with Philip, Stephen, Saul of Tarsus, Barnabas, Silas, Appollos, Timothy, and others right through the Acts of the Apostles. Can it be otherwise with us who have tasted of the heavenly gift and who have such an anchorage of faith, hope, and love, and an ever-deepening consciousness of the presence and power of our Redeemer? Now read Hebrews 11 and 12:1 and let us kneel in the spirit of entire consecra-

tion to a ministry of witness that will be fruitful in reaching and saving souls, and pray for grace and power. We want God to rend the heavens and come down, but we oftentimes fail to place ourselves upon the altar for sacrificial service. It isn't a matter of emotion but of contrition, submission, and willingness to remain in His will.

2. *The Tremendous Impact of the Gospel as a Result of the Ministry of Witness.* On the day of Pentecost 3,000 were saved and 2,000 shortly afterward. As a result of personal witness, individuals, such as, Lydia, the Philippian jailer, the Ethiopian treasurer, Cornelius, the lame man at the gate Beautiful, Simon the sorcerer, and others, were saved. One notes the deep conviction of sin and the melting of their hearts as they yielded to the prompting of the Spirit who brought home the message. It was a witness different from that which any Jew or Gentile religionist had ever given. The sacrificial love of Christ so spontaneously manifest was without comparison. The hearers and doers became miracles of grace. This tremendous impact of the Gospel was made upon the hearts of high and low, learned and ignorant, rich and poor. It touched those of the mansion as well as those of the humble cottage. We have the record of spiritual regeneration in the royal household, among the soldiery, among those of the merchant class, and among the peasants and slaves. Surely God was no respecter of persons, but in every nation those who feared Him and wrought righteousness were accepted of Him. Acts 10:34, 35.

3. *The Response to This Ministry of Witness.* It has been referred to, but it remains for us to emphasize in our thinking the deep devotion with which the witness was given and also the devotion the witness engendered in those who heard and heeded. Conversion was genuine. Circumcision was of the heart. Not only loyalties, but the whole of the life was changed from sinful to righteous living. The converts in turn witnessed to what had been wrought in them. They held not their lives dear unto themselves, but when scattered by persecution went everywhere, witnessing as they went. Attempts at extermination by state or religious opponents could not snuff out this witness. The world was being turned upside down by the impact of, and the response to, the appeals of Christian witness, Gospel-borne and Spirit-filled.

We cannot but wonder at the many nationalities and races that came under the power of the Gospel, from India to Britain and from the heart of Europe to Ethiopia. History tells us that before

the Christian era immigrants from Europe settled in Galatia. From hearing the Word preached unto them they accepted Christ and were counted among those of the churches of Galatia during the time of the Apostle Paul. When waves of Roman persecution rolled over them, they sought refuge in other regions and moved northwestward into eastern Europe, and later came into possession of the written Word through the influence of the Greek churches which translated the Bible into the current languages of the eastern countries. They later formed the nuclei for the great Bohemian revivals that broke out during the time of John Huss and his evangelical contemporaries. Some became the progenitors of the Bulgarian Bogomils, who so sturdily kept to the faith of the "Open Book." This early response in the Acts furnished the basis for aggressive evangelical Christian witness through the centuries.

The Ministry of Building

The rocks of ignorance, unbelief, superstition, idolatry, and blind prejudice must be blasted, but the living stones, by precept and discipline, must be made worthy of places in the spiritual structure, the Church of Christ.

1. *Building up the Individual Life.* The concern for this is well expressed in I Thess. 5:23, 24: "And the very God of peace sanctify you wholly; and I pray God your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Mass and group movements in India have broken down from the failure to provide individual spiritual nurture. Some neglected groups became Samaritan, developing mixed worship and loyalty, while others reverted to their old beliefs and customs. Such conditions are tragic. The call by Peter in Acts 2:38 to repent and be baptized was to "every one of you" and not merely to mass conversion. No one was to change his professed belief and loyalty merely by following the crowd, or for ulterior, social, or economic motives, or because of being swayed by popular sentiment. Each one individually must weigh the issue for himself. A group can easily become a maddened, frenzied mob from either fear or anger, but when the individual soberly counts the cost and decides accordingly, the result in his loyalty and life is lasting. Therefore, it was imperative that as individuals the people hear the Word, believe, and be baptized; that they continue steadfastly in the teaching, in fellowship, in prayer, and in breaking of bread; that fear come upon every soul that believed; and that the Lord should add to the number daily those that were being saved. Acts 2:41-43, 47.

Christianity is not a philosophy, but a life as a result of the working of a Personality in the hearts of persons. We are saved and our lives are salvaged through

the person of Christ Jesus. Therefore, believing and receiving are personal matters. It took the building up of the individual life then—and it does now. We cannot afford to neglect the individual help of anyone in the church. We have our individual problems and perplexities and needs, and should ever welcome the help of those who are set for our spiritual enlightenment and growth in grace. It is very helpful to read the narratives in the Acts related to personal interest and work, and also to read the epistles addressed to individuals.

2. *Building up the Body, the Organized Group or Church.* The first organized concern was for the appointment of an apostle in the place of Judas Iscariot. 1:15-26. The next was the care of the neglected dependent widows and the appointment of the seven deacons. 6:1-8. Then followed the action of different churches in sending help to suffering sister congregations, and the sending out of evangelists. 11:27-30; 13:1-3. The first matter of general organized concern was the great issue regarding the receiving of Gentile converts and the conditions that should be imposed upon them, culminating in the conference in Jerusalem. Note 15:1-3 and the letters containing the special resolution of 15:23-29. The whole conference proceeding should be carefully read. It seems that at first leaders of scattered groups fit into their places as a result of their natural ability. Later, as they were strengthened through the visits of the apostles, either these leaders or those who had become recognized as men of proper qualifications were chosen and ordained to be shepherds of the flocks and also administrators of necessary discipline. We take it that from the beginning there were deacons and possibly deaconesses, recognized teachers, ministers, and elders. It is difficult to determine whether or not some of the organized administration and fellowship, especially in worship, may have been patterned after Jewish custom. The Jewish Christians at first met in synagogues, and Gentile Christians seem to have met in homes, but never in heathen temples, however spacious they may have been.

The spontaneous extensive witness was not generally organized by any individual or group of congregations. Every encouragement was given to it, and advantage was taken of this witness to organize into congregations those who had accepted Christ as the result of any one's witness. Philip in Samaria is an illustration.

The first and most natural development after Pentecost was individual witness to the grace of God. This also obtained throughout the entire period of the Acts and into the second century. Wherever the followers of Christ went, and they went far, generally as a result of persecution, they preached and taught the Word of God and salvation by faith in Jesus Christ. This witness was borne in a spirit of deep devotion and with a

definite consciousness of the spiritual presence of Christ in and with them. This cannot be emphasized too strongly. It determines the devotion of us all as we labor in His service among men. It is a sustaining power. Organization followed; but in spite of its effectiveness, individualism and group independence remained. On the one hand, it worked disaster, as differences arose, sometimes leading to schisms and bitter animosities. On the other hand, it wrought good in that the groups could meet for conference and come to a common decision as to what precepts and requirements should be determined upon and the nature of discipline that should be exacted. Their common faith was the common ground of their unity. General principles only regarding observances and conduct could be decided upon, which accounts for the different emphasis in the different letters to the churches. We have the whole and can be guided by the sum, while they of apostolic times needed to have emphasized those things in which they may have been weak or neglectful. The fact that certain things were emphasized for the Corinthians does not prove that they did not observe certain things emphasized for the Ephesians or Philippian. Each conference in our own church seeks to rectify and improve upon that which is neglected, and not every year finds the same emphasis in every conference of each district. But we seek the unity of the church as a whole in our general assemblies.

The secret of witness, of organized strength, of interest, of activity, of growth in grace and numbers, of consecration, and of readiness to serve the cause of the kingdom was a deep devotion, a spirit of consecration, and sacrifice from an overflowing love of Christ.

Dhamtari, C.P., India.

THE CROSS AND THE WORK OF THE CHURCH

BY ORRIE D. YODER

"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

"Like those in heaven, so we on earth—
His Church—with one united breath,
Ascribe our victory to the Lamb,
Our triumph to His death."

Before we leave the declaration of Paul, "The cross . . . unto us . . . is the power of God," it is well for us to survey what all he meant. Of what, and where is the cross a power? Was the cross to Paul a mere temporary philosophy of religion? Or was it the eternal mighty dynamic of Christianity and the life stream of the triumphant, invincible Church of Jesus Christ?

As the Apostle Paul saw churches springing up in pagan centers and Christianity taking root in heathen soil,

as he saw sinners transformed and filled with the praises of God, and as he saw peoples of varied and diversified religions all united into one saved company of saints, he was moved to testify of some marvelous revelation of God—to ascribe the credit to the heart of the message which he preached, Christ and Him crucified. And as his testimony speaks to us today, removed from that time by nearly two thousand years, how broad must be the compass of that power and how effective the dynamic of that message "unto us which are saved," if we but receive and believe it!

As representatives of different church activities and organizations surely we would accomplish and see accomplished just what the message of the cross wrought so long ago. But alas! we must see today the lack of that missionary zeal, the feeble accomplishment of so much preaching, and the want of that uniting power of Calvary's love! Our religious schisms and quarrels, our breadless and lifeless sermons, and our apathy and indifference to the unprecedented needs of lost souls and a lost world, all indicate that many of us have sped heedlessly past the cross, and too many have missed the way of the cross altogether. The early church sang hymns to the cross, while today the music of Christianity is much like that of the Jews in their synagogues, a mere chant in a minor tone.

Oh, for a revival of the power of the cross in our singing and in our testimony! Oh, for a revival of the power of Him who died and lives, in our preaching and in our missionary program of today! Let our multiplied organizations and religious societies portray our longing for power, but let them not be futile substitutes for the cross of Christ that the Holy Spirit would yet today glorify among us.

Whether we are bishops, pastors, preachers, evangelists, or missionaries, the cross of Christ and the grace of God that emanates from it can still make our lives and labors fruitful for His kingdom. Is the unity of our diversified callings broken by envy and jealousy? Then it is the cross we need to humble us and to bring us onto one common working ground. If we are lords, we need the cross to make us servants.

Is our calling the preaching of the Word, either in the congregations or on the mission fields? The cross is the life of the Word of God, from Genesis to Revelation. We need the light of the cross to reveal sin; we need the blood of the cross to atone for sin. How foolish for us to try to deal with sin, both in preaching and in discipline, apart from the cross!

Is our work that of administration and pastoral care? Again, if there is to be fruit from our labors, the cross must be the tree that bears it. The power that long ago made the proud ritualistic Jew gladly become a brother to his pagan

(Continued on page 213)

FAMILY CIRCLE

"A PRAYER HYMN"

(This hymn is said to have been written by a nineteen-year-old servant girl. It was read to a large congregation by Dr. G. Campbell Morgan at one of his services at Westminster Chapel, London.)

*Lord of all pots and pans and things, since I've
no time to be
A saint by doing lovely things, or watching late
with Thee,
Or dreaming in the dawnlight, or storming
heaven's gates,
Make me a saint by getting meals, and washing
up the plates.*

*Although I must have Martha's hands, I have
a Mary mind;
And when I black the boots and shoes, Thy
sandals, Lord, I find.
I think of how they trod the earth, what time I
scrub the floor;
Accept this meditation, Lord, I haven't time for
more.*

*Warm all the kitchen with Thy love, and light it
with Thy peace;
Forgive me all my worrying, and make all grum-
bling cease.
Thou who didst love to give men food, in room
or by the sea,
Accept this service that I do—I do it unto Thee.*

SEPARATION FROM THE WORLD IN HOME AND SOCIAL LIFE

BY MARY ALICE GINGERICH

When we are separated from the world, we are separated to God. When we are conformed to God, we are separated from the world. God's plan and Satan's plan do not work together. We are either on one side or the other.

In his home and social life every Christian wants to be conformed to God's plan. Satan is our enemy. He is trying his best to get God's children to conform to his plan. God has laid down plans in His Word for the home. He instituted the home for the welfare and happiness of the human race. To go contrary to His plan we bring sorrow upon ourselves.

Let us notice a number of things in His plan for the home. After the creation of Adam, God said, "It is not good that the man should be alone; I will make him an help meet for him." Thus we have husband and wife forming the basis of the home. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh" (Gen. 2:24). Polygamy is contrary to God's original plan. Some of God's people in Old Testament times had more than one wife, but they brought to themselves many sorrows.

Divorce and remarriage, which are so prevalent today, and because of the hardness of men's hearts were allowed under the law, are contrary to God's plan. Christ says in Matt. 5:32: "Whosoever

shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." "For the woman which hath an husband is bound by the law to her husband as long as he liveth, but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress" (Rom. 7:2, 3). "Let not the wife depart from her husband: but and if she depart, let her remain unmarried" (1 Cor. 7:10, 11). The Christian home must be free from this evil if God's blessing can be upon it. Oh, the sorrows and heartaches of those who take the ways of the world in marriages!

Love is the foundation of a successful home. There must be mutual love between husband and wife and the family. God is the center of a Christian home and "God is love." Where Christ reigns, there will be love and mutual understanding. In Eph. 5 we find these quotations: "Husbands, love your wives"; "And the wife see that she reverence her husband"; "Wives, submit yourselves unto your own husbands . . . for the husband is the head of the wife."

Christ should dominate every home. Where He is the head, with husband and wife in their proper God-given places, we shall find a home where the spirit of Christ is manifest in everything.

The presence of God in the home should be very real. It is made so by the family altar. Every home conformed to God will have a regular time and place for family worship and prayers. As worldly conformity comes into our homes, family altars go out. The two do not mix.

A few years ago a missionary came back to the west coast who had been gone for twenty-five years. A newspaper man got him to go up and down the west coast for several weeks and then write his impression of things. This is what he said: "Twenty-five years ago the average American home had family worship; now the rare American home has family worship."

The Bible should have an outstanding place. Does your family tire of it? If so, you are not making it a real living book to them. A story is told of a father who, with his family, read a portion of the Word before each meal. The children learned to love the Bible and were eager to read it. It is our soul food. How can we expect to keep the world out of our homes if we do not let God in?

The home is the place that God intended for the nurture of children. "Be fruitful, and multiply." It is God's plan

for children to be in the home. Ps. 127:3-5. God has given to some homes large families, to others average or small families, and in His wisdom has withheld children from some. The modern trend of the world is one or two children or none. It is a sin to cancel God's plan in preventing the birth of children. Every husband and wife should be willing to rear a family in the fear of the Lord. It is a responsibility, but God's grace is sufficient.

The home is the teaching and training school for boys and girls. How many children are neglected today with both father and mother working away from home! In Eph. 6 we read: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother . . . And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." God gave some specific directions for child training in Deut. 6:6-9. First, we must have the Word in our hearts before we can teach it to others. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." When shall we find time to teach our children? God's answer: "And [thou] shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up." What is the trend of our conversation in our homes? Do we encourage our children to be worldly or godly? "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Our homes should display the Word of God. The Bible should be found in various rooms of the house, not hidden where it cannot be found when wanted. Scripture mottoes, calendars, and pictures of Bible scenes should be on our walls.

The house and its furnishings may display worldliness. Everything should have a purpose and be for service instead of style. It should be neat and simple in design, form, and color. "Good art, as shown in color harmonies of furniture, wall paper, and rugs in the home, as shown in pictures chosen for the walls, and as shown in orderly arrangement of the furniture may be Christian and not worldly. This art can be found in simple, neat, godly homes with no pride or excessive costs" (Christian Nurture of the Child, by Alta Mae Erb).

The reading matter in the home should be carefully guarded. Only good books and papers that encourage and build Christian character should be found.

The radio may bring the world into our homes. Discretion and care must be exercised in its use. Most homes could be more conformed to God's plan without it.

(Continued on page 213)

TO BE NEAR TO GOD

June 18, 1944

Filled with the Spirit . . . —Eph. 5:18.

Most of us seem confined within the limits of the ordinary. But our Lord is no ordinary person. The life which He gives to those who accept Him is no replica of our very earthly existence. It is to the extraordinary and the unnatural that we are constantly challenged. Dominance by a forceful energy outside ourselves is the secret of breaking the bonds of the commonplace. Just as one under the influence of strong drink is impotent to direct properly his conduct, so the soul that is found to be under the mighty sway of the Spirit of God finds his own will utterly subjected to that of the Divine Spirit. We do not receive the Holy Spirit in fragments. He is an Indivisible Person. He therefore can come into His rightful place only as we open every area of our lives to His residence. Spirit of the living God, reign Thou only and supremely within me.

June 19, 1944

Giving thanks always . . . —Eph. 5:20.

To enthrone the Holy Spirit is not to become the victim of an unbridled orgy of the emotions. It does release the hallowed worship of the soul. It lights the altar of praise and the censer of love. What deep and blessed experience, as the Holy Spirit plays His sweetest chords on the vibrant strings of the redeemed heart! There is no room here for moodiness that discourages heaven's music. Nor yet is our gratitude to confine itself to seasons. Always—there is a debt of gratitude owed to God. Pay it! Always—is there a celestial audience which thrills when struck with the rhythm of our gratitude.

"No voice exempt, no voice but well could join
Melodious part; such concord is from heaven!"

June 20, 1944

Love . . . as Christ . . . loved . . . —Eph. 5:25.

Our love will not be love, if we place it in the balance with that which cannot be measured. Our love will seem but a wilted flower, when His undiminished fragrance fills the soul. We need to measure Christ in terms of love—love that has broken all records of endless favor. His love is measured by what He did and does. Ours is measured the same way. He gave proof of His love. Where is the proof of ours? How much do we love—in terms of gifts, in terms of service, in terms of sacrifice, in terms of suffering? Have we even begun to love in a way that reflects the overflow of love that reached us? Love as Christ loved! Let it rule every relationship of church, home, and community. Then shall men know of the indwelling, heavenly life.

"Give channel through our lives, O Christ,
To Thy unmeasured love."

June 21, 1944

That he might present it to himself . . . —Eph. 5:27.

The church's glory will never be quite complete until His tender touch has finished its appropriate work. With unwearied care and

endless patience does He engrave His own dear image. The bride is to yield to every cleansing purpose, to every holy design, to every redeeming gesture. In the "pure eternity" is to be found no trace of stain or decay. The redeemed church is to be made ready for the final glory, when with unspeakable delight in His well-earned treasure, He presents to Himself His own redeemed and prepared Bride, adorned in all her glorious array. And, with reciprocating love and worship, He shall "be admired in all them that believe."

"Now unto him that is able to . . . present you faultless before . . . his glory with exceeding joy."

June 22, 1944

Strong in the Lord . . . —Eph. 6:10.

We do not live in a vacuum. We are not tender weaklings who never have need of strength. We are allies of God. We share the battle which is joined against Him. We are citizens of the spiritual kingdom which bears relentless attack. We ourselves are made the coveted prize of the formidable enemy! For such conflict we are to find all our strength in God. As our life depends utterly upon our being joined to the Lord Jesus, so only in this same fruitful union will strength be found. In Him, therefore, we may well be strong. His is the only undiminished source and supply of strength. In the miracle of God's purposes, His strength against wickedness in this time, needs yielded vessels and appropriate instruments. How fitting, then, to seek enablement only in Him! How suitable, then, to find all our springs of power in the energetic power of His might! We bring our weakness to Thee, Dear Lord, so that it may become the permanent vessel of Thy perfected power.

June 23, 1944

The whole armour of God . . . —Eph. 6:13.

Few of us realize the fierceness of the encounter between God and evil, spirit and flesh, saints and evil powers. The empire of spiritual wickedness is bent on defeating every purpose of God. The intensity of the conflict and the fact that it is directed against God and His own, accounts for the urgent necessity for being covered over with "the whole armour of God." Without the protecting armor of His provision, we would well be overwhelmed by ruthless, designing forces. We take up our position against the foe, well clad in the armor of righteousness, and find it quite enough. In faith that knows full well its eternal object, we set ourselves against the entire evil host. And having continued with unbowed head long after the last foe is vanquished, we continue the watchful patrol. Thus, He is seen to furnish the weapons, the strength, the protection, the victory. So may it be in daily warfare. So may we be found "more than conquerors."

June 24, 1944

Praying always . . . —Eph. 6:18.

Warfare requires communications. It cannot be successfully waged independent of the

Captain. He furnishes more than the essentials of combat. He directs the plan and strategy. Therefore, Paul can say with all urgency, "praying always." For, not for a moment dare we get beyond the free, intimate communication of His will. The battle is His in just as real a sense as it is ours. He must be consulted in everything. Or, is there some phase of our spiritual contest in which He is not concerned? Let every moment of the struggle center in Him. Let the conscious attitude of dependence on the Prince of our salvation constantly make His presence vital. At all times, and on all occasions, and in all circumstances, prayer is the first and only resort. Nothing can be undertaken apart from it. Everything depends upon maintenance of this vital link. Guard us from the moment, O God, that holds no awareness of Thee. —J. H. M.

THERE IS POWER IN SIMPLE LIVING

Sunday School Lesson for June 25

The young man Daniel and his three friends were away from home in the court of the heathen king, Nebuchadnezzar, at Babylon. They were captives, slaves. These four had been selected from all the captives by the master of the king's eunuchs because they did very well on the test given for entering the Princes' College of Babylon. Entrance required "no blemish," "well favoured," "skillful in all wisdom," "cunning in knowledge," "understanding science," and "ability . . . to stand in the king's palace." Incidentally all the traits required for the king's courtiers belong to the simple life. These were found in these Israelites, God's chosen people. The training that the king proposed in his educational program did not, however, gender the simple life in all points, and in these Daniel demurred.

Daniel lived simply, because he knew the Lord so well. An "excellent spirit" was found in him. He prayed three times daily as had been his custom. He did this even when he was ruler and chief of the governors of Babylon later. Daniel had not only the form of religion but a heart religion. He loved the law of God and would not eat unclean things or meat that had not been prepared according to the law. But he knew why he could not eat. He had a holy God and he must be holy too. His convictions were deep and abiding. He was not ashamed of God, because he had experienced the power of God in his own life.

The meat set before Daniel had no doubt been offered to idols. Daniel worshiped the Lord God and Him only. He could not eat this meat and give sanction to idolatry. Perhaps the enemy tempted him with away-from-home enticements, but he was too big a man to sacrifice principle for a little popularity. For all the good Daniel had, he gave God the credit. He had no other God. Temperance was a part of Daniel's teaching for simple living. He knew water was better than wine. He knew pulse (probably seed herbs, greens, and vegetables) was better than the rich food of the king's table. Rich food and stimulating drink are enemies of body and mind.

I believe the desert training of the Israelites was especially planned by God. God did not

(Continued on page 213)

FIELD NOTES

Request for Prayer.—The prayers of God's people are requested in behalf of a backslidden husband and father.

A rural missionary program will be given at the Mennonite Church, at S. Christian and Locust Sts., Lancaster, Pa., June 11, at 7:30 P.M. The rural missionary needs of the West Virginia and Kentucky fields will be discussed.

The thirteenth annual joint program for the Crawford Co., Pa., Christian workers will be given at the Britton Run Church near Spartansburg, Pa., on July 2, in an all-day meeting. Bro. E. F. Hartzler, Marshallville, O., will be the guest speaker.

The quarterly Bible Conference will be held, D.V., at the York, Pa., Mennonite Mission June 17, 18. Instructors, John H. Mosemann, Amos Weaver.

The second annual meeting of the Lancaster Mennonite Schools will be held, D.V., at the Lancaster Mennonite School, Saturday, July 15. There will be morning, afternoon, and evening sessions. Besides a business session, which is open to all, a number of interesting and pertinent subjects will be discussed.

June 27, 9:00 A.M. is the time set for the ordination of a bishop at the Vincent Mennonite Church, Spring City, Pa. The bishop chosen at this service is to assist Bro. Warren G. Bean in the duties in his district.

A Christian life conference was held at the Masontown, Pa., Mennonite Church, on Saturday evening and all day Sunday, June 10, 11. Bro. and Sister C. K. Lehman, Harrisonburg, Va., were the guest speakers.

At the Indiana-Michigan Conference, held at the Forks Church, Middlebury, June 6-8, Bro. J. D. Graber preached the missionary sermon, and Bro. Anson Horner the conference sermon. Visitors from outside the conference included C. Warren Long, Peoria, Ill.; D. L. Sommers, Archbold, Ohio.; S. J. Hostetler, Bihar, India; M. C. Lehman, Akron, Pa.; Laurence Horst, Peabody, Kans.; Mark Ross, Hesston, Kans.; and Edward Yoder, Kansas City, Kans. H. F. North was re-elected president of the mission board. Bro. D. A. Yoder was re-elected moderator of the conference.

Bro. Leonard Haarer, a worker in the Publishing House, attended his home district conference at Middlebury, Ind., June 7, 8.

At the government C.P.S. camp, which has recently been established at Germfask, Mich., Bro. Chester Osborne, minister of the near-by Mennonite church, has been appointed camp manager. His duties consist of spiritual, educational, and social leadership and guidance. Bro. Osborne considers this an opportunity to present the truth. May the Lord bless him in his unique task.

Bro. C. F. Derstine, Kitchener, Ont., will assist in summer Bible school work at Pinto, Md., and conduct evening meetings during the period of June 21 to 30. Mail should be

addressed to him, c-o M. J. Livengood, Pinto, Md.

Ordinations.—A double ordination was held at Columbia, Pa., May 28, when Bro. Frank Garman was ordained as minister and Bro. Benjamin Zimmerman as deacon, with Bros. Stoner Krady and Christian K. Lehman in charge of the services. Also on June 7, at the Groffdale, Pa., Church, Bro. John Lehman, son of Bishop C. K. Lehman, was ordained for itinerant evangelistic work in the south. Bishops taking part in the service were Bros. Simon Bucher, C. K. Lehman, and W. W. Graybill.

C.P.S. Dependency Fund.—Some time ago a notice was sent out that in order to take care of the dependency needs of our drafted brethren an offering of 50 cents per member was needed. Payments for C.P.S. dependents were begun as of April 1, and Bro. E. C. Bender, Elkhart, Ind., treasurer of this fund, informs us that for the three months—April, May, June—\$5,205 were paid. All congregations that have not yet lifted this offering should do so soon in order that the payments may be kept up.

Bro. Clayton Beyler, Protection, Kans., who is assisting in Bible School work at Scottdale, preached for the Scottdale congregation on Sunday morning, June 11. He is under appointment as one of the China Relief Unit which is to work in India until the way opens to go to China.

Bro. H. S. Bender, Goshen, Ind., spent Monday, June 12 at Scottdale in the interests of historical work in which he is engaged. He plans to work on "Mennonites in America," a companion volume to Bro. Horsch's "Mennonites in Europe," this summer.

Bro. Howard H. Charles, Lititz, Pa., filled the preaching appointment at the C.P.S. camp at Luray, Va., on Sunday, June 11, while Bro. A. J. Metzler, Scottdale, Pa., performed a similar service at the camp at Grottoes, Va.

The address of the Eastern Mennonite Convalescent Home is Hatfield, Pa. If mail is addressed to Unionville, Pa., it goes to Chester County and is delayed several days.

CORRESPONDENCE

MATTAWANA, PA.

Dear Herald Readers: Greetings in Jesus' name. On the evening of March 16 a series of meetings was begun in our church by Bro. William Jennings of Knoxville, Tenn. He gave a Gospel message on two Sundays and every evening until March 26, when the meetings closed. The attendance was not so bad considering the gas situation and sickness at the time. The brother faithfully proclaimed

Calendar

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas, August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

God's Word. Each evening before the sermon he either gave a Bible lesson or had a children's meeting. The last named was very interesting for the children and was enjoyed very much. Two young souls confessed their Saviour during the meetings.

On Sunday morning, April 2, our bishop, Bro. Raymond Peachy of Allensville, was here and held council meeting.

On Easter Sunday morning, a group of students for the Eastern Mennonite School, Harrisonburg, Va., gave us a program of speaking and singing, after which one of their number, Bro. Emerson L. McDowell, gave a short Gospel message.

Sunday morning, April 16, our bishop was here and had communion services.

On April 23, as Bro. Glick had left and Bro. Milo Yoder was sick, Bro. Elrose Hartzler of Allensville brought us a Gospel message.

On Sunday morning, May 21, our bishop was here when the Sunday school was reorganized. Bros. Jesse Heister and Leslie Leonard were re-elected as superintendents; Richard Smith, Secretary; and Bro. Peachey, Treasurer. Bro. Peachey then gave a message and baptized and received two young persons as members of the church.

Because of poor health, Bro. and Sister Levi Glick sold their property and household goods and went to the Old People's Home at Rittman, O. We miss their presence among us and their help in the services.

We have been reminded many times of the uncertainty of life by the many deaths (and several of them quite sudden) in our community within a few months' time.

May 31, 1944.

Cor.

MANSON, IA.

Dear Gospel Herald Readers: Greetings. On January 30, a group from the C.P.S. Camp at Denison, Ia., worshiped with us. In the evening their quartet favored us with a very inspiring program in song, and the director of the camp gave a most interesting talk, explaining the work there, and giving us an understanding insight of camp life and its purposes.

On March 2, we reorganized our Sisters' Sewing Circle. Anna Egli was elected president; Eliza Zehr, vice president; and Mildred Zehr, secretary-treasurer.

Friday evening, April 28, we had our preparatory service which was followed on Sunday by the communion service. The class of converts which had been under instruction for several months was received into the church by water baptism on this morning also. Bro. Simon Gingerich had charge of all these services.

Bro. Levi Hartzler of Goshen, Ind., had charge of an evening service held here May 16. He brought us first a message from the Holy Scriptures, and after that gave us a short talk in the interest of Goshen College.

Our prayer circle and lesson study class continue to meet each Wednesday evening. Although the group is small sometimes, especially during the busy seasons, yet we know that where two or three are gathered together in the name of the Lord, there will He be in the midst of them.

Our Youth Missionary Project is progressing nicely. The group of young people have chosen Glen Swartzendruber to superintend this year.

Plans are being made to begin our summer Bible school on June 19, continuing to June 30 inclusive. Bro. Nelson Kauffman of Hannibal, Mo., has consented to come again to help us. This will be his fourth year in summer Bible school work here.

We ask an interest in your prayers in behalf of all of the activities of the church at this place.

May 31, 1944.

Cor.

KITCHENER, ONT.

Dear Brethren: The Ontario district Sewing Circles and the Mennonite Mission Board of Ontario held their annual meetings in Waterloo and Kitchener over the week-end of May 27-29. In the absence of Bro. Lloy A. Kniss, Bro. Edwin Weaver, Hesston, Kans., gave the messages of the guest speaker at the pavilion. Bro. A. J. Metzler, Scottdale, Pa., gave the Saturday evening address at the Erb Street Waterloo Church.

The emphasis on our work in India by the missionary on furlough brought much that was both instructive and hopeful for the church there. In the local fields, attention was directed to extension work through summer Bible school and the mission stations. The great opportunities before us present a call for ourselves, our needs and our devotion. We believe the work of Missions in Ontario will advance because of these annual sessions this year.

June 2, 1944.

J. C. Fretz.

BEEEMER, NEBR.

(Plum Creek Congregation)

Dear Herald Readers: On May 14, 1944, we had our communion services. Our bishop, Bro. J. E. Zimmerman, from Milford, Nebr., was with us and preached the communion sermon. A number of the members were not present to take part in the services.

Bro. Raymond Oswald and family have moved to this place from Manson, Ia. Bro. Chris Grieser and family have recently moved from this place to Minnesota.

Due to bad weather conditions, our young people's Bible meetings have been very poorly

attended. We hope that from now on better attendance and greater interest will be shown.

Please pray for the congregation at this place.

June 4, 1944.

Boyd Schantz, Cor.

CULLOM, ILL.

Dear Readers: Greetings in the name of the Lord Jesus Christ. It is encouraging to read the letters from the many congregations at different places, and there are those of you who would like to hear from the church at this place.

The latter part of 1943, seven boys were baptized and received into the church. The attendance and interest in Sunday services is good. We lost a family of five from our Sunday school when they moved into another community. Bro. Noah Roeschley brings us a message every Sunday morning. It is five years since they have come into our church. We thank the Lord for their work here.

Bro. A. H. Leaman often comes down from Chicago for a Sunday evening service about once a month. If he can, he comes more often. He has his Sunday morning services in the city to take care of. A great part of his week-day time is taken up with the work of neglected children at the Lydia Children's Home.

On Dec. 19, we had the pleasure of hearing about the Christian work in Russia from a native-born Christian, Miss Felter of Chicago, whom Bro. Leaman brought with him. On March 5, he brought Mr. and Mrs. Herman Swenson and two daughters. They are returned missionaries from China. We had a glimpse of Christian living in the part of China where they had lived. At present they have charge of the children at the Lydia Children's Home. The oldest daughter is planning to go back to China.

On May 7, we had communion. Bro. J. A. Hieser of Fisher, our bishop, was here. His wife, three daughters, one son, three sons-in-law, and the grandchildren were here too. We had a pleasant time together. The four young men from Fisher gave us a number of quartet selections.

On May 21, our church had the Baccalaureate services for the high school graduates. Bro. Roeschley gave the message and the Hieser brothers-in-law quartet sang a number of hymns.

We would be glad to have ministering brethren, or others who can do so, to stop and worship with us at any time.

June 5, 1944.

Cor.

HANNIBAL, MISSOURI

(1417 Broadway)

Christian greetings. Prayers were answered and souls found peace and pardon at the recent revival effort put forth here at Hannibal with Bro. E. M. Yost as evangelist. Among those who confessed Christ were five mothers and three Sunday-school pupils.

On May 24 Bro. Kauffman and Bro. Yost had the funeral of a fifteen-year-old girl who accepted Christ in the hospital. Sister Katherine Rickert first spoke to the girl about her soul, and called Bro. Kauffman to her room.

Her dying testimony was precious to remember.

Our summer Bible school opened June 5 with the following teachers assisting: Ruby Greaser, Hesston, Kans.; Raymond Detwiler and Marjorie Yoder, Wellman, Iowa; Pearl Brenneman and Arvilla Miller, Kalona, Iowa; Maybelle Hathaway, Miriam Kreider, and Bro. J. M. Kreider, Palmyra, Mo.; Clyde Stutzman, Mantua, Ohio; Laura Umstaddt, Iona Miller, Katie Yoder, and Katherine Rickert, Hannibal. Bro. Kauffman is supervising the work. Interest is good, especially in the adult class which is taught by Bro. Kreider. There were twenty-six present in the class today.

The ten-year anniversary program held here on Sunday, June 4, will long be remembered. Eight former workers were here and took part on the program and there were eleven visitors from out of the state.

Recent visitors at the mission home were Charles Shaum and family, Hesston, Kans.; Laurence Horst, Peabody, Kans.; Cleda and Alma Holdeman, Greensburg, Kans.; Floris Jantz, Walton, Kans.; Alice Detwiler, Fannie Miller, Mary Brenneman, Delilah, Elsie, and Mable Gingerich and Freda Brenneman, Kalona, Iowa.

A week ago Hannibal saw the worst flood in years. Boats were used in a number of streets and railroad traffic was suspended for about seven days.

The Lord has been good to us. Not one good thing has He failed to do.

Sincerely,

June 7, 1944.

C. Carol Kauffman.

JOHNSTOWN, PA.

(722 Somerset Street)

Dear Readers: "Time and tide wait for no man." This is an old saying, but how true! What are we doing to take advantage of every opportunity to witness for Christ, since we are passing this way but once? "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Sewing circles have been sending provisions, thus giving us opportunity to aid some of the poor here in the city. Recently we washed a little girl and put new clothes on her; she then turned and said, "Oh, that feels so good! Could I stay here, with you always?" Could you, dear reader, have seen the eyes of this little girl, your heart would have been moved to give and go and pray for the missions and missionaries in charge.

On May 21 we received two members into the church by baptism. Communion services were held on May 28. These services were very impressive. We were privileged to have three bishops, one minister, and two deacons with us for the communion service. All of the members were present except one.

Our Sunday-school attendance averages about thirty-five. From forty to forty-five attend our evening service. We are looking forward to a busy summer, due to Bible schools.

We ask an interest in your prayers, that the Holy Spirit may guide in the salvation of many souls.

Irwin D. Sell, Supt.

WITH OUR MISSIONARIES

THE MISSIONARY CALL

*My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world
Comes on the night air and wakes my ear.*

*And I will go, I may no longer doubt
To give up friends and home and idle hopes
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I surc
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease,
Or drink at pleasure's fountain.*

*Henceforth then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup.
I only pray, "God fit me for the work!
God make me holy, and my spirit nerve
For the stern hour of strife!" Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.*

*And when I come to stretch me for the last,
In unattended agony, beneath
The coco's shade, or lift my dying eyes
From Africa's burning sands, it will be sweet to
know*

*That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan has struggled as he hath for me
Should ever reach that blessed shore, oh, how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.*

—Selected.

THE APOSTOLIC WITNESSING

By MRS. BERTHA MILLER

In the apostles, the early church had ministers powerful in preaching, lives rich in experience, fragrant from having been in the presence of Jesus, and filled with the Holy Ghost. Their lives were full of good fruit because of their zeal and faithfulness in bearing witness to the things they both heard and saw.

Person-to-Person Witnessing

Andrew is the typical conservative, careful, undemonstrative. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus" (John 1:41, 42). Andrew did a great day's work when he brought Simon to Jesus, for a

great leader became a follower of Christ that day. One never knows what possibilities lie in the one he is bringing to Christ.

The day following this incident, Jesus found Philip and said to him, "Follow me." "Philip findeth Nathanael, and saith unto him. We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see" (John 1:45, 46). And when Jesus saw Nathanael, He was pleased with his character and personality. He saw in him material for an apostle. He said, "Behold an Israelite indeed, in whom is no guile!"

In the eighth chapter of Acts this Spirit-filled Philip, while busily engaged in the Lord's work in Samaria, was told to go to a certain place. He immediately went and there found a man who needed to be pointed to Christ. The Ethiopian eunuch readily accepted his teaching and was baptized. He no doubt won many others by his witnessing in his native land.

In many instances Paul used this personal witness. While a prisoner at Rome for two years he preached to the soldiers who were appointed as his guards. Not only was he allowed to teach the story of Jesus to the soldiers, but when he was there only three days he sent for the chief Jews. For a long time they had heard about the Christians, but never had they heard the teachings of the new religion. Paul gladly consented to explain the Scriptures to them.

In the twenty-fourth chapter of Acts, when before the great Felix, he reasoned with him "of righteousness, temperance, and judgment to come." His powerful defense before King Agrippa was a graphic description of his conversion, a clear picture of his heavenly vision and calling; and so convincingly did he witness of these things that King Agrippa said, "Almost thou persuadest me to be a Christian." Paul told him, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts 26:22).

Paul was indeed a new creature, having cleansed himself "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." His life was one of purity and gentleness, faithful in its admonitions. He labored night and day in order that he might not be chargeable to anyone. I believe the apostles all witnessed to the grace of God through a willingness to work—an ambition to

provide their living where necessary, and in being spent unselfishly for the cause of their Master and for the sake of their brethren.

Peter one day, in the company of John, noticed a beggar at the gate of the temple. Here was an opportunity for witnessing which he did not want to lose. He knew that as this man was benefited by what he was about to give him, he would have an opening to preach Jesus to the men of Israel who had congregated in Solomon's porch. He fastened his eyes on this pathetic cripple and said, "In the name of Jesus Christ of Nazareth rise up and walk." And then, knowing the value of the outreached hand, he lifted him up. As the firm hand of Jesus had one time lifted Peter's sinking body from the water, so his own touch lifted this beggar from his place on the ground into the presence of God. Then he exhorted the men who marveled at this miracle, to repent of having denied the Holy One, and to allow Him to bless them and to turn them from their iniquities.

Witnessing to Groups

The apostles first witnessed of their belief and faith in their Galilean Master by following Him and by being named His disciples. Simply following, accepting His teachings, and being willing to be numbered as believers in His Kingdom, took conviction and purpose, especially so since persecution and ridicule often followed.

We think of the large audience on the day of Pentecost. The eleven were all there, but Peter took the initiative and explained the unusual incident of Galileans' speaking eighteen or twenty languages. The mighty results of witnessing boldly to the power of the Holy Ghost, when three thousand souls were added to the church, are familiar to you all.

On numerous occasions throughout Paul's preaching career we read that he preached to audiences small and great. He utilized every opportunity. When, for instance, he and his shipwrecked companions were washed onto an island, he immediately started to preach Jesus to the surprised, but kindly, inhabitants.

The apostles could witness of Jesus' ministry because they heard Him and learned of Him; they could witness of His suffering because they suffered with Him. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (1 Pet. 5:1). On one occasion, after the apostles had been imprisoned and then released, we read concerning their spirit: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42).

They witnessed of His death because they were present when He was placed on the cross. "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:23, 24).

They could tell of His resurrection because He appeared unto them. The apostles, being sent to convert the world, were to lay this down as the foundation of all their preaching. Paul says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Again, "If Christ be not raised, your faith is vain; ye are yet in your sins." In His appearance to the apostles after His resurrection, Luke records of Jesus, "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:45-48).

Jesus, in His last message to the apostles before His ascension, commissioned them to be witnesses. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:8, 9).

All of the apostles were men "subject to like passions as we are." There was not a perfect man among them. Judas betrayed; Peter denied; Thomas doubted; and even Paul had a contention with the gentle Barnabas. The Scriptures hold these men up as encouragements and examples only wherein they wholly followed Jesus. It shows that one may definitely and positively witness for Christ, though ignorant or learned, businessman or common laborer, dullard or sage.

Christ gave the apostles a setting that would show them off to best advantage and to highest usefulness. They served and passed, and in passing left their last great earthly witness.

Matthew was slain by the sword in Egypt.
 Luke was hanged to an olive tree in Greece.
 John died a natural death in Ephesus after an unsuccessful attempt had been made to boil him in oil.
 James the greater was beheaded at Jerusalem.
 James the less was thrown from the Temple and his bruised body beaten with a club.
 Philip was hanged at Hierapolis.
 Bartholomew was flayed alive.
 Andrew was bound to a cross.
 Thomas was run through with a lance.
 Jude was shot through with arrows.
 Peter was crucified in Persia, head down.
 Matthias was beheaded.
 Paul perished at Rome by the sword of Nero.

We praise God for the apostles and their successors who, through all the ages, have turned their faces toward Jesus and have cried, "Behold the Lamb of God, which taketh away the sin of the world."

(I am indebted to several authors for some of the material in this article. I especially want to give recognition to the "Christian Digest" for the list of the apostles' deaths.—B. M.)

Nampa, Ida.

NEWS LETTER FROM ARGENTINA

A Promising Year for Our Bible School

We here in Villegas have been made very conscious of the great need of more workers in the mission. One of our young men has gone to Bragado to study and prepare for future service in the church. He is a married man with three children and has the responsibility of supporting them. However, he is trusting the Lord to help him financially as well as spiritually in his preparation. His going has made an impression on the rest of our members, for he really seems to have consecrated his all to God. He attends classes and in his spare time works at the carpenter trade, at which he is very efficient. There are also two other married men enrolled in our Bible School.

A new plan has been adopted by which our Argentine churches are contributing to the support of the students; that is, part of their expenses are paid. It is encouraging to note the interest and enthusiasm of our brethren in this new project. About a dozen young people are preparing themselves, and they need and will appreciate the prayer support of all their brethren in the United States.

Spiritualism or Christianity?

This is the question that one of our young baptized believers in Ameghino has to decide. He became converted nearly three years ago and has been a very faithful member in the church for a year. He was the only one of his family, but never showed any signs of discouragement. However, his companions in the shop where he worked were spiritualists, and little by little they tried to get him to leave his faith, giving him books to read and inviting him to their meetings. He finally openly confessed that he was now a follower of this sect, which is a mixture of superstition, and practice of quack medicine, and spiritualism. He lost the testimony he had given and also the look of peace and tranquillity that had marked him since his conversion. He became rebellious and indifferent to all the counsels that the members of the church gave him. Many prayers were offered on his behalf. We are glad to report that in our last meeting he was again present and showed signs of repentance. We believe he will return to the Lord, for in no other way will he find peace.

A New Family in a New Town Contacted

As we go towards Buenos Aires, the next large town beyond Ameghino is Pinto. It is the county seat, with a population of perhaps 5,000. We often had a desire to go and start

a work there, but there are so many towns closer, and there was no time. Now we have become acquainted with a family there that is interested in the Gospel. There are three young women who are reading the Bible, and who have attended some meetings in Ameghino, where their married sister lives. Their father is very strict, not allowing the girls to wear short hair, go to dances, etc. He was born near Rome, Italy, but will have nothing to do with the Catholic Church. It seems that the door is opening for someone to enter this town. If there is one respectable family interested, it is a great help. All we can do for the present is send them literature regularly and perhaps visit them occasionally. This is another loud call for more workers. Pinto is about seventy miles from Villegas. Pray for these girls and for the entire family that they may become converted. Also remember this large district and the great need for more workers.

Communion Services in Villegas and Ameghino

Holy Week is observed here among the Catholics by not eating meat and by refraining from working, especially on Thursday and Friday. On Thursday one is not even to sing or make music of any kind. On Saturday they say that God is dead. Bells are tolled as if there is a funeral. One boy said that they are having God's funeral. People confess to the priest and seemingly try to make amends for the sins of the whole year; then when it is all past, they go on living in sin and idolatry just like before.

We also observed Holy Week, but in a different way. We held communion services in both our congregations. It seemed a very appropriate time, and the believers were blessed and strengthened. Our groups are small, but we really feel the presence of the Lord in these meetings.

Sister Brenneman's Health

We feel that it would seem as if we are ungrateful to our heavenly Father and also to you who have so faithfully remembered us during the illness of Sister Brenneman if we did not offer praise to Him for the remarkable progress she has been making. The doctor now says that she is on the road to a full recovery, and that if she has patience and care during this year she will be well again. She cannot take part in the services, but can attend occasionally. She can also do a small amount of light work about the house. We ask you to continue to remember her, as it takes a lot of patience to be where there is so much to be done and not be able to do anything. We take this opportunity to thank all of you for your interest in us and in our work here.

Yours in His name,

T. H. and Rowena Brenneman.

Villegas, F.C.O., Argentina.

April 12, 1944.

Do you have the same attitude toward God that God has toward you?—D. G. Lapp.

THE BOOK SHELF

The Church in Puerto Rico's Dilemma, J. Merle Davis; 80 pp; International Missionary Council, 156 Fifth Avenue, New York, N. Y.

Puerto Rico has many dilemmas, but the chief one, according to Davis, is an economic one. By the economic dilemma, he refers to the problem of population density and its resultant ills. Very few people in the States know that Puerto Rico is more densely populated than any other area in the Western Hemisphere—as thickly settled as Japan, India, and China proper; that the annual income per family is considerably less than \$200; that the island has an extremely high incidence of tuberculosis and suicide; that the bodies of its inhabitants are racked with malaria, worm infestations, syphilis.

But what relation does the evangelical church have to this economic distress? Does the gospel of the missionary-evangelist have an answer to and a concern for the economic problem? This was the most interesting part of the book to me. The author does not discuss missionary methods—the book is a factual survey study of evangelical churches in Puerto Rico—but one develops the conviction that Puerto Rico is a mission field where the church cannot ignore the economic situation. Does a full gospel witness primarily meet spiritual need, or does it primarily meet spiritual need and then social and economic ones also? In Puerto Rico, the spiritual, social, and economic problems can hardly be separated.

What are the actual situations evangelical churches in Puerto Rico face? The author presents a cross-sectional study of three hundred nineteen organized churches. Chief among the problems is this one: Can a Christian evangelical church become indigenous? It can. In spite of the extreme poverty, a number of churches have become self-supporting. The book also takes the reader into the future—the future that will no doubt find the hopes and prayers of many answered in the form of a Mennonite mission church, helping to solve Puerto Rico's dilemmas.—Irvin B. Horst.

Jacob's Ladder, Dr. W. H. Griffith-Thomas; Evangelical Publishers, Toronto; 1927; 25 c.

This is a sermon preached near the place in Palestine where Jacob had his vision.

The ladder suggests a gulf between man and God, and is the only means of communication. It is long enough to reach from earth to heaven, not one inch short. It is strong enough to carry everything it is called upon to bear. It carries angels in communication—ascending with our prayers, descending with God's answers; bringing God's grace and blessing, carrying our praise and thanksgiving; taking our surrendered self and bringing us God's acceptance of service to Him. They descend with God's loving counsels and commands, then ascend with our prompt and full obedience. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (Jno. 1:51). What a wonderful provision God made in Christ Jesus!—Bernice Harder.

YOUR 1944 BIBLE SCHOOL

XII. Supervision

The direction of the summer Bible school falls primarily into the hands of the principal or superintendent. He has the task of supervision, and he carries the responsibility of planning the work and working the plan. His task begins from the moment he is given his office, and should not end with the close of the school term. His office should be occupied during the year, and his planning should continue after the close of the school as well as before the opening of the school.

The securing of the teachers and the proper placing of these; the study of the advance enrollment and the placement of the pupils to the various classes; the assignment of the various courses to the respective teachers; et cetera, are all things that fall to the principal or superintendent. It is no little task, and requires thoughtful preparation and lots of work. The principal will be in direct charge of the school at its opening, and provide supervision and guidance throughout the term. He may teach or he may not teach, as the occasion may warrant.

If he has a good summer Bible school secretary, his work will be much lighter than should he be compelled to do secretarial work in addition. Every summer Bible school should by all means have a secretary, and the secretary should remain the same from year to year for a number of years rather than be changed frequently. This will be a tremendous help to the supervisor in keeping proper records of attendance, of the credits of each pupil, and of the grading. These records need all be kept properly in file so that next year the school may be conducted on the most efficient basis possible. Special form blanks are available for all types of records and should be secured without fail from your nearest branch store or ordered from the Mennonite Publishing House.

Teachers' meetings should be held from time to time. Several of these will need to be held prior to the opening of school. Another one is necessary immediately after opening. After this, the wise superintendent will not want to burden the teachers with too many meetings. In fact, the least number possible may be the best. However, it is a mighty fine thing to have a daily teachers' meeting just previous to the opening of the school session. This will be primarily a worship period, in which divine guidance will be sought for the day's work. At this time items of necessary business may be taken care of without seriously interfering with a short teachers' meeting, which should not be longer than ten minutes as a rule.

A wise superintendent will take advantage of a good-sized bulletin board. Important notices and announcements will be posted here from time to time,

ITEMS and COMMENTS

In Toledo recently nineteen divorce cases were heard in ninety minutes. The weekly average is fifty cases. The records show that many cases involve teen-age girls who have husbands overseas. One soldier boy wrote: "I was shocked to hear that you wanted a divorce. I still love you as much as ever, but seeing I'm over here there isn't much I can do. If you want a divorce, take this letter into court . . ." She got the divorce.—Covenanter Witness.

* * *

According to *Time*, Army and Navy chaplains present when the Methodist conference "joined the war" were not happy over the decision. "When this bloody business is over, there is going to be a wave of revulsion against war, and Methodist men are not going to be proud that their church had any part in it," said one.

* * *

It has been announced that the Orthodox Theological Institute (Orthodox Catholic) will be opened shortly in Moscow. Russia has not had a theological school since 1917.

—*

The chairman of the General Commission of Army and Navy Chaplains warns against the assumption "that the many thousands of men behind the front lines will become incurably religious in atmospheres which are anything but conducive to the enrichment of a man's soul. War is hell. How can a man go through hell without having some of the brimstone cling to his clothes?"

—*

The Roman Catholic hierarchy has fifty cardinals, not counting the pope. Of these, thirty are Italian, four are French, two are Spanish, two are German, two are American, and there is one each of the following: Belgian, Pole, Hungarian, Portuguese, English, Austrian, Syrian, Irish, Canadian, and Argentinean.—*Evangelical Messenger*.

and pupils and teachers will get their information here without the waste of anybody's time. Here, too, the secretary will be a real help to the superintendent.

Supervision involves an educational understanding of the teaching work which is being done in behalf of the boys and girls, and a sympathetic interest in pupils and teachers. It becomes the task of the principal or superintendent to become intimately acquainted with the work of each teacher, and to see that the teacher gets the assistance which may be needed. At the same time, he will make it a point not to be intrusive.

Discipline must be maintained if good work is to be done. A good teacher has good discipline because she is a good teacher. There are times, however, when the principal may be compelled to be a help to a teacher. And it is always wise to prevent rather than remedy. Oppor-

tunities for interviews with the teachers should be given so that they could present individually their problems if necessary. Likewise, it is well for the principal to become as intimately acquainted with the pupils as possible. The success of the school depends much upon the work of the principal, but the immediate success of the school depends chiefly upon the work of the teacher. If each teacher does his or her work very well, then the success of the school is assured. Good teachers make a principal's task lighter and more pleasant also.

Always should supervision be done without making it appear to others that supervising is being done. In other words, it should in no way make the supervisor conspicuous; he should be in the background, and the work should be done naturally and inconspicuously and without any affection. In this way the Lord's blessing can most definitely rest upon the work. (End of series)

Secretary of Summer Bible Schools,

SEPARATION FROM THE WORLD

(Continued from page 206)

The home is a social unit. The father, mother, and children learn to work and play together, and find joy and happiness in each other's companionship. They also crave to be with neighbors, friends, and relatives. The Christian home should be given to hospitality. "Use hospitality one to another without grudging."

As the members of the home need to work together in harmony for the best interests of the home, so a church and community. We need to learn to apply the Word to our everyday living and working with others. Christians can not follow the world in this. God says, "Be not overcome of evil, but overcome evil with good"; "Do good unto all men"; "As ye would that men should do to you, do ye also to them likewise."

The home, church, and school furnish and develop the social life for most of us. As most of our schools are state schools, the Christian home and the church are responsible for the social life of the Christian. Youth especially needs companionship and activity. If parents and Christian leaders do not supply it, they will seek and find it in the world. The world today is full of theaters, dance halls, beer joints, and recreation centers that create the wrong company and influence for our youth.

Young people, as well as older ones, should engage in some character-building, soul-inspiring recreation aside from their usual home and church duties. The Christian can make his activities a source of real pleasure. In a certain community the social event was that of getting together in a home; old and young attended. After visiting a while, prayer was offered by the host, followed by Gospel singing and testimonies of God's rich love and grace. Games were played suit-

able for the occasion, and refreshments were served, followed by singing "God be with you till we meet again."

Literary societies where programs of an inspirational and instructive nature are worked out, are very helpful in teaching young people to work and plan together. Programs on nature, such as stars, plants, and trees, give one a greater appreciation for the wonderful Creator.

Sewing circles and missionary projects are social activities with a constructive motive and purpose.

The world is continually calling, "Gratify the 'lust of the flesh, and the lust of the eyes, and the pride of life.'" Christ says, Crucify "the flesh with the affections and lusts."

In all social contacts with others we want to keep ourselves pure. We want our boys and girls to be pure-minded men and women. We need to watch what they see and hear, and who their associates are.

In conclusion, "be not conformed to this world." Be conformed to God and His holy Word. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Versailles, Mo.

POWER IN SIMPLE LIVING

(Continued from page 207)

want them to "walk in the manners of the nation." For forty years He led them in the wilderness to humble them and to prove them, to make them know that man does not live by bread alone, but by every word that proceedeth out of the mouth of the Lord. Deut. 8:2, 3. What we are is far more important than what we have. Daniel had learned his lesson of humility well.

The Jews were commanded to teach their children diligently the commands of the Lord. Daniel was probably no more than sixteen years old when he feared God above an earthly king. Power for simple living was laid in his youthful training, and so it must be with any youth.

"Thou shalt not be affrighted at them" (the nations). Daniel was not afraid of the king. Those two diets were really two ways of life. Daniel was willing to risk his life for the way of God. He was diligent in keeping the commandments. His faith in God was evidenced by his kind, tactful request to Ashpenaz. He won the loving favor of Ashpenaz, but not at the sacrifice of principle.

This simple, God-fearing life brought blessing not only to Daniel but to kings and all Israel and to us. The short ten-day test of simple food showed good health, and growth in wisdom and understanding, and comparatively the four Israelites far (ten times) excelled those partaking of the king's dainties and drink. Daniel's one purpose was strengthened. He did not shrink from the lions' den. As ruler, he was never ashamed.

This brought a grand opportunity to testify for God. After his three friends came out of the fiery furnace, the king blessed the God of the Israelites. While Daniel was in the lions' den, the king fasted and could not

sleep. He felt sure Daniel's God would deliver him. Daniel's God was honored. Daniel became the trusted adviser to the king for seventy years.

In Daniel we have an example and a challenge. "Dare to be a Daniel. Dare to stand alone. Dare to have a purpose firm. Dare to make it known." If we do not definitely plan to be loyal to God, we are likely to deny Him.

Are our young men safe as they come into the courts of the world today? Their power to live and testify for God depends on their heart relation to Him. Are we diligent in training them to come to know Him?—A.M.E.

THE CROSS

(Continued from page 205)

neighbor, and made them all one in Christ Jesus (Gal. 3:28), can still settle all our family and congregational quarrels and make us all *one* in Christ Jesus. Perhaps, as we sense the dark clouds that today hang over the world, and over professed Christendom, it is hope and inspiration that we need. Let us look to the cross.

"Are you weary; does the way seem long?

Look to the Lamb of God!
His love can cheer and fill your heart with song;

Look to the Lamb of God."

"Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcass, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling block to weak believers, a comfort to infidels, a hotbed for formalism, joy to the devil, and an offense to God" (J. C. Ryle).

Bannock, Ohio.

RELIEF AND C.P.S.

RELIEF NOTES

Refugee Camp Gets Under Way

In a lengthy letter, dated April 18, Delvin Kirchhofer, Mennonite relief worker among Yugoslav refugees in the Middle East, related a number of his experiences. The following paragraph is taken from his letter:

"One can see slow progress has been made in getting the camp into working order. We have some more tools now and the work shops are gradually producing more and varied articles. Wood is extremely scarce in this part of the world and that is a great handicap to us. This week we expect to get the shoe cobblers to work, also the gardeners to produce a few vegetables. By using the water from the bathhouse as irrigation water and adding some Nile soil which we transport in, we think we can have a few things growing, and we certainly have plenty of farmers who could be able and willing to do something for us in that line."

Relief Worker in Training School

Ervin Hooley, Hammet, Idaho, has been accepted as a member of the relief training school set up by United Nations Relief and Rehabilitation Administration at College Park, Md. The school at the present time is giving intensive courses in relief administration, language, etc., in connection with plans for relief service in the Middle East.

* * *

Relief Clothing Shipments

The Mennonite relief workers in the Middle East have requested for some time that a shipment of relief clothing from the Ephrata Depot might be sent into the Egypt area. Permission has finally been granted and shipping space allotted to send approximately ten tons in the near future. This shipment of clothing will be distributed by the relief workers among needy Yugoslav, Greek, and probably Polish refugees, who have been forced to flee hundreds of miles from their homes taking only things which could be carried.

A small shipment of relief clothing, about 800 pounds, is also being sent to Puerto Rico to be used in connection with the hospital at the Mennonite unit at La Plata. This shipment consists mostly of sheets, pillow cases, blankets, and other articles for use in the hospital.

* * *

C.P.S. NOTES

Congress and C.P.S.

At the time of this writing, two measures are before Congress that concern C.P.S. men. The first has to do with the matter of using monies from the frozen farm fund for the support of C.P.S. dependents. The "frozen fund" represents the accumulated wages of C.P.S. men who are on dairy farm service. The House Military Affairs Committee has reported favorably on a bill permitting the use of these funds for the support of the dependents of C.P.S. men. The bill has yet to pass both House and Senate.

The other measure is a rider attached to the Military Appropriations Bill. This rider is similar to the Starnes rider which was passed last year forbidding C.P.S. men to engage in foreign relief service. The Starnes rider expires June 30, 1944.

* * *

C.O.'s Featured in "Yank"

The April 21 issue of *Yank*, the weekly magazine of the armed forces, carried a full-page article concerning the work of C.P.S. men in Puerto Rico, titled, "Conchies in Puerto Rico." The article was objective in its viewpoint and rather commended the work of C.P.S. men in Puerto Rico. The following excerpts are taken from the article:

"Conscientious objectors are helping to bring medical relief to hundreds of disease-ridden Puerto Ricans, and two of the conchies interned here have died while performing this kind of service. . . . This is no time to glamorize young Americans who decline to fight for their country because war is against their moral principles, but the conscientious objectors are helping in a major engagement in America's backyard: a tough battle against disease. . . . By act of Congress, no appropriation may be made by the Federal government

to pay conscientious objectors. . . . So it is little wonder that the average conchy is broke; he is sweating out the duration on \$5.00 a month."

* * *

C.P.S. Briefs

Melvin Funk will serve as Assistant Director of the C.P.S. unit at Greystone Park, New Jersey, mental hospital, replacing Laurence Burkhalter.

Goldie Gerber, Kidron, Ohio, has replaced the stenographical vacancy left by Rhoda Hess, who was transferred to the Canadian Office.

Ellen Harder, relief worker appointed for England, is acting as nurse-matron at the Siding Hill, Pa., camp until the door opens for her to leave for England.

* * *

N.S.B. 101's Should be Returned Immediately

It has been requested that men about to be inducted into C.P.S., who receive the form 101 from National Service Board, should return the form immediately. The impression that the holding of this form will delay the time of induction is not correct. The assignment is made whether the form is received or not, and when the form is not received valuable information is withheld from both the N.S.B. and the Service Committee that would assist in the assignment.

Released June 7, 1944

Compiled by Irvin B. Horst

SPECIAL MEETINGS

JOHNSTOWN, PA.

Report of the annual Sunday-school conference of the Johnstown District held at the Stahl Church on Ascension Day, May 18, 1944.

Organization.—Mod., Ammon Sala; Secretaries, Grace Cable, Darlene Knavel; Chor., Irwin Sell; Treas., John A. Thomas.

Program and Speakers.—Efficient Sunday-school Supervision, Hiram Wingard; The Pastor's Relation to the Sunday School, John A. Lehman; The Sunday-school Teacher Through the Week, Cora Hostetler; Matching the Master in Our Teaching, Paul Roth; The Place of Music in the Sunday School, Irwin Sell; Observations in Mission Sunday-school Work, Harold Thomas; The Discipline Problem in Sunday School, Katie Thomas; Strong and Weak Points of Our Sunday School Today, Paul Roth; Being Filled with the Spirit, Harry Y. Shetler; Children's Meeting, Mrs. Paul Wingard; Brief History of the Sunday-school Work in Our District, U. Grant Weaver; What Has the Sunday School Been Worth to Us? David Alwine; How to Win the Disinterested Ones, Paul Roth.

Thoughts Gleaned.—The pastor in his relation to the Sunday school should be servant of all. Sometimes he may be pupil or teacher. What the Sunday-school teacher does during the week counts most. The time spent on your knees during the week will tell on Sunday. The teacher should be a well of living water. In matching the Master in our teaching, we must know what kind of character Jesus was. If we can draw men unto Christ we have His character. In efficient Sunday-school supervision, we must be in relationship with God so that the Holy Spirit has charge of our work. We may have good methods, but unless we have the Holy Spirit we fail. The place of music in the Sunday school is as important as teaching. Boys and girls can't get up and preach, but they can give their message in song. In singing you should sing to honor and glorify God. The mission Sunday-school teacher should realize his call and have a knowledge of the Bible. The Sunday school is a training school of the church; therefore it should be orderly. No real teaching is possible when there

is no control. In our teaching we may be the means of making a soul or breaking a soul. We are missionary minded, but we are weak in developing workers. We are strong in organization, but we are weak in spiritual power. Being filled with the Spirit is necessary in Christian service. When we are not growing, it is a sign we are not filled with the Spirit. We need the old-fashioned power that the apostles had when they cried out, "Men and brethren, what shall we do?" More than half of the people of America never go to any church. We cannot win others for Christ and have them come to Sunday school when we are not interested ourselves. We must all work together and have a healthy, spiritual, peaceful atmosphere in Sunday school to win others. Secretaries.

MARRIAGES

Eby—Good.—On June 3, 1944, Bro. Clyde A. Eby and Sister Ruth G. Good were united in marriage at the Vincent Mennonite Church, Spring City, Pa. Bro. Elmer G. Kolb officiated. May the Lord bless this union and make it a blessing as they go through life together.

Miller—Hershberger.—On April 20, 1944, Bro. Jacob Miller and Sister Sylvia Hershberger, both of the Plainview congregation, Aurora, O., were united in marriage at the home of the officiating minister, Bro. Elmer Stoltzfus. May God's choicest blessings be theirs through life.

Sutter—Eichelberger.—A quiet wedding took place at the home of Bro. Millard Lind, pastor of the Kouts congregation, when Irene, daughter of Mr. and Mrs. Chris Eichelberger, became the bride of Forrest Sutter, son of Mr. and Mrs. Lee Sutter of Kouts, Ind.

Kauffman—Grieser.—On May 28, 1944, Bro. Ernest F. Kauffman of Mercer, Pa., and Sister Lois Grieser of the Plum Creek congregation near Beemer, Nebr., were united in marriage with Bro. J. E. Zimmerman officiating. May the Lord bless them through life.

Dick—Cook.—On the evening of June 5, 1944, at the Lima, O., Mission, Bro. Henry Dick of Mountain Lake, Minn., and Evelyn Cook of Lima, O., both members of Lima Mission, were united in marriage by Bro. Maurice O'Connell. May God's blessing attend them through life.

Hess—Eshleman.—Bro. Mahlon Hess of Masonville, Habecker, and Mountville congregations, Lancaster District, and Sister Mabel Eshleman of Harrisonburg, Va., were united in marriage June 3, 1944. May the Lord abundantly bless this union.

Lefever—Garber.—Bro. Ernest Lefever of the Hahecker congregation, R. 2, Lancaster, Pa., and Sister Anna Mary Garber of the Hammer Creek congregation, Lititz, Pa., R. 1, were united in marriage June 4, 1944. May the Lord abundantly bless this union.

O'Connell—Britsch.—Sunday morning, June 4, 1944, at Kulp Hall, Goshen College, Goshen, Ind., Bro. Darwin O'Connell and Sister Mildred Britsch, both from Lima, O., Mission, were united in marriage. Bro. Maurice O'Connell, father of the groom, officiated. May God's blessing attend them through life.

Stauffer—Brubaker.—Bro. Clarence S. Stauffer of the Kauffman's congregation, Manheim, Pa., and Sister Grace F. Brubaker of the Mt. Joy and Kraybill's congregation, Mount Joy, Pa., were married June 3, 1944, at the home of the bride. Bro. Henry E. Lutz officiated. May God's choicest blessing be theirs all their days.

Kauffman—Yoder.—On May 27, 1944, Bro. Daniel Kauffman, of Howard, R. 1, grandson and namesake of the former editor of the Gospel Herald, and Edith L. Yoder, of Kalona, Ia., were united in marriage at the Lower Deer Creek Church, Ia., by Bro. Paul Erb, uncle of the groom.

Wenger—Shantz.—On May 14, 1944, Bro. Chester Wenger of Allemands, La., and Sister Sophia Shantz of Hydro, Okla., were united in holy matrimony at the Pleasant View Church, Hydro, Okla., in the presence of a large number of friends. Bro. Alva Swartzendruber officiated. May the Lord bless and direct this union.

Birkey—Heiser.—On May 24, 1944, Bro. Clarence Birkey of the Manson, Ia., congregation (now in C.P.S. unit at Mt. Pleasant, Ia.), and Sister Velma Heiser of the East Bend congregation, Fisher, Ill., were united in marriage at the home of the bride's parents. May God's richest blessing be upon this union.

Moore—Hershey.—On Sunday, May 7, at the Sheldon, Wisc., Mennonite Church, Bro. Vernon E. Moore of Elida, O., and Sister Olive Hershey of Sheldon, Wisc., were united in marriage by Bro. Ben B. King. May the Lord bless this union with joy and happiness through their journey of life.

Brubaker—Gieser.—On May 4, 1944, Bro. Wilmer Ray Brubaker and Sister Irene Elizabeth Geiser, both members of the Crown Hill congregation near Rittman, O., were united in bonds of holy matrimony in the Crown Hill Church. Bishop E. F. Hartzler officiated. May the Lord bless their united lives and make them fruitful to the glory of God.

OBITUARIES

Brubaker.—Anna Mary Brubaker, daughter of John S. and Mary (Kreider) Brubaker, was born Jan. 29, 1911; peacefully fell asleep in Jesus at her home near Fairmont, Feb. 7, 1944; aged 33 y. 9 d. Her death was caused by complications resulting from heart ailment. In her youth she accepted Christ as her Saviour and became a member of the Landis Valley Mennonite Church to which she remained faithful until death. In her youth she had sickness which left her with a weak heart, but she bore her affliction with great patience and did not complain. She was an example to all of us in the cheerful way she bore her cross in life. She was very industrious, always busy at something when health permitted, and she helped willingly with the work as much as was within her power. She will be greatly missed in the home and in Sunday school, but we feel that our loss is her gain. She had many friends and was loved by all who knew her. On July 12, she had a heart attack at which time she asked to be anointed, which brought relief and sweet communion with God. She later was able to be up and about her duties. Much of the last few months of her life she spent in bed. She gave wonderful testimonies to those who visited her bedside. Her passing is mourned by her parents, 2 sisters, and 2 brothers: Edna Grace, Marlin Ray, Verna Ruth, all at home; and John David, Lancaster, Pa. Brief funeral services were held at the home in charge of Bros. Abraham Metzler and Paul Myer. Further services were held at the Landis Valley Mennonite Church in charge of Bros. Ira Landis, Clayton Keener, and Levi Weaver. Texts, Mark 14:8a and II Cor. 12:9a. Interment was made in the adjoining cemetery.

We cannot say, and we will not say,
That she is dead, she is just away,
With a cheery smile, and a wave of the hand,
She has passed into a better land.

—By the Family.

Eash.—Saloma Elizabeth Miller, daughter of Barbara and Joseph Miller, was born April 27, 1870 in Lagrange Co., Ind.; died May 12, 1944, at her home in the Monitor community, McPherson Co., Kans.; aged 74 y. 15 d. Saloma lived in Lagrange Co., Ind., until 1882. When 12 years old, she came with her parents to McPherson Co., Kans. On July 1, 1888, she was married to Josiah Eash, living in the Monitor community. They made their home with his mother for six years. In 1895, they moved on the farm they had purchased, where they lived together until her departure. In the winter of 1891 she, with her husband, accepted Christ. They were baptized at the Monitor Church by Bro. Frank Brady, the minister who had married them three years before. She was a loyal and considerate wife and mother. She leaves to her family the priceless heritage of a Christian home, and the memory of one whose precept and example they can always respect. To this union were born 8 children. One son and one daughter preceded her in death. She is survived by her husband, 5 sons and one daughter (Perry, Long Beach, Calif.; Jess, Anthony, Kans.; Walter, Windom, Kans.; Modena Perkins, Conway, Kans.; Palmer, Kiowa, Kans.; Wilbur, at home), 4 brothers and 3 sisters (Samuel J. Miller, LaVern, Calif.; Susan Troyer, Conway, Kans.; Silva Beckner, Elgin, Ill.; S. Enos, Pro-

tection, Kans.; Sebastian, Elgin, Ill.; Shelly, Conway, Kans.; Salina Zook, Windom, Kans.), 8 grandchildren, one great-grandchild, and many other relatives and friends. Funeral services were held at the Brethren Church at Monitor, conducted by Bro. J. J. Yoder and Rev. Van Dyke. Text, John 16:16. Interment was made in the church cemetery.

Emerson.—John Edwin, infant son of R. D. and Mildred (Heiser) Emerson, was born May 24, 1944, near Fisher, Ill.; died the next morning at the Burnham Hospital in Champaign. He is survived by his bereaved parents, 2 sisters (Ruth and Mary Lou), and both his maternal and paternal grandparents. Short graveside services were held Thursday afternoon, May 25, at the East Bend cemetery where interment was made.

Our baby lived but for a day,
And then to heaven he was called away.
Though sad our hearts, we find our rest
In knowing that God's will is always best.

Miller.—Joseph D., son of the late Joseph D. and Anna (Conrad) Miller, was born near Canton, O., Aug. 26, 1895; died at his home in Sarasota, Fla., April 29, 1944; aged 48 y. 8 m. 3 d. In the year 1908 he accepted Christ as his Saviour and was baptized and received into the fellowship of the Beech Mennonite Church, in which he continued until the end. On Dec. 4, 1923, he was united in marriage to Maryann Miller of Midland, Mich. To this union was born one daughter, Dorothy Irene. Bro. Miller spent most of his life in the vicinity of Canton. For the past number of years his health had been failing. During this time he, with his companion and daughter, spent three winters and one summer in Florida. Last November (1943) they again went to Sarasota, Fla. His health was poor all this while. About three weeks before his passing away, his condition became worse and it seemed that nothing could be done to help him. The last week he suffered extremely and on April 29, the Lord relieved him of his suffering by calling him home to glory. The cause of his death was heart ailment. Short services were held at the church on Sunday afternoon, with Bro. Otho Shenk in charge. Then the body was returned to Canton, O., his companion and daughter accompanying it. He always enjoyed flowers and listening to Gospel songs. He was always at the church services when possible. Even the last Sunday before his passing he wanted to go and did so, but being unable to go in, he stayed in the automobile and listened and worshiped from there. His parents, 2 sisters (Gladys and Mary), and an infant brother preceded him in death. Surviving are his companion and daughter, 5 sisters (Mrs. Esther Graber, Katie, Mrs. Christian King and Susan, all of Canton, O.; Mrs. Aaron Schmucker of Louisville, O.), one brother (John J. of Canton), and many other relatives and friends. Funeral services were held at the Beech Mennonite Church with Bishop O. N. Johns in charge. Interment was made in the church cemetery.

Mishler.—Josiah B., born Aug. 28, 1860, in Howard Co., Ind.; passed away at Salem, Oreg., April 8, 1944; aged 83 y. 7 m. 10 d. He was united in marriage to Lena Yoder, Aug. 5, 1883. In April, 1902, the family moved to Hubbard, Oreg. To this union were born 14 children. His wife, 3 sons, and 3 daughters preceded him in death. Aug. 22, 1931, he was again united in marriage to Rebecca Deetz, who also passed away June 8, 1939. He leaves to mourn his passing one stepdaughter, 4 stepsons, and the following 8 daughters: Rose Killin, Maude Mitchell, and Ruby Kauffman of Portland, Oreg.; Ida Klinker and Betty Morelock of Seattle, Wash.; Opal Fellingham of Los Angeles, Calif.; Lilly Broyles and Pearl Kinzer of Salem, Oreg.; 2 sisters (Anna Kemp and Amanda Keller); 2 brothers (Noah and Henry); also many relatives and friends, both in Oregon and in the East. He was converted and united with the Mennonite Church in 1884, to which he belonged when death came. He served as a member of the District Mission Board of the Pacific Coast Conference for 34 years. Bro. Mishler was highly respected by those who knew him. He was deeply interested in the church. Funeral services were held in Hopewell Mennonite Church April 11, 1944, in charge of Bros. H. A. Wolfer and Ernest Bontrager. Text, Neh. 7:2, latter clause. Interment was made in Hopewell Cemetery.

Schrock.—James Edward Schrock, infant son of Mr. and Mrs. Lee Schrock, was born at the San Antonio Community Hospital at Upland, Calif., May 4, 1944. When just a little over a

week old he became quite suddenly ill with inflammation of the intestines which caused his death three days later, May 15. It came as a shock to his relatives and friends who did not know of his illness. Besides his parents, Mr. and Mrs. Lee Schrock, he is survived by 2 sisters (Virginia Lee and Marlene Kay), his grandparents (Mr. and Mrs. J. C. Schrock and Mr. and Mrs. J. J. Kremer), and one great-grandmother (Mrs. John H. Stutzman). He is also survived by 10 aunts and uncles: Mr. and Mrs. Joe Schrock, Jr.; Mr. and Mrs. Floyd Hauser; Mr. and Mrs. Lyle Kremer; Myrna Kremer; Harry, Robert, and Wilma Schrock. A short service in the home was conducted by Bro. Harry Erisman. Further services were held at the church in charge of Bro. Glenn Whitaker. Interment was made in the Inglewood Cemetery.

May we all take a lesson from his life so short
That we, too, are nearing that heavenly port,
So that when we are called, we'll be ready to go
To meet our son James whom we learned to love so!

Zimmerman.—Weaver Zimmerman was born in East Earl Twp., Sept. 21, 1900; died April 11, 1944; aged 43 y. 6 m. 19 d. Death was instantaneous, caused as the car which he was driving overturned. His work here on earth is finished, but his teaching will live on. His wife and the following children survive: Elsie, wife of Lloyd Diem; Irene, wife of Robert Risser; Florence, wife of Hiram Bollinger, Jr.; a son, Leon, in service, stationed in South Carolina; Leonard, Lester, and Charles at home. He was a member of the Weaverland Mennonite Church. Services at the Mellinger Funeral Home were conducted by Bro. Aaron Weaver, with further services at the Weaverland Mennonite Church conducted by Bro. Aaron Weaver and Bro. David Weaver; also a short service at the grave by Bro. Paul Graybill. Text, I Thess. 4:17. Burial was made in the Weaverland Mennonite Cemetery.

The call was sudden, the shock severe,
We little thought his end so near;
And only those who have lost can tell
The loss of a loved one without farewell.

—By the Family.

Zook.—Mary Emma (Yoder) Zook, daughter of C. K. and Kathryn Yoder, was born in Wayne Co., O., Feb. 24, 1864; passed away very suddenly at her home in West Liberty, O., Sunday, May 7, about midnight; aged 80 y. She came to Logan Co., when only 8 years old. On Jan. 26, 1897, she was married to John E. Zook. He preceded her in death Oct. 5, 1941. Two daughters and one son were born to bless this home. One daughter, Bertha, preceded her in death when only 3 years old. She was devoted to her family and home, assuming many responsibilities of the management and care of the home, because of the sickness of her companion, who was an invalid for over 30 years. Mother had not been well for several months, but seemed to feel much better and was able to help with the household duties again. On her last day spent here on this earth she was especially happy and enjoyed the visits of her neighbors and friends. She became a member of the Mennonite Church at an early age, and at the time of her death was a member of the South Union congregation. She was faithful in attending church services, when health permitted, and was looking forward to being able to go again soon. She was also active in the work of the sewing circle. She leaves to mourn her departure one son, Lawrence, and daughter Mary, both at home; also 2 remaining sisters: Mrs. A. Y. Hartzler, West Liberty, O., and Mrs. Rudolph Yoder, Kent, O., the last of the family of 10 children. Much credit is due the son and daughter for their faithful and loving care of their mother. She often spoke to her friends of the kindness and care her children gave her. Her presence will be greatly missed in the home and community. She was always ready to help her friends and neighbors, as the occasion arose, and will long be remembered for her jovial disposition. Funeral services were held Wednesday at the South Union Church, with Bros. N. E. Troyer, Marion Y. King, and Wallace Kauffman officiating. Interment was made in the South Union Cemetery. Two hymns were impressively rendered by a septet.

There is no death, there is no night;
The loved one passed beyond our sight
Is living in eternal light,
Removed from care and pain;
And some day, in a fairer land,
We shall hear the voice, we shall touch the hand,
And with lifted hearts which understand,
We shall see our own again.

Announcements

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its biennial meeting at the Prairie Street Mennonite Church, Elkhart, Ind., Aug. 12-15, 1944, the Lord willing.

On Saturday, Aug. 12, the Executive and Publishing Committees of the Board will meet. On Saturday evening and Sunday afternoon there will be inspirational meetings.

On Sunday morning, Aug. 13, different ministers will speak in the various nearby Mennonite churches.

On Monday and Tuesday the regular Board Meeting will be held. (These meetings are for the public.)

The full program will be printed in a later issue.

Simon Gingerich, Pres.
O. N. Johns, Secy.

ALBERTA-SASKATCHEWAN CONFERENCE

The Alberta-Saskatchewan Mennonite Conference will hold its annual meeting with the Salem congregation near Tofield, Alta., on the following dates:

July 18—Sunday School Conference.
July 19—Missionary Conference.
July 20—Church Conference.

The ministerial body will meet at 2:00 P.M. on Monday, July 17. We strongly urge a full representation at this meeting.

Visitors and delegates from sister congregations are cordially invited.

C. J. Ramer, Moderator.
M. D. Stutzman, Secretary.

LAURELVILLE MENNONITE CAMPGROUND

Dedicatory Conference

The new church camp will be opened with appropriate services on the grounds Sunday afternoon, July 9. The opening conference will continue through Monday and Tuesday. Spirit-filled messages will be brought by capable brethren. The public is invited to these services. Write early for reservations.

Young People's Conference

For those who may not be able to get away for the longer twelve-day Institute, August 9-20, this shorter conference for young people has been planned. Through Bible studies, group discussions, sectional meetings, counsel, and Christian fellowship there is a rich feast in store for all who can attend.

Write for the general camp folder as well as separate programs of both of the conferences mentioned above. Please make all reservations early. Write to the

Mennonite Camp Ground Association,
Scottsdale, Pa.

There are two freedoms—the false, where a man is free to do as he likes; the true, where a man is free to do what he ought.—Chas. Kingsley.

NOW YOU CAN OWN

A GENUINE OXFORD INDIA PAPER
TEACHERS' BIBLE . . . FOR ONLY

\$7.50



*New Chain References — Self-Pronouncing
Cyclopedic Concordance*

HAS BIBLE DICTIONARY OF 300 PAGES

How much added interest and enjoyment there is in reading a Bible like this. Its complete and unabridged helps makes the Bible much easier to understand. These scholarly helps, comprise 300 pages of Bible facts, conveniently arranged in one alphabetical order, being actually a Bible dictionary. They contain 32 illustrations, also an indexed atlas and 15 beautifully colored maps.

LATEST AND MOST EXTENSIVE REFERENCES

This Bible is printed on genuine Oxford India paper—the finest paper used in Bible making. It is printed with black-faced type like the specimen shown below. All proper names are marked so they can be correctly pronounced. The center column references—of which there are almost 100,000—are all newly revised, making this, *the Bible with the most, as well as the newest, references.*

GENUINE LEATHER BINDING • LEATHER LINED

Beautifully bound in genuine French Morocco leather, with an overlapping cover which is leather lined to edge. The leather lining adds to the flexibility and wearing quality. Has round corners, and red under gold edges. Size 7¼ x 4¾ inches. Only ⅛ of an inch thick. King James Version.

Specimen of Type

2 I am the LORD thy God, ° which
have brought thee out of the land
of E'-gypt, out of the p house of

No. 0761x . . ONLY \$7.50

MENNONITE PUBLISHING HOUSE, Scottsdale, Pa.

YOU WOULD NOT. YET—

You would not Jesus crucify,
And yet you pass Him daily by;
You would not grieve Him, so you say,
And yet you turn from Him away.

You would not take His Name in vain,
Yet, all His pleadings^a you disdain;
You would not nail Him to the tree,
And yet, you calmly let Him be.

You would not 'gainst Him wag your head,
And yet you love the world, instead;
You would not pierce Him with the thorn,
Yet, His discipleship you scorn.

Remember that He died for you,
Yet, you're a neutral all way through;
Come take your stand for Christ today,
Confess Him Lord, while yet you may.

—R. E. Neighbour.

Table of Contents

- 201—In the Vale of Kidron
Salvation (Poem)
- 203—Editorials
- 204—Refreshing Streams of Living Water—
XI. Witnesses Unto Me
- 205—The Cross and the Work of the Church
- 206—"A Prayer Hymn" (Poem)
Separation from the World in Home
and Social Life
- 207—To Be Near to God
Sunday School Lesson for June 25
- 208—Field Notes
Correspondence
- 210—The Missionary Call (Poem)
The Apostolic Witnessing
- 211—News Letter from Argentina
- 212—The Book Shelf
Your 1944 Bible School
Items and Comments
- 213—Relief and C.P.S.
- 214—Special Meetings
Marriages
- 215—Obituaries

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

June, 1944



O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.

—Psalm 95:1, 2, 6, 7.

Observations

BY THE EDITOR

Some of the influences of modernism upon current religious education came in for a severe lashing recently in an article in the liberal *Christian Century*. Among other things, the writer said:

"With their jargon I cannot away. 'Projects' I cannot stomach. 'Child integration' I cannot bear. Nor am I fond of slogans. 'Living and Doing in a World at War,' or 'Towards a Broader Horizon,'—these things leave me unmoved. They may, to be sure, have a splendid effect upon children, yet I trust upon no children of mine. 'Fancy,' they say, 'telling adolescents about the incarnation and the trinity!' . . . Well, let them fancy it. For my part I fancy it very much. The high school and college students of my acquaintance are much more interested in a satisfactory explanation of the trinity than they are in 'building' and 'winning' and 'working' and 'smiling through' to 'a broader horizon.'"

"Peripheral opinions are the tassels in the lunatic fringe. Fortunately it takes considerable money to introduce the eccentricities of progressive education. I know a church school in New York where earnest groups of toddlers 'worship through the dance' and seek 'a vision of God in wood carving.'"

* * *

Two books which have had a wide reading in America during the last few years are *The Nazarene* and *The Apostle*, by Sholem Asch. Mr. Asch is a Jew and writes his books in the Yiddish language, from which translations are made. The orthodox Christian who reads these books, although he appreciates greatly the picture which is given of life contemporary with Christ and Paul, senses immediately that he does not meet here exactly the Christ and the Paul of the New Testament. Christ is not in so many words set forth as the Son of God, and Paul is pictured as struggling all his life with doubts of the authenticity of the Christian faith.

But when one considers that these books are written by a Jew, one of the leading Jewish authors of our day, he is struck with the long distance that Sholem Asch has come toward an acceptance of Christ and the Christian gospel. In fact, Mr. Asch's writings have brought upon him a terrific torrent of orthodox Jewish criticism. A leading Jewish daily, *The Day*, declares that "Jewish public opinion will be compelled to issue a verdict that Sholem Asch through his own words and behaviour has put himself outside the Jewish camp." *The Canadian Jewish Chronicle* concludes a stinging satirical review as follows: "This is a free country, and a man can worship whatever God he pleases. Should Asch do that which he is suspected of wanting to do, the loss is his, not ours." The implication in this last sentence seems to be that Asch is on his way to becoming a fully confessed believer in Christ. Let us trust and pray that this is true.

* * *

According to a news bulletin from the German Evangelical Church, dated Jan. 1, 1944, thirty-five Evangelical churches and a number of church institutions had been destroyed by bombs in Berlin. Other denominations also report the destruction of many churches.

* * *

An editorial writer in a Louisiana newspaper sees in the tornado which destroyed the C.P.S. camp at Magnolia, Arkansas, the justice of Providence. This is an illustration of the false logic by which people classify as divine judgment whatever happens to other people. What happens to them, of course, is merely a trial of their faith.

* * *

It is reported from Warsaw that the functions of the churches are so handicapped by a shortage of priests that funeral masses must be booked a year ahead.

Jacob A. W. Burger, a minister of the Netherlands government, reports that "the church of Holland has proved to be too strong an anvil for Nazi hammers to smash . . . The church has grown strong in adversity."

* * *

By cable from Geneva comes the news of the closing of the Montpellier and Strasbourg theological seminaries. There is already in all countries of Europe a shortage of religious leaders, and the situation is bound to become more serious as time goes on.

* * *

Past decisions of the United States Supreme Court have denied citizenship to those who are unwilling to bear arms in the defense of the country. A federal judge at Tacoma, Washington, however, has recently granted citizenship to two conscientious objectors serving in the army medical corps. He ruled that their army service made them eligible for citizenship. This is another piece of evidence that noncombatant service is in effect full military service.

* * *

The present trend of Old Testament criticism is described in the *Journal of Religion* by Prof. W. R. Taylor of the Semitic Department, University of Toronto. "Whereas, the older criticism tended to weaken our confidence in the historicity of the Old Testament, the newer light has greatly heightened our estimate of it; and probably it is safe to predict that it will continue to do so . . . Never within our memory have we had more reason for confidence in the Bible. . . . Religion may advance along many lines, but in the Bible there is a finality. Its view of God and man and their interrelations are a permanently creative spring of life. . . . While I adhere firmly to the liberal tradition, I think that the time has arrived when liberalism should no longer be regarded as just a name to cover every form of free and aimless speculation. . . . We must surrender the indifferently negative to the soundly positive."—Ernest Gordon in the *Sunday School Times*.

* * *

The Northern Baptist Convention, in its 1944 meeting at Atlantic City, joined the parade of denominational meetings which are repudiating former resolutions against war. Like the Methodists, the Baptists declared that "God has a stake in this war." The war-approving resolution was presented by Daniel A. Poling, president of the International Christian Endeavor and Editor of the *Christian Herald*.

* * *

There comes word from South Carolina which it would be well for the rest of the states to copy, that their General Assembly have created a new office, namely, Office of Supervisor of Alcoholic Education. It will be this official's duty to see to it that the harmful effects of alcoholic beverages shall be taught all the pupils of state schools. All the latest techniques for teaching this subject will be employed, and all superintendents and supervisors are compelled to give the new official their wholehearted support.—Herald of Holiness.

TABLE OF CONTENTS

OBSERVATIONS—Editor	218
EDITORIALS	219
Christian Unity—A Virtue; The Hiding Soul	
NONRESISTANCE AND PACIFISM—John R. Mumaw	220
THE CRIMINALITY OF WAR—Edward Young	220
GOD'S RIGHT TO MAN'S WORSHIP—S. C. Brubacher	223

Editorials

Christian Unity—A Virtue

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1)!

ON THE QUESTION of Christian unity there are two extreme positions. At the one extreme we find those who would say that the unity of the church is so precious that it should be secured at any cost. The ecumenical movement so prominent in Christendom today probably adheres largely to this viewpoint. "What are creeds or historical differences," say these people, "that we should by our differences and lack of unity fail to present to the world a united front for Christian principles?" And so these exponents of unity urge that we disregard the creedal and ritual differences that have divided the Christian church in so many denominational camps. With these, tolerance is the chief virtue, but it must necessarily be a tolerance that goes so far as to make all Christian truth relative. For when one says that it makes no difference what we believe or what we practice, one is virtually saying that what is true for one may not necessarily be true for another. Within our own Mennonite Church there may be those who feel that we should approve or at least excuse any variety of thought or practice that may rear its head among us, for to disapprove or condemn would destroy our unity. Certainly at such a price unity would be too expensive. We cannot join hands with modernistic unbelief and unscriptural practice without denying the Lord whom we profess to obey.

The other extreme viewpoint concerning Christian unity is that harmony between professing Christians, while a virtue, is a lesser one. Purity of faith and practice is the all-important thing, and the standard of what that faith and practice shall be is determined by me and my small circle. Tolerance for the viewpoints of others is liberalism. In Christian history this attitude has brought about the origin of some denominations which today seem to have small excuse for a separate existence. Within our own Mennonite brotherhood this attitude has resulted in splits and divisions which we all look back upon with regret. A certain non-Mennonite teacher, discussing the Mennonites, said, "They do not believe in fighting; they just split." That judgment is too far justified by the facts.

The point which we wish to emphasize is that unity in itself is a virtue and is just as important as any other Christian virtue. It therefore needs to be striven for and sought after, with all the crucifixion that is required for any other species of holiness. Paul condemned the schismatic tendencies of the Corinthians as carnal, and refused to let his name be used as the head of any sect. Peter, quoting from Psalm 34, urges, "Let him inquire for peace and go in pursuit of it" (I Peter 3:11, Weymouth). In Proverbs 6:19, we read that the Lord hates one who sows discord among brethren. Paul in the Ephesian letter pleads for the loving forbearance which will bring about "the unity of the Spirit in the bond of peace." These are but a few of the passages which drive the Bible-obeying Christian to work for peace and concord rather than to foment distrust and dissension within the church. In the

light of the years which have passed, what do our Mennonite schisms mean? In many cases the issues which divided us no longer exist, but we do have the record of churches, neighborhoods, and families torn to pieces, and of a divided and weakened testimony to the world. The Anabaptist movement in which the Mennonite Church was born has been abundantly justified, for in 1525 real and permanent principles were actually at stake. According to one's viewpoint, the same might be said for some of the divisions which have since occurred. But certainly all will agree that some of these splits must stand utterly condemned as motivated by a carnal spirit of jealousy, ambition, or selfish intolerance. At least, we now have enough varieties of Mennonites that anyone should be able to find a group where he can satisfy his conscience without encouraging another division. We wish to express the deep conviction that there is no issue before us today which necessitates or justifies talk of a major division in the Mennonite Church.

A generation of our fathers who have largely passed from major activity in the church labored diligently in the cause of church unity. They believed that it is a good thing when brethren dwell and labor together in unity. Under the blessing of the Lord, and with a scriptural recognition of the virtue of Christian unity, they brought into being the General Conference and the many church-wide boards and committees which are accomplishing a great work today. They pleaded for unity; shall we, their sons, plead for disunity? Our Lord in His great prayer was conscious of the forces which work to tear Christian brethren apart when He prayed for His disciples, and for us: "That they all may be one" (John 17:21).

The Hiding Soul

Adam's sense of guilt after the first sin caused him to try to hide from God among the trees of the garden. Ever since that time condemnation has driven men to flee from God. Divine holiness drives human sinfulness before it; and man becomes a fleeing creature, never at rest, always trying to get away from something, he may not know what.

One is all the more struck, therefore, by the significance of the expression in Colossians 3:3: "Your life is hid with Christ in God." The one who has finally surrendered to Christ, taken Him as Saviour and Lord, becomes identified with Him to the extent that he may be described as "hidden in Him." In this refuge the redeemed soul is hidden from the power of the tempter, the lure of the world, the misunderstanding and the condemnation of sinful men. Here he finds refuge also from the just wrath of God and from the merciless accusations of his conscience.

A great modern religious poem, "The Hound of Heaven," by Francis Thompson, gives powerful expression to this great truth. It pictures one who is fleeing in terror from a great Pursurer. He seeks peace and sympathy in Nature and in other things that continually dis-

(Continued on page 224)

Nonresistance and Pacifism

John R. Mumaw

Amid the various theories and philosophies on war and peace which are current today it is urgent that our own position of Biblical nonresistance be clearly understood and effectively presented. We are confident that Brother Mumaw's carefully prepared article will be a valuable contribution to this end, and we heartily commend it to all.

—Harold S. Bender, Chairman, Peace Problems Committee of General Conference.

The present world conflict has thrown people and organizations who oppose to war into a common class known as conscientious objectors. The state has made little effort to differentiate between the varying forms of belief represented in that group. Government officials have given active consideration to C.O. claims under the Selective Service Act and have specified the conditions under which they will negotiate provisions of alternate service for men who can not accept military service. It has been arranged to have a single representative agency serve the interests of all types of conscientious objectors in their relations with the government in regard to alternative service. That arrangement has brought many people, groups, organizations, and churches into close association.

The general public views this cosmopolitan group with a critical eye and calls them pacifists. Indeed, not a few of these objectors included in the group have shown a strong preference for the name, and use the term when referring to all or any C.O.'s. Since among those who call themselves pacifists there is considerable divergence in belief, the name is no adequate label. Some, however, belong to groups who formerly used the term, "nonresistance," when referring to their position on war. In recent times "pacifism," the modern designation of opposition to war, has been crowding out the traditional and Biblical term, "nonresistance." In view of this situation there appears to be an urgent need to clarify our Mennonite position. This article is not intended to encourage a controversy over words, but it proposes a peaceful examination of the meanings of these terms and their connotations. If the words are synonymous, there may be little reason to deny their alternate use, unless their present connotations tend to confuse a vital issue.

Assuming that the two words, "pacifism" and "nonresistance," represent different schools of thought, it must be admitted that the two positions have some common ground. Pacifism is represented as a way of love, and love is a cardinal principle of nonresistance. Pacifism holds to the principle of arbitration as the best means of settling disputes, a traditional method of procedure with nonresistant people. Pacifists refuse to participate in military service, an attitude held through the centuries by nonresistants at the cost of blood. They promote the spirit of good will toward all men, a basic philosophy of the positive aspects of nonresistance. These similarities in belief and practice have given occasion for some people to regard pacifism a suitable modern term to designate the historic position of nonresistance. The word, "pacifism," like "nonresistance" has a Biblical origin, both having their source in expressions used by Jesus in the Sermon on the Mount, "Blessed are the peacemakers" and "Resist not evil." "Pacifist" means peacemakers; the Latin Bible uses "pacifici" at this place.

PACIFISM

Basis of Belief

Our discussion of pacifism must start with an examination of the basic points of pacifist belief. It is a theory which involves a broad international peace movement and a belief that refusal to participate in military service is an effective method for bringing about the abolition of war.¹ The principles of pacifism are a combination of biological, political, social, economic, moral, and religious considerations. It has been asserted that "to engage in war is to go against the trend of evolution."² Pacifism as a whole envisions an international organization based upon international law to establish amicable relations among all people. In terms of social ideals it represents "a group of men and women of many nations and races who recognize the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonisms, and

reconciling people, despite all differences, in a friendly society."³ Their hope for such an ideal state is based upon a belief in essential human goodness. The cost of war and the associated economic evils and upheavals that follow in its wake are given as major arguments for their position. Nonviolent coercion, as opposed to militarism, is chosen by the pacifist because he regards it a moral means of political victory.⁴ Religious pacifism usually embraces religious ideals expressed in terms of setting up the kingdom of God and of looking toward the gradual triumph of God's will.⁵ The basis of pacifism does not lie primarily in what Jesus said about war as such, but rather in what He did; He died for His cause and would not fight for it. The pacifist believes "that national defense is national destruction. He is opposed to war because he feels it will bring destruction to his country."⁶

View of Government

Pacifism usually embodies a form of political idealism which holds that national government should be administered on a basis of international law. It advocates the creating of a world court which shall settle all disputes by arbitration. This means that no single government can establish peace of its own power since international action is required. The control of national policies is necessary to promote peace in an international movement.⁷ For this reason the pacifist aspires to political positions where he hopes to influence the government to adopt policies of arbitration for the settlement of international disputes.

Attitude Toward the State

The pacifist view of the Christian's relation to government is expressed in terms of civic duty. It holds the pacifist responsible to exercise his franchise and to influence legislation by various political means in the interests of international peace. This leads to work creating public opinion which will influence government action. Pacifists are active in exerting their influence upon government officials, upon party conventions, and upon those who determine party platforms. Pacifists find it quite valuable to their purposes to have men of their own persuasion to hold public offices which would give opportunities to promote pacifist views among the leaders of the nation.

Objectives

Pacifists have clearly defined objectives which they hope to reach. They regard the prevention of war an important service, but the goal of their peace movement is greater than that; it is the abolition of war.⁸ As they look forward to a world at peace, they feel that the present is a time to prepare for the opportunities such world conditions will offer for increased justice and happiness among men and for increased power through increased co-operation. They are hoping for "a just and durable peace" that shall prevail among the nations when a reasonable means of conciliation is substituted for the arbitrament of war.⁹ They seek to disarm the nations. They strive for a brotherly economic arrangement which will put an end to labor strikes and which will give all men a happy equality of wealth and power. They envision a scheme of international co-operation which would make it possible to satisfy all nations with a satisfactory economic status, flexible enough for international adjustments by arbitration.¹⁰

The Criminality of War

*One to destroy is murder by the law,
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame.*

—Edward Young.

Means of Achieving Objectives

The pacifist has conceived the task of eliminating war and social strife in terms of social and political reformation. He believes in formulating programs of education for the purpose of influencing public opinion, national legislation, and foreign policies.¹¹ He sponsors social organizations which are designed to promote their views of peace. All pacifists are encouraged to use their influence through political organizations and education to further the necessary changes that will bring about a universal acceptance of peace policies.¹² The pacifist thinks this international peace can be achieved by the application of moral principles in the political life of the nations. He has views and objectives which if necessary he tries to obtain by methods of nonviolent resistance. Many pacifists would commit their country to the kind of coercion described as "nonviolent" and patterned after Ghandi's political action program. Ghandi holds that although military aggression, or even defense, is wrong, it is altogether proper to seek political, social, economic, and national victories by nonmilitary means.

Motivation

To discover the underlying principles that motivate the pacifist movement becomes a difficult task. One hears and reads about deepening the spiritual life of pacifists, about improving their intellectual equipment, and about a more severe discipline in prayer and work. This technique is for the purpose of improving personal relationships, of developing a better social order, of improving economic conditions, of strengthening the foundations of democracy, and of realizing a "just and durable peace" among the nations. Their motivating passion arises from individual and social desires for a better world to live in and for more satisfactory relationships with all the people we call our neighbors.

NONRESISTANCE

Basis of Belief

The basis of belief in nonresistance is a vital faith in the teachings of Christ and in the doctrinal assertions of the New Testament. It rests in the hearts of people who have accepted Jesus Christ as their personal Saviour and who have received Him as Lord of their lives. Finding in Christ the Prince of Peace inspires His followers to exemplify the spirit of Christ and to live peaceably with all men. Rom. 12:18. Realizing the sinful depravity of man, nonresistants have come to rely upon the grace of God and its transforming power to establish in their hearts the principle of love and good will toward men. Rom. 5:5. Nonresistance involves a trustful belief in the overruling providence of God to care for those who are compelled to submit to unjust and unreasonable coercive powers. Nonresistance is based upon a philosophy of life derived from the Bible, regarding it the inspired Word of God. It considers the teachings of the New Testament to be the authoritative rule of life for every Christian.

View of Government

The nonresistant Christian believes the government is ordained to serve as a minister of God to keep order in the world and to punish the evildoer. Rom. 13:4. He holds to a belief in separation of church and state, recognizing the right of the government to use force in maintaining civic order and in protecting the interests of justice and peace. While he believes it is altogether wrong to participate in military service, he does not dispute the state's right to declare war. Since war and legislation are the function of the state, the nonresistant believes the church has no right to participate in political affairs nor to contribute to carnal warfare.

Attitude Toward the State

The attitude of a nonresistant toward the state is one of respect and submission. He prays for those who are in authority (I Tim. 2:1, 2) and implores almighty God to overrule in human affairs. His belief in separation of church and state leads him to adopt an attitude of nonparticipation in political affairs. The most consistent position is found in one who chooses even to refrain from the exercise of the franchise. This makes him a man of decidedly other-worldly interests. While he may find opportunities of presenting a testimony of his faith before government officials, he does not consider it his business to influence legislation for the purpose of propagating his peace

principles. The nonresistant Christian has no interest in thwarting the government in any of its activities, but has a common citizen's loyalty to his government. When issues arise in which the state asks him for service contrary to his religious convictions, he declines to serve, choosing to obey God rather than men.

Objectives

Since nonresistance is not a movement nor a policy, but a vital part of the whole of God's revealed Truth, the Bible, we must look into its related principles of Christianity to find the purpose and the objectives of its position. To live in an attitude of nonresistance is to experience the inner satisfaction of a godly life. It is directly related to the principle of the separated life. The successfully nonresistant life is a perpetual demonstration of the power of the grace of God. Although it is altogether contrary to human nature for a person to love his enemies, yet Christ teaches that very thing. Matt. 5:44. Love for enemies is made possible through the impartation of divine love. Nonresistance is in direct obedience to God who said, "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). The nonresistant feels he is leaving the matter of ultimate justice in the hands of One who is absolutely just. Nonresistance also represents the nature of God, reflecting His mercy and love as children manifest the traits of their earthly fathers. Nonresistance is a means of witnessing to a firm belief in the Lord Jesus Christ and in the doctrines of the New Testament; it is a means of magnifying the spirit of Christ among men as a testimony to the practical benefits derived from a literal observance of His Gospel. The nonresistant Christian being primarily concerned with the winning of the lost for Christ, feels that any course of action other than the practice of peace would hinder his major activity and would weaken his deepest concern for the kingdom of God.

Means of Achieving Objectives

The nonresistant's means of attaining set goals is through the aid and power of the Holy Spirit. The nonresistant Christian prays to God and trusts in His overruling providence. His means of winning the lost is the Gospel of the New Testament. The preaching of the Word, the witness of a godly life, and the convicting power of the Spirit are his chief instruments of work. He spreads the testimony of the Christ-life before his neighbors by living peaceably among them. His deeds of kindness to others are done in the name of Jesus and for His sake. He renders tribute to the government out of obedience to God (Luke 20:25) and in return for the service rendered by the government. He submits to the ordinances of man for conscience' sake. I Pet. 2:13. His nonresistance is to him a way of life that provides a means of clearest testimony to other-worldly mindedness. It declares plainly that Christians seek a better country, a city whose builder and maker is God.

Motivation

The nonresistant Christian is motivated by a vital and saving faith in Jesus Christ. With the love of God shed abroad in the heart he seeks to find ways of expressing good will toward men. His respect for the image of God in man makes it impossible for him to take life, or to participate in any measures involving the life of his fellow man. He believes literally in the words of Jesus who said, "Love your enemies." Loyalty to his Saviour requires a refusal to participate in military service because it is contrary to the principles of the Gospel. He has pledged his support to the interests of the kingdom of heaven, and he cannot share this primary loyalty with any kingdom of this world. The nonresistant is motivated by a compelling ethical restraint in his refusal to resist evil. His actions are conformed to the persuasions of an enlightened conscience, influenced by the Word of God.

Social Aspects

The positive social aspects of nonresistance are expressed in terms of good will toward all men and in terms of an active demonstration of love for their souls. The nonresistant Christian rejoices with those who are glad, and is sympathetic with those who are in sorrow. He is content to be classed among the common people (Rom. 12:15-17), to make a living by honest means, to pay his taxes (Rom. 13:6, 7) without complaint, to respect those who are in authority, to obey the laws of the land, and to honor all men to whom honor is due. I Pet. 2:17.

His aim is to overcome evil in others with goodness and mercy by loving, feeding, and giving drink to his enemy. For cursings, hatred, and persecution he returns blessings, good will, love, and prayers. Matt. 5:44. He believes in giving a cup of cold water in the name of Jesus. Mark 9:41. He believes in social good as the by-product of the Gospel and that righteousness and justice, equal opportunity, relief from exploitation, elevation of moral standards, and elimination of social evils will follow when men accept the Lordship of Christ.

VITAL DIFFERENCES

PACIFISM

IN BASIC BELIEFS

Pacifism thinks in terms of effecting peace among the nations.

Pacifists have confidence in an evolutionary progress of mankind through human achievement.

Pacifists envision a developing civilization in which the world will witness the gradual triumph of the will of God.

Pacifists oppose war because it conflicts with their ideology.

Pacifism is essentially a socio-political movement, with ethical motivation, with or without a religious spirit.

IN ATTITUDE TOWARD THE STATE

The pacifist's ideal of a political order embracing international law and order requires his participation in political activities.

The pacifist's active interest in administering the affairs of the state is motivated by the desire to influence policies governing international relations.

The pacifist finds it advantageous to his purposes to hold political office to promote his ideals through political action.

The Pacifist considers himself responsible to work for a just world order.

The pacifist exercises his franchise, lobbies among the legislators, and seeks to influence party conventions.

The pacifist urges disarmament as a step toward abolition of war.

IN OBJECTIVES

The pacifist works directly for international peace.

The pacifist aims to establish a new social order, based on better human ethics and the will of man.

The pacifist offers the service of his hands for the improvement of living conditions in the community without any particular concern for an evangelical testimony among the people.

The pacifist works his way into the civic and social life of the community and state to influence its legislation toward a better economic and social order.

NONRESISTANCE

Nonresistance thinks in terms of individual peace with God, with peace among the nations coming only when men submit to the rule of Christ.

Nonresistants see failure in any attempt to effect a permanent reformation of human nature apart from the grace of God.

Nonresistants see clearly the tremendous power of evil in the world and do not expect a successful conquest of the world by the church. They see judgment for a sinful world, with a minority church suffering until the Lord returns.

Nonresistants refuse to participate in military service because such service conflicts with the new nature received through regeneration.

Nonresistance is a philosophy of life derived from the teachings of the New Testament.

The nonresistant Christian believes his allegiance to the higher kingdom forbids his participation in earthly government.

The nonresistant has a passive interest only in the activities of state and makes no effort to influence international diplomacy.

The nonresistant has no aspirations for political position and believes the government should be operated by others.

The nonresistant considers himself a pilgrim and stranger here and gives priority to his citizenship in the kingdom of God.

The nonresistant is more concerned with making a moral contribution to his government through godly and peaceable living than he is in direct-action pacifism.

The nonresistant regards war an inevitable and recurring evil among the nations so long as the heart of man is not at peace with God through the blood of His Son.

The nonresistant works primarily to bring people of the world into the peace of God.

The nonresistant feels a responsibility to his own community in living a holy life as "salt" to the earth, and seeks to build the church as a Christian brotherhood.

The nonresistant gives a "cup of cold water" in the name of Jesus with the ultimate aim of winning the lost for Christ.

The nonresistant builds up his testimony among men by living a life of separation from the world in the fellowship of saints.

IN ACHIEVING OBJECTIVES

The pacifist ignores the necessity of regeneration and works for the reconstruction of society through social reform.

The pacifist is concerned with the use of various types of propaganda to accomplish his purposes.

The pacifist may use nonviolent coercion to attain his ends.

Pacifism aims to create public opinion in favor of pacific principles.

The pacifist affiliates with non-Christian groups.

The pacifist promotes legislation to accomplish his ends.

The pacifist hopes to achieve his ends through education and legislation.

The nonresistant works for spiritual regeneration in the life of the individual through the new birth, and for the establishment of a Christian society within the church. The nonresistant is primarily concerned with preaching the Gospel which is "the power of God unto salvation," and with spreading the teachings of Christ.

The nonresistant relies upon repentance and faith and makes use of the power of prayer to accomplish his ends.

Nonresistance works through the agencies of the church to promote its peace principles.

The nonresistant believes it is unscriptural to be unequally yoked with unbelievers.

The nonresistant believes in complete separation of church and state.

The nonresistant sees no way to realize a world-wide friendly society without the work of intervening grace and divine power.

PACIFISM AND NONRESISTANCE ARE INCOMPATIBLE

To believe that the world can be made a better place to live in by moral and social reform is something quite different from being persuaded that depraved human nature makes basic advancement impossible without the regenerating work of the Holy Spirit. The nonresistant finds that his faith and spiritual experience make life a testimony to the grace of God. He declines to serve in war and maintains his position for Christ's sake. He refrains from labor strife because it is unlike the spirit of Christ. He refuses to participate in political affairs because he can not share his loyalty to Christ with any earthly kingdom. The pacifist's enthusiasm for his cause arises from a definite persuasion that perfect political and social order is humanly achievable. The courage that characterizes the adherent of nonresistance is backed by a conviction that he is living in obedience to the teachings of Christ.

Pacifism promotes an illusory peace. The just and durable world peace which it advocates by political action is desired by the nonresistant, but the latter understands the Scriptures to teach that such a peace can come only by the mighty intervention of God and the Prince of Peace. Nonresistant people are accordingly concerned with obedience to the Great Commission to make disciples of all nations. This is a task quite different from setting up a world political order of peace among all nations. Nonresistant people are opposed to indulgence in worldly pleasures, such as, dancing, movies, and liquor, but they do not sponsor civic organizations and political movements to change legislation, nor do they oppose the government because it permits these evils to exist under civic censorship and legal tolerance. They hold a similar attitude on war. While they refuse participation in military service, they do not oppose the government in its declaration of war. The pacifist is active in his efforts to influence legislation and maintains a strong opposition to the government in its policy of arbitrament by force. His major emphasis rests upon pacific activities, while the nonresistant emphasis centers in the testimony to peace principles by peaceful living. The latter is dependent upon the power of the Gospel and the regenerating work of the Holy Spirit, while pacifism is limited to educational procedures, social reform, and non-violent political coercion. The two programs operate in two distinct levels of human experience.

SOME SPIRITUAL IMPLICATIONS

From these observations and from formal authoritative definitions we conclude that pacifism generally means opposition to war and to the use of military force. It is concerned with the establishment of international law, under which all differences shall be settled by arbitration.

Pacifism is a term that has come into use only in recent times (forty years or less) and has been used to designate the position of all political objectors to war as well as all religious bodies whose Christian beliefs forbid participation in war. The basic meaning of the word would

allow the inclusion of nonresistant people, but we question the adequacy of the current connotations of the term to cover the meaning of Biblical nonresistance. Even though this technicality were ignored, we must frankly face the present attitudes of modern pacifists and the present meanings attached to pacifism. Nonresistant people could well afford to use the historic term, "nonresistance," which better indicates their position, and thus avoid misleading people into thinking that modern pacifism is the historic and scriptural viewpoint.

Nonresistance may be defined as the belief that no resistance should be made to authority whether legal or illegal. It holds that violence should not be resisted by force. It forbids taking vengeance, prescribes peaceable living with all people, advocates the suffering of wrongdoing, and practices submission to the powers that be within the limits of conscience. Its only weakness as a descriptive term is that it fails to include the positive concept of love.

Pacifism is a misnomer for the historic belief of nonresistant people. To call it "Christian" pacifism does not correct the fundamental deviation from nonresistant thinking. One might find a parallel case in referring to the Christian communal life of the early church. To call that social order "Christian communism" would not be entirely unscriptural. But because of the modern Bolshevistic connotations of the term, "communism," we dislike having any person call the early Christians a group of communists. For similar reasons, nonresistant people do not want to advertise their position as that of pacifists. Prefixing the word, "Christian," does not correct the connotations of modern pacifism.

Nonresistance is a philosophy of life that brings satisfying peace to the hearts of those who believe and practice its scriptural im-

plications. It is definitely related to the great doctrine of nonconformity to the world, which forbids an unequal yoke with unbelievers. Nonresistant people can not become involved in the popular and politically active pacifist movement because it includes socialists, modernists, atheists, and communists along with men of high ethical ideals. Nonresistance is a phase of the Christian manner of life distinctly apart from unbelieving men. Nor dare we permit an apparently common ground of attitude toward war to draw us into affiliations that will jeopardize the distinctions and convictions of nonresistant people on other points of doctrine and practice which are equally as important to our way of life as is our attitude toward war.

- 1 Boeckel, Florence Brewer, *Between War and Peace*, p. 299.
- 2 Atlee, Warder C., "Realistic Pacifism" in *American Friend*, July 31, 1941, p. 322.
- 3 Fellowship of Reconciliation pamphlet, *Our Way in the Midst of War*, Dec. 9, 1941.
- 4 Wagenknecht, Edward, "The Basis of Christian Pacifism" in *Messenger of Peace*, supplement to *American Friend*, Dec. 4, 1941, p. 579.
- 5 Underhill, Evelyn, "Absolute Pacifism" in *Fellowship*, May 1, 1942, p. 77.
- 6 Wagenknecht, *op. cit.*, p. 518.
- 7 Boeckel, *op. cit.*, p. 7.
- 8 Allen, Devere, *The Fight for Peace*, p. 555.
- 9 Fellowship of Reconciliation pamphlet, *Our Way in the Midst of War*, Dec. 9, 1941, p. 6.
- 10 Wagenknecht, *op. cit.*, p. 518.
- 11 Yoder, Edward, *Mennonites and Their Heritage*, p. 45.
- 12 Thomas, Evan W., *The Positive Faith of Pacifism*, p. 5.

Harrisonburg, Va.

God's Right to Man's Worship

S. C. Brubacher

There are a few characteristics common to all mankind; one of them is the natural tendency to worship. No matter where men were located, or in what environment they were living, it has always been found that they were given to some form of worship.

By worship we imply at least three things, namely, honor, reverence, and homage. By honor we mean to formally acknowledge as worthy of respect and acceptance." Where reverence manifests itself, there is back of it a feeling of profound respect, mingled with awe and affection. When honor grows into reverence, and action is taken by mind or body, or both, that is homage. This, speaking very briefly, constitutes worship.

It may be of interest to notice briefly how worship manifests itself. We are told that the principal Old Testament word for worship in the original, implies "to bow down," or "to prostrate." "Then they bowed their heads and worshipped" (Ex. 4:31). "Worship with sacrifice and oblation" (Isa. 19:21, R.V.). In either case it is an attitude of mind or body, or both, expressing adoration, obedience, and service.

In the New Testament the root idea of bodily prostration is much less prominent than in the Old. We readily recall where individuals or groups engaged in public services of tabernacle, temple, synagogue, upper room, or meeting place, and how the spirit and attitude of worship were manifested.

In whatever form worship does manifest itself, there is always a motive back of it. This moving force may be one or more from among a countless number; nevertheless, all motives might be classified more or less accurately under four heads as follows: worship to appease anger; worship to secure favor, or favorable reception; worship to commune and to share with; and worship to express our devotion and affection. It would be profitable to study each classification very carefully, because humanity is naturally given to worship; in fact, to worship is instinctive. What men worship is a matter of choice; this choice is not always wise. Let it suffice to say that men worship anything:

animate or inanimate; imaginary or real; beautiful things or things repulsive; yea, anything from the crudest to be found in creation or in imagination, to the very Creator Himself. We therefore recognize the appropriateness of our theme, "God's Right to Man's Worship," in which we at once see three outstanding implications, namely, that man does worship; that man does not necessarily worship God; and that God does have certain rights at least.

In continuing this discussion, the last of these implications, namely, God's right to man's worship, must receive the greater share of our attention. In the first place, the sovereignty of God is assumed. No one in the final analysis disputes God's right to our worship. Then naturally the question arises, Why discuss it further? The answer to this most probably lies in the fact that men fail to appreciate the truth of their dependence upon God; therefore, we do forget that God is sovereign over all, and consequently that very faculty to worship, placed within man by God Himself for a very definite purpose, is allowed to drift or is determinedly turned into channels diametrically opposite to God's original purpose. Thus we disallow God first place in our life, and we worship something else, thereby refusing to allow God to enjoy His right.

There is a statement to be found to this effect: "God created man in His own image." Man is practically reversing this order, and we create gods according to our own ideas; for after all that which we worship becomes a god to us.

We must necessarily pause for a moment and notice, though very inadequately indeed, the statement, "God created," for in this fact there is found a great deal of the proof that God does have some rights. Accept whatever theory you will regarding this universe and its inhabitants, study it religiously and thoroughly, and the ultimate conclusion must of necessity be, "In the beginning God created." "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10). "Through faith we understand that the worlds were framed by the word of God, so that

things which are seen were not made of things which do appear" (Heb. 11:3).

That great Semitic scholar, Dr. Robert Dick Wilson, in discussing the Christian doctrine of creation with some of his friends in his own library, said in substance: "Gentlemen, I find it reasonable and simple to believe that God created the world; I find it perfectly absurd, and impossible to believe, that the world created itself." In the words of another, "God's eternal power and deity are clearly evident since the creation of the world, by the simple fact that the things that have been made are here before our eyes." Let this suffice, with this addition, that God's purpose was greater than merely the thrill of creating, for we are clearly told that His interest did not cease at the completion of creation, but that it continues unabated. Nehemiah says, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou PRESERVEST them all" (9:6). Surely the words of the Revelator are applicable: "Great and marvellous are thy works, Lord God Almighty" (15:3).

During the period of creation, call it a process if you will, God's all-seeing eye was never weary nor dimmed. The expression, "God saw that it was good," appears with marked regularity. But when His last creative act was accomplished, there is an acceleration of satisfaction in the mind of God. Although His vigilance was continuous throughout the entire process, there is now a culmination of satisfaction, yea, a completed satisfaction, and now He materially strengthens His oft-repeated expression of approval, or satisfaction, when we are told that "God saw everything that he had made, and, behold, it was VERY GOOD."

This marvelous work of creation was no accident. God followed a specific plan; He was carrying out a definite program. Truly God is the master architect. This plan of the universe, with all its details, was completed before the structure proper was commenced. Listen to these words of Jesus: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me BEFORE the foundation of the world." Again hear the words of Paul: "According as he hath chosen us in him BEFORE the foundation of the world." Once more from Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained BEFORE the foundation of the world."

These passages most clearly indicate the supreme purpose in the mind of God in the entire program of creation, as we know it from Genesis 1. There was a definite plan before the foundation of the world. The original act of creation was performed "in the beginning"; afterwards the restoration to order out of chaos. May we not conclude, after looking at the plan since we saw it existed before the foundation of the world, and how God even restored His original creation, which had apparently met with catastrophe, that the one purpose as carried in the mind of God, as carried out in the program of creation, was that of redemption?

We need not discuss the term, "redemption," in detail; we are quite conversant with its meaning. We may, however, sometimes lose sight of its scope. Paul writes to the Romans: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We ask. Why this unpleasant condition? We answer, Because someone somewhere refused to give God His rightful place as Sovereign; someone set up another god upon which to lavish his affection and his worship. Groaning and travelling

together in pain is the result. God's plan of redemption will ultimately be the complete remedy. God will sometime have His right, or He is not God.

In view of what has been said thus far, is it any easier to recognize the marvelous goodness of God? Has it become any more imperative that we acknowledge God as sovereign? God has done it all. He is the architect; He is the builder, the Creator. Man is only the creation; as creatures men are utterly and absolutely dependent upon their Creator. Paul says, "In him we live, and move, and have our being" (Acts 17:28). The Psalmist says, "I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (139:14). God does have a right to man's all, yea, even to his worship.

God's interest in His creation has not diminished even to this day. This is particularly true as far as man is concerned. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows" (Luke 12:6,7). Paul tells the Athenians, "... he... [is] not far from everyone of us."

"Oh that men would praise the Lord." Oh, that men would heed Paul's reasoning: "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20). God created man, and placed within every one a faculty to worship. He commands specifically, "Thou shalt have no other gods before me." Can it be possible that men refuse to honor and reverence Him, and neglect to pay homage to Him?

As Christians in particular, let us never fail to realize that in us God is carrying out His great purpose, in that He "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Let us always remember that it is through "the good pleasure of his will" that we are receiving the blessings of redemption; let us never forget that we are thus favored primarily for "the praise of the glory of his grace."

"Grace, 'tis a charming sound,
Harmonious to mine ear;
Heav'n with the echo shall resound,
And all the earth shall hear.

"Grace first contrived the way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"Grace led my roving feet
To tread the heav'nly road;
And new supplies each hour I meet,
While pressing on to God.

"Grace all the work shall crown,
Thro' everlasting days;
It lays in heav'n the topmost stone,
And well deserves the praise."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Having received this gift, let us do the manly thing and acknowledge our redemption as a gift; let us honor and reverence the Giver; let us pay homage to Him who planned and is now implementing this great plan of redemption; let us worship God. (God has a right to our worship); let us worship Him only.

Ayr, Ont.

EDITORIALS (from page 219)

appoint him. Finally in sheer desperation he yields to the One who was continually following after, and discovers in the One he had fled from, the One he had sought. He was now glad to hide in the One he had been hiding from.

"Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee, who dravest Me."

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JUNE 23, 1944

NUMBER 12

Life Values

BY WILLARD D. CONRAD

Why are you living? "To get money and more money," answers the miser. "To earn a larger income than my neighbor, and own a better farm," answers many an American, with the purposes differing, but on the same underlying principle. "To enjoy myself while I am still able," answers many a youth, and not only the youths. The Epicurean philosophy of "Eat, drink, and be merry, for tomorrow we die," is only too prevalent. "To glorify God," is the answer of the sincere Christian, and this I feel is the all-important answer.

If, then, the purpose of my life and yours shall be to glorify God, what will our aims and objectives be? Which things in life will be important, and which will be unimportant? These are some questions that each one of us should consider personally, and consider seriously. Our lives are too short to be wasted on trivial things. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14).

Many people consider wealth as one of the greatest factors of a successful life. However, "wealth as such, whether one has it or not, always tends to deceive by promoting a satisfaction which it cannot and does not bring" (R. C. H. Linski). Wealth is not essential to happiness, nor is it a passport to heaven. In fact, Jesus said, "A rich man shall hardly enter into the kingdom of heaven" (Matt. 19:23). It is also true, as Paul writes, that "we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7).

Possibly as important as wealth to some people is a high social position. People like to be looked up to, to feel that they are moving in elite society, and to be respected by their fellow men. True, it is good to live so that we may be respected, but we must strive to keep the humility that Jesus taught us to have. He that would be greatest, must be the servant. This is a bitter truth for modern man, who likes to be a master. It is not even necessary that the world should respect us, for Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"

(Matt. 5:11). Note, however, that He said if you are accused falsely. There is no virtue in bearing well-deserved persecution, as some people seem to think.

There are many other things considered essential by many, such as health, fame, honor, and happiness. The search for happiness is, I think, universal. But no one is going to find genuine happiness outside of Jesus Christ. Only in Him can one find the peace that passeth all understanding. What, then, is valuable to a Christian's life, if these other things are not? As was mentioned before, meekness is one thing. "Blessed are the meek: for they shall inherit the earth," are the words of Jesus.

Paul, in his letter to the Galatians, mentions the fruit of the Spirit, which is all-important in the Christian life. It is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The Christian will not so much value the temporal things of life as the spiritual. He realizes the utter insignificance of the things the world holds so dear. Though these things, riches for example, may be used as a means to an end, they are not an end in themselves. "Herein is my Father glorified, that ye bear much fruit" (Jno. 15:8), and the fruit mentioned is the fruit of the Spirit. As our purpose on earth is to glorify God, this should be a plain teaching. Love is especially important. Jesus taught, first that we love God with all of our being, and second, that we love our fellow men as God has loved us.

A striking present-day example of what love and kindness can mean is found in the many testimonials of the work of our C.O. men in the mental hospitals. Many who do not sympathize with the nonresistant point of view have praised their work in these institutions, and told how the inmates have responded to it. Quoting from the January 13 issue of the GOSPEL HERALD, "Dr. George S. Stevenson, Executive Secretary for the National Committee for Mental Hygiene, declared, according to an article in the January 4 *New York Times*, that 'C.O.'s are among the most reliable workers ever employed in mental institutions. They have a definite sympathetic feeling for people under their care.'"

A Christian will value purity, both moral and physical. He will be honest and truthful in all things, in his dealing with his fellow men and with God. If he is blessed with material wealth, he will use it to further God's kingdom on earth. As was mentioned before, material goods can not be taken along at death. We must remember to lay up our treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break in and steal. A Christian will live so that he can respect himself, and be at peace with his own conscience. He will be clean and neat personally, and will live at peace with men and God. A Christian values the little things of life. The warm sunshine, the majestic mountains, the turbulent grandeur of stormy clouds, the rolling expanses of the prairie, a starlit night in the desert, the sunny smile of a friend, and a soul won for Christ are more important and dear to him than the rarest gems. Last, and most important, the Christian will consecrate his life to God

VINCO

(A reply to the "Invictus" of
W. E. Henley)

*Out of the depths, from cleft to cleft
Toiling upward, my couch a stone,
I thank Thee, God, I am not left
To face my soul's grim foes alone.*

*For damning fault and blacker guilt
That flaunt the pathless wastes I
strayed,
I had no pleas save that which built
Its hope on mercy Love has made.*

*I yearn to part the curtained years,
To reach my loved one in that Land,
And through the turmoil of my tears
To see life whole, and understand.*

*In other might I make my boast
And, dauntless, press the distant goals
Great Victor of the conquering host,
Thou art the Captain of my soul.*

—ELLIOT FIELD.

to be used as God directs, at home or abroad.

"You have longed for sweet peace, and for faith to increase,
And have earnestly, fervently prayed;
But you cannot have rest, or be perfectly blest,
Until all on the altar is laid.

"Is your all on the altar of sacrifice laid?
Your heart, does the Spirit control?
You can only be blest and have peace and sweet rest,
As you yield Him your body and soul."

Wayland, Iowa

TRANSFORMED GRACE

BY HARRY A. DIENER

"But by the grace of God I am what I am" (I Cor. 15:10).

"Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt,
Yonder, on Calvary's mount outpoured,
There where the blood of the Lamb was spilt."

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" (Eph. 2:4, 5).

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us" (Eph. 2:7).

"For the grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11).

Grace was one of the Apostle Paul's absorbing themes.

"But by the grace of God I am what I am." It is interesting to find this statement in the resurrection chapter. The fifteenth chapter of I Corinthians contains the wonderful message of the resurrection. Paul discusses the fact of the resurrection, the nature of the resurrection, and the glory of the resurrection. In his argument for the fact of the resurrection he uses the witnesses who saw Jesus Christ after He had risen from the dead. He was seen of Peter, then of the apostles, then of above five hundred brethren at once. Yet to Paul the witness that he himself saw Christ "as of one born out of due time," was his own personal testimony. With him it was: I know there is a resurrection. I saw the Lord. I know that He arose. That assures me that there is a resurrection.

This thought of his privilege of seeing the risen Christ seemed to make him think of his past life. How is it that the risen Christ would reveal Himself to one who has been such an enemy to the

church? It seems that that thought helped him to grasp the wonders of God's marvelous grace. He must surely be a merciful God who would stop such a determined man on his evil way, forgive him, save him from his sin, call him to His service, and allow him to be an eye-witness of the living Christ. No wonder he says, "But by the grace of God I am what I am."

What a wonderful change was wrought in Saul of Tarsus! Folks could hardly believe it. Those Christians who had heard of his persecutions against their brethren could hardly trust that this man had made such a change that now he was preaching the same faith that he had so cruelly tried to suppress. One would think that Paul would almost wonder himself at the wonderful change that had come into his life. It seems that he felt he could not take any of the credit to himself. He felt that it was not that he was so anxious to make the change, not that he was so wise in taking a different way, but that God was so gracious to such a sinner as to stop him and show him what he was doing, to save him by His grace, and then call him to be a witness to the risen Lord. All Paul could say was, "But by the grace of God I am what I am." This grace is the wonderful, matchless grace of God. He says in another place of himself, that the things that were gain to him he now counts as loss for Christ. For Him he had suffered the loss of all things, and counted them but dung, that he might win Christ and be found in Him.

We think of our own lives and are inclined to say, "But I was never such a sinner. I have always lived a decent life. I am glad I never went down the road of sin as many other folks have." We may almost talk to ourselves as that man who went to the temple to pray, and then prayed thus with himself—notice, with himself—"God, I thank thee, that I am not as other men are." He then said what he did not do and what he did, and seemingly pointed to a publican as a contrast to himself. But let me ask, "Who placed you in a Christian country? Who gave you to godly parents? Who gave you Christian teaching? Who restrained you when you would have taken the wrong way?" Surely again we must say with Paul, "But by the grace of God I am what I am."

Have you ever seen a person who spent years in sin, who seemingly was hopelessly going down the road to hell, and somehow the Lord got hold of him and turned him in his way? What a change it brought into his life! Instead of a mean,

ugly look, there was a smile; instead of rags for clothes, there was a clean well-kept suit; instead of curses, there were words of kindness. In fact, you could hardly believe it was the same person. What is the answer? The grace of God. While we see such a change, and praise God for His grace that reaches such a person, yet surely we see only in part. For God purposes to use the ages to come to "shew the exceeding riches of his grace in his kindness toward us." How many will use the words of Paul in glory, "By the grace of God I am what I am"?

We praise the Lord that He calls and saves many persons in their youth, before they go far down the road in sin. They are saved from the experience of sowing evil seed, and then in later life of reaping a harvest of evil things. They are given an opportunity to give their very best of youth to the service of their Master. Life for them has many opportunities for usefulness and service. Do we praise God as we ought for such grace—grace that reaches out to a child and saves a life for service to God and a soul for glory? grace that will make life worth living for us and of the highest service to others? Eternity alone can tell what God has wrought through grace in such a life.

"Transformed by grace divine,
The glory shall be Thine;
To Thy most holy will, O Lord,
We now our all resign."

May we all say, "By the grace of God I am what I am."

Hutchinson, Kans.

Foreign crosses, other men's merits, are not mine; spontaneous and voluntary crosses, contracted by mine own sins, are not mine; neither are devious, and remote, and unnecessary crosses, my crosses. Since I am bound to take up my cross, there must be a cross that is mine to take up; that is, a cross prepared for me by God, and laid in my way, which is temptations or tribulations in my calling; and I must not go out of my way to seek a cross; for, so it is not mine, nor laid for my taking up. I am not bound to hunt after a persecution, nor to stand it, and not fly, nor to affront a plague, and not remove, nor to open myself to an injury, and not defend. I am not bound to starve myself by inordinate fasting, nor to tear my flesh by inhumane whippings, and flagellations. I am bound to take up my cross; and that is only mine which the hand of God hath laid for me, that is, in the way of my calling, temptations and tribulations incident to that.—John Donne.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Christian Walk

Everywhere there is need for men in these days. But the greatest man-power shortage is in the ranks of those who are demonstrating to the world the Christian walk. We have quite a few people who can show what Christian preaching, and Christian teaching, and Christian giving, and Christian relief work, and Christian activity of all sorts are. The world has a pretty fair notion of how Christians talk and how they do some of the other more showy things connected with the Christian testimony. But, probably few people think that they have ever seen a perfect exemplar of the Christian life. Most of the people we know have come short of a demonstration of complete Christian living. It is so often true that in the practical testimony of the daily life we give the world an insufficient demonstration of true Christian character. Here is the great virgin field for exploration and achievement. Help wanted! Christ and the church need men who will really live the Christian life.

Church Weddings

The practice of conducting the marriage ceremony in the church instead of the home seems to be growing among Mennonite people. Since every marriage is the beginning of a new home, it is fitting to have the ceremony conducted in the home. But since marriage is also one of the ordinances of the church, it certainly is fitting, and perhaps even more so, to have the ceremony in the church. Here, in the setting which is associated in our minds with all that is holy and sacred, with the minister speaking from the usual pulpit, and with the congregation comfortably seated without being crowded, as is often necessary in a home, it would seem more possible to invest the service with all the sacred solemnity that belongs to it.

There are dangers, however, which must be guarded against lest they defeat all the good purposes served by having a church wedding. Some of the most fashionable weddings in other circles are conducted in a church, and we must be

careful to see to it that the church wedding is kept consistent with the simple service which is most in place in our churches. Certainly any features which would make the wedding primarily a style parade and a mere display are to be rigorously excluded. It is particularly important to remember that while the bride and groom, of course, are vitally interested in the service, it is the minister who is in charge. All plans and arrangements should be made in full harmony with his wishes. He is the minister of the church and is responsible for the way in which all services are conducted. The service should in every sense be beautiful and dignified, sacred and solemn; but it should also be patterned after godly simplicity and not after the dictates of the etiquette books.

One of the advantages of the church wedding is the opportunity afforded for a sermon. Most of us recognize that our people hear too little instruction on the important subjects of courtship and marriage. Every minister should be happy for the opportunity to bring to the people of his congregation, and especially to the contracting parties, the teaching of the Word on the marriage relation. Certainly a marriage should be celebrated in the atmosphere of holy instruction rather than in the levity which so often marks weddings that are chiefly social.

A Suggestion to Contributors

The editor appreciates very much the suggestions and criticisms that come to him from our readers. We would like to pass on one criticism that came recently and which has frequently been suggested by others. An elderly brother said, "Tell your writers to boil their things down. I don't like to read those long articles." There are subjects that require lengthy discussion, but it is a fact that a great many readers are frightened from a lengthy article. We publish them at times because of their importance. But we do so with frequent misgivings and a mental question, "How many will read this?" A short, pithy, pointed article always stands

the best chance for publication. Choose the subjects that can be treated in a brief compass. If you want to be read, be brief.

"Lord, Have Mercy Upon Us"

This editorial is being written on the evening of D-Day. Probably never before in human history has there been a day so surcharged with emotion. The long expectancy had created a tension which was ready to be set off by a spark of the event. The friends and relatives of the millions of men engaging in the European invasion were, of course, deeply and fearfully concerned. Not only in the allied countries was this feeling evident, but reports state that in distant China there was unprecedented celebration. Probably never have so many prayers been offered for any one thing. Churches everywhere are conducting special services, and prayers are being read over the radio.

Everyone must share something of the deep emotion of the day. It is a solemn thing and overpowering to the feelings to realize that millions of men are hurling themselves upon each other with all the destruction weapons which modern war has made available. Thousands of souls have no doubt met their death, and only God knows how unprepared they were for it. Every attempt has been made to glorify and justify the greatest military invasion that history has ever known, but how can we ask God to bless what He has condemned? How can we expect good to come from a victory which publicists are everywhere prophesying will be only a new realignment of political power, backed up by the military might? Everything in today's situation should make the people of the whole world throw themselves on their faces before God, confessing the terrible sin which has brought our civilization to this moment of despair, destruction, and desolation. What do we dare to pray for other than the mercy of God upon us and our sins? Even those of us who recognize that war is sin and who have done our best to refrain from participating in it must recognize that our testimony is so weak that it has had little effect upon others, and even a considerable portion of our own young men are participating in the horrors of this day. O God, have mercy and forgive.

General Conference Program

PROGRAM

of the

Special Session of Mennonite General Conference
to be held at

Goshen College, Goshen, Indiana

August 15-18, 1944

Conference delegates are requested to be present for all sessions of Conference. Plan to remain until all business is completed. The full ministry is invited.

I will hear what God the Lord will speak.—Ps. 85:8.

—TUESDAY, 7:30 p.m.

MOTTO: *We Would See Jesus*

THEME: *Holiness or Gentile Libertinism as Taught in I Corinthians*

Preparation . . . Read I Corinthians before the Session

Prayer and Praise Service (30 minutes) . . . E. S. Garber, Nampa, Ida.

Unity of the Spirit or Division . . . John H. Mosemann, Lancaster, Pa.

Discussion

Prayer Period

Benediction

WEDNESDAY, 9:00 a.m.

MOTTO: *We Would See Jesus*

THEME: *Holiness or Gentile Libertinism*

Preparation . . . Read I Corinthians before the Session

Prayer and Praise Service (30 minutes) . . . Elmer D. Hershberger,

Detroit Lakes, Minn.

Purity or Lasciviousness . . . Ezra B. Yordy, Eureka, Ill.

Discussion

Respect for Authority or Anarchy . . . Timothy Showalter, Broadway, Va.

Discussion

Keeping the Ordinances or Violating the Ordinances . . . Paul R. Miller,

Sugarcreek, Ohio

Discussion

Prayer Period

Benediction

WEDNESDAY, 1:30 p.m.

MOTTO: *We Would See Jesus*

THEME: *Holiness or Gentile Libertinism*

Preparation . . . Read I Corinthians before the Session

Prayer and Praise Service (30 minutes) . . . Clarence Ramer, Duchess, Alta.

The Holy Spirit Order of Gifts or Irregularity in the Use of

Gifts in the Church . . . Edwin J. Yoder, Topeka, Ind.

Discussion

Truth in Doctrine or Error in Doctrine . . . Paul Roth, Masontown, Pa.

Discussion

Prayer Period

Benediction

6:30 p.m., Wednesday . . . Presentation of Plan for Mennonite Mutual Aid

WEDNESDAY, 7:00 p.m.

MOTTO: *We Would See Jesus*

THEME: *The Grace of Christ or Jewish Legalism as Taught in Galatians*

Preparation . . . Read Galatians before the Session

Prayer and Praise Service (30 minutes) J. Early Suter, Harrisonburg, Va.

Reading of General Problems Committee Report.

The Grace of Christ or Any Other Gospel . . . Wm. S. Guengerich, Wellman, Ia.

Discussion

Justified by the Faith of Christ or by the Works of the Law

Alva Swartzentruber, Hydro, Okla.

Discussion

Prayer Period

Benediction

THURSDAY, 9:00 a.m.

MOTTO: *We Would See Jesus*

THEME: *The Grace of Christ or Jewish Legalism*

Preparation . . . Read Galatians before the Session

Prayer and Praise Service (30 minutes) . . . Harold Zehr, Rantoul, Ill.

Pure Grace or Mixing Law and Grace . . . Merle Shantz, Kitchener, Ont.

Discussion

Glorying in the Cross of Christ or Fallen from Grace

Geo. M. Hostetler, Westover, Md.

Discussion

Prayer Period

Benediction

THURSDAY, 1:30 p.m.

MOTTO: *We Would See Jesus*

Prayer and Praise Service (30 minutes) S. J. Hostetler, Kodarma, India

Historic and Biblical Position of the Mennonite Church on Attire . . .

John C. Wenger, Goshen, Ind.

Historic and Biblical Place of the Mennonite General Conference . . .

Simon Gingerich, Wayland, Iowa.

Discussion

Prayer Period

Benediction

THURSDAY, 7:00 p.m.

MOTTO: *We Would See Jesus*

Prayer and Praise Service (30 minutes) . . . Richard L. Showalter,

Perryton, Tex.

Discussion of Problems Committee Report

Prayer Period

Benediction

FRIDAY, 9:00 a.m.

MOTTO: *We Would See Jesus*

Prayer and Praise Service (30 minutes) . . . Harvey E. Shank,

Chambersburg, Pa.

Unfinished Business

A Heaven-sent Revival . . . Marcus Lind, Portland, Oreg.

Prayer Period

Benediction

NOTE: *If more time is needed, the sessions will be continued through Friday.*

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—Ps. 133.

A BUSY MAN AND HIS BIBLE

The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress; I neglected God's own appointed means for nourishing the divine life.

But I was led to see that the Holy Spirit is the instructor, and the Word the medium by which He teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. In

July 1829, I began this plan of reading from the Old and New Testaments.

I have read, since then, the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than

I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian, and other languages. A pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God, and then throw myself with all my heart into His work for the day, with only a few minutes' interval for prayer.—George Müller.

QUESTIONS ON MENNONITE COMMUNITY LIFE

VIII. *What Is the Mennonite Brotherhood Idea?*

BY GUY F. HERSHBERGER

The early Mennonites placed great emphasis on conversion, regeneration, and "newness of life." To them conversion was not merely an inward experience of salvation. It was much more than that: it was also an outward life of discipleship. They believed that he who is born again must follow Christ in his daily life. One church historian says: "More radically than any other party for church reformation the Anabaptists strove to follow the footsteps of the church of the first century and to renew unadulterated original Christianity." Their great concern was to be obedient to Christ. Their life must be irreproachable.

The life of discipleship as the early Mennonites practiced it included two very important ideas; nonresistance and brotherhood. Mennonites today generally understand the importance of nonresistance in the life of their church. It is well to remember, however, that the practice of Christian brotherhood has been equally important among them. In 1531, Sebastian Franck, a Lutheran writer, said: "The Anabaptists . . . gained a large following, . . . drawing many sincere souls who had a zeal for God, for they taught nothing but love, faith, and the cross. They showed themselves humble, patient under much suffering; they brake bread with one another as an evidence of unity and love. They helped each other faithfully, and called each other brothers. . . . They died as martyrs, patiently and humbly enduring all persecutions."

This life of brotherhood is simply the positive way of describing the life of nonconformity to the world. The world does not live a life of discipleship; therefore, true disciples must separate themselves from the evil ways of the world, and as Christian brothers labor together to follow Christ. On one occasion Menno Simons said: "All the evangelical Scriptures teach us that the church of Christ was and is, in doctrine, life, and worship, a people separated from the world."

Among the early Mennonites the idea of brotherhood was not a mere matter of pious sentiments or empty words. The idea found expression in many ways, including sharing of material possessions. In 1528, one of the Swiss Brethren said of his people: "If they know of any one who is in need, whether or not he is a member of the church, they believe it their duty, out of love to God, to render help and aid." A few years later one of the Swiss Brethren said: "I do not believe it wrong that a Christian has property of his own, but yet he is nothing more than a steward." At a baptismal service in 1557 the applicants for baptism were

asked: "Whether they, if necessity required it, would devote all their possessions to the service of the brotherhood, and would not fail any member that is in need, if they be able to render it." Heinrich Bullinger, a bitter enemy of the Anabaptists, said: "They teach that every Christian is under duty before God from motives of love, to use, if need be, all his possessions to supply the necessities of life to any of the brethren who are in need."

Goshen, Ind.

CHURCH SCHOOL DAY

How to Observe It

I. PURPOSE OF CHURCH SCHOOL DAY

Board Action.—By authorization of the Board of Education, Church School Day was first observed in August, 1942. On February 16, 1943, the Board of Education took the following action, "That Church School Day be observed annually in our church, the date of observance to be the Sunday previous to the opening of our church schools." Accordingly, the observance of Church School Day has now become an annual occasion.

Begin Preparing Now.—To assist you in making plans for the observance of Church School Day this year when the time comes, the following helps and suggestions are being given.

I. Objectives.

1. To provide for an appropriate observance of the opening of our schools.
2. To bring to our Mennonite people an increased consciousness of the importance of our schools.
3. To sound the warning of the grave dangers which are encountered in the present public-school system (especially in the high schools), splendid as it is; and in state colleges and universities.
4. To encourage the young people to attend our schools; and to encourage parents to do all possible for their children to attend.
5. To solicit the wholehearted support of our schools by the entire constituency through interest, prayer, and giving.
6. To secure a closer relationship between our church and her schools, which are a chief means of preparing and providing workers for enlarging her borders and extending the kingdom of God.
7. To promote more efficiently through congregations and conferences the whole program which the Board of Education has for the schools of our church.

II. Agencies.

1. *Conferences.*—Each conference having representation on the Mennonite Board of Education is in a unique position of responsibility to promote the program which the Board of Education

has planned for the schools of the church. In the degree in which this opportunity is appropriated, the program of the Board for the church will prosper.

2. *Congregations.*—From the conference, the responsibility is extended to the congregations of each district. The proportion in which each congregation takes advantage of the opportunities presented and assumes the responsibilities resting upon it will measure the proportion in which the Lord's program for the church through her schools will succeed.

Through the medium of the church service, the Sunday school and other teaching agencies, the young people's Bible meeting, the prayer meeting, etc., the congregation can have a special program on Church School Day which will arouse wholehearted interest and support of the work of the Board of Education.

3. *Homes.*—Final opportunity and responsibility come to the members of the congregation who in turn comprise the home. The greater the loyalty and support, the greater will be the degree of success in promoting the school work of our church.

III. Responsibility.

Bishops, ministers, deacons, and all other Christian workers active in the leadership of the work of the local congregation and conference, as well as the membership on the Board of Education, carry the responsibility of promoting a program of support for the schools of our church. Wholehearted co-operation here will mean "good success."

IV. Source Material.

1. "Our Church Schools," a forty-four page manual, 8½ x 11 in size, is filled with helpful articles for a Church School Day program. One or two copies are available to each congregation. Request for this should be made through a church official to C. F. Yake, Scottdale, Pa.
2. Board of Education Bulletin for 1944-1945. A copy may be secured by writing Milo Kauffman, Hesston, Kans.; or Ernest E. Miller, Goshen College, Goshen, Ind., or O. O. Miller, Akron, Pa.
3. *Bibliography.*—"Our Church Schools," the manual referred to in Number 1, contains a comprehensive bibliography of available material.
4. *Church School Day Circular.*—Copies of this will be distributed to the congregations of all participating conferences when the circular is ready.

BEGIN NOW TO PLAN FOR THE OBSERVANCE OF CHURCH SCHOOL DAY

Next Week's Article

II. APPRECIATION FOR THE CHURCH'S SUPPORT OF THE BOARD'S PROGRAM

C. F. Yake, Secretary,
Mennonite Board of Education.

FAMILY CIRCLE

MOTHERHOOD

*God gives a sweet eternal gift to thee—
A little child to lead thee heavenward;
The clinging touch of fingers, satin soft,
Reaches thy heart, and lifts it up to God.
God knows His gift will do the work He wills;
He clasps the child, knowing that mother hands
Will cling forever round a baby form,
And so both child and mother rest on God.
For baby's sake thou must live close to Him;
His soft eyes following thine, must see His face;
Thy lips—those lips that press his unsoiled brow,
Must for his sake be pure and undefiled;
No false or foolish word, no angry tone,
Fall on the ears God formed to hear His voice;
Thou must remember that this budding soul
Will see his God in thee, and through thee—God.
Thy hands, caressing, helping, soothing him,
Must do no Christless thing. A mother's hand
Should be the saintliest hand in God's fair earth.
A mother's feet should shine with holiness,
For small, soft, echoing steps tread after hers,
And, oh! a mother's soul should radiant shine,
Crowned with a halo of celestial fire;
God has enriched her with the power to love,
And love should steep and soften heart and life;
A godlike love should prompt her daily rule,
Not blind to faults, but loving through them all,
And chastening, knowing that her holy Lord
Would not allow a sin to sully child of His;
Solemn the mother's work, yet very sweet,
To picture to her children—God in Christ.
—Eva L. Travers—“In the Service of the King.”*

THE BURDENED ONE

BY ELIZABETH HOWE BRUBAKER

We sometimes speak of a burdened mother, and the response comes, “She is only one of a thousand.” Yes, only one of a thousand mothers! And God knows them all. As one remedy He has suggested. “Bear ye one another’s burdens” (Gal. 6:2). This can be done through the personal touch of kindness, sympathy, and love. One mother writes, “Our mail is a great comfort to us in our affliction.” God in His great mercy further suggests, when the burden becomes too heavy, as it will, “Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved” (Ps. 55:22). In view of God’s promises, it occurs to me that many professing Christians are in bondage to fear, worry, anxiety, and selfishness. They are wasting energy and vitality physically as well as spiritually. They need to be released from these to give their strength to witnessing.

A burdened mother, with her Bible in hand, cried out, “I need help and I need it right now!” She failed to realize that the help she needed was given between the lids of her Bible. God has already done all He can do. He gave His only Son to bear the guilt of sin and to save the believer from the presence and power of sin. Jesus says, “I and my Father are one” (John 10:30). He also says, “I am the way, the truth, and the life” (John 14:6). “Ye shall know the truth,

and the truth shall make you free” (John 8:32). All is told in that blessed book, the Bible.

Whittier said that we search the world for truth and find that it has been said in the Bible.

May the Bible be the Christian’s daily companion, read to get a new knowledge of God’s Word, a new appreciation of its precious promises, and new equipment for service. How wonderful that God has made it possible that believers may be partakers of the divine nature! God made man in His own image, not in any physical sense, but intellectually and spiritually. Eph. 4:23, 24; I Cor. 3:18; Col. 1:15. Peter was writing to those of “like precious faith,” who needed help, and the help is through God’s precious promises. He has enabled man to appreciate these promises by which the believer may be partaker of the divine nature. God is merciful. He is the Father of mercies; He is the God of all comfort. He is love, and He wants to share His power and love with His children. He has made this possible through His Word. I John 2:1; Ps. 119:11, 105. . . .

Christ never promised His disciples exemption from trouble. He did promise to be with them. “I will never leave thee, nor forsake thee.” I think it was Longfellow who said, “Trouble is the next best thing in life to enjoyment, and terrible is the fate of anyone that does not share its joy or sorrow.” Paul, in his letter to the Romans, makes it plain that believers will experience trouble. “Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations [trouble] also: knowing that tribulation worketh patience; and patience, experience [character]; and experience, hope” (Rom. 5:1-4). Hope sustains. We are saved by hope. Rom. 8:24.

Let us thank God for the faithful company of the past and of the present who have borne and are bearing their burdens amid affliction, bereavement, and persecutions.

A well-known writer has said, “Teach the boys and girls to memorize the precious promises of God, and wherever they go, or whatever they become, those triumphant scriptures will remain with them through life.”

I like the prayer: “God, help me so to live that Thou canst reveal Thyself to me, that I may behold Thy glory and be strengthened to endure life’s trials and to bear life’s burdens in a Christian spirit.” This may be realized by the believer. Through prayer there can pour into the soul power so that we can say

with the prophet, “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa. 40:31).—Gospel Messenger.

REPAIRED WHILE YOU WAIT

There it was, a big sign overhanging the sidewalk: “Repairing Done While You Wait.” It spoke very loud to me, for I was in need of some repairing: physical, mental, yes, and spiritual, too. I had been swamped with work in my study. Many calls had come for special services. I had been running here and there, calling on the sick, and looking up new families. Night functions had robbed me of much-needed sleep. I was badly in need of repairing. That sign looked very much like a verse of Scripture. It seemed to me that it said: “They that wait upon the Lord shall renew their strength.”

There it was—“Repairing Done While You Wait.” Ah, yes, I saw it clearly. I had rushed into the Lord’s presence, after breakfast, thoughtlessly, heartlessly uttered words that in some measure expressed my gratitude for the night’s sleep, and indicated my desire for help and guidance through the day; but I had not waited for the Lord to do the necessary work in my life. I had jumped into the work of the day, tired, nervous, fagged, and probably somewhat irritable. That sign taught me a much-needed lesson.

The next time you see that sign—“Repairing Done While You Wait”—remember that possibly God may be speaking to you.—Guy Edward Mark, in Gospel Herald (Cleveland).

NEAR THE ROSE

Dr. W. E. Sangster tells how, years ago, in the bazaars of Damascus, the oldest of all inhabited cities, crowded with strange sights and sounds, he saw an earthenware vase:

“It was nothing much to look at. If I had wanted a vase to adorn my home I would not have bought it. I have a friend in the ‘five towns’ who would make something better—better looking at least!—any day. But when the old Arab salesman persisted in directing my attention to it, I became aware of a strange fragrance that filled the air, and it came from the earthenware vase. There was nothing inside it. I picked it up and looked. Yet how could such fragrance possibly belong to the clay? Surprised and curious, I turned to the man and inquired the answer, but he only smiled and said: ‘It has been near the rose.’”

We have all known obscure disciples like that vase. Some were not much to look at, but they filled the air about them with the sweet Breath of God. Like the scent of the vase, it was a borrowed fragrance, and yet it was strangely a part of them. They had been near the Rose of Sharon.—Gospel Banner.

TO BE NEAR TO GOD

June 25, 1944

Praying . . . with all prayer . . . —Eph. 6:18.

There is no conflict which the Christian encounters in which prayer is not a suitable weapon. While prayer on the one hand is a constant attitude of mind and heart, it also calls for vigorous exercise. It needs to be exploited—brought to bear upon experiences in all of its potential power and results. To admit that we fail to avail ourselves of the opportunities of prayer is to indict ourselves of neglecting the simplest and handiest means of meeting life. Prayer is not relied upon at all times, places, and circumstances. Our whole experience of prayer is not an “all-out” one. It is a resource which we “try” betimes, and which fails most frequently because the one who employs it fails.

Teach us, Lord, to exercise prayer in every detail and situation of life.

June 26, 1944

Praying . . . in the Spirit . . . —Eph. 6:18.

The Scriptures declare and experience proves that we do not know how to pray. We are selfish, arrogant, and self-willed. We often indicate that we know better than God. It is humbling, yet true, that we are powerless to determine the mysteries of this great fellowship with God. But there is One active in this matter of prayer who is thoroughly acquainted with the secrets of the holy exercise. He knows the mind of God, and is in sympathy with it. Prayer, therefore, has its highest and noblest expression when it reflects the suggestion and the working of the indwelling Spirit. When prayer results from His blessed movement upon the heart, it can well be regarded as an odor, sweet and fragrant to God. He inspires; He suggests. He bears the petition before the mercy seat; He assures of the happy response.

Spirit of God, be Thou the atmosphere in which my heart upbears its weight to God.

June 27, 1944

Praying . . . and watching thereunto . . . —Eph. 6:18.

Prayer requires vigilance. It allows no careless indulgence, nor neglectful indifference. It calls for patient, alert responses whenever the Spirit of God would press us into such a service. It is obvious that the Spirit would delight to plan our whole Christian service and exercise. He can suggest the strategic and most opportune times for prayer. Let us watch for every feeder of prayer, every fuel for prayer, every enemy of prayer. Watchfulness with prayer will serve as an intelligence service in the spiritual warfare. It will ferret out vulnerable spots in our lives, and will suggest areas where we may carry the banner of the Lord to triumph and victory. “Watch ye and pray, lest ye enter into temptation.”

June 28, 1944

Praying . . . with all perseverance . . . —Eph. 6:18.

This is no suggestion to stubborn rebellion against the will and plan of God. Let it be remembered that genuine prayer is a conflict and, as such, has as its accompaniments fatigue and weariness. Daniel, while in prayer, had an opposition to face which lasted twenty-one days. Who are we to expect the powers of heaven to move at the mere flippant, selfish request of the moment? There were enemies of Daniel’s petition and request. If our prayer life proceeds on the plane on which it ought, we too will discover much opposition. Prayer is exacting. Persevere in it. Prayer is battle. Prove your faith by refusing to faint. “Men ought always to pray, and not to faint.” Let all our importunity be tempered with discerning minds, so that we may not be found to be laboring for that which lacks His approval.

When others yield, Dear Lord, may I just cling to Thee until Thou blessest me.

June 29, 1944

Praying . . . for all saints . . . —Eph. 6:18.

What is your signal to pray? Trouble? The greatest men who prayed were those who not only recognized the need for prayer, but who delighted in the sustained fellowship with God. Some folks only pray when it thunders and lightnings. They are like the birds that are not heard except in foul weather. But for one who has entered the secrets of prayer, it is different. Prayer is constant. It finds occasion in the brother-saint who is flourishing and abounding in the life that is Christ. It searches out the need of the weaker brother, too, and bears his need before the mighty, resourceful Christ. Thus prayer compasses the whole brotherhood of believers. There is none so strong nor so weak, but that he needs your prayers. Give us joy in prayer, Father, and gather all saints into this union of fellowship which seeks Thy face.

June 30, 1944

. . . Comfort . . . —Eph. 6:22.

Never did Christians have such a superlative opportunity to bring comfort to men as we do today. Hopes lie shattered; lives are broken; the future is filled with despair for many. Men have used up all their human resources and are utterly without any basis for happiness. There is a God of comfort, of whom the Christian has intimate knowledge and with whom he is in close relationship. We, therefore, are to introduce men to the conditions on which God comforts hearts. The stillness from anxiety and the quiet from fear are best known by the living demonstration through us who have felt the Father’s tender touch. Let us help men beyond the concept of God as inexorable Providence and severe Sovereign. Let us lead them into the

gentle ministries of God as Father to all who accept this happy relationship.

We would be comforters, Dear Lord, to all the comfortless.

July 1, 1944

Amen.—Eph. 6:24.

This word, so often on our lips, suggests a consent to what has gone before. Our series of meditations began with the “all spiritual blessings” with which we are blessed. We have traced them through this wonderful book. Having considered our riches and blessings, let us respond with a cheerful and grateful “Amen.” Let the harmonious echo of our whole heart resound with gladness to God who could thus bless. Dearer than all is He, and we can but respond by possessing our possessions. He has made us rich, and we will live henceforth as members of the household royal, and as inheritors of incorruptible wealth. Happy God! Happy people! We thank Thee, God, that we are made heirs of all.

—J. H. M.

RECIPE FOR SUCCESS

Sunday School Lesson for July 2

Jehovah, the omnipotent One and the omniscient One, speaks to Joshua and gives him a recipe for success. This recipe cannot fail, for “God, that cannot lie” hath spoken it.

When Joshua, Moses’ God-chosen successor, took command of the children of Israel, they were on the east side of the promised land, ready to enter. The nations of Canaan were defended on this side of the land by the natural barrier, the Jordan River. This river flows in a deep gorge, with many turnings and a powerful current. The gorge was perhaps five hundred feet wide at the site of Israel’s location on its eastern banks. Israel was also facing the strongly fortified and beautiful city of Jericho.

From this point God commanded Joshua to cross the Jordan and enter the land which He would give them. Joshua needed strength for this great task. How to be successful was clearly outlined by Jehovah. The God who commands always shows His servant the way of success.

“Be strong and of a good courage.” “Be thou strong and very courageous.” “I will not fail thee, nor forsake thee.” “As I was with Moses, so I will be with thee.” This sounds like Paul’s exhortation, “Be strong in the Lord, and in the power of his might.” Joshua was to go forth, not in his own strength, but he was to go and be strong in faith, in God’s strength to drive out the enemies of the land. His courage, too, would be regulated by his faith. “There shall not any man be able to stand before thee,” said Jehovah. “Be not afraid, neither be thou dismayed.” We know Joshua was already a man of courage, because he feared not the giants and high walls of the cities which he saw when he spied out the land from Kadesh-barnea. Faith in God casts out fear. Isa. 41:10; 43:1; Deut. 1:21; Matt. 10:28.

But strength and courage come because we know we are in the way that will bring good

(Continued on page 235)

FIELD NOTES

Change of Address: Joseph J. Shetler, from Pigeon, Mich., to Bay Port, Mich.; James Bucher, from 515 S.W. College St., Portland, Oreg., to 519 S.W. Grant St., Portland 1, Oreg.

Bro. A. J. Metzler, general manager of the Publishing House, will be the main speaker at a Young People's Conference at Martinsburg, Pa., all day Sunday, July 2.

The Book Department calls your attention to the good supply of 1944 MENNONITE YEARBOOKS yet available. Besides the regular valuable features, this year's edition is especially significant because it contains several short biographies, including that of Daniel Kauffman. Order now for yourself and congregation. Per copy, fifteen cents; per dozen, \$1.50.

Bro. J. Mark Stauffer of the Eastern Mennonite School faculty will be attending, from June 30 to Aug. 11, the Juilliard School of Music, 120 Claremont Ave., New York 27, N.Y.

Bro. Silas Hertzler of the Goshen College faculty is attending the Higher Education Workshop of the North Central Association at Minneapolis, Minn.

Communion services were held at Kouts, Ind., on June 11. Bro. Paul Mininger officiated in the absence of Bro. D. D. Miller, who is still confined by his illness.

An all-day worship and praise meeting will be held at the Diller Mennonite Church near Newville, Pa., on June 25. The speaker from outside the conference district is Bro. J. Irvin Lehman of Chambersburg, Pa.

Bro. Weyburn Groff is the successor of Bro. Roy Roth as superintendent of the Sunday School in East Goshen, Ind. Bro. Roth, who was recently ordained to assist in the ministry at the Pleasant Hill Church, near Peoria, Ill., is spending a few months in additional preparation at Princeton Seminary in New Jersey.

Bro. Milton Brackbill of Paoli, Pa., is expected to hold meetings at the Valley View Church in Virginia, beginning the first week in July. He will follow these meetings with a series in the Zion Church.

In renewing his subscription to the Gospel Herald, Fred L. Brubaker says he would like to hear from some of his former acquaintances. His complete address is Pfc. Fred L. Brubaker 33231348, 222nd Hospital Ship Complement, Section B, Staging Area C.P.E., Charleston, N.C.

The congregation in Fulton County, Ohio is carrying out a plan of reorganization by which three congregations will be formed out of one. Each church building will house its own congregation hereafter. Bro. E. B. Frey retains bishop oversight of the three. The distribution of the ministers is as follows:

Clinton Church, E. B. Frey, bishop; J. C. Frey and Olen Nofzinger, deacon; Central Church, Jesse Short and Henry Wyse, ministers; P. L. Frey and Roy Sauder, deacons; Lockport Church, Walter Stuckey and Simon Stuckey, ministers; Wyse Graber, deacon. Brethren D. L. Sommers and P. R. Lantz, who at present reside in this neighborhood, have not yet been assigned definite responsibility.

An inspirational song service will be held at the Marietta Mennonite Church, Lancaster County, Pa., on Sunday evening, June 25, 7:30 p.m. Bro. John Lehman, recently ordained for mission work in the South, will bring a message.

Bro. C. Z. Martin has recently filled appointments at the East Zorra and Wellesley A.M. churches in Ontario, also at the Old People's Home and the Hagey Church. From June 20 to June 25 Bro. Martin is scheduled to hold a series of meetings at Selkirk, Ont.

Bro. Sanford G. Shetler, secretary of the tract committee for the Mennonite Publication Board, called at Scottdale on tract business, June 15. He was accompanied by Bro. John Thomas.

Bro. Paul Erb, Goshen, Ind., came to Scottdale on June 13 and will continue during the summer months to give his time largely to the work of the Herald. He plans to give part time to teaching at Goshen College again this coming school season. During the summer months all Gospel Herald mail should be addressed to him at Scottdale.—H.

Bro. Laurence Horst, minister of the congregation at Peabody, Kansas, who is attending school at Goshen College this summer, served on the Institute program at that place June 11.

Calendar

Dedicatory Conference, Laurelville Mennonite Campground, Laurelville, Pa., July 9-11.

Young People's Conference, Laurelville Camp Ground, Laurelville, Pa., July 12-16.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

A group of Mexicans employed by the New York Central Railroad live in Goshen, Ind. On June 2 a service was conducted for them in the Spanish language by Beulah Litwiller, Lois Litwiller, and Paul Lauver, all of whom grew up in South America. The attendance and interest were excellent.

The Young People's Institute held at Goshen, Ind., June 8-11, had an enrollment of 125. A deeply spiritual atmosphere prevailed.

Bro. D. D. Driver, registrar and teacher at Hesston College, is a visiting instructor at Goshen College during the summer term.

Recent visitors at the Publishing House and in the community were: Aldine Haarer and family, Shipshewana, Ind.; Fred Hartzler and wife, George Hartzler and wife, Allensville, Pa.; Earle Brilhart, Grottoes, Va.; Thelma Brennenman, West Liberty, O.; Wilbert Silberman, Baltimore, Md.; Jacob Ober, Lititz, Pa.

CORRESPONDENCE

BROKEN BOW, NEBR.

(Broken View Congregation)

Dear Herald Readers: Greetings in the name of Jesus Christ, the One who has shed His blood on the cross of Calvary that salvation might be brought to a lost and dying world.

Bro. Peter Kennel, of Shickley, Nebr., was with us on June 4, when we had council meeting. In the afternoon we were again permitted to commemorate the suffering and death of our Lord in communion services. Bro. Kennel brought us that evening a wonderful message from the Word of God. We thank God that there are still those of His servants who are on fire for him. May the Lord bless Bro. Kennel and use him to His honor and glory. We were especially impressed with a certain remark that Bro. Kennel made while he was here, and we would like to pass it on to the Herald readers; these were the words: "Every time we neglect to go to the house of God when we have the opportunity to do so, we are casting our vote to close the doors of the Church of Jesus Christ." We would like to say "Amen" to that statement. Let us not forsake the assembling of ourselves together as the manner of some is, and so much more as we see the day approaching. There are too many closed doors among the churches today. Let us unite in prayer that the doors of our churches may never be closed.

We wish to ask an interest in the prayers of all God's people in behalf of the church and Sunday school at this place.

June 6, 1944. Alvin Eichelberger.

STERLING, ILL.

(Science Ridge)

Dear Herald Readers: Greetings in the Master's name. Jan. 2-9, our pastor-bishop, Bro. A. C. Good, held special meetings at Hesston College.

Bro. J. P. Blosser visited his son Aquila, and gave us a very helpful message on Feb. 6.

March 9-12, Bro. Good was called to the C.P.S. camp at Denison, Ia., for special meetings. He enjoyed learning about camp life firsthand, and reported that the men enjoyed the services very much.

On March 26, Bro. Roy Roth and the Byler Quartet from Goshen College were with us for both morning and evening services.

On Palm Sunday evening, April 2, our chorus gave a special Easter program.

Bro. Chris Martin visited his sisters, Mrs. Merle Price and Mrs. Lester Ebersole, and gave us two messages on April 30. One message was on the home and the other on heaven. They were very helpful.

Bro. Paul Erb of Goshen was with us on May 7. We were especially glad to learn to know him better since he is our new Herald editor. This gives us each an added interest in the Herald itself.

Our baptismal and communion services were held May 14. One new member was added to our group for which we praise the Lord.

At the evening meeting on May 28, Bro. Howard Zehr of Freeport gave us a very instructive message on "The Tabernacle." He used a flannelgraph which made it much more impressive.

Bros. D. G. Lapp and A. C. Good attended the annual meeting of the Mennonite Board of Missions and Charities at Kidron, O., June 1-4.

Our Summer Bible School will be held the week of June 12. We are anticipating a good school even though the time had to be shortened.

June 7, 1944.

Cor.

ORRVILLE, O.

(Martins Congregation)

Dear Herald Readers: Greetings. We have enjoyed many spiritual blessings since our last correspondence. On Sunday morning, Feb. 20, we had baptismal services, at which time four young boys were received into church fellowship. Bro. John Miller delivered the message.

March 18, 19, Bro. J. C. Wenger of Goshen, Ind., was with us, giving us lectures on the history of the Mennonite Church. These lectures were very much appreciated by all who attended.

On Easter Sunday, April 9, we observed our spring communion which was in charge of our home minister, Bro. Stanford Mumaw.

Our church enjoyed another great spiritual feast, when the Christian Education Conference met for its annual meeting at this place. Many helpful and challenging messages were given throughout the conference.

We enjoyed the fellowship of all the visitors who were with us during this time.

June 12, 1944.

Cor.

NAPPANEE, IND.

(Salem Congregation)

Greetings in Jesus' holy name: We praise Him for His goodness. This is the time of year when everyone naturally is concerned about sowing good seed. God's power is manifest everywhere in new life. We are watching for our seeds to grow. May we

have a greater concern in sowing the good seed that will grow and bring forth a spiritual harvest.

On the evening of May 14, Bro. Clair Amstutz of Goshen gave a very timely address to the young folks on "Keep Thyself Pure."

On May 27, two young souls sealed their vows with the Lord with water baptism. Our prayer is that they may be faithful.

On May 28, we commemorated the death and suffering of our Lord in a communion service.

Pray for the work at this place.

June 12, 1944.

Cor.

ELIDA, O.

(Pike Congregation)

Greetings in Jesus' Name: Many are the blessings of the Lord for those who wait on Him. We wish to make known to the readers of the Gospel Herald and others the blessings we have received of the Lord. Lately we were much edified during the sessions of our district conference. We were admonished to hold fast the doctrines and principles of the church.

We were also glad for the stopover Bro. and Sister Jennings made on their way to the General Mission Board Meeting. Bro. Jennings brought us a much appreciated message, "The Mysterious Christ."

This past Sunday, an aged couple, Bro. and Sister Eugene Moore, who had not been able to come to church for quite a long time, were again able to come out and worship with us. We sincerely hope that the Lord will continue to give them this strength, as we miss them when they are absent.

While we are glad for these things, our hearts are saddened because of the sickness that has come to others taking them to their beds and to hospitals. The Lord also is calling the spirits home of those to whom He says "it is enough." But we sorrow not as those who have no hope.

We fail to find words with which to express our appreciation for the sacrifice Bro. and Sister Elmer Yoder and family have made to answer the call to service in the vineyard of the Lord at this place. We earnestly crave an interest in your prayers, and may we request that you do for us as Paul, "I make mention of you alway in my prayers."

We are planning, the Lord willing, to hold our summer Bible school June 26 to July 7.

June 14, 1944.

J. D. Ramer.

LOUISVILLE, OHIO

(Beech Congregation)

Dear Christian Friends: Greetings in Jesus' name. On Sunday morning, Jan. 30, Bro. Elmer Yoder of Allensville, Pa., visited with us and gave the message.

On Saturday and Sunday, March 18 and 19, a Young People's Bible Meeting Conference was held. Bro. Nelson E. Kauffman of Hannibal, Mo., was the principal speaker, giving us many practical suggestions and challenges for the bettering of our young people's meetings.

Bro. Paul R. Miller of Sugar Creek, O., was with us for our pre-Easter services April 6-8.

On Easter Sunday we commemorated our Lord's suffering and death by our communion service.

Bro. M. C. Lehman of Akron, Pa., was with us in both the morning and evening services, April 30. At the evening meeting, Bro. Lehman gave us some startling facts concerning our heritage and present position of nonresistance in the war program.

On Tuesday evening, May 30, the brethren Paul Mininger and Moses Slabaugh were with us and gave us timely messages on "Christian Nurture and Evangelism" and "The Deeper Spiritual Life," respectively.

Bro. H. A. Diener of Hutchinson, Kans., brought the message in the morning services on June 4.

Sunday, June 18, we are planning our annual Children's Day service.

We are looking forward to a two weeks' Summer Bible School, beginning June 19.

Six of our brethren have gone to C.P.S. camps at Grottoes, Va., and Medaryville, Ind. this year.

June 14, 1944.

Savilla Taylor.

PIGEON, MICHIGAN

(Pigeon Congregation)

Dear Herald Readers: Since our last writing we have had our spring meetings in charge of our bishop, Bro. T. E. Schrock. Later two young sisters were baptized into church fellowship.

We have been blessed recently in having with us a number of visiting brethren and sisters. Bro. and Sister A. Lloyd Swartzendruber from Kansas City, Kans., were with us the week end of May 28. He filled the pulpit both in our church and at Pigeon River. The writer and husband had the pleasure of taking them to the Mission Board Meeting in Ohio, and we brought back with us Bro. and Sister George Beare, who will shortly sail for India again. They stayed with us nearly a week. We very much enjoyed their visit with us as well as their messages from the pulpit.

We are now having group singings one evening every two weeks. We find them very helpful, not only as a period of worship but also in learning new songs out of the set of new Church Hymnals we have just purchased.

Our sewing circle work is most encouraging. We have just finished and sent an order for Greek relief.

Our summer Bible school is to be held June 20-30, with Bro. C. C. Culp of Brethren, Mich., in charge. The school will probably not be as large as it has been in the past for several reasons, but it will still be very much worth while, and we are praying God's blessing upon the work.

Our pastor, Bro. Sherman Maust, and family attended the Conference in Indiana last week.

June 17, 1944.

Mrs. D. D. Miller.

Lamps do not talk, but they shine. A lighthouse sounds no drum; it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—C. H. Spurgeon.

WITH OUR MISSIONARIES

THE JEWS

When the fair year
Of your Deliverer comes,
And that long frost which now benumbs
Your hearts shall thaw; when angels here
Shall yet to man appear,
And familiarly confer
Beneath the oak and juniper;
When the bright Dove,
Which now these many, many, springs
Hath kept above,
Shall with spread wings
Descend, and living waters flow
To make dry dust, and dead trees grow;

O then that I
Might live, and see the olive bear
Her proper branches! which now lie
Scattered each where,
And, without root and sap, decay,
Cast by the husbandman away.
And sure it is not far!
For as your fast and foul decays,
Forerunning the bright morning star,
Did sadly note His healing rays
Would shine elsewhere, since you were blind,
And would be cross, when God was kind,—

So by all signs
Our fulness too is now come in;
And the same sun, which here declines
And sets, will few hours hence begin
To rise on you again, and look
Towards old MAMRE and ESHCOL'S brook.
For surely He
Who lov'd the world so as to give
His only Son to make it free,
Whose Spirit too doth mourn and grieve
To see man lost, will for old love
From your dark hearts this veil remove.

Faith, sojourn'd first on earth in you,
You were the dear and chosen stock,
The Arm of God, glorious and true,
Was first reveal'd to be your rock.
You were the ELDEST child, and when
Your stony hearts despised love,
The YOUNGEST, ev'n the Gentiles, then,
Were cheer'd your jealousy to move.

Thus, righteous Father! dost Thou deal
With brutish men; Thy gifts go round
By turns, and timely, and so heal
The lost son by the newly found.

—Henry Vaughan (1622-1695).

A NEW MISSIONARY PACKS HER TRUNK

The following suggestions were given in a Missionary Conference by a returned missionary. It is hoped that the Lord will use them in helping many young people as they prepare for the mission field.

WHAT NOT TO TAKE

Superiority Complex.—Worse than useless over there. A positive hindrance to usefulness. A missionary possessing a superiority complex should get rid of it before sailing.

Tendency to Snap Judgment.—Of doubtful value even in the hands of seasoned missionaries. First termers should leave such tendencies behind.

Even deliberate judgment should be sparingly used by the new missionary. Better leave in the bottom of the trunk over the first year—better two years.

Critical Spectacles.—Usually come in a set with snap judgment tendency. Very unbecoming to all missionaries, they render a new worker's appearance fairly ugly. They also work harm to the wearer, weakening and distorting the vision and causing permanent impairment of sight. If owned, discard.

Supersensitive Nature.—Very difficult to abandon when possessed from childhood. Nevertheless it is likely to render a missionary non grata in a family or household. If a candidate finds it hard to leave this possession behind let her call it by its true name—"Touchiness," "Self-centeredness," "Conceit." Such treatment is a great help in giving it up.

Temper.—This high explosive, dangerous enough at home, is inimical to success on the field, and should be definitely left in the discard. If brought out to Japan it destroys respect for its owner; in China the possessor will "lose face" at the first evidence of its existence; Indians will say little but are sure to put it in a balance over against a great many earnest words and deeds, with disastrous results.

WHAT TO TAKE

Clothes—Humility.—A garb universally becoming and warranted to wear well and endure any climate. "Be clothed with humility."

Garments of Praise.—A style for Christians that is never out of date. Protect the wearer from the frost of criticism, the blight of despondency, the rain of misfortune, and from all other conditions peculiar to the climate of the field.

Shoes and other Accessories.—Paul as a missionary of experience, will advise any candidate as to the best type of shoe; he also is authority on many other articles of apparel. For ornaments, inquire of Peter.

Girdles, sashes, etc.—Take a large supply. The best as well as the most beautiful can be found in Colossians 3:14.

Equipment—Blankets.—The candidate will find a variety of blankets are to be had and should go well supplied. Yet it is important to choose the right kind. The blanket known as "wet" has been tried abroad with bad results. One perfect for wear and beauty, is the one which "covereth . . . sins."

Field Glasses. Very important and useful part of equipment. Instead of wearing critical spectacles the new missionary should spend much time during

the first term in quiet adjustment and a study of the field. Hours spent in patient waiting and "getting acquainted," are not spent in vain.

Real Convictions.—A new missionary cannot have too many, provided they have been "tested out" by experience at home. Lacking a few strong ones, she should tarry at home until they can be obtained. No success can be had without them.

Emergency Kit.—For the emergency kit, we would suggest a good supply of sense of humor. As first aid in attacks of discouragement or homesickness it has often proved useful. No missionary should sail without at least some equipment in imagination. This should be of the right sort. Dr. Jowett recommends a "sanctified imagination."

Fillers-In.—Every trunk needs soft fillers-in to keep the whole outfit smooth and steady. There are many fine fillers for missionary outfits. We should suggest patience, and then more patience, and then some extra patience. No matter how large the supply, it will never come amiss. And for that last filler—just tuck a little more patience.

Styles in Purses.—Unobtrusive and unostentatious styles are best. Just at present the Nationals are peculiarly sensitive about any display of purses. It will be well to keep the purse out of sight except when actually needed for purposes of sharing.

And now, the trunk being packed—Bon Voyage! The first term will show each one things that might better have been left at home, and will reveal what equipment is still lacking. How fortunate that the Source of all supply is at hand, even in the remotest corner of the earth! "Seek, and ye shall find."—Evangelical Visitor.

THE POVERTY OF THE HEATHEN

BY GEORGE J. LAPP

Years of continual contact with heathen idolators impress one with the truth of the different items of their poverty as given in a recent number of the helpful magazine, "The Christian Digest." The following is a summary with a few significant items added.

The heathen are without the Bible; without Sunday; without prayer to and communion with the living God; without songs of praise; without justice and void of mercy; without righteousness and peace; without joy; without true knowledge. They have homes without real love and peace; marriage without its sanctity; youth without ideals; children without purity; mothers without knowledge; poverty and pain without relief; illness without medical skill and care; sorrow without sympathy; sin without remedy; death without hope; life without Christ; religious and fanatical expression without anchorage.

There is most certainly soul hunger. In their blindness they hold out their impoverished hands for succor, but they know not the source from which to receive spiritual help and satisfaction. Those who are religiously inclined are fanatic in their expressions of religious loyalty, but they, too, are groping and, as it were, beating the air. There are great gatherings of them at stated times and seasons, when they worship and implore their gods in vain. At such times the Gospel is preached to them, but their gaping mouths and dazed looks portray a pitiful lack of comprehension of the gospel message.

Those who have been saved from such heathen darkness cannot adequately express their thankfulness for their escape and for the riches of grace in Christ Jesus to which they have become heir. Dear Reader, read again the items which have determined the poverty of the heathen and thank God for the wealth of spiritual blessings to which you and I have given too little consideration. There is plenty of material wealth in heathen lands. Think of the conquests of different adventurers of the past who sought out the fabulous wealth of pagan countries. But wealth could not remove spiritual poverty. Comfort and material advantages do make life more pleasant, but they do not bring spiritual health and wealth. Blessed are they whose first concern is spiritual and who have received and properly appreciate that spiritual endowment which brings peace and satisfaction. Let us be burdened for those who have it not and seek to bring them the means, through the Word of God, of obtaining it.

Dhamtari, C.P., India.

A BURNING APPEAL

"Not called!" did you say? "Not heard the call," I think you should say. God has been calling loudly ever since He spoke your sins forgiven—if you are forgiven at all—entreating and beseeching you to be His ambassador. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiable wail for help! Go and stand by the gates of hell, and hear the damned entreat you to go to their father's house and bid their brothers and sisters and servants and masters not to come there! And then look the Christ in the face, whose mercy you profess to have, and whose words you profess to obey, and tell Him whether you will join heart and soul and body and circumstances in this march to publish His mercy to all the world. Get up! Shake yourself! Act! Do something! Do it at once! Go on doing it! Do it with all your might! Spare no pains! Never stop any more! Read, pray, talk, sing, give! Do anything you can—everything that seems likely to make people know the truth about themselves and heaven and hell. God will help you! He helps those that

help themselves, and especially when they are trying to help somebody else. He is pleased for you to help yourself to all the big salvation He has to give you, but He is ten thousand times more pleased when you set to work to help other people.—General William Booth.

NEWS LETTER FROM ARGENTINA

(Chaco Indian Mission)

Our Visitors

On Saturday, April 15, Bro. William Hallman arrived and spent the following four days with us. A heavy rain during Saturday night and Sunday morning interfered with our plans to have him meet our Indians at Legua 15, at the regular Sunday services. We have graded up the dirt road for this eighteen-mile trip, but after heavy rains it gets slippery in places. The road masters are strict in keeping travelers off the road according to law, so that they may keep the roads in good condition. They live at ten-mile intervals, and after rains detain those who attempt to drive over the road. By Monday it was possible to use the road; so we took Bro. Hallman to the Indian colony, where we called the people together for a meeting. Since many had gone to the cotton fields, the attendance was small, only about seventy-five people being present. He also went on horseback to Legua 9, where the Indians are building another small church.

On our return from Legua 15, we found that Mr. and Mrs. Tuck from the Espinillo mission had arrived. They were on their way to Buenos Aires to visit an oculist, and planned to go also to the Cordoba Hills for a vacation. They were with us one night only. Both they and Bro. Hallman gave fitting messages to our Indians here on the mission property.

The Opening of Our Indian School

Last week we started our school with the Indians at Legua 15. We have an enrollment of fifty children, ranging from eight to seventeen years of age. All of the teaching is in Spanish, though only a very few of the children know any Spanish words, and none of them can form sentences in Spanish. They seem quite happy to be in school. We have both a morning and an afternoon session, but before the children are dismissed in the afternoon some men begin to arrive for their turn of instruction. They too are anxious to learn to read and write.

On account of gasoline rationing we can make only one trip a week to Legua 15. We leave home on Sunday morning and attend to the services of the day, then remain the three following days for the work of the day school. While there we live in camp fashion. We must haul food supplies and water from home to last us for four days. We set up our cots in the little room the Indians have built adjoining the church. This is crudely made of mud and posts with a grass roof. There are two windows, which allow excellent ventilation.

Remodeling Missionary Homes

There are two dwelling houses on our mission property. These are just about fifteen yards apart. Workmen were busy several

months getting them ready for more comfortable living. This work is now finished. The two missionary families, the Holdermans and the Shanks, are now living in separate houses.

Indians at Work

This is the cotton picking season in the Argentine Chaco. The harvest lasts usually for a period of about five months—from March to July, inclusive. This is suitable employment for the Indians. Many of the colonists employ them, paying them from sixty centavos to one peso (according to picking conditions) for each ten kilos that they pick. When families are large and all help to pick, they can earn extra money during this season, with which they can buy their winter clothing. Three Indian families living here on the mission land are picking cotton on near-by farms.

The Weather

We are enjoying cooler weather since the first of March. Our average temperature for this month was 70° F., with only four days over 95°. During the preceding three months we had a total of fifty-four days with temperature ranging from 100° F. to 110° F.

Yours in His name,

April 19, 1944.

Selena G. Shank.

RECIPE FOR SUCCESS

(Continued from page 231)

success. Jehovah said, "Be thou strong and very courageous, that thou mayest observe to do according to all the law." "Turn not from it to the right hand or to the left." "Do according to all that is written therein." God knows exactly what will make for success. Obedience is, therefore, the keynote to success. When the Israelites took Jericho, God said, Keep yourselves from the cursed thing." He knew what their temptations to covetousness would be, but He also knew that they could not thrive on gold and silver and Babylonish garments. Later at Ai, He permitted them to take the spoil. He knows what is best. It is ours to obey if we would be successful.

How could Joshua know the law of God? To meditate in this book of the law day and night is an important part of His recipe for success. "Meditate . . . that thou mayest observe to do . . . for then thou shalt . . . have good success." "The entrance of thy words giveth light; it giveth understanding." "Therefore I hate every false way." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." "The law of his God is in his heart; none of his steps shall slide."

Twenty-five years later Joshua uses the same words of advice to Israel as God had given to him. Joshua is now near his passing at one hundred and ten. Jehovah kept His covenant with Joshua and gave him good success in his part of conquering the promised land. "And Israel served the Lord all the days of Joshua."

Success in spiritual living is assured if we follow God's recipe. Meditate daily in the Word of God, believe what He says is right and best, and be strong and courageous to do it.—A. M. E.

Virginia Conference

Minutes of the Thirty-fourth Annual Virginia Mennonite Conference, held at Weavers Church, May 24-26, 1944.

Wednesday Afternoon Session

The songs of the first session were led by LeRoy S. Stoltzfus. John A. Kennel, after reading Acts 20:17-38, led in prayer.

The address of welcome was given by S. H. Rhodes.

Visiting brethren from other Conference districts were invited to participate in the discussions of this Conference.

The Conference Sermon was preached by John L. Stauffer, who used Rev. 3:1-6 as an introduction to this theme, "What is wrong among us?" The following items received consideration: (1) Lack in conviction for authority and finality of Word of God. (2) Lack of spirituality in radiant Christian living. (3) Too little love for the Christ of Calvary. (4) Too much love for the world and worldly things. (5) Too much sympathy with people in their disobedience. (6) Too many hospitalized Christians. (7) Too little burden for lost souls. (8) A breakdown on nonresistance. (9) Lack of unity among Conference members. (10) Lack of pastoral work. (11) A breakdown in home training. (12) A false complacency in our sense of holding the "all things." (13) Separation from the world may be forced to become an undesirable isolation.

To meet these issues, the speaker offered the following suggestions: (1) Inspire more individual responsibility. (2) Develop a deeper group consciousness and unity. (3) Possible need for lowering the minister's material standard of living if by that we may be able to render a more efficient spiritual ministry. (4) Build up a positive spiritual atmosphere in the home and family life. (5) More definite pastoral work. (6) Purge of membership records. (7) Greater care in receiving applicants into church membership. (8) A restudy of Bible principles in the light of changing times and conditions. (9) A more intensive program of Bible study.

The testimonies which followed the sermon were given by Newton Weber, Hiram Weaver, Clayton Bergey, C. L. Graber, John W. Burkholder, LeRoy Stoltzfus, M. S. Stoltzfus, John A. Kennel, Timothy Showalter, and William Jennings.

The slate of nominees for the Boards of Missions and Charities, Property Aid Plan, and Auto Plan as prepared by the Committee on Arrangements was presented and approved by motion. The balloting resulted in the following election:

Board of Missions and Charities—John H. Alger, Lewis Martin, J. Ward Shank, Jacob A. Shenk, Paul Good, Earl Hartzler, Oliver Keener, Daniel W. Lehman, Hiram Weaver, Clarence Huber, Perry Showalter, Henry M. Shenk, Amos D. Wenger, and John H. Shenk.

Board of Property Aid Plan—Henry M. Brunk, Menno J. Brunk, H. D. H. Showalter, C. C. Turner, Wayne Driver, Earl Grove, John E. Heatwole, Ralph Heatwole, Roy Heatwole, John Martin, Ira Showalter, Henry Nice, Roy Wenger, and Solomon Blosser.

Board of Auto Aid Plan—James Gross, Robert Messner, M. C. Showalter, H. D. Weaver, P. W. Blosser, John D. Burkholder, Jr., John Harman, Daniel W. Lehman, Dan Showalter, Justus Driver, Jason Weaver, M. L. Hertzler, and Abram Wenger.

The moderator announced the losses by death of Etter F. Heatwole, E. C. Shank, J. Snively Martin, Daniel Shenk, and James H. Shank.

The ordination of Timothy Showalter to the office of bishop was reported by the moderator.

J. R. Driver led in the closing prayer.

Adjournment.

Thursday Forenoon Session

The songs of this session were led by Ray Emswiler.

The devotional period was led by William Jennings, using Eph. 4:1-16.

The bishops reported the following memberships:

Northern District	1,146
Middle District	1,160
Southern District	403
Warwick District	265
Fentress District	177
Tennessee	26

3,177

J. R. Driver requested the privilege to ordain two ministers in the Southern District. The request was granted.

John L. Stauffer asked permission of Conference to ordain one or two ministers in the Northern District, as the way may open. The request was granted.

Truman H. Brunk asked permission to ordain one or two ministers and one or two deacons, as the way may open. The request was granted.

The secretary read the Rules and Discipline of the Virginia Conference.

The secretary read the minutes of the preliminary session of Conference. These were approved by action.

John L. Stauffer, representative to the Board of Education, gave his report, which was accepted by motion.

The Home Relations Committee reported through its secretary,

George R. Brunk. The report was accepted. The following recommendations were adopted:

1. We recommend that a program on the home be given again this year in each district.

2. We suggest that our ministering brethren give occasional messages in their home congregations on topics of home interest.

3. We urge that each district recommend, introduce, or make available to its members, books and reading matter adapted to the needs of children, young people, and parents. Some may wish to do this through the Sunday-school library. The committee is aware of the fact that many of these books must be read discriminately, and is therefore making a study in this field of literature, and expects to have a list of the best books available to recommend to those who may desire it.

4. We recommend again that the Parents' Fellowship meetings be given consideration in every district. Such meetings would afford parents the opportunity to discuss in a rather informal manner the mutual concerns of child training, of youth, and of the home in general.

The Conference treasurer gave his report, indicating a balance on hand of \$338.00. The report was accepted.

The Board of Missions and Charities reported through its secretary, J. Ward Shank. The report was accepted.

557. It was moved and seconded that the Executive Committees of Conference, and of the Mission Board be given the responsibility to find a suitable location for an old people's home. Carried.

Question 1: Through what agency or agencies does this Conference recommend sending its relief funds?

In reply to this question and in reply to an item of inquiry included in the report of the Mission Board, the following resolution was passed:

558. **Inasmuch** as the present facilities and opportunities for relief work have been largely curtailed by existing war conditions, and whereas there exists a lack of clarity regarding policy in the present administration of relief efforts by the central relief agencies, therefore be it **Resolved**,

1. That we sustain the actions of the Virginia Mennonite Board of Missions and Charities in withholding funds for the present that have been contributed within our Conference for relief.

2. That upon satisfactory clarification of policy as in harmony with the principles of Christian love and stewardship these funds be released at the discretion of the Board.

3. That we urge our membership to continue with liberal contributions to relief, to the end that as rapidly as the way opens, we may be in a position to minister effectively to both the spiritual and physical needs of men.

4. That the Executive Committee of the Virginia Mennonite Board of Missions and Charities with the Executive Committee of the Virginia Conference be charged with the responsibility of handling this matter.

5. That these two committees explore the possibilities of relief work in line with the sentiment herein expressed.

The closing prayer was led by Perry Shank.

Adjournment.

Thursday Afternoon Session

The songs of this session were led by Byard Shank.

The devotional period was conducted by Hiram Weaver.

It was moved and seconded that the matter of providing ministerial help at the Newport News Mission be referred to the bishop in charge and the Executive Committee of the Mission Board. Carried.

559. It was moved and seconded that we ask the Executive Committee of Conference to study the matter of giving laymen license to preach and to bring back a recommendation to our next session of Conference. Carried.

The Ministerial Support Committee report was given by Jason H. Weaver. It was accepted by vote of Conference.

The report of the Peace and Industrial Relations Committee was read and accepted.

560. It was moved and seconded that we adopt the recommendation to continue the quarterly visits to C.P.S. brethren of the Virginia Conference. Carried.

The treasurer of the Property Aid Plan, Roy Heatwole, gave his report, which was accepted by motion.

561. The secretary of the Property Aid Plan, Henry M. Brunk, reported the activities of the Board and a motion designed to unify the classification of all properties. The report was accepted and the recommendation was adopted.

The reports of the secretary and of the treasurer of the Auto Aid Plan were read by Justus Driver. The reports were accepted.

Topic: The Christian and Changing Fads. The discussion was given by Oliver Keener.

The Church Polity Committee reported that it had no meeting. It was moved and seconded that we retain the committee and ask them to report next year. Carried.

The C.P.S. Support Committee reported through its chairman, John H. Alger.

Closing prayer, Timothy Showalter.

Adjournment.

Friday Forenoon Session

The songs of this session were led by Simon Huber. Newton Weber conducted the devotional period with the reading of First Corinthians thirteen and prayer.

562. It was moved and seconded that for the present we use our C.P.S. Support Committee to provide support for dependents of C.P.S. men.

The report of the member of the Publication Board was given by E. G. Gehman. The report was accepted.

The report of the Christian Workers' Conference Committee was given by Ray Emswiler, secretary. The report was accepted.

The report of our representative to the general Mission Board was presented and accepted.

The Conference Evangelist presented a report, which was accepted by motion.

The Insurance Study Committee gave its report through Aldine Brenneman. The report was accepted.

Question 2: In the light of existing conditions in the Mennonite Church as a whole, and since we have encountered difficulty in maintaining a uniform discipline with our present rulings on the radio, would it be better to discontinue making it a test of membership and communion and urge a strong protest against its evils?

The following resolution was adopted by a ballot vote of the Conference:

563. Although convictions of the members of the Virginia Mennonite Conference have not changed regarding the possible evil influences of the radio, but since experience has demonstrated the inability of the several bishop districts to administer consistently the prohibitions regarding the ownership and use of the radio, therefore be it

Resolved, That we revise section 7 of Article VII of our Rules and Discipline to read as follows: We believe that the radio is largely dominated by the spirit of the world and that it may exert a damaging influence upon the spiritual life of the home, especially upon children. We commend and encourage those who abstain from its use for conscience' sake. However, we lay the responsibility upon radio users to maintain Christian conduct and a Christian atmosphere in their homes. While ownership and use are not held as a test of communion or membership, we urge that our ministry continue to give faithful testimony against the evil influences of the radio and that we give the same warning against television, if and when it becomes accessible to our people.

It was moved and seconded that those who have violated our former Conference rulings on the radio be invited to the communion on the condition that they acknowledge error in having disregarded past Conference decisions, unless some other transgression disqualifies them to participate in the communion. Carried.

It was moved and seconded that we approve the slate of nominees presented by the Nominating Committee. Carried. The following were elected:

Moderator, Truman H. Brunk; Assistant Moderator, J. R. Driver; Secretary-Treasurer, John R. Mumaw; fourth and fifth members of the Executive Committee, S. H. Rhodes, John L. Stauffer; Christian Workers' Conference Secretary, Moses Slabaugh, additional member, J. R. Driver; Peace and Industrial Relations Committee, Clarence Huber; Home Relations Committee, George R. Brunk; E.M.S. Board of Trustees, Henry Shenk, Perry Showalter, Dan J. Blosser, Earl Grove; Conference Evangelist, L. P. Showalter; Delegate to General Conference for 1944, John H. Alger; Delegates to General Conference for 1945, J. Ward Shank, L. P. Showalter, J. E. Kurtz, Oliver Keener, Otis Snead, C. M. Grove, George R. Brunk; General Conference Arranging Committee, J. R. Driver.

It was moved and seconded that we ask the delegates appointed for the 1943 session of General Conference to serve at the special session in August of this year. Carried.

Question 3: Will this Conference consider setting up a more unified organization to administer C.P.S. support, embodying the entire Conference district? The discussion of this question was opened by John R. Mumaw.

564. It was moved and seconded that our C.P.S. Support Committee be composed of five members, organized on a Conference-wide basis. Carried. It was moved and seconded that we amend the motion so as to limit the membership of this committee to deacons. Lost. It was moved and seconded that we amend the motion to make it a Conference-elected committee. Carried. The amended motion was carried.

It was moved and seconded that we express a vote of thanks to the former members of the C.P.S. Support Committee. Carried.

The president of the Board of Trustees of Eastern Mennonite School, John H. Alger, gave his report, which was accepted.

John L. Stauffer's report as president of the School was accepted. S. H. Rhodes requested the privilege of ordaining two deacons in the Middle District, if the way opens. The request was granted.

It was moved and seconded that we ask our Executive Committee to give further consideration to Mennonite Mutual Aid, and to bring a report back to Conference next year. It was moved and seconded that we amend the motion to read that the Executive Committee appoint such a committee. Carried. The amended motion was lost.

565. It was moved and seconded that we withhold action on Mennonite Mutual Aid until some later date. Carried.

It was moved and seconded that we conclude our Conference in an afternoon session. Carried.

The closing prayer was led by Earl Hartzler. Adjournment.

Friday Afternoon Session

The songs of this session were led by H. D. Weaver.

The opening prayer was led by Chester K. Lehman.

The report of the treasurer of the Mission Board was read and accepted.

The Nominating Committee presented nominees from which the following brethren were elected to serve on the C.P.S. Support Committee: John H. Alger, Enos E. Heatwole, Ira Showalter, M. C. Showalter, Jacob A. Shenk.

Question 4: How may a more rigid discipline be exercised to maintain the doctrine of nonconformity? The discussion was opened by Timothy Showalter.

The following resolution was adopted:

566. A review of our minutes reveals that this Conference has passed resolutions clarifying its position upon the question of nonconformity in its varied applications.

Our position, however, is constantly being challenged by the changing fads and fashions of the world so that we feel an imperative need of more diligent application of resolutions we already have on record. Be it therefore

Resolved: First, that as bishops, ministers, and deacons we pledge ourselves to a clear and continued testimony, both by precept and example, against current world fads. Second, that we solicit the united support both of parents and Christian workers in maintaining our position. Third, to quote from our "Restatement of Vital Biblical Principles," that "those conforming to the vain fads and fashion follies of the world shall be visited, and efforts shall be made to restore them to the Biblical ideals of modesty and simplicity. Those who refuse shall be dealt with as transgressors." Be it further

Resolved, That we instruct our Conference secretary to supply each bishop district with enough copies of the above-mentioned tracts to be redistributed throughout our membership.

We recommend also a more general use of the book entitled "Christian Ideals."

The following resolutions were adopted by formal action of Conference:

Condolence

Inasmuch as it has pleased our heavenly Father to call from their earthly labors our brethren Etter F. Heatwole, E. C. Shank, J. S. Martin, Daniel Shenk, and James H. Shank, therefore be it

Resolved, That we bow ourselves in humble submission to His will and consecrate ourselves anew to the cause which each of these men served through many years.

Appreciation

Resolved, That we hereby express our appreciation for the presence among us of Brother C. L. Graber, a representative of the Mennonite Mutual Aid Committee, as authorized by the Mennonite General Conference, and that we extend our thanks for his presentation of the work and plans of his committee.

Thanks

Resolved, That we, the Virginia Mennonite Conference, hereby express our thanks and appreciation to the brethren and sisters of the Middle District for their hospitality and kindness shown to us during this session of Conference.

It was moved and seconded that the time and place of our next Conference be left in the hands of the Executive Committee. Carried.

The minutes were read and approved. A season of voluntary prayer followed. The benediction was pronounced by Timothy Showalter.

Adjournment.

Members of Conference Present:

Bishops: William Jennings, Truman H. Brunk, Joseph R. Driver, S. H. Rhodes, Timothy Showalter, John L. Stauffer.

Ministers: John H. Shenk, R. W. Benner, Clayton Bergey, Aldine Brenneman, George R. Brunk, Samuel Brunk, Perry A. Burkholder, Dewey Emswiler, Ray Emswiler, John F. Garber, Ernest G. Gehman, Wilmer Geil, Paul Good, C. M. Grove, Amos D. Heatwole, Joseph D. Heatwole, Melvin J. Heatwole, A. G. Heishman, H. B. Keener, Warren Kratz, John E. Kurtz, Chester K. Lehman, John R. Mumaw, James T. Shank, Perry E. Shank, Samuel A. Shank, J. Ward Shank, Lewis P. Showalter, Paul G. Showalter, Moses Slabaugh, Otis B. Snead, J. Early Suter, Joseph H. Weaver, Earl J. Hartzler, Oliver M. Keener, Hiram Weaver.

Deacons: John H. Alger, Alpheus Burkholder, F. A. Driver, Enos E. Heatwole, Henry S. Holsinger, Clarence Huber, Boyd L. Shank, Jacob A. Shenk, Perry Showalter, Joseph Stultz, Jason H. Weaver, Jacob P. Wenger, J. J. Wenger, Oscar Wenger, Roy Wenger, Timothy Wenger, Simon G. Huber.

Visitors from other Conferences who sat with the Conference through its deliberations: Bishop: John A. Kennel; Ministers: John W. Burkholder, LeRoy Stoltzfus, M. S. Stoltzfus, Newton Weber, J. Otis Yoder. John R. Mumaw, Secretary.

RELIEF AND C.P.S.

RELIEF NOTES

Commissioner to Middle East

J. N. Byler, at present director of M.C.C.-C.P.S. mental hospital units, has been appointed to leave in the near future as relief commissioner to the Middle East. Bro. Byler was also a former relief worker in France before the occupation of that country by Germany. He will have the task of giving direction to our relief efforts in the Middle East, and will make the necessary official contacts to organize the work there. According to present plans, he will also visit the relief work in England.

* * *

Middle East Workers Enter Training School

Four additional relief workers, appointed to serve in the Middle East, will have the privilege of receiving relief training in the special school set up by U.N.R.R.A. at the University of Maryland, College Park, Md. As announced previously, Ervin Hooley was accepted some time ago, which brings the number of Mennonite workers up to five. The four workers recently accepted are Nancy Hernley, Grace Augsburg, Mary Emma Showalter, and Marie Fast. Their acceptance for actual relief work in the Middle East is pending physical examination and other requirements.

* * *

Unit in Puerto Rico Starts Community Paper

A mimeographed community paper, "El Heraldo," has been started by the Mennonite Unit at La Plata. The paper is written in Spanish, and Justus Holsinger is the editor. Unit members write their contributions in English and then meticulously translate them into Spanish. Members from the Puerto Rican community also contribute. The paper was begun to provide expression for the educational program of the unit. The first issue was received with considerable interest.

* * *

C.P.S. NOTES

Relief Worker Visits C.P.S. Camps

Lois Gunden, former Mennonite relief worker in France, has given considerable time within the past months to lecturing in C.P.S. camps and units throughout the Midwest. Her talks related to her experiences in relief work in France and her internment in Germany. One camp reports on her visit as follows: "Her talks led some of the men to see that relief work may involve small everyday tasks among a very small group. Our educational committee was challenged by her description of their university at Baden-Baden."

* * *

New Guinea Pig Experiment Begins

Recently, sixteen men from the C.P.S. camps at Grottoes, Luray, and Sideling Hill reported to Pinehurst, N.C., as members of a 45-man medical experiment unit. The men

have turned themselves over as "human guinea pigs" for medical research with atypical pneumonia. The experiment will last at least four or five months. This project, like the Mennonite unit at the University of Illinois, is under the administration of the Office of Scientific Research and Development.

Released June 14, 1944

Compiled by Irvin B. Horst

SPECIAL MEETINGS

LITITZ, PA.

Report of the Sunday School Meeting held at Hess Mennonite Church, May 14, 1944.

Organization: Mod., Harvey Bauman; Choristers, Harvey Eberly, Robert Stetter; Secy., Arlene Martin.

Program and Speakers: Sunday School, Lloyd Metzler; Children's Meeting, Robert Stetter; You Ought to Be Teachers, Charles Hostetter; Sermon, Paul Myer; Reverence: Personal Responsibility, Charles Hostetter; What Profit? Paul Myer; Faith or Shipwreck, Michael Wenger; Thy God, My God, Charles Hostetter; Sermon, Michael Wenger.

Thoughts Gleaned.—To be a teacher is a high calling, and a great responsibility. We ought to be teachers because of our interest in fellow men. A teacher should live a consistent Christian life. Christians that are defeated live too near the border, and eventually die. How thankful we should be for our Christian heritage. A beautiful picture is that of a family with Christ as the Head. Reverence is a personal responsibility. Prayer is a Christian's stand-by. There is great profit in prayer and the things of God. You are serving either God or man. Which one? Faith is taking God at His Word and acting upon it. When sin gets into our lives it weakens our faith. Many are shipwrecked because of indifference. The more faith, the less unbelief. Every parent should challenge his children to worship the true God. Ruth made this wise decision although it meant sacrifice. To be a Christian means to take scoffing and persecution. Jesus is the author and finisher of our faith. He is our captain and never drives us, but leads us on to victory. May He always abide in our hearts.

Secretary.

MARRIAGES

Detweiler—Landis.—On June 10, 1944, Bro. Willard D. Detweiler of the Rockhill Congregation, Telford, Pa., and Sister Alice J. Landis of the Franconia Congregation, Franconia, Pa., were united in the bonds of holy matrimony by Bro. Clinton D. Landis at his home. May the blessing of God attend them through life.

Bontrager—Yoder.—Bro. Paul E. Bontrager and Sister Mildred Yoder, both members of the Yoder congregation near Yoder, Kans., were united in holy marriage on June 4, 1944, at the home of the bride near Hutchinson, Kans. Bro. Sanford E. King officiated. We wish them God's choicest blessings as they journey through life.

Frederick—Hartshaw.—Bro. Clayton Frederick, Jr., and Sara Hartshaw were united in marriage at the Mennonite Gospel Mission of Norristown, Pa., on Saturday afternoon, June 10. Both are members of the Norristown congregation. Bro. Markley H. Clemmer officiated. We wish them God's rich blessings.

Gascho—Swartzentruber.—Bro. Earlus Gascho, Baden, Ont., and Sister Sylvia Swartzentruber, Kitchener, Ont., were united in marriage at the home of the bride's parents, Bro. and Sister Christian E. Swartzentruber, by Bro. C. F. Derstine. May their matrimonial voyage be blessed by the Lord in the journey of life.

Nussbaum—Amstutz.—On Saturday evening, May 27, 1944, Bro. William Nussbaum and Sister Mildred Amstutz, both members of the Kidron congregation, Kidron, O., were united in

marriage at the Kidron Mennonite Church. Bro. Reuben Hofstetter officiated. May the blessings of God be with them.

Derstine—Martin.—Bro. Norman Derstine, Doylestown, Pa., and Sister Virginia Martin, Harrisonburg, Va., were married at the home of the bride's parents, Bro. and Sister Perry Martin, Harrisonburg, Va., May 27, 1944. Bro. C. F. Derstine, uncle of the groom, officiated. May the providence of the Lord guide them in the days to come.

Hunsberger—Nyce.—On Saturday, June 10, 1944, Bro. Norman A. Hunsberger of the Souderton, Pa., congregation, (at present in C.P.S. Camp No. 4, Grottoes, Va.) and Sister Mary D. Nyce of the Salford, Pa., congregation, were united in marriage at the home of Bro. John E. Lapp, Hatfield, Pa., who officiated. We wish them God's richest blessing through life.

Brubacher—Lowery.—On March 25, 1944, at the home of the groom's parents, Bro. Emmanuel Brubacher and Sister Della Lowery, both members of the Maple River congregation of Brutus, Mich., were united in the bonds of holy matrimony, in the presence of the immediate relatives and friends. May the divine benediction ever rest upon their home.

Shantz—Witmer.—On June 7, 1944, at the Hagey Church near Preston, Ont., Bro. Norman Edward Shantz of the Detwiler congregation, Roseville, Ont., and Sister Beatrice Marie Witmer of the Hagey congregation, were united in marriage. Bro. Moses S. Bowman officiated. May the Lord abundantly bless and use them to His eternal glory.

Pletcher—Kauffman.—On Friday afternoon, May 19, 1944, Bro. Ralph Pletcher and Sister Jennie Kauffman, both members of the Clinton Brick congregation east of Goshen, Ind., were united in marriage at the home of the bride's father. Bro. Samuel S. Miller officiated. They are now at Ypsilanti State Hospital, Ypsilanti, Mich. May the Lord richly bless them through life.

OBITUARIES

Enck.—B. Frank, son of Samuel and Susan Enck (Cocalico Twp.), was born July 22, 1862; died May 12, 1944; aged 81 y. 9 m. 20 d. Father was a faithful member of the Mennonite Church until the Lord called him home. Father was much interested in the spiritual welfare of the church, and was a lover of singing. During his sickness he spent much time in singing and praying, leaving a bright testimony to those around his bedside. In June 1890, he was united in marriage to Emma Lauver Martin. Together they shared the sorrows and joys in life. To this union 6 sons and 2 daughters were born. Two sons preceded him in death. The following children survive: Harry, Ohio; Samuel, Lexington; Mamie (wife of Dr. R. D. Becker), Lancaster; Paris, New Mexico; Suley (wife of Eugene N. Reist), Ephrata; Frank, Willow Street, Pa. Brief services were held at the home by Bro. David Mosemann. Further services were held at East Chestnut Street Mennonite Church by Bros. Amos Horst and Jacob Brubaker. Text, John 14:1-4. Interment was made in Metzlers Cemetery.

Beneath our eyes he slowly faded,
Getting weaker every day
Till God in His heavenly wisdom
Called Father peacefully away.

Esbenshade.—Mary Emma Hess Esbenshade, eldest daughter of the late Daniel and Eliza Hess, was born April 2, 1858, near Hessdale; entered into rest at her home near Ronks, Pa., Jan. 19, 1944; aged 85 y. 9 m. 17 d. Death was caused by a heart condition and infirmities due to age. On Oct. 27, 1881, she was united in marriage to Joseph H. Esbenshade of Ronks, who departed this life 20 years ago March 9, 1924. Two daughters survive: Eliza H. at home; and Marian E., wife of Capt. William M. Fox, Lancaster. One daughter Annetta preceded her in death 18 years ago. Surviving are 3 grandchildren, 4 great-grandchildren (3 in Africa whom she never had the privilege to see), one sister (Martha, wife of Oscar Kendig, Strasburg), and one brother (Aaron Hess, Hessdale). Two brothers, John and Amos, are deceased. Her sincere interest in others and her words of encourage-

ment are greatly missed by all who came in contact with her. To us who were deprived of a mother in our young years, she was more than a grandmother—she was a mother also. Funeral services were conducted at the home by Bro. C. M. Brubaker, who read II Cor. 4, 5. This was followed by services at the Mellinger Mennonite Church of which she was a member for many years. Bro. Harry Lefever read Ps. 90, and Bro. Brubaker used for his text, II Tim. 1:12.

Gone is the face we loved so dear;
Silent is the voice we loved to hear—
Too far away for sight or speech,
But not too far for thought to reach.
Sweet to remember her who was here
And who, though absent, is just as dear.

Good.—Lizzie H. (Burkhart) Good, wife of Walter R. Good, was born Jan. 26, 1918; died at the Reading Hospital May 26, 1944; aged 26 y. 4 m., leaving an infant daughter Ruth Ann. She was in apparent good health and her passing came as a shock to her many friends. She united with the Bowmansville Mennonite Church in her early teens and was a faithful and active worker in the church and Sunday school. She is survived by her husband and daughter, also her parents (David and Sallie Burkhart), and these brothers and sisters: Alta, wife of Adam Esben-shade; Lester, Paul, and Grace. Funeral services were conducted at her late home in Morgantown, Pa., and at the Bowmansville Mennonite Church. Bros. J. Paul Graybill, Benj. Weaver, and Moses Gehman officiated. Interment was made in the adjoining cemetery.

Martin.—Katie E., daughter of the late Ephraim and Anna Ebersole Risser, was born Aug. 20, 1878, near Mt. Joy, Lanc. Co., Pa., died at her home in Intercourse, Pa., April 28, 1944, after a lingering illness of three months; aged 65 y. 8 m. 8 d. She was united in marriage to Alvin Henley Nov. 5, 1916, near Elizabethtown, who preceded her in death Jan. 29, 1927. Her second marriage to Bishop Abram L. Martin took place June 19, 1934. She united with the Mennonite Church in her youth, and was a faithful member until death, and attended services whenever health permitted. She will long be remembered among us as a quiet, gracious, and consistent Christian. She will be greatly missed by her family, relatives, church, and friends. Services were held May 2, 1944, at Paradise Mennonite Church, conducted by Bros. Amos Horst and Mahlon Witmer. Further services were held at Risser's Mennonite Church near Elizabethtown by Bros. Noah Risser and Henry Keener. Burial was made in the adjoining cemetery. Surviving are her husband and these stepchildren: Edna, wife of Martin R. Groff; Ruth, wife of Eby Hostetter; Mabel, wife of Clarence Groff, all of Intercourse, Pa.; Jay, Gordonville; Landis, Palmyra; Paul and Charles, C.P.S. Camp, Belton, Mont. Also 2 brothers (Christian E. Risser, Manheim, Pa.; and Peter H. Risser, Mt. Joy) and 2 nieces (Mrs. Ivan Kreiner and Mrs. Roy Shearer, Mt. Joy, Pa.) also survive.

Drop by drop the stream runs dry,
Leaf by leaf the roses fall.
One by one we all must go,
In answer to the Saviour's call.

Snider.—Noah, son of Abraham and Magdalena Snider, was born Nov. 10, 1864, at Wakarusa, Ind.; died May 29, 1944, at Petoskey, Mich. He was married to Maryann Burkhart Nov. 27, 1887, near Goshen, Ind. In 1905, they moved to Brutus, Mich., living in this vicinity until the fall of 1943. While seriously ill, he was taken to the Lockwood General Hospital, Petoskey, Mich., and from there to the home of his eldest daughter, Mrs. Aaron Dettwiler, where he and his wife made their home until his death. He was a member of the Mennonite Church for many years, in which faith he died. Surviving, besides the widow, are 3 daughters (Mrs. Aaron Dettwiler, Petoskey; Mrs. Abram Reist, Madden, Alta., Can.; Fannie, Petoskey), 2 sons (Irvin, Davison, Mich.; Nelson, Brutus), 12 grandchildren, and 8 great-grandchildren, one sister (Mrs. Lydia Musselman, Osgood, Sask., Can.). On Thursday, June 1, brief services were conducted at the funeral home by Rev. Murphy of the M.B.C. Church, and funeral services at the Maple River Church at Brutus by Bro. Clyde X. Kauffman. Text, John 14. Burial was made in the adjoining cemetery.

When our work here is done,
And the life crown is won,
And our troubles and trials are o'er,
All our sorrows will end.

And our voices will blend,
With the loved ones who've gone on before.

Snyder.—Susanna (Ludwig) Snyder, widow of Edwin Snyder, died May 23, 1944, at her home in Denver, Pa., after a short illness. She was born May 28, 1859, and was buried on her 85th birthday. She was a member of the Bowmansville Mennonite Church. She is survived by 2 sons (Samuel and Edwin Snyder), and one daughter (Lizzie, wife of Phares Meckley), all of Denver, Pa. Funeral services were conducted in the Denver Union Meeting House by Bros. J. Paul Graybill and Benj. Weaver. Her body was laid to rest in the adjoining cemetery.

Stalter.—Carol Ann, daughter of Earl and Leanna (Miller) Stalter, was born Oct. 8, 1942; died at her home in Middlebury, Ind., May 7, 1944; aged 1 y. 6 m. 30 d. She is survived by her parents, 2 sisters (Beverly Jane and Virginia Lee), 2 grandparents (Mr. and Mrs. S. J. Miller, Grabbill, Ind.), 2 foster grandparents (Mr. and Mrs. Alvin Roggy, Ithaca, Mich.), 2 great-grandparents (Mr. and Mrs. Jonas Schlatter, Grabbill, Ind.), also a foster great-grandmother (Mrs. Barbara Roggy, Meadows, Ill.), and many other friends and relatives. Death was due to heart trouble, and though in apparent normal health, it took only a few moments to go home peacefully to her Maker. Funeral services were held at the Middlebury Mennonite Church on May 9, in charge of the home minister, Bro. Wilbur Yoder. Text, Ps. 103:15.

Steckle.—Mrs. Elizabeth (Shantz) Steckle, daughter of Menno and Elizabeth (Snider) Shantz, was born Feb. 8, 1872, in Waterloo Co., Ont.; died May 17, 1944, at her home near Zurich, Ont. On Dec. 26, 1893, she was united in marriage to Menno D. Steckle who preceded her very suddenly from a heart attack, Aug. 4, 1941. After their marriage they moved on the farm where they both spent the rest of their lives. To this union were born 11 children, 9 of whom survive to mourn the loss of kind Christian parents: Daniel and Menno, Zurich, Ont.; Magdalena, (Mrs. Noah Gingerich), Bayfield, Ont.; Allen, Zurich; Hannah (Mrs. John L. Smith), Markham, Ont.; Celinda and Mary at home; Oliver, Bayfield; Asa on the home farm. Eighteen grandchildren, 4 sisters (Mrs. Hannah Martin, Mrs. Magdalena Martin, Mrs. Lydia Martin, all of Waterloo Co.; and Mrs. John Steckle, Zurich, also survive. One son and one daughter preceded their parents. She suffered over 9 years with tic douloureux in her face, which at times made eating impossible. This weakened her system. The last three weeks she was bedfast and very weak, till at last the Lord saw fit to relieve her of all her sufferings. She united with the Mennonite Church in youth, and remained faithful to the end. Services were in charge of Bros. Abraham Bearinger and Amsey Martin. Text, Ps. 23, Phil. 4:4-13. Interment was made in the Amisb Mennonite cemetery near Zurich.

Peacefully sleeping, resting at last,
The world's weary troubles and trials are past.
In silence she suffered, in patience she bore,
Until God called her home to suffer no more.

Troyer.—Lewis Troyer was born near Topeka, Ind., April 20, 1856, the son of Valentine and Fauny Smucker Troyer; died June 1, 1944; aged 88 y. 1 m. 11 d. He was married to Cordelia Nusbaum Nov. 25, 1883, who preceded him in death 9 years ago. Surviving are 2 nieces (Mrs. D. Walter Miller of Ohio, and Mrs. Edith Mast, Elkhart, Ind.), together with a host of friends. Except for the last 6 years, Bro. Troyer spent the whole of his life in Middlebury, Ind., and vicinity. The last years were spent in Ohio at the home of his niece. He had been a faithful member of the Mennonite Church since his youth and expressed his love for the church and his eternal home freely in his latter days. Funeral services were held in Ohio June 3, and the following day at the Middlebury Mennonite Church in charge of the home minister, Bro. Wilbur Yoder. Text, II Tim. 4:7, 8.

Weaver.—Wilson Floyd Weaver, firstborn son of Walter K. and Tracie Simmons Weaver, was born Sept. 16, 1927, near Waynesboro, Va., passed away peacefully, May 12, 1944, at Medical College Hospital, Richmond, Va., aged 16 y. 7 m. 26 d. He leaves to mourn his early passing his parents and the 7 following brothers and sisters: James, Ethel, Ray, Walter K., Jr., Vance, Robert, and Anna, all at home. Two brothers also preceded him in death. Wilson was in good health until the last three months, when he had trouble with his head. He was taken to Waynesboro Community Hospital on

May 8, and was removed to Richmond on May 9, where two operations were performed, but God saw best to take him to Himself. His affliction was pronounced as general brain infection. Wilson was baptized and received into the Springdale Mennonite Church, Dec. 18, 1938, and remained faithful both in the church and in the home until the end. On May 9, he expressed himself as ready to meet his God. He was always a willing worker in the Church, and will be missed by many. Funeral services were conducted on May 15, at the home by Bro. C. M. Grove and at Springdale Church by Bro. J. R. Driver, assisted by Bro. J. W. Hess, Akron, Pa. The text was Ps. 23. Interment was made in the adjoining cemetery.

Yoder.—John T. Yoder, son of the late John Henry and Nancy Yoder, was born near Wooster, O., Sept. 10, 1871; passed away at his home in Akron, N.Y., April 13, 1944. He was affected with a heart attack which caused him to be bedfast 3½ weeks before his death. Dec. 18, 1901, he was married to Beekie Harsbberger of Mattawana, Pa. To this union were born 3 children: Jacob Earl, who passed away in infancy; Lorma (wife of Ora Kaufman); Verna (wife of Ben Kaufman). He is survived by his loving wife, 2 daughters, and 6 grandchildren (Merle, Berylene, Maxine, Charlotte, Melva, and Karen Kaufman), one brother (Jacob, Cincinnati, O.), and several nieces and nephews. He united with the Mennonite Church in young manhood, and remained faithful unto death. He loved to sing praises to his heavenly Father in his days of illness, and to have friends call on him to sing and pray with him. He was waiting for the Lord's call. His only regret was that he didn't speak to more people about their souls' salvation. He was a loving husband and father, and will be greatly missed in the home, church, and neighborhood, but we mourn not as those who have no hope. Funeral services were conducted at the home by Bro. Wm. Hughes, pastor of the Free Methodist Church in Akron, and close friend of the family, and at the church by Bro. J. W. Birky of Spartansburg, Pa., assisted by Bro. Mose Roth, Baden, Ont., and Bro. Weber, Lockport, N.Y. Text, Heb. 9:27. The body was taken to Mattawana for burial services, conducted by Bro. Emanuel Peachey of Belleville, Pa.

I cannot say, I will not say,
That he is dead, he is just away.
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.
And left us dreaming, how very fair,
It needs must be, since he lingers there.

Zimmerly.—Mary Ann Steiner, daughter of John M. and Elizabeth Amstutz Steiner, began life's journey in Paint Twp., southeast of Kidron, O., on Oct. 9, 1861; passed to the great beyond on May 27, 1944; aged 82 y. 7 m. 18 d. She was afflicted with heart trouble and arthritis. She was in the center of the family of 11 children, 5 older and 5 younger. In her youth she accepted Christ as her personal Saviour and united with the Sonnenberg Mennonite Church, later becoming a member of the Kidron Mennonite Church, remaining a faithful member until called home. As long as health permitted she was always a regular attendant at the house of worship, and will be greatly missed in the home. Her contribution and Christian influence will long be cherished in the church and community. Jan. 17, 1888, she was united in marriage with Peter Zimmerly and moved on the Boone Farm two miles east of Kidron, where they together shared joys and sorrows of life for over 44 years. Mother lived on that same farm for over 50 years. On Oct. 8, 1938, she retired, and with her daughter Melinda moved into the new home south of Dalton which was the home of her brother, Samuel Steiner, where she spent the last few years of her life. Her husband preceded her in death Dec. 1, 1932, at the age of 75 years. This union was blessed with 3 sons and 3 daughters. She leaves to mourn her departure 2 sons and 2 daughters: John and Edwin of Dalton; Elizabeth (Mrs. Otto Kamp) Orrville, O.; and Melinda at home; 28 grandchildren, 10 great-grandchildren, and one sister Sarah (Mrs. John Lehman), and a host of relatives and friends. Besides her husband, one daughter (Lydia, Mrs. Samuel Neunschwander), one son (Silas), 3 grandchildren, 3 brothers, and 6 sisters preceded her in death. Funeral services were held at the home and at the Kidron Mennonite Church May 29, 1944. Services were conducted by Bros. A. J. Steiner, Reuben Hofstetter, Isaac Zuercher, and Allen Bixler. Text, Ps. 23. Burial was made in the Sonnenberg Mennonite Church cemetery.

THE BOOK SHELF

The Fall of Christianity, by G. J. Heering. With a Foreword by E. Stanley Jones. Fellowship Publications, 2929 Broadway, New York 25, N.Y., 1943. Pages X-243. Price, \$1.50.

This unusual book was first published in the Dutch language in 1928. Not long after that it was translated into English and published in England in 1930. This, the first American edition, is a reprint of the latter.

The theme of this book is that Christianity fell from its original spiritual and moral plane when the official church compromised with the state and accepted war and militarism as the necessary duty for Christian citizens of the state. This compromise dates from the time of the Emperor Constantine the Great, particularly the time when he made Christianity the recognized and official religion of the Roman state (in 324).

The author reviews the early centuries of Christian history to point up the non-resistant position of Christians in respect to war in that period. After describing the "fall of Christianity," he goes on to analyze the manner in which different bodies of Christians as state churches sought to solve the problem of the relations between Christianity and the secular state. The Catholics, the Lutherans, the Calvinists each and severally worked out what they considered for themselves was a satisfactory compromise with the secular state. He criticizes these several syntheses and shows their fallacies.

In the next place the author traces the history of the political philosophy which has led to the development of the modern pagan state and its power politics. Beginning with the doctrines taught by Machiavelli in the early part of the sixteenth century, and coming on down through the philosophers Hegel, Fichte, Nietzsche, and others, the bald doctrine that "might always makes right" has become the cornerstone of modern national states. Along with this development went the repudiation of Christian ethics and morals so far as applies to the state which consequently has become outrightly pagan in its principles and only in minor respects responsive to Christian ethics. This section of the book will prove highly illuminating for readers who are interested in trying to understand the origin and development of the present-day totalitarian pattern of the national state.

The author also treats the subject of Morality and War, showing that war is essentially the contrary of everything that rests on Christian moral and ethical principles. His major emphasis is laid on the need for Christian churches and believers to recover the standards lost in the "fall of Christianity" by returning to a full-fledged loyalty to Jesus Christ, and by refusing to have any part in the wars which the nations wage or in the preparations they make for war. His opposition to war rests primarily on a religious and Christian foundation.

The chief point in which Mennonites would hesitate to follow the author's reasoning in the book is where he urges that Christians should join actively in the political work of getting nations to adopt pacifist policies and apply Christian ethics in international relations, thereby eliminating most of the causes of wars. He ad-

vocates this procedure in addition to the refusal to support or participate in war itself. Undoubtedly Christian ethics could profitably be applied in the relations between nations. But whether it is the proper task of Christians to work by political means to bring about that result may be seriously questioned from the standpoint of scriptural teaching.—Edward Yoder.

ITEMS and COMMENTS

The general assembly of the (Southern) Presbyterian Church in the United States voted recently to send to the State Department a protest against the Roman Catholic attitude toward Protestant work in South America. They contended that the principle of religious liberty is at stake.

* * *

The presiding bishop of the Greek Orthodox Church in the United States says there are over 5,000,000 members of that denomination in our country. A federation of the various national groups holding to Orthodox Catholicism has been formed.

* * *

At a recent meeting of the American Psychiatric Association the opinion was expressed that the war will throw upon public care millions of soldiers who will be struggling under psychological conflicts. Who, they ask, will care for these millions of soldiers? In this connection it is interesting to observe that at the recent meeting of the Mennonite Board of Missions and Charities an opinion was expressed that in view of the training that so many of our young people are receiving in the care of mental cases, the Mennonite Church might well consider its opportunities in this field.

* * *

In the United States the number of births per thousand of population decreased from 30 in 1900 to 17 in 1940.

* * *

Lew Ayres, former movie star who attracted much publicity when he became a conscientious objector, first in C.P.S. and later in non-combatant service, has become a chaplain's assistant and intends to enter a theological seminary after the war.

* * *

According to an Associated Press report from the general assembly of the Southern Presbyterian Church, chaplains of the Navy are directed by their commanding officers what they may or may not preach. A veteran chaplain told the convention that his captain swore he would "have no hell-fire preaching" on his ship. "There is little real religion in the Navy," said this chaplain. "A sailor would not be caught with a Bible in his hands for fear of being called 'holy Joe' or 'altar angel.'" The convention requested the Navy Department that its chaplains be protected from orders of commanding officers to do things in violation of their consciences.

Announcements

BOYS' CAMP

An increasing number of our city mission superintendents and pastors have been taking the boys of their Sunday schools and congregations to the country for a period during the summer. Proper leadership, program of activities, and place are sometimes difficult questions.

To meet this need the Campground Association, in co-operation with the Boys' Activities Committee of the Commission, has planned a week for boys 9-14 years, July 25 to Aug. 1, at the new church camp. Capable leadership has been secured. All precautions are being taken to safeguard the boys in every way. The program is planned to help the boys physically, intellectually, socially, and spiritually in keeping with Luke 2:52.

For further information and reservation write to

Mennonite Campground Association.

YOUNG PEOPLE'S INSTITUTE at EASTERN MENNONITE SCHOOL

July 26-30, 1944

Plans are made for the offering of an interesting variety of subjects with a capable staff of teachers. In addition to the regular members of Eastern Mennonite School faculty, the following speakers have been secured to serve on the staff: J. D. Graber, Goshen, Ind.; John H. Mosemann, Lancaster, Pa.; Stanford Mumaw, Dalton, Ohio; Ira E. Miller, Steelton, Pa.; John H. Shenk, Knoxville, Tenn. For further information and to make application for your room, write to

YOUNG PEOPLE'S INSTITUTE
Eastern Mennonite School
Harrisonburg, Va.
John R. Mumaw, Director.

Table of Contents

- 225—Life Values
Vincio (Poem)
- 226—Transformed Grace
- 227—Editorials
- 228—General Conference Program
A Busy Man and His Bible
- 229—Questions on Mennonite Community Life
Church School Day
- 230—Motherhood (Poem)
The Burdened One
Repaired While You Wait
Near the Rose
- 231—To Be Near to God
Sunday School Lesson for July 2
- 232—Field Notes
Correspondence
- 234—The Jews (Poem)
A New Missionary Packs Her Trunk
The Poverty of the Heathen
- 235—A Burning Appeal
News Letter from Argentina
- 236—Virginia Conference
- 238—Relief and C.P.S.
Special Meetings
Marriages
Obituaries
- 240—Book Shelf
Items and Comments
Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII FRIDAY, JUNE 30, 1944 NUMBER 13

The Biblical Basis for the Christian Practice of Mutual Aid

BY JOHN E. LAPP

[As an aid to the church in thinking through the question of mutual aid now before us, we have asked Bro. Lapp to contribute two articles. The second will follow next week, D.V.—Ed.]

Christianity is today at the crossroads, so to speak. Modern liberal thinkers have evolved a so-called "Social Gospel," which is devoid of saving power. Many so-called fundamentalists begin to shun the social aspects of the Gospel entirely, because they want to maintain a barrier between themselves and modernists. The Mennonite Church as always still believes in the saving Gospel of Jesus Christ and with it maintains the distinctive Biblical principle of sharing to supply the needs of, or maintain equality amongst, the brotherhood. This discussion is an attempt to show that mutual aid is Biblical, Christian, and social, but can never displace nor supersede the evangelical aspects of the Gospel of Christ.

This principle cannot be stated more concisely than Paul's statement in Gal. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ." See also Rom. 15:1-3a. In order to bear one another's burdens, it is necessary to give; this brings a blessing. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." The Bible does give clear teaching on the principle of mutual aid, and we wish to cite the following points from Scripture:

1. We have responsibility towards those who are poor and weak, especially widows and orphans. "Ye shall not afflict any widow, or fatherless child." Ex. 22:22. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (Jas. 1:27). This charge gives a social responsibility. There must, however, be more than a social visit; when assistance is needed in a material way, it should be included in the visit. Job made a very significant statement in Job 29:15, 16: "I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." He meant to say

that he helped the blind and lame over some of life's rough ways. He supplied the needs of the poor and sought to know more about their needs so that he could properly supply them. The true Christian never closes his eyes to a need; he would rather find out the full extent in order to render more efficient assistance.

2. Fasting has in it the ideas of self-denial for the good of others, and the worship of God. In Isa. 58:7, God tells His people what a fast is: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" The correct idea of fasting would include the offering to the Lord of that which is not consumed upon self during the fast, by sharing with those who are in need.

3. Giving physical assistance is clearly taught. An outstanding example of extending physical aid to one in need is found in the Good Samaritan, who gave assistance to the injured one in need. He saw to it that his needs would continue to be supplied at the inn, paid the bill, and offered to pay further expense incurred in caring for the needy one. Another example of physical assistance is found in Acts 11:29, 30 at the time of the Judean drought and Jerusalem famine. The church in Antioch gave according to their ability, and Paul and Barnabas were charged with the responsibility of carrying the contribution to Jerusalem for the church to supply whatever physical needs there might be, resulting from the famine.

4. God's children are forbidden to become oppressive when they have wealth entrusted to them, but are to use it for the good of others. Bible teaching is clearly directed against the taking of usury "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury" (Ex. 22:25). The dictionary definition for usury is "taking a rate of interest beyond that allowed by law." Christians ought to be ready to help their brethren to finance homes and farms, or meet emergencies

which might arise, at low rates of interest, rather than investing outside of the brotherhood and accepting usurious rates of interest.

Jesus said: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." No matter what interpretation we may put upon the construction, the fact remains that we do have a responsibility to our brethren in their need. Jesus said: "But love ye your enemies, and do good, and lend, hoping for nothing again." (Luke 6:35). If one should act in this manner toward enemies, how much more toward the brotherhood? Paul said: "Let us do good unto all men, especially unto them who are of the household of faith." The Christian's responsibility is world-wide, but never to the neglect of his own brotherhood; he should rather direct his beneficence first towards them.

5. The practice of *Christian love* is the outstanding sign of discipleship in the kingdom of God. *Christian love* is the expression in human terms and relationships of our love to Christ. "If we love one another, God dwelleth in us, and his love is perfected in us. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (I Jno. 4:12, 20)? The most positive expression of Christianity is given in the one word, *love*. The absence of love in any life, robs that individual of the right to be called a Christian. The measure of *Christian love* is according to the expression which is given in the human terms of *mutual assistance* in any time of need. The description of the

I WAS HUNGRY

"I was hungry, and Thou feddest me;
Yes, Thou gavest drink to slake my thirst:
O Lord, what love gift can I offer Thee
Who hast loved me first?"—

"Feed My hungry brethren for My sake;
Give them drink, for love of them and Me:
Love them as I loved thee, when Bread I brake
In pure love of thee."—

"Yea, Lord, I will serve them by Thy grace;
Love Thee, seek Thee, in them; wait and pray:
Yet would I love Thyself, Lord, face to face,
Heart to heart, one day."—

"Let today fulfil its daily task,
Fill thy heart and hand to them and Me:
Tomorrow thou shalt ask, and shalt not ask
Half I keep for thee."

—CHRISTIANA ROSSETTI.

early church by one writer was given in these significant words: "*Behold how they love one another.*" Can this be said of the Christian church today, and especially of our own brotherhood?

How can one who loves the Lord close his eyes to another in need, if it is within his ability to lend assistance? Some Christians are nearsighted and others are farsighted. Some have only a long-range vision; others, only a short-range vision. When needs of the suffering Chinese and other war-stricken peoples are cited, the pocketbooks of those with a long-range vision are opened, and they give liberally. If a brother at home requests a loan, would the loan be forthcoming, or would the funds be invested somewhere outside of the brotherhood for a higher rate of interest? Jesus would say, Don't neglect your opportunity to help those in need far from home, but when you help them, be consistent in your Christian practice of brotherhood at home. Bifocals are valuable for those people who are afflicted with either nearsightedness or farsightedness. So is Gal. 6:10, in a spiritual sense. Those who may be nearsighted, who see only the needs about them, are reminded of "the *all men*;" the farsighted ones are directed to the phrase, "*especially unto them who are of the household of faith.*"

Mutual aid has been the practice of Christians, and Mennonites especially, down through the centuries. Various avenues of expression have been possible in the past, and new ones are constantly opening. In the past, community needs were supplied by the brotherhood from within or without the immediate community. Young people were established on farms or in homes with the assistance of the group. Losses by fire, storm, and even death, were met by the immediate community membership. Today we have the sewing circle among the sisters, which is the means of an organized continuation of this principle, and especially fulfills the description of the virtuous woman in Prov. 31:20: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." The mutual-aid plans for losses by fire and storm are another expression today of this principle in an organized way. Still another expression of the principle in the present day is found in the C.P.S. program. In some Christian circles the conscientious objector drafts his own stay in the camps. The Mennonite Church considers this a church program in which every member has a part; thus we *aid one another*.

By *mutual aid* we mean lending assistance in some way to another who is

traveling over some of life's rough ways. It is simply sharing with others at a time when they may benefit by that which we possess. There may come a time when we also will need the assistance which others can give; in this way we think of its being mutual. What we share with others today, they or someone else may share with us or our children tomorrow. Thus both the recipient, whether receiving a gift, continued support, or a loan, and the benefactor, whether giving or lending, receive a direct blessing from the Lord. "Cast thy bread upon the waters: for thou shalt find it after many days."

Hatfield, Pa.

CHURCH SCHOOL DAY

To Help You Plan to Observe It

II. APPRECIATION FOR THE CHURCH'S SUPPORT OF THE BOARD'S PROGRAM

Without subtracting from the credit due to those who have been directly responsible for the successful administration of our church schools under the Board, the chief credit for the growth and progress made in our school work belongs to the church which has so loyally and devotedly supported the program of the Board. Certainly it is a fact that without this growing support it would have been unable to operate the schools during the past years and up to the present time. Administrators, faculty, boards, etc., are of course needed to promote the schools, but all of these would fail if there were no support of the work from the church at large. Regardless of the difficulties which may have been encountered, and may still be encountered in securing the support as extensively as it should be, it still remains a fact that credit belongs to the church, to conferences, congregations, and homes, and to the church members who have given their noble support to the work of the Board. For this we wish to express our deep appreciation. Words are not adequate to do so. We, therefore, say, thank you, for all the support which has been given. And we solicit constantly the continued support of the entire church.

The program of the Board of Education in the promotion of its schools naturally falls under four major heads. And it is in these four areas where the support of the church has been received, and is desired in a still larger measure and with greater enthusiasm and willingness.

I. Scholastic Program.

An examination of the catalogues of our several schools will reveal the fact that the scholarship of the faculties is of the highest rating. The service rendered by these trained Christian instructors is the type which would draw a large salary in other educational institutions. We are deeply grateful for the scholarship which our faculties have, but we are also interested in further strengthening our schools in this area. Students receiving instruction under these faculties receive the best which possibly can be given anywhere, and the credits earned at our schools are honored by other colleges where students from our schools may want to attend. The scholastic program of the Board is the equal of the best. The church may be grateful for this, while in turn the Board is grateful for their church's continued support.

II. The Religious Program.

This naturally divides itself into three aspects: the practical Christian life (1) as expressed on the college campuses and in the lives of the students; (2) as offered through Bible courses required and elective to the students; and (3) as further expressed through the Christian faculty which teaches these religious courses as well as the secular courses required in a college education.

The chief objective in the religious program of the schools under the Board is to serve the church, and render to the church a service which she desires and has a right to expect. The enlarged Bible school work at Goshen College is merely a sample of the constant growth of the work of the Board through its colleges.

III. Maintenance.

Naturally the maintenance of the several colleges under the Board requires a large amount of the time of those responsible for operating the schools, as well as a considerable amount of money. The physical needs of students and faculty must be met through the maintenance program. It is here where expenditures are required, and where income must be comparable to the expenses if the schools are to be operated on a balanced budget. There are the administrative expenses, the allowances of the teachers, the cost of operating the physical plant and keeping it in repair, campus unkeep, etc. While the major emphases naturally are on the religious and the scholastic, yet there dare not be less dutiful attention to the maintenance of a college plant, if a college is to render the service

(Continued on page 251)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1909 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Noncombatant Service

There continue to be those among us who cannot quite see why certain kinds of noncombatant service in the army, such as hospital service, do not offer a legitimate avenue of helpful Christian activity. A considerable number of our young men have taken such service, either because they had thought it through and decided that noncombatant service in the army could be Christian, or because they were unwilling or unable to pay the price which a full nonresistant stand would cost. Some months ago we suggested editorially that some of these boys would not doubt come to see their error through their experience in the army. We have a letter from one young man in the Medical Corps who took up service after he had been in a C.P.S. camp for a while. This young man testifies that he has been sadly disillusioned as to what his privileges as a conscientious objector would be in the army. "I didn't expect to have so many occasions for refusing to do things I was ordered to do," he says. Several times he has been sent to the doctor as a mental case; he was ordered by doctors not to talk to any of the patients about Christ or any religious subject. He was unable to find spiritual fellowship through the regular religious channels of the army. "You probably know the religious aspect of army life as well as I do," he concludes, "at least I *hope* that you do. I was plenty misinformed by reading fundamentalist magazines before I got into the army, but I trust the people are getting to know the truth. Fellows who go into the army *must* be told."

With all due appreciation for the efforts that army officials make to provide for the exercise of Christian conscience in the army, it should be clear that one who believes war is wrong has no business in any part of the army. The distinction between combatant and noncombatant is an extremely difficult one to make. A noncombatant soldier is simply one of the eight or ten men who are required to keep every front-line soldier going. To help out in any phase of the army's work is to push along the total program. Moreover, to take non-

combatant service seems an exceedingly weak way of giving effective testimony against the evil of war. Perhaps it is often a face-saving device for those who want to call themselves conscientious objectors and yet do not have courage enough or spiritual stamina enough to take the full-fledged position which is permitted them by the Selective Service Act. May God lead us all to see the fundamental evil that is represented in war and to take our stand for what we know to be right however difficult that may be.

The Bible as a Guide to Prayer

One of the new features in the GOSPEL HERALD during the past quarter has been the devotional guide entitled "To Be Near to God." In this feature, Bro. John H. Mosemann, our associate editor, has used the book of Ephesians to lead us into the rich devotional treasures of God's Word. We trust that many readers have learned to use this devotional guide. We would appreciate testimonies or suggestions concerning this feature.

For the sake of variety and interest, we plan to have a different writer in this department each quarter. During the next three months the editor will endeavor to use some of the many prayers in the Bible as an aid to our own devotional thinking and our prayers. If, like the disciples, we often feel like saying, "Lord, teach us to pray," we will find much valuable help and inspiration from the prayers recorded for us in God's Word. When we know not what to pray for nor how to express the longings of our hearts, we may find some prayer of Abraham, or David, or Paul to which we can give a hearty amen. What a privilege it is to have these saints of old thus lead us in prayer!

In hunting out the prayers of the Bible, we were struck as never before with the fact that through the centuries men needed to learn to pray. As early as in Genesis 4:26 we read that "then began men to call upon the name of the Lord."

But with the exception of a few great leaders such as Abraham and Moses, men do not seem, in those early centuries, to have entered into the precious privilege of private communion with God. Prayer in its fullest sense of communion with God is a privilege which has come to us through Christ and His finished work for us. There are many rich prayers in the Old Testament, but it is in the New Testament that the full privilege of coming boldly unto the throne of grace seems to be opened up to all the saints. May we all make use, as we may and as we ought, of the privilege of prayer, and may the various prayers of the Bible be our teachers in the school of intercession.

The Only Mennonite

A speaker in a young people's institute told of a lady whose only knowledge of Mennonites was through a young man whom her father had given a lift on the road. This young man seemed to be a fine, clean young fellow with a good personality, and so the lady thought that Mennonites must be fine people. Following the relating of this incident, one of the young people in the institute, while giving her testimony of consecration, asked the question, "If I were the only Mennonite that someone knew, what would he think of the Mennonite Church?"

It is a challenging thought. There are times when averages do not count, when we cannot expect the higher standard or the higher character of someone else to somehow make up for our own lack. We get so accustomed to the supporting arms of those who stand by us that we fail to consider whether we could stand alone. Would the Mennonite people, as represented by yourself alone, appear to the world as being truly Christian, morally clean, zealous in service, kindly in temperament, exemplary in word and action? Would people say, "I would like to belong to that church"? Would they feel that we are the kind of people that the world needs more of? If we would shrink from the responsibility of being the sole representative of a people, should we not throw ourselves anew upon God for such a cleansing and such a sanctification to a holy life as would make us true representatives of the kind of church we want to belong to?

Mennonite Publication Board Program

PROGRAM

of the

**Biennial Meeting of Mennonite Publication Board
to be Held at the
Prairie Street Church, Elkhart, Indiana
August 12-15, 1944**

SATURDAY—10:00 A. M. (CENTRAL WAR TIME)

Meetings of the Executive and Publishing Committees

SATURDAY AFTERNOON

Committee Meetings (Continued)

SATURDAY EVENING AND SUNDAY

Public Inspirational Meetings

THEME: "In Search for the Truth"

SATURDAY—7:30 P. M.

MODERATOR—Lewis S. Martin, Harrisonburg, Va.

Song Service

Devotion J. C. Gingerich, Detroit Lakes, Minn.
On Bended Knees (Prayer) Orrie D. Yoder, Bannock, Ohio
In Study and Meditation Milo Stutzman, Kingman, Alta.

SUNDAY MORNING

Regular Sunday School and Preaching Services
(Ministers may be used by surrounding congregations.)

SUNDAY—2:00 P. M.

MODERATOR—Sanford G. Shetler, Hollsopple, Pa.

Song Service

Devotion Omar G. Miller, Canby, Oreg.
The Value of Outside Information J. W. Shank, Versailles, Mo.
How to Detect Error Amos S. Horst, Akron, Pa.
The Holy Spirit, the Illuminator Jess Kauffman, Hesston, Kans.

SUNDAY—7:00 P. M.

MODERATOR—Sanford G. Shetler

Song Service

Devotion H. B. Ramer, Duchess, Alta.
"Rightly Dividing the Word of Truth" (II Tim. 2:15)

Paul Mininger, Goshen, Ind.
"Ye Shall Know the Truth, and the Truth Shall Make You Free"
(Jno. 8:32) J. Irvin Lehman, Chambersburg, Pa.

All Board and Committee members are requested to be back for the Sunday afternoon and evening services.

MONDAY AND TUESDAY

MONDAY—9:00 A. M.

Official Meeting of the Board

Devotion Harold Zehr, Rantoul, Ill.
Roll Call
Reading of the Minutes
Goals for This Board Meeting
Simon Gingerich, President of the Board, Wayland, Ia.

Reports:

Treasurer of the Board
Manager of the House
Secretary-Treasurer of the House
Editors
Executive Committee
Publishing Committee
Curriculum Committee
Tract Committee

MONDAY—1:15 P. M.

Devotion D. D. Miller, Berlin, Ohio
Reports (Continued)
Our People Looking to the House Ira S. Johns, Goshen, Ind.
A Forward Move of the Board C. F. Yake, Scottdale, Pa.

MONDAY—7:30 P. M.

THEME—"As a Man Thinketh in His Heart, So Is He"

Song Service

Devotion John L. Horst, Scottdale, Pa.
The Influence of Reading upon Character Paul Erb, Goshen, Ind.
Supplying Youth with Good Literature:
1. The Responsibility of the Home—E. G. Gehman, Harrisonburg, Va.
2. The Responsibility of the Congregation
Homer F. North, Nappanee, Ind.

TUESDAY—9:00 A. M.

Devotion J. Paul Graybill, East Earl, Pa.
General Business
Election of Officers and Appointment of Editors
Developing Our Literature:
(a) Study and Research J. L. Stauffer, Harrisonburg, Va.
(b) More Writing and Remuneration C. L. Graber, Akron, Pa.

TUESDAY—1:15 P. M.

Devotion H. A. Diener, Hutchinson, Kans.
Supplying Youth with Good Literature (Continued)
3. The Responsibility of the Board—S. W. Sommer, Millersburg, Ohio
Proper Safeguards Against Unsound Literature Both in Our Productions
and in Our Stores Jesse B. Martin, Waterloo, Ont.

Your Opinion and Mine

(An Essay)

BY M. T. BRACKBILL

Just how important is your word or mine? How much of an authority are you or I? Do we presume that we are right in our opinions, or do we know for certain that we are right? Is our conclusion based on indisputable facts and a perfect understanding of those facts? Or is it based on guesses, suppositions, a few observations, a hearsay, a very casual study of the proposition, or just a snap judgment? Is our stand backed up by prejudice, jealousy, dislike for someone, some group, or some system, or just plain stubbornness and pride in our own ideas? How much does parental view color our own loyalty to some group trend, tradition, or averseness to change? How sure can we be of the absolute rightness of our opinions? Do we admit the possibility that we might be wrong wholly or in part?

You probably have noted the degree

of authority with which speakers speak and critics criticize, and have followed carefully through their logic, if there was any, and surmised what might be the foundations of their authority, real or assumed. I suppose we never question the authority of those speakers who never present anything new, or anything with which we can disagree. It matters little who says what we already know and believe. Any one can recite generally accepted facts and beliefs, and nobody will even think of authority. But let a speaker leave the beaten paths, and invade new country—new applications, new interpretations, new analogies, new projects, new methods, new procedures, garden-fresh ideas packed full of vitamins—then if the audience is awake, it will have all sorts of reactions, as we shall note a little farther on.

But even the use of facts only may in-

value some dispute. The other day some school children stopped me to ask which of the planets was the smallest. The children had been in an argument about it. Some said Mercury, and some said Pluto. As far as I know, astronomers have not been able to measure very accurately the diameter of Pluto. So there is hardly any use to argue that point. We do not know at the present. But even if some day we do know certainly which of these two planets is the smaller, we still do not know which is the smallest planet. There may be other planets not yet discovered which are smaller than either Mercury or Pluto.

A satisfactory statement at the present might be: The smallest of the *known* planets is either Mercury or Pluto. But just to show how this sort of argument might go, someone might say, "Neither Mercury nor Pluto is the smallest planet, but the moon." This is an example of a half-truth: half said. It depends whether we are going to call the moon a planet or not. It used to be called a planet and still is, but only by the astrologers who classify also the sun as

a planet. According to astronomy the moon is not a planet but a satellite of a planet, and neither is the sun a planet, but a star. If the moon be a planet, then all the satellites of the planets are planets and the moon is not the smallest. Indeed the planetoids could be more properly called planets than the moons, and there are thousands of planetoids smaller than the smallest planet? So now which is the smallest planet? Obviously it depends upon the fundamental assumptions.

Some speakers are very cocksure and dogmatic; they appear very authoritative and infallible in the way they present their opinions. Perhaps it is this sort that Paul rebuked with some keen irony in his first letter to the Corinthians (See I Cor. 4.) Whether a speaker of this variety can retain respect depends upon the character of his audience. Some people like such speakers and regard them as powerful orators. I do not like them very much. I like the speaker who, by his manner of address, puts up his ideas for me, not to accept necessarily, but to judge. He who ignores my judgment I am inclined to ignore. One can't always do that, however; for example, if the speaker should be a policeman, and had come to arrest you. And speakers of the kind I have just described remind me very much of policemen, big brass star, billy and all. They are insistent that you walk with them their mile without alternative, and you must necessarily wind up at their station. Is it not so? I like to listen to a compelling speaker, but not the kind that gets you by the ears. I like to listen to an audible speaker, but not to one who deafens me and spoils his emphasis with continuous thunder.

There are extremes in several directions. It is amusing to hear a speaker present shopworn and threadbare ideas with great emphasis and convincing power as though the whole audience was in disagreement with him. We do not tire of the old story, but give us a new record instead of turning up the volume control. There is, of course, no need for hesitancy or opinionizing in stating facts which everybody accepts. Would it not sound a bit absurd, unless he really were in doubt, if a speaker should say, "If I mistake not, the sun rises in the east"? But if a speaker is really ignorant of such commonplace things, is he qualified for stating an opinion on anything? Meteorology is making tremendous strides in weather forecasting; but even so, it would be a very condemning statement to say from the platform or anywhere else that "tomorrow it will begin to rain nine hours, thirteen minutes, and seventeen seconds after midnight, standard time." No intelligent person would believe it; and how much of what the speaker said after that would one believe? Let a speaker make a single rash, untenable statement, and he loses the confidence of a thinking audience. He may be sincere and believe what he says,

but that very fact militates against him for being a careful thinker. Sincerity in ignorance on the part of a speaker can make us forgive him and overlook him, but it will not make us believe him.

The acceptance of one's ideas depends much upon the audience. Some audiences are easily pleased; some are skeptical. Some like the thunder and the sensational and the superior authority. Perhaps there are fewer who like the calm, unheated, thought-challenging type of speaker. A speaker can take advantage of an audience that is not capable of challenging him. But my admiration goes out to that man who is cautious and discreet, no matter to whom he speaks. He has a high regard for truth and honesty. I am quite certain not all who read this article will agree with everything I say. Some will find flaws, perhaps find a crow or two to pick with me. Perhaps ten years from now I myself will not agree with every statement. Every time I read what I write I want to make changes. But I can't reread this thing forever. I must let it go at some stage of its imperfection. I do not ask anyone to agree with everything I write or say. I merely want to pull you out into the country and show you the landscape, and then you can choose your own direction. It will be pleasant to have you go with me, of course, or pause for an argument before you separate from me.

It is one thing to be convinced in one's own mind, but it is quite another thing to convince someone else's mind. I may make the statement that a certain thing is right. Among my hearers there will likely be some who will agree with me because they have already thought the same thing. Others may agree because they very seldom disagree with anyone. Others may agree after giving the thing a little thought of their own, and some perhaps will agree only after considerable further argument. But there will likely be some who will not agree. Some because they do not want to. It goes against their self-interest, and so it is to their peace of mind to condemn it. Some may disagree because they do not like me, and of course they do not like my ideas either. Some will disagree, no doubt, because it is a new idea, and all new ideas are wrong.

It makes a difference who says a thing. My saying a thing does not make it so, nor does anyone else's saying it make it so. But my saying it or your saying it gives it a certain weight; and your saying it might give it more weight than my saying it. Obviously, the more one knows about his subject, the more weight will his discussion have. Two people make characteristic statements. The one we believe and the other we doubt. Why? The one knows what he is talking about, and he knows a lot about it. Moreover he does not make certainties out of assumptions, opinions, and hunches. He does not overstate, does not unduly emphasize, and does not pretend to know what

he does not. He does not hesitate to say, "I do not know." Perhaps he is like the man Pope described something as follows: "A man of sense who taught others as though he taught them not, and new truths proposed as old truths forgot, and spoke though sure with seeming diffidence." But the other man we doubt. It may be that he is careless and inexact with words, analogies, figures of speech, logic, and supporting ideas. He may be too bold, too superior, too deprecating, too much given to sweeping statements, admitting no exceptions.

Just how far should I go in advocating any change or in protesting changes in an established order? Just how strongly should I press my own opinion and strive to suppress someone else's opinion? It were well if we all knew just how far. Say, for example, a church house is to be constructed. If every member were given the privilege to design it, I suppose no two designs would be alike. Let us suppose that I would urge that a porch of a certain style and proportion be built at one side. No one else shares my taste. "All right," I say, "if you do not build the porch the way I say, I shall not give a cent toward the building." If one analyzes the spirit of such a position, it does not break down into anything very pretty. It might be that my taste is good, indeed it might be much better than any one else's. I might be an architect, a contractor, or an artist. But, be it so, the church house is for all the people who attend it, and not only for one individual whose taste happens to be different from that of anyone else, no matter how good it is. If, however, the amount of money I had offered is too considerable, up may go my porch and my dear brethren must live down their grief. The far nobler thing for the individualist to do is to give his support whichever way the majority decide. People bless a man like that.

A new venture is proposed for the church membership—something new and full of fine possibilities. Now come the reactions. Some fear it will lead to trouble and are opposed to it. Some dislike those at the head of it, or are jealous, and here is a chance to take a dig at them, to bring up old offenses—so they pick away. Some say it should go like this, and some say it should go like that. Some like the frills and are enthusiastic about it. And some object to the frills and threaten to make trouble if the frills are not omitted. The frills are omitted; then those who liked them especially, lose interest and give up their support. If opponents would always have their way, every new venture would be killed. We would not have Sunday schools, or parochial schools, or missions, or lights in our church houses, or church houses at all. We would not have Sunday-school lesson helps, new versions of the Bible, not even a single English version. Opposition of a sort is a good thing; but

(Continued on page 252)

FAMILY CIRCLE

MARY AND MARTHA

*Mechanic soul, thou must not only do
With Martha, but with Mary ponder
too;*

*Happy's the home where these fair sis-
ters vary;*

*But most, when Martha's reconciled to
Mary.*

—FRANCIS QUARLES.

A WOMAN LOOKS IN ON C.P.S.

[Published by request of one of our C.P.S. men, who says: "Oh, that our home folks would face God squarely and think things out!" —Ed.]

A short time ago it was my privilege to visit several of our C.P.S. camps. I knew when I responded to their kind invitation to be their guest for a few days, that it would be a very enriching experience for me. Just as a woman who has lived all her life in a city would not understand many of the farm problems upon her first visit to a farm, so a plain housewife cannot understand or comprehend all the problems or opportunities of a C.P.S. camp after a few days' visit. However, the things to be learned are sort of overwhelming.

While making a tour of the camp, one notices, for instance, the bareness of the barracks. Each man personalizes his own small area of abode with pictures, a few books, etc.—there is not much room. Some boys have curtains in front of their clothes compartments. So, womanlike, I began to visualize our women's Sunday-school classes, or our women's missionary societies, sewing uniform curtains for all clothes closets and windows and little ruffles of the same materials for shelves. This would give the barracks a more homelike appearance! So I made inquiries. Well, the boys were very friendly and sympathetic (yes, sympathetic with me). But a new understanding began to dawn on me. These boys are not worried about the bareness of their barracks, or about curtains or no curtains; they are concerned about us at home in the churches. They don't want curtains; they want understanding. They want to know that the church at home is wholeheartedly back of them. They feel it and know it if there is lukewarmness or indifference or opposition.

And our boys don't want pity. They want to feel a spirit of unity with us—a *we-are-in-this-together* sort of feeling. The hardest work our boys in C.P.S. have been doing is not digging ditches, or building dams, or fighting fires. It is thinking. They have been barraged with

the necessity to think things out. They are learning that God's family is bigger than our own churches. . . . They have worshiped with "other" children of God.

The thought occurred to me that perhaps our leaders of tomorrow, and those with the greatest contribution to make to our church, the world, and the kingdom of God, will come from C.P.S. rather than from our ministerial training schools. Many of the boys are beginning to see that there is quite a step from accepting the cross of Christ to taking up one's own cross and following Him.

One camper was busy writing an article on the subject, "I Love God as Much as I Love the Man I love Least." Is not this a profound thought? What a hard test for our love of God, for our Christianity! It might be a very profitable and soul-searching exercise for every church member to be required to write an essay on that subject.

Our C.P.S. men don't want curtains, or pity. They want understanding. They want us to do some *real thinking*. They want to face a difficult future with courage and faith and joy, together with us.

—Mrs. Willis E. Rich,
in The Mennonite.

A CHALLENGE TO HOMEMAKERS FOR 1944

BY MRS. WILL BURKEY

"Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I Pet. 4: 17, 18)?

Will we homemakers allow truth to come home? How and where have we been faithful? We think of the tremendous task of God's true and faithful children—His consecrated ones, who would give their all that the lost may be reached in some way. Then we wonder why all the great needs cannot be well supplied. Is it because of indifference? The needs could and would be supplied if every father and mother who have their names on the church roll would be faithful to God as they promised and allow God's Word to lead them into all truth—if they would obey His will, rather than being so interested in self and in luxuries.

What would happen if every father and mother were so full of God's love that they would do all they could for God's honor and glory? There would be no selfishness. They would work at

whatever their hands found to do and would be examples to their children. By practical living and by providing for their children's spiritual needs, as well as their natural needs to keep them physically fit, they would teach them to work together for good. By such exemplary teaching there would be more spiritually minded children, and parents would not suffer the heartaches that they do today, when our boys and girls are drifting worldward in so many ways because the parents are drifting in the same direction.

But because of the faithful few, be they parents or children, these means must be tried in order that the few who would be interested or willing to help may have a chance to make their work count, so that needs may be supplied and the Gospel brought to the lost. Let us consider all the good that could be accomplished if we as parents would take such means as we have for missionary projects and work together with our own children in our own homes. In this way we would be a help to our children by being an example, and they would learn how to love God by doing. If we just tell our children how and do not show them how by our own work, we are using the wrong method to teach them. I fear that too many parents fail to do the things they know are right while the children are growing up; thus, because of their neglect, they lose the reward of seeing their children go in the way in which they long to see them go. Then they must lament and weep for their folly of unfaithfulness.

Why do we take such a long hard way in these times? What hinders each father and mother in 1944 from laying aside an acre of ground as a missionary project, or from undertaking some other kind of work with their family at home? I am sure that each child would enjoy it, and the Lord would bless the work of those who are willing to use their time in this way.

The Lord gives to His honor and glory. All belongs to God—we and everything that we have. There is no excuse for anyone, for each one can surely have a project, be it large or small, if his heart is set on fire with God's love. Our treasures can be full to overflowing. What will you do about it, especially you fathers who are the heads of the home, and the ones to whom we look for guidance and support? Will you be indifferent, or will you take your place? Wives must do their best with the means which the husband provides. It will mean pulling together to carry out God's commands.

Milford, Nebr.

His way of preaching is very plain, so that the very lambs might wade into his discourses on those texts and themes wherein elephants might swim. Cotton Mather, speaking of John Eliot.

TO BE NEAR TO GOD

July 2, 1944

Read Gen. 17:15-22.

Some prayers teach us how we ought not pray. Abraham did not have a faith great enough to embrace the promise of God. The Lord wanted to give him a son by Sarah, a son of faith, born by the direct intervention of the power of God. Abraham prayed only that Ishmael, a son of flesh, already born, might serve God's purpose. Staggering at the plan of God, he was satisfied with the poor fruit of his own plan. "O that Ishmael might live before thee!" And so, though God offers much, we feed our hearts on little. Although we should know it, we forget that with God all things are possible. Left to ourselves we do well to be modest. But when God is our partner, we may make our plans large.

"Faith is a grasping of Almighty power;
The hand of man laid on the arm of God."

July 3, 1944

Read Gen. 18:23-33.

Here the father of the faithful leads us indeed! He dares to ask, and he asks again and again. With respect, and yet assurance, he asks more and more of the One who had so graciously heard him before. He knew that, although among men we ask not because we have already asked, with God we ask because He has already answered. Our Lord spoke with approval of the importunate prayer, which asks and asks again. Being careful always of the danger of self-will in prayer, let us be assured that the faith which grows more demanding compliments God. The willing Giver loves the bold request.

"Cling thou to Him . . .
Pray on! Pray on!"

July 4, 1944

Read Gen. 19:17-22.

Again the unworthy prayer! God, by His great mercy and His mighty hand, had saved Lot, half unwilling to be saved. For Lot's full safety God was sending him to the mountain. But compromising Lot begged to remain in a village of the foothills. "Is it not a little one?" His prayer was that his own choice might substitute for God's appointment. Zoar was probably better than Sodom, but it was not isolated from sin as the mountain would have been. God, forgive us for wanting to live below the high plane Thou hast commanded. Take from our hearts the spirit of compromise, the love for the miasmatic flats, the condonement of our "little" sins. Help us to ascend, as Thou hast commanded, into the heights of Christian experience and holy living. Deliver us from the foothills!

July 5, 1944

Read Gen. 32:24-30.

When the wrestling began, Jacob wanted victory. But as the night-long struggle went on, he came to realize that his strange antagonist could give him blessing, and he held on for that. "I will not let thee go, except

thou bless me." The physical turned to a spiritual wrestling, and he came to desire blessing from God, not merely deliverance from Esau. In the unconquerable might of God he found that which would satisfy the crying need of his heart. Have we followed Jacob in this discovery? Have we learned that only as we are conquered can we prevail, and become princes of God?

"I, except you enthrall me, never shall be free,
Nor ever chaste, except you ravish me."

July 6, 1944

Read Ex. 32:25-35.

That prayer is utterly unworthy which asks for things, merely to consume them upon our own lusts. Much better is the prayer for things for ourselves, with God's service and glory as the motive. But higher yet is the request for the good of others at the sacrifice of self. Moses reached that high level of prayer when he prayed that he might bear the guilt of his people, and be blotted out of God's book. God could not accept the offer, but the spirit which prompted it is to the credit of Moses. Might you and I reach such heights of self-sacrifice in prayer?

"O Lord! that I could waste my life for others,
With no ends of my own,
That I could pour myself into my brothers
And live for them alone!"

July 7, 1944

Read Num. 27:15-23.

Moses' days of shepherding were over. No more would he lead the flock of Israel through the wilderness. His rod and his staff he was laying aside; but his shepherd heart beat on still. He could not leave his people without a leader. They were not yet in the fold of the promised land. And so he prayed the Lord to "set a man over the congregation," that they "be not as sheep which have no shepherd." Have we such shepherd hearts? Do the unevangelized and the unpastored multitudes draw from us the prayer for preachers and pastors? Are we as careful as Moses was to see that our own work is carried on when we must retire? O Thou Good Shepherd, give us Thy love and concern for the sheep.

"Oh, to save these! to perish for their saving,
Die for their life, be offered for them all!"

July 8, 1944

Read Deut. 9:26-29.

The primary end which all God's universe should serve is to glorify His name. We cannot rightly pray until we fully sense this. Moses pleaded for God's mercy upon His people, not because of their deserving, or his pity, or because the success of Moses' emigration project was at stake. It was God's honor which was at stake. By this test we may judge our own prayers: is God's glory our objective? Even Christ checked His prayer for deliverance from the hour of His tragedy by the quick addition: "Father, glorify thy name."

For Thy glory, O God, we pray, and not for ours.

"Know that the Lord is God alone:
He can create and He destroy."

THE SPIRIT OF CONQUEST

Sunday School Lesson for July 9

"Ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it." "If ye shall diligently keep all these commandments . . . then will the Lord drive out all these nations from before you." This was the command and promise of God to Israel. Under the leadership of Joshua, Israel did pass over the Jordan "on dry ground." This miraculous passage was planned for Israel's sake. "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites."

For years Joshua carried on a great military conquest in the promised land. But they had not yet actually possessed all the land. Before Joshua's death God told him to divide the unconquered land for inheritance among the tribes of Israel. "I have divided unto you by lot these nations that remain." "The Lord your God, he shall expel them from before you." "Be . . . very courageous to keep and to do all that is written in the book of the law." "Take good heed . . . unto yourselves, that ye love the Lord your God."

But Israel forsook the Lord God of their fathers. They did not drive out all the nations and possess all the land.

Caleb's securing possession of Hebron is an illustration of what Israel could have done in possessing their inheritance. Caleb had the spirit of a conqueror. This spirit is described a number of times in the Scriptures. When the spies reported after searching this promised land for forty days, the majority of them made the heart of the people melt because they pictured the enemy greater than God. Caleb stilled the people and said, "Let us go up at once, and possess it; for we are well able to overcome." God was pleased with the spirit in Caleb. This was the spirit that **fully followed** the Lord. Moses describes it as wholly following the Lord. What was this spirit?

Caleb feared God, but he did not fear the enemies of God. "They are bread for us," he told Israel. "Rebel not ye against the Lord."

Caleb had faith in God's spoken word. "If the Lord delight in us, then he will bring us into this land, and give it us." God promised Hebron to Caleb for his possession in the land. At the age of eighty-five he was still vigorous in faith and asked Joshua for Hebron.

Caleb was strong in the Lord. "We are well able to overcome it." Regarding the Anakim he said, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." He was as strong in the Lord at eighty-five as at forty. "And Caleb drove thence the three sons of Anak."

Caleb was very courageous. The cities of this mountain, Hebron, were great and fenced.

(Continued on page 251)

FIELD NOTES

Correction.—In the obituary of Sarah Hannah Iutzi, published in the issue of June 9, the names of the surviving children, all at home, should read as follows: Alice, Ruby, Welma, Hilda, Esther, and Mary Ellen. We regret this error.

Dr. H. Clair Amstutz, who has been practicing medicine in Goshen, Ind., where he also served as the physician of Goshen College, is studying surgery in a Cleveland hospital preparatory to taking up relief service in the near future. His place as college physician is being supplied by Dr. Carl Hostetler.

Bro. Wilbur Yoder of Middlebury, Ind., is assisting in the summer Bible school at Fairview, Mich. The enrollment is 181.

The congregation at Rockton, Pa., solicits prayer for evangelistic meetings and summer Bible school to be conducted there from July 2 to 16. The evangelist will be Bro. Charles Hostetter of Lancaster County. Bro. Earl Mosemann, from the same county, will serve as summer Bible school director and chorister.

Bro. Oliver Schenck of Lancaster, Pa., will be engaged in Bible school work at Altoona for the next month.

Bro. Harold S. Bender, in an impressive service, was ordained to the ministry at Goshen, Ind., on June 18. Bishops D. A. Yoder and S. C. Yoder officiated. In order that he might more effectively perform his duties as Dean of the Bible School at Goshen College, Bro. Bender's ordination was requested by the Mennonite Board of Education and regularly approved by the Indiana-Michigan Conference.

"Boys and Their Leaders" is the title of a 32-page booklet just off the press. The material for the booklet was prepared by the Boys Activities Committee of the Commission for Christian Education and published by the Commission. The booklet is made available free to anyone interested in organizing or conducting work among boys. You may receive a copy by addressing the Mennonite Commission for Christian Education at Scottsdale, Pa., or Harrisonburg, Va.

Bro. David Alwine, of the Stahl congregation near Johnstown, Pa., filled the appointments at the Altoona, Pa., Mission on Sunday, June 25, in the absence of Bro. J. M. Nissley, who served on a program at the Nickel Mine mission station, Lancaster Co., Pa.

The revival meetings held recently at the Conservative Church at Grabill, Ind., by Bro. Elias Culp, Bally, Pa., were marked by good attendance and a number of confessions.

Evangelistic tent meetings are scheduled to be held at Crumstown, Ind., in the near future, with Bro. C. F. Derstine as evangelist. Mail will reach him in care of Henry Fink, Lusher Ave., Elkhart, Ind. This work is

sponsored by the Olive congregation near Elkhart, Ind.

A Bible instruction meeting was held in the Weaverland District in Lancaster Conference on Sunday, June 25, with services in the morning at Martindale, in the afternoon at Lichty's and in the evening at Goodville. Speakers from a distance were Bros. E. D. Derstine, Elmer Moyer, Souderton, Pa., and Paul Erb, Scottdale, Pa.

A meeting in the interests of parochial schools was held at the Stahl Church, near Johnstown, Pa., on June 18. Bros. M. C. Lehman, Akron, Pa., and Daniel Glick, Smoketown, Pa., were the guest speakers.

Bro. Monroe B. Wyse, Midland, Mich., is the newest addition to our Publishing House force. He is to assist in the office of the secretary-treasurer. He came to Scottdale June 22 to take up this work and will move his family here as soon as he can make the necessary arrangements.

On the fourth anniversary of his ordination, Bro. Clarence Fretz preached at the Marion, Pa., Church on June 18. He had the same text, Titus 2:11, that he used at Philadelphia four years ago.

While Bro. and Sister Daniel Martin and daughter, Rhoda, Sheldon, Wis., are visiting in the Cumberland Valley, Franklin Co., Pa., our brother is filling a number of preaching appointments. He delivered an appreciative message at the Marion, Pa., Church on June 15 to a large audience.

Bro. J. Irvin Lehman, one of the ministers of the Marion, Pa., congregation, is teaching a class in the rudiments of music at his home congregation.

Recent visitors at Scottdale were Bro. and Sister Kenneth Berkshire, Masontown, Pa.; Bro. Lawrence Brunk, Elida, Ohio; Bro. D. Irvin Stonerook, Martinsburg, Pa. The latter had charge of the morning service on Sunday, June 25, when a counsel of the congregation was taken with regard to bishop oversight.

Bro. A. J. Metzler and a group of brethren from the Sideling Hill C.P.S. Camp will bring messages in word and song at the young people's conference to be held at the Pleasant Grove Church, near Martinsburg, Pa., on Sunday, July 2. Bro. Metzler will be speaking to the young folks in the church which he attended as a boy. G.

Bro. Frank Horst, of Culp, Ark., arrived in Reading, Pa., on June 24, to assist for two weeks in the summer Bible school there.

Bro. Moses Slabaugh, Harrisonburg, Va., is expected to begin revival meetings at the Pond Bank Church, Franklin Co., Pa., in the near future. The prayers of God's people are requested in behalf of this work.

A quarterly meeting was held at the Reading, Pa., mission on June 24, 25, with the bishop of the congregation, Bro. J. Paul Graybill, as chief speaker. The subject of discussion was the Book of Hebrews.

Bro. D. D. Miller, of Berlin, O., has been visiting during the past week, eastern hospital C.P.S. units at Harrisburg, Wernersville, and Allentown, Pa.

Bro. E. F. Hartzler, of Marshallville, O., conducted evangelistic meetings at the Rock Church in the Conestoga, Pa., district June 18-25.

Bro. M. C. Lehman, of Akron, Pa., preached at the Vine Street Mission in Lancaster, Pa., on June 25. He will be at Clarence Center, N.Y., on July 4.

The bishops of the Lancaster Conference met on June 26 to consider various matters of conference interest.

Bro. Howard Charles, minister of Lititz, Pa., is giving part of his time to the work of the Weaver Book Store in Lancaster.

The Executive Committee of the Mennonite Board of Missions and Charities will meet at Elkhart, Ind., on June 30. The newly elected officers take over their work on July 1.

Word has been received that Bro. and Sister W. E. Hallman and three children, together with Eunice Litwiller, daughter of Bro. and Sister Nelson Litwiller, sailed from Buenos Aires for the United States on May 24. They will land at New Orleans.

Arrangements have been made for Bro. and Sister George Beare to sail for India sometime in July.

Bro. John R. Mumaw and Sister Ada Zimmerman conducted a Young People's Conference at the Allensville, Pa., Church June 23-25.

CORRESPONDENCE

BERGEN, ALTA., CANADA (Westward Ho Sunday School)

Dear Christian Friends: Greetings of love. We have many things for which to praise God. Just now we are having a superabundance of rain. In some places in Alberta the crops were suffering for lack of rain. This rain seems to be quite general, however, and so the crops will still benefit from it. The gardens are growing nicely, and we do praise God for His provisions in allowing them to grow.

On May 7, Bro. Isaac Miller, our bishop, was in our midst and gave us communion. There were twenty-four who partook of the sacred emblems, and one half of that number were children under seventeen years of age. We praise God for the Christian children, and we do ask you who know the value of prayer to pray for them that they will remain faithful and be a blessing in building our church of tomorrow.

In February, Bro. and Sister M. R. Stanton were bereaved in the death of their youngest child, Willard, who was two years old. He was badly scalded when he fell backwards into a kettle of very hot water. God only knows why this happened.

One Sunday during February, we had our Sunday-school reorganization. A few changes were made in the election of officers and teachers. The present officers and teachers are: Supts., John Harder, Cornie Siemens; Sec.-Treas. and Asst. Sec., Earl Buschert, Dorothy Reist; Song Leader, Dorothy Reist; Correspondent, Grace Harder. The teachers are: adult class, Joel Reist; intermediate class, Cornie Siemens; junior class, Grace Harder; primary class, Mrs. Joel Reist; beginners' class, Mrs. Cornie Siemens.

At this reorganization, we voted to start using the Birthday Barrel as a means of raising funds, and also voted to start a Sunday-school library.

We hope to have summer Bible school this summer. Pray that it may be a real blessing and that much seed may fall on good soil.

June 15, 1944. Grace Harder.

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Herald Readers: Greetings in the name of our Lord. Since the last letter from this place our aged brother, Noah Snider, passed away.

Bro. Wilson Snider was home from the C.P.S. camp at Medaryville, Ind. From here he went to South Dakota.

Bro. Harvey Eby, who is in the C.P.S. camp at Terry, Mont., was home in January. He told of his camp experiences one Sunday evening.

Bro. Neil Buskirk, who is working in Vestaburg, Mich., was home to visit his parents.

On May 14 Bro. Edwin Yoder was here for communion services. Most of the members partook of the sacred emblems.

Sister May Martin and children from Detroit, Mich., were here to attend her grandfather's funeral.

The young folks of this congregation planted their first missionary garden this year. Pray for us in this work that it may be a success.

Bro. George Reed and his sister from Pennsylvania were with us for a short time. At present Bro. and Sister Stuckey and son Wayne, from Archbold, Ohio, are here.

We enjoy having visitors.

June 18, 1944. Barbara Gregory.

CULP, ARKANSAS

(Bethel Springs Congregation)

Greetings. Though physically we live apart from those of like precious faith, we feel spiritually near. The visits, letters and prayers of friends help to bind us together.

Good interest was manifested in our seventh annual summer Bible school. We had an attendance of fifty-three. During this time Bro. and Sister Amos Gingerich of Williamsburg, Ia., and Bro. Richard Birky of Adair, Okla., were with us. Both brethren taught classes and brought inspiring messages in the evenings and on Sundays.

The revival efforts of Bro. E. E. Showalter of La Junta, Colo., were owned and blessed of God. Fifteen young souls confessed Christ as their Saviour, and nine have been received into church fellowship. Others have had a heart longing to be received, but have been hindered by external influences.

In our quarterly members' meeting in March, Bro. Nelson Histan announced that for some time he and Sister Histan have felt the Lord leading them to a different location. They feel the need of a change of climate and of work. They plan to take up work with the Pryor, Okla., congregation, which has no local minister at this time. The prayers and good wishes of the brotherhood and community go with them as they leave for this field of service. As yet we do not know what means the Lord will use to fill the vacancy here, but we unite our hearts in prayer that His divine will may be followed.

On Sunday, June 18, we were glad to have with us in our services Bro. Edward Diener of Wellman, Ia., who was representing the Mennonite Board of Education, and Bro. A. Lloyd Swartzendruber of Kansas City, Kans., who was representing our district mission board. After the appealing message of the evening, two souls (a man and wife) came and wanted to get right with the Lord. We praise the Lord for these.

Sister Violet Selzer of Canton, Kans., gave us three months of much-appreciated service. She helped in our home and in the church work while I taught a three-month term of school for a teacher who had become ill.

While I was helping with the summer Bible school at Adair, Okla., my wife and daughters visited with her folks at Hesston, Kans. Then we spent the first Sunday in June with my folks and the brotherhood at Peabody, Kans.

We express sincere thanks to God and to you, our prayer helpers in other places. "We are labourers together."

In His joyous service,
June 19, 1944. Frank Horst.

WAYNESBORO, VIRGINIA

(Hildebrands Congregation)

Greetings in the name of Jesus our Saviour. The death angel recently visited our congregation and took our young brother, Wilson Weaver, to his eternal home. May the parents (Walter and Tracey Weaver) find comfort in this, that "whom the Lord loveth he chasteneth." "God moves in a mysterious way, His wonders to perform."

Peace was unanimously expressed at our semiannual inquiry meeting, for which we were glad. Communion services were held on May 27. About ninety were present, including visitors.

Revival services were in progress from May 12 to 27, with Bro. J. W. Hess of Akron, Pa., as the evangelist. His logical sermons brought inspiration to Christians, and admonition to sinners to accept Christ as Saviour. Two young souls responded to the call. May God help them to be faithful till death.

The results of the reorganization of our Sunday school for the new year are as follows: Supts., Walter Weaver, Roy Harner; Secy., Welby Harner; Chor., Reuben Burkholder.

We have an average attendance of about forty. The interest is improving.

Years ago this place of worship enjoyed a larger attendance than it does today. Natural conditions and circumstances to which any community is subject, account for this decrease. Some attend churches of other denominations. Others do not go to church anywhere, apparently unconcerned as to where they will spend eternity.

Hildebrands Church, as well as the community at large, is standing in the need of prayer. Pray for us.

June 19, 1944. R. S. Burkholder.

ALBANY, OREGON

Dear Herald Readers: On April 16 our counsel meeting and communion services were held, with Bro. J. P. Bontrager in charge, assisted by the home ministers. What a blessed privilege to commemorate the death and suffering of our blessed Lord and to look forward with joyful anticipation to His coming again!

Our district conference recently held at Fairview church brought a number of visiting ministers into our midst. Among those from a distance were Bros. C. L. Graber, Ivan Lind, Amos Horst, and Elmer Bontrager. Their presence and the messages they brought were much appreciated.

Our summer Bible school was held June 5 to June 16, with Bro. M. R. Martin as superintendent. The enrollment was 102, and the average attendance 87. Nine teachers gave their time and effort to this important work. The help on the teaching force of Bro. and Sister Freeman Fisher, of West Liberty, Ohio, was much appreciated. Our quarterly Sunday-school meeting is to be held June 25.

June 19, 1944. Cor.

FENTRESS, VIRGINIA

Dear Herald Readers: We are continually receiving blessings from the Lord, for which we praise Him. On Good Friday evening and Saturday evening following, a group of five young men from Eastern Mennonite School rendered very acceptable programs at the two churches here.

On April 30, Bro. J. R. Driver was with us and conducted communion and baptismal services.

Bro. Eli Kramer of Meadville, Pa., and Bro. J. B. Zook of Allensville, Pa., each preached for us recently. Bro. Kramer was here visiting his sick father. Bro. Zook was visiting his brother and other friends.

Bro. E. W. Kulp of Bally, Pa., opened meetings at the Deep Creek Church on May 23, continuing until May 31. He preached under the anointing of the Holy Spirit, which was manifest in the very beginning of the meetings. There were several who heeded the call of repentance in early life, and a number who had become careless in their Christian lives expressed their desire to walk closer with the Lord. For all of these we are truly grateful, and our desire is that each one of us may be more concerned about living more consistent Christian lives.

We are planning to have our summer Bible school in July.

June 21, 1944. Mrs. Clayton Bergey.

WITH OUR MISSIONARIES

THE CALL

The Master said, "Come, follow"—

That was all.

Earth's joys grew dim,

My soul went after Him;

I rose and followed—

That was all.

Will you not follow if you hear

His call?

—Selected.

ORDINATION OF BISHOP IN ARGENTINA

By T. H. BRENNEMAN

The Argentine Mennonite Church is growing and expanding. During the last few years, work has been opened in about ten new towns and cities. The length of the field from east to west in 1940 was a little more than two hundred miles; now it has increased to more than three hundred. The branch work in the province of Cordoba has also been extended to several new towns. It became evident that it was geographically and physically impossible for two bishops to oversee and serve such a large district in a satisfactory manner. In order that the work might not suffer, Brethren Hershey and Swartzentruber decided that the time had come to ordain another brother who should share the responsibilities of this important work with them.

Before the end of the year 1943 each missionary and ordained Argentine pastor was asked to consider the matter carefully and prayerfully and then vote for the one he felt was qualified and apt for this important office in the church. By this method Bro. L. S. Weber was chosen, but the ordination service did not take place until a few months later, for it was thought that it would be a blessing to the entire church if as many as possible could be present at the service. Hence it was decided to include it in the program of the biennial conference, which was to be held in January. At this meeting delegates from the different congregations as well as all the pastors and native workers would be present.

Although the conference proper was held in a tent in a grove, the ordination service took place in the church building in Trenque Lauquen immediately following a Sunday-school session in which there was a class of ninety young people and an adult class of the same number, besides many children. It was a rare opportunity for most of our people, for there have been few ordinations in the Argentine church. This was the second bishop ordained on the field.

The service was in charge of the two bishops. Bro. Swartzentruber preached an appropriate sermon in which he set forth clearly the qualifications and duties of a bishop after which the actual ordination was performed by Bro. Hershey. The whole service was impressive and was the means of strengthening the church. We believe the Holy Spirit guided in the choice, and that He was also present with us on that day. We trust that Bro. Weber will be empowered by the same Spirit as he endeavors to discharge adequately his new responsibilities, and that he will fill a large place in the spiritual life of the church. He will appreciate your prayers to the end that he may be found to be a faithful overseer.

Villegas, F.C.O., Argentina.

From Our Mission Stations

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad." On April 3 we had the privilege of having with us Bro. Becker, of Sterling, Kans., who represents the Northern Bible Society. He brought us messages both morning and evening, which were enjoyed by all.

Sister Bates, who was visiting her son in Wichita at the time of our last writing, passed away on April 30 at the home of her son. We miss her, but know that our loss is her eternal gain.

Bro. and Sister L. J. Miller, from Idaho, have come to live with their daughter, Mrs. J. J. Kauffman. We are glad to welcome them into our midst. Sister Miller is failing in health.

Sunday, May 28, we had our third semi-annual Sunday School Conference. The main theme of the program was, "Deepening the Spiritual Life." Our guest speaker was Bro. Milo Kauffman, president of Hesston College and Bible School. The two messages he brought were, "Back to God for Pardon and Peace," and "A Life Completely Yielded to the Spirit." Other speakers were Samuel Bontrager, Zella King, and L. J. Miller. These meetings were an inspiration to all.

We had our communion services on Sunday, June 3, with Bro. J. G. Hartzler in charge. Helen Wenger was received into church fellowship by water baptism at this time. Let us pray that she may continue faithful until the end. In the afternoon, communion serv-

ices were held in five different homes of our shut-in members.

We can certainly thank God for the services the Yoder young people are rendering at this place. The last Sunday of each month a group comes here. We take them to homes of shut-ins where they render messages in song. The shut-ins surely enjoy these services.

Our summer Bible school closed Friday, June 16, with an enrollment of 116. Myrtle Schweitzer, Protection, Kans., was our director. The teachers were Elsie L. Selzer and Wilma Diener, Canton, Kans.; Leona Hartzler, Windom, Kans.; Mrs. Jake Yoder, Wilma Yoder, Mary Ellen Beachy, Emma Troyer, Emma Mae Troyer, Katie Mae Bontrager, and Erma Miller (who was also our song leader), from the Yoder Church; Mae Schletzbaum, Ruth Miller, Clara Bontrager, Fanny Troyer, Callie Leitzel, and Magdalene Kuhns, of this place. We rejoice in the good interest which was manifested during our Bible school.

Sister Wilma Diener is spending six weeks of her time in helping in the work here. We surely appreciate her help.

June 19, 1944.

The Workers.

PERKASIE, PENNSYLVANIA

(Haycock Mission Church)

Dear Gospel Herald Readers: Greetings in Jesus' name. We rejoice in the Lord that we can write a few lines to you readers of like precious faith.

On Feb. 21 we started a Bible study in James and I Peter. We surely enjoyed studying God's Word. The last meeting for the summer was held on Monday night, May 29. The Lord willing, we will begin Bible study in September. We will then study II Peter and Jude.

June 14, 1944.

Garret C. Benner.

PORTLAND, OREGON

(Mennonite Jewish Mission Home)

Dear Gospel Herald Readers: Greetings in Jesus' dear name. Please note change of address from 515 S.W. College St., to 519 S.W. Grant St., Portland 1, Oreg. By the time this reaches the Herald readers, we will be in our new home, D.V. The house was sold, making it necessary for us to vacate. It is very hard to find suitable living quarters in Portland. The Mission Board decided to buy a house so that we need not move again soon.

The Lord is surely blessing us in giving us many warm friends among the Jewish people.

Quite a number profess to be secret believers. Will you pray very definitely that these may step out on the promises of God, publicly confess Christ, be baptized, and come into the church?

We especially ask that you pray very earnestly for two leading rabbis whom we are privileged to visit within their study. They surely have a great influence over their people. Many Jews tell us, "If our rabbis will believe and publicly confess Jesus as their Messiah, we will gladly follow."

Read Ezek. 34:2-10. Perhaps this is also true of many Gentile pastors.

It seems to us that there never was a time

when the Jews were as openhearted as they are today. Many gladly receive literature, and a number are reading the New Testament for the first time. Many never saw one before. Would you like to have a prayer chain of intercession for this work?

Will you help us pray by forming prayer groups, or in your daily devotions, and in your weekly prayer meetings?

Your for the evangelization of the Jews,
Bro. and Sister James Bucher.

TAMPA, FLORIDA

Greetings in the Master's name to all Readers of the Gospel Herald: "What hath God wrought?" I shall attempt to answer this question in so far as it concerns Tampa. We, the workers at Tampa, recognize that the work is the Lord's, and to Him belongs the credit for any good that has been or shall be accomplished here. Our daily prayer is, "Lord, empty us of self and fill us with Thyself, that we may allow ourselves to be used of Thee. Accomplish that which is Thy will in our lives."

"The Lord hath done great things for us; whereof we are glad." Attendance in all our services has increased. We especially rejoice in the increased interest that is manifested in many ways. The Spirit has spoken to souls, and many are coming to our services to learn the way of the Lord. Some have said, "We tried going elsewhere, but just didn't feel at home." One has expressed a desire to unite with us.

We enjoyed a delightful season of fellowship together on May 28, when our brethren and sisters from Sarasota and Camp Mulberry were with us for our spring communion. Thirty-one partook of the sacred emblems.

All is not rejoicing in a work of this kind, however, it has its discouraging features too. In one home (a Catholic home), where the children attended our Sunday school for years, the father suddenly decided that they could not come anymore, as a result we lost five pupils. In another home, if we dare call it a home, the parents separated, and the children went to the orphanage. Through this experience we lost six pupils. Other parents have started to send their children to Catholic schools. As they are required to attend Mass on Sunday, we have lost more pupils.

Several of our members have gone back, and walk no more with us. On the other hand, we have had two additions—one by letter and one by baptism upon confession of faith—since the first of the year.

Our Bible school is in progress at Ybor City, and will be held at Ida St., from June 26 to July 7. The day schools are running a day nursery, which is affecting our attendance to some extent.

The need for a larger and more adequate building for our work at Ybor City is brought to our attention again and again. We feel that we are definitely handicapped by our present accommodations. Here are some expressions from the lips of others. A Sunday-school child said, "I like to go to this Sunday school even if it is only a residence." An adult said, "We would have come to your Sunday school, but we knew you were so crowded there; so we did not come." Will

you pray with us that God may meet this need?

The strenuousness of the task has again taken its toll. Sister Dora Taylor, who has given eight years of service here, has been ordered by the doctor to take a rest. "The harvest truly is great, but the labourers are few." We fear much grain will be lost. Whose fault will it be? Is it the fault of the grain that is ripe already to harvest? Is it the fault of the labourers who are being overworked in many places? Or is it because you have not prayed to the Lord of the harvest?

June 13, 1944.

Geo. F. Brunk.

MARKSTAY, ONTARIO

Dear Herald Readers: Greetings in Jesus' name. "And greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:12, 13).

This summer we have begun to gather together for prayer at 8:00 p.m. each Saturday. We have no other study in connection with the gathering, but devote all our time to prayer and to a discussion of the matters which concern us all. We lay before each other the plans and problems in connection with the progress of the work. We discuss these in the light of the Scriptures, and then direct our praying accordingly. By this means the believers are taught to realize that under God the work is theirs. They are entering earnestly into this work, which we trust will prove to be the most effective means we have yet used to build up the church at Markstay.

In Christ's service,

June 19, 1944.

Arthur Gingrich.

CHURCH SCHOOL DAY

(Continued from page 242)

it should. This is certainly true of a church college.

While the work is conservatively administered, the allowances of the teachers are modest in comparison with the salaries which teachers with similar training get in other institutions. It is equally true that the tuition, board, and room of students in our church schools are kept at the lowest possible cost so that more young people can attend. Obviously it becomes no small task to keep the college budget balanced. And it is at this point in particular where the assistance through contributions and offerings is appreciated, and it is at this point where the church has an opportunity as well as a responsibility. Through the loyal support of the church during the past twelve years or more it has been possible to operate the colleges under the Board with a balanced budget at the end of each year. This indeed is gratifying. And we express keen appreciation to the church for it.

IV. *Developments.*

The fourth phase of the Board's program is that of the development and necessary enlargement of each of the colleges to meet the expanding needs of

the church. At the present time the housing facilities for students at Hesston College are entirely inadequate. A new dormitory is very much needed, and this is one of the projects which we trust can be realized for Hesston within the next several years, the Lord willing; additional classrooms and facilities are also needed. At Goshen a new heating plant is very much needed, and we are looking forward to the realization of this in the near future. The chapel and auditorium space for the crowds during special occasions of the year, such as Christian Life Conference, is entirely inadequate. It will be necessary to plan for an auditorium sometime in the near future.

These are merely samples of the constant need of development of our college plants. During the past the church has been devoted in helping the Board to realize its goals, and has contributed to the needs as necessary. This is very much appreciated. And the continued support from the church will be needed for the improvement of the college plants as necessary from time to time.

The church has a right to own and operate colleges which are as attractive appearing and as beautiful places as those owned by the state and supported by tax from the citizens, or as those institutions which are highly endowed, and receive most of their income from endowment investments. The work of the church schools for Christ and the church is considerably more important than that which is being done by state colleges, universities, and other non-church schools. Surely the church has a right to have the best of colleges, economically and diligently maintained, and aggressively developed according to the need of the hour. We feel confident that, as in the past, the church is interested in rendering wholehearted support to the work of the Board. This indeed is highly gratifying and is deeply appreciated.

C. F. Yake, Secretary of
Mennonite Board of Education.

Next Week's Article

III. THE BOARD'S WORK DURING THE PAST TWENTY YEARS.

THE SPIRIT OF CONQUEST

(Continued from page 247)

He was not afraid of a hard task. His boldness was born of a full appreciation of what God had done for Israel. He knew the God who promised was faithful.

We can be more than conquerors through Him that loved us. "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies." "I can do all things through Christ which strengtheneth me."—A. M. E.

As I look back to my childhood days, I am impressed that our mothers did a better job in instructing children than we are doing today.—Mrs. Herman Yoder.

Dakota-Montana Conference

Report of the Dakota-Montana Mennonite Church Conference, held at Casselton, N. Dak., June 8, 9, 1944.

Moderator, E. G. Hochstetler.

Assistant Moderator, P. A. Friesen.

Secretary, J. C. Gingerich.

Chorister, F. E. Kauffman.

Resolutions Committee: F. E. Kauffman, Elmer Bontrager, J. C. Gingerich.

Conference Sermon, P. A. Friesen. Text, I Thess. 1. Bro. Friesen gave us a thought-provoking message on the Church of Christ, as indicated in I Thess. 1.

RESOLUTIONS

Question: The blessings of cross-bearing. G. D. Shenk, Sheridan, Oreg.

Answer: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12). Since the powers of darkness are arrayed against the cause of Christ and all that is good, be it

Resolved, That when cross-bearing becomes our portion we take it patiently (Rom. 12:12), knowing that "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:12; see also Rom. 2:7; Col. 1:11; I Thess. 5:14; Heb. 6:12; I Pet. 2:20).

Question: Outward expression of deep spirituality. J. C. Gingerich, Detroit Lakes, Minn.

Answer: Since our "outward expressions" include all forms of human contact, therefore be it

Resolved, That, by the grace of God, we strive to magnify the name of Christ and, by constant meditation and prayer, seek to deepen our spiritual life and experience, knowing that only as we reflect the image of Christ can we hope to win souls for Him. I Cor. 14:37; Tit. 1:9; II Cor. 10:4, 5; II Cor. 7:1.

Question: The minister's responsibility to his congregation and the congregation's responsibility to the ministry. E. D. Hershberger, Detroit Lakes, Minn.

Answer: Realizing the importance of the minister's position—to his congregation as a servant of God, called by God and the church, to feed the flock of God, and the congregation as the flock depending on him for spiritual food and guidance, be it

Resolved, That the minister realize keenly the full extent of his commission (Jno. 15:16; II Tim. 4:6) and responsibility (Jno. 21:15-17; I Pet. 5:2) to God and the congregation (II Tim. 1:11; Rom. 1:9; I Thess. 3:10; I Pet. 5:2; Jno. 21:15; I Thess. 1:6; Jno. 12:15; Phil. 3:14, 15; Heb. 13:17; Ezek. 3:17; II Pet. 3:18; Gal. 2:20; I Tim. 4:12; II Thess. 3:9); that he, by the grace of God, pray, feed, guide, care for the young, encourage, watch, and seek to lead to a closer fellowship and deeper spiritual growth and consecration, being an example by precept and example. That the congregation pray, recognize their divine call, obey, encourage by a loving concern for him, and loyally support him in the spiritual and moral issues of the church. Heb. 13:18; Eph. 6:10; Heb. 13:17; I Pet. 5:5; Heb. 13:16; I Tim. 5:17, 18.

Question: Historical experiences of our forebears, an aid in forming a conscience on military service. Milo Kauffman, Hesston, Kans.

Answer: Since our forebears were living in periods of time when failure to serve in military fields meant death, and they were willing to give their lives for the principles and teachings of Jesus in the New Testament, be it

Resolved, That we, as they, be willing to stand definitely for the principles of Jesus, and give ourselves for this principle, and encourage by precept and example a study of the teaching of Jesus and His apostles (Jno. 18:33-37; Matt. 5:38-41; Luke 6:27-31; I Pet. 4:15, 16; Rom. 2:19-21; II Cor. 10:3-6; Eph. 6:10-18) as an aid in forming a conscience on the military question, and be able "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

Question: The Christian, the bulwark of society. F. E. Kauffman. Minot, N. Dak.

Answer: Since all thinking people agree that the home is the foundation of society, and since it is apparent that this foundation is crumbling alarmingly, due to indifference of parents, fashion trends toward nudity, so-called recreation centers, subversive influences,

such as the movies, liquor interests, divorce, and kindred evils, therefore be it

Resolved, That the first step in rectifying the evils noted above is to strive under God to make the home truly Christian in every way, from the family altar on down. Prov. 18:22; Heb. 13:4; I Tim. 5:14; 3:12; Ps. 127:3, 4; Deut. 22:8; II Tim. 1:5; Prov. 22:6; Col. 3:20; I Tim. 3:4. This, with industry, cleanliness, courtesy, perseverance, and such like, will do much to safeguard society and the church as well as the nation. Prov. 12:24; 22:29; Rom. 12:11; I Pet. 3:8.

To the administration at Hesston College: This conference suggests that our congregations observe Christian Education Day and, where agreeable, lift an offering for the running expenses of Hesston College. We also suggest that our constituency be given the privilege to contribute toward the building fund for the new dormitory at Hesston. We pray hopefully that our church schools may champion the conservative principles held by our church through the years.

Resolution of Appreciation: We, the Dakota-Montana Conference, in session at Casselton, N. Dak., desire to express our sincere appreciation to our sister conferences for their concern for our conference and for their kindness in sending their delegates, P. A. Friesen, G. D. Shenk, and Alvin Gascho. We thank these brethren and also the visiting brethren, Milo Kauffman, C. L. Graber, John Hochstetler, and Fred Brenneman, for the counsel and help they have so kindly given this conference. May the Lord bless them and their congregations and conferences in their service to God.

Resolution of Appreciation: Since as visitors we have been so kindly entertained and provided for with food and lodging by the Red River Valley congregation, we hereby express our sincere thanks.

We, the Dakota-Montana Conference, wish to express our gratitude and appreciation to the Casselton School Board for the use of their building, which has so comfortably and conveniently provided the facilities for this conference.

To the S. S. West Furniture Company for the use of the public address system used during this conference.

To the Methodist Church and the Shields Hardware Co., for the use of their dishes during this conference.

To our heavenly Father, who, in His all-wise providence, in spite of the lack of traveling facilities of the day, made it possible for so many of us to assemble here for this week of worship and inspiration.

Condolence: Since God in divine wisdom has called to his eternal reward our beloved brother and co-worker, Emanuel Schiffler, be it

Resolved, That we as a conference district express our sincere sympathy to our Sister Schiffler and family. It is our prayer that the God of all grace and comfort may sustain them in the hour of bereavement. In these changes we humbly submit to His will, committing all to the keeping of Him who never slumbers nor sleeps. A copy of this resolution is to be inserted in our conference report and a copy forwarded to the family.

Ministry Present

E. G. Hochstetler	L. A. Kauffman
E. D. Hershberger	Elmer Bontrager
D. L. Martin	J. H. Stoll
F. E. Kauffman	S. K. Zook
B. B. King	A. J. Stoll
J. C. Gingerich	Ed. Hershberger

Conference Election

Moderator, E. D. Hershberger.

Chairman District Mission Board, A. J. Stoll.

Assistant Chairman District Mission Board, L. Groff.

Secretary-Treasurer, A. L. Glick.

Delegate to General Mission Board, Irvin Shantz.

Publication Board Member, J. C. Gingerich.

District Bible School Committee, S. K. Zook.

Mission Support Committee, J. E. Harshbarger.

Delegates to General Conference: L. A. Kauffman, J. H. Stoll, J. C. Gingerich.

Committee on Arrangements for General Conference, E. G. Hochstetler.

Third Member Program Committee, D. L. Martin.

Total Membership: 399.

J. C. Gingerich, Secretary.

YOUR OPINION AND MINE

(Continued from page 245)

between the proposition and the opposition we ought to be able to get somewhere, and I think we do, although it is by compromising.

It is pathetic how petty are the things over which church groups have split: buildings, spittoons, automobiles, trifling

details in the mode of some ceremonial procedure. Is it not true that the more narrow-minded people are, the more trivial are the causes of contention and division? But if division is inevitable, let it come. Better divide and be at peace than remain together and be at war with each other. There is only one Bible, but many interpretations. The

denominations of the Christian church might be compared to the states in our nation. Each state has a constitution of its own, but it must be in agreement with the constitution of the United States. And probably no two state constitutions are exactly alike. The various denominations set up their creeds and rituals, each presumably in harmony with the

Bible, though no two of them are alike. Let God be judge and each sincere in his belief. A certain doctrine rises in a denomination and divides it into two camps, the pros and the antis, say. Now which is right? Perhaps you are right and we are wrong. Then, if it must be, let us separate and you at least go to heaven. If we stay together and fight, we may both go to hell. But, perhaps, we are both not far from the truth, and so if we separate we may both go to heaven, hoping, of course, that we can manage to get along together there.

An individual in a church tries to convert everybody to his thesis and does not succeed. If he is modest about it, he may easily retain respect and friendship. But if he is a fighter, he will likely lose respect, become a sore thumb and rather unhappy. It just might be that he is right and the rest of us all wrong in our views on the subject in question. But how can he hope to convince us by assuming a towering superiority, by pulling out all the stops when he argues, by getting peeved, or by calling us names? Let him demonstrate love first, last, and always, and then we shall become interested in this new mechanism of it. And who knows but that in time he may convert us?

I like to listen to or take part in a good healthy argument in which there is respect for each other's ideas, eagerness to learn, and not the spectacular urge to impress every body with your own ideas. We should have a sympathetic attitude toward others, not only in their economic and social circumstances but also in their mind-sets. There is a reason why a man thinks as he does. Before we look into his history we might exclaim, "How can the man think that way?" But after some investigation we might sympathetically say, "How could the man think otherwise?" I wonder if we can help a man in his thinking unless we first can sympathize with his circumstances. Every one of us has a thought case-history. If you want to be a physician to my mind, you ought to know a little about that history.

You may be superior in your views to the rest of us for the reasons that you have more knowledge, more training, a better brain; but even so, you do not need to make us aware of it all the time. It doesn't make us feel good, and we forget to bless you. But suppose you are not superior to the rest of us. If you assume that you are, well, it just might be that you are somewhat afflicted with an over-amplification of the first personal pronoun in the nominative singular.

In a Sunday-school class, in a society, in a conference, or any other group, you have, let us say, an outstanding solution to a certain problem. Indeed it is superbly good. If it is presented in a logical manner, founded on sufficient and acceptable arguments, and if the manner of presentation is modest and sincere, without the overbearing, talking-down-

to-you, knowing-better-than-thou attitude, there is little doubt that the unprejudiced thinkers will agree with you and thank you, and rejoice with you. One can't be too well informed when it comes to discussing important group problems, and one can't be too cautious and discreet in advocating any procedure or in proposing any solution. Is it not true that too often bodies pass rulings prematurely, in the absence of sufficient data, in the heat of prejudices, or under the pressure of a few high-powered, ill-informed, self-assumed authorities? In a religious body met to deliberate weighty problems there should be no room for superiority complexes, prejudices, prides, self-interests, and jealousies. But they are hard to keep out. We are human. Would we all had the grace to say, "I admit that your opinion is better than mine," when it is.

Harrisonburg, Va.

SCHOOL NOTES

GOSHEN COLLEGE

At an impressive ordination service held last Sunday, June 18, Bro. Harold S. Bender was ordained to the Christian ministry to serve as dean of the Goshen College Bible School. Bro. D. A. Yoder, President of the Mennonite Board of Education, assisted by Bro. S. C. Yoder, bishop of the local congregation, had charge of the service. Bro. Bender gave the commencement address at Hesston College and Bible School on May 23. During the summer months he is devoting his time to writing Mennonite church history.

On Sunday afternoon, June 18, Bro. S. Jay Hostetler, recently returned from India, spoke on "The Beginnings of Mission Work in Bihar" at the regular Vesper service. Bro. and Sister Hostetler are registered in the College Summer School.

The Summer School enrollment has reached the unexpected total of 117, fifty-six men and sixty-one women. This is exceeded only by the large attendance of last summer, which was caused by the relief training unit located on the campus. The enrollment during the Spring Session was as follows: first term, eighty-three; second term, eighty-eight.

Several additions to the Summer School faculty include Bro. D. D. Driver from Hesston College and Bible School, who is teaching chemistry, and Sister Emma Rohrer of Smithville, Ohio, who is serving as matron of Kulp Hall.

About forty young people attended the Missionary Training Conference held on the campus from May 19 to 29, under the auspices of the Mennonite Board of Missions and Charities. The conference featured classes studying various aspects of mission work, evening lectures by church leaders prominent in the promotion of missions, and opportunities for counsel with various church leaders. Those prominent in directing, lecturing, and teaching during the conference were the Brethren

Sanford C. Yoder, J. D. Graber, J. N. Kauffman, Ernest E. Miller, E. C. Bender, Edwin Weaver, and Chester K. Lehman, and Sister Minnie Graber.

Sister Maude Buckingham Douglas spoke before a Women's Missionary Meeting in the College chapel on Monday evening, June 5. The next morning she addressed the College chapel audience. Her messages gave a graphic picture of the work she is carrying on in the Ozarks and of the needs there.

The annual Young People's Institute, sponsored by Goshen College and the Indiana-

(Continued on last page)

RELIEF AND C.P.S.

RELIEF NOTES

Inflation in China

The following account is taken from the report on conditions in China, prepared by Bros. Graber and Goering. Inflationary conditions present a serious problem to contemplated missionary and relief efforts in Free China at the present time.

"In India we heard wild rumors about prices in China. A missionary had sold his bicycle for what amounted in U.S. currency to a thousand dollars; his fountain pen for eight thousand Chinese currency, which exchanges to \$266.66. But we were sure there must be a joker in the land somewhere. So we were due a series of shocks as we first came face to face with China's prices in Kunming. There was no trickery about it; the prices of practically all commodities were simply fantastic, as for example, matches, \$10.00 per box; Little Ben alarm clock, \$6800; tumbler, \$30.00; aluminum teaspoon, \$25.00; knife, \$160.00 (poor quality); No. 50 black cotton thread, \$40.00 per spool; Gillette razor blades, \$50.00 each; 3-cell flashlight, \$750.00; quarter pint Carnation Milk, \$290.00; bath towel, \$1200.00; sugar cubes, \$170.00 per pound; . . . eggs, \$80.00 per dozen; beef, \$70.00 per pound. . . . We were like Alice in Wonderland. People carried stacks of paper currency about on the streets in baskets and by the armful like cordwood."

* * *

Relief Work in Middle East Versatile

A relief worker in the Middle East is called upon to perform diverse tasks, as the following paragraph, taken from a recent letter written by Delvin Kirchhofer, indicates:

"Got the post office organized and working. My time was divided among various projects. I spent considerable time in dealing with inquiries of refugees' relatives whose address is unknown, and prepared the inquiries for the International Red Cross. I supervised the work of carpenters making various things for our offices, fishermen making nets, and painters who marked petrol tins for the school and church to be inverted and used as stools. I dealt with many personal inquiries and assisted in various ways in making the refugees more comfortable and satisfied."

Women's Unit at Howard, Rhode Island

Edna Ramseyer, supervisor in charge of the Mennonite women at the summer service unit, located at the Howard, Rhode Island, State Hospital for Mental Diseases, reports that the unit there has gotten off to a good start with twenty-three girls enrolled.

In addition to eight hours of work per day as ward attendants, the women also spend approximately eight hours per week in evening class work in Mental Hygiene and Psychiatry, and International Relief courses, Mixed Chorus, and religious services. Most of the members of the unit come from Mennonite colleges or academies, and had desired to engage in some form of Christian service over the summer months while earning wages at the same time. The breakdown according to schools represented is as follows:

Tabor, 5; Grantham, 5; Bluffton, 3; Goshen, 3; Bethel 2; Eastern Mennonite School, 1; Bowling Green, 1; Kent State, 1.

* * *

C.P.S. NOTES

Music Institute in C.P.S. Camps

A number of ten-day music institutes have recently been conducted in C.P.S. camps in connection with the educational program. A series of these institutes was planned for the western camps when John Thut, appointed relief worker for England, could not enter that country at the present time. One camp reports on such an institute as follows: "The quality of our congregational singing was increased; we have more volume, more spirit, and I think more spirituality. 'Strong Christian men sing like men; with this strength we can combine beauty and depth of experience.' Whatever was said in theory, was explained and demonstrated in song."

* * *

Government Camps

C.P.S. camps, administered directly by Selective Service, are now three in number. The third camp opened last month at Germfask, Mich. The other camps are located at Mancos, Colo., and Lapine, Oreg. As of May 1, 1944, 225 C.P.S. men were in government camps. At Germfask the C.P.S. men will construct dams and shallow lakes in connection with the Seney Wild Life Refuge.

* * *

C.P.S. Briefs

Melvin Rensberger, Educational Director at Hagerstown, C.P.S. camp, has been asked to serve as Director of the continuing Farm and Community School at that camp. Ralph Beechy, who was former director of the School, is now serving as Regional Director of C.P.S. camps in the Midwest area.

Amos Horst, Lancaster County, Pa., Mennonite (Old) bishop, is giving considerable time to visiting the C.P.S. men in the western camps in the interest of the church group he represents.

Kenneth Burkholder and wife will now be business manager and dietitian, respectively, at the Downey, Idaho, C.P.S. camp. Similarly, Harry Wenger and wife will serve at the Luray, Va., camp.

Released June 21, 1944

Compiled by Irvin B. Horst

MARRIAGES

King—Zook.—Bro. Mark King and Sister Lois Zook, both members of the Belleville Mennonite congregation, Belleville, Pa., were united in marriage at the church May 25, 1944. Bishop Aaron Mast officiated. May the blessing of the Lord attend this union.

Seiber—Mast.—On Sunday afternoon, June 18, 1944, at the Belleville Mennonite Church, Bro. Floyd Seiber, formerly of Freeport, Ill., and Sister Alyce Mast, both members of the Belleville congregation, were united in the bonds of matrimony. Bro. Aaron Mast, father of the bride, officiated.

Yordy—Handrich.—On May 25, 1944, Bro. Emerson Yordy, of the Ashley, Mich., congregation, and Sister Rhoda Handrich, of the Fairview, Mich., congregation, were united in marriage at the home of the bride. Bishop Menno Esch officiated. May the Lord abundantly bless them.

Mast—Beachy.—On June 11, 1944, Bro. Fred Mast of Alden, N.Y., and Sister Sara Beachy of Corfu, N.Y., both members of the Alden Amish Mennonite congregation, were united in marriage. Ezra Beachy of Pinckney, Mich., an uncle of the bride, preached the sermon. The ceremony was performed by Bro. John Bontrager. May the blessings of God attend them through life.

Meyers—Freed.—On Saturday evening, June 10, 1944, the first wedding was held at the Haycock Church, when Bro. Paul Meyers and Sister Aquilla Freed were united in the bonds of holy matrimony. Bro. Stanley Beidler performed the ceremony. May the Lord richly bless them with peace and happiness through life.

Weber—Snider.—On April 12, 1944, at the home of the officiating minister, Bro. J. B. Martin, Bro. Samuel Weber, Waterloo, Ont., and Sister Verda Snider were united in marriage. May God bless this union.

Snyder—Weber.—On May 27, 1944, Bro. Roy Snyder and Sister Clara Weber, both of Waterloo, Ont., were united in marriage at the home of the bride's father. Bro. J. B. Martin officiated. May the Holy Spirit bless this union.

McCarthy—Miller.—On Sunday evening, June 4, 1944, at the Sycamore Grove Church near Garden City, Mo., Bro. John G. McCarthy and Sister Katherine E. Miller, both members of the above church, were united in marriage. Bro. W. R. Hershberger officiated. May the blessing of our heavenly Father attend them through life.

Yoder—Lapp.—Bro. Paul Yoder of Kinzers, Pa., and Sister Anna Mary Lapp of Bird-in-Hand, Pa., were united in marriage on June 10, 1944, by the bishop, Bro. John A. Stoltzfus, at the Weavertown Church. May the Giver of all things guide and direct them as they journey together through life.

Fleagle—Wadel.—On June 3, 1944, Bro. Archie A. Fleagle and Sister Eva M. Wadel, both members of the Rowe congregation, Shippensburg, Pa., were united in marriage at the home of the officiating bishop, Bro. C. V. Martin. May God's blessings attend them through life.

Hoffman—Byler.—On Sunday afternoon, June 4, 1944, Bro. Verle O. Hoffman and Sister Berdine Byler, both members of the Clinton Frame congregation, Goshen, Ind., were united in holy matrimony at the home of the bride's parents, Bro. and Sister Clarence Byler. Bro. H. Raymond Charles officiated. May the Lord richly bless this union to His glory and their happiness.

Birky—Reinhardt.—Bro. Lee Birky and Sister Elva Reinhardt, both members of the Kouts, Ind., congregation, were united in marriage at the home of the bride's parents, Mr. and Mrs. Olen R. Reinhardt, on April 29, 1944. Bro. Floyd Weaver officiated. May the blessing of God attend them through life.

Leatherman—Hedrick.—On June 3, 1944, Bro. John D. Leatherman, of the Upland, Calif., congregation, and Sister Sara E. Hedrick, of the Towamencin congregation, Kulpsville, Pa.,

were united in marriage in the Towamencin Mennonite Church in the presence of several hundred relatives and friends. Bro. Arthur D. Ruth officiated. We wish them God's richest blessings in their new relationship, and also upon their labors in the ministry.

Derstine—Bergey.—On June 10, 1944, Bro. Ernest C. Derstine and Sister Anna B. Bergey, both members of the Franconia, Pa., congregation, were united in holy matrimony by Bro. Arthur D. Ruth at his home near Line Lexington, Pa. May the blessings of God attend them through life.

Lehman—Swope.—On June 10, 1944, Bro. John E. Lehman, Sideling Hill Camp and Sister Margaret Swope, of North Lima, Ohio, both members of the North Lima and Midway Mennonite congregation, were united in marriage by Bro. Paul Yoder, brother-in-law of the groom, at his home near Columbiana, Ohio.

Dietzel—Albrecht.—Bro. Reuben Dietzel and Sister Gertrude Albrecht were united in marriage at the Pigeon River A.M. Church on Oct. 8, 1943. Bro. M. S. Zehr officiated. May God's blessings be theirs.

Showalter—Swartzentruber.—On June 6, 1944, Bro. David Showalter of Lindale, Va., and Sister Rhoda Swartzentruber of Greenwood, Del., were united in marriage at the Greenwood A.M. Church. Bro. Nevin Bender officiated. May God's tenderest blessings rest upon them.

Youndt—Martin.—On June 3, 1944, occurred the marriage of Bro. Leon E. Youndt of the Gehman congregation, Reinholds, Pa., and Sister Eva M. Martin of the Weaverland congregation, East Earl, Pa. Bro. J. Paul Graybill officiated. May the Lord bless this union.

Martin—Zimmerman.—Bro. Charles G. Martin of the Bowmansville congregation, Bowmansville, Pa., and Sister Verna Zimmerman of the Weaverland congregation, East Earl, Pa., were joined in marriage by Bro. J. Paul Graybill at his home on June 18, 1944. May joy and success attend them.

George—Zimmerman.—On the evening of June 18, Bro. LeRoy Markel George of Dayton, Ohio, and Sister Ellen Zimmerman of Harper, Kans., were united in marriage at the Pleasant Valley Church. Bro. Milo Kauffman officiated. May the presence and blessings of God attend these young people through life.

OBITUARIES

Barto.—David H. was born Sept. 18, 1872; died June 6, 1944; aged 71 y. 8 m. 18 d. He suffered a stroke eight years ago which left him an invalid since. He leaves his wife (Emma Garman Barto), one daughter (Grace), one sister (Mrs. Clinton Rohrer), and 2 brothers (Martin and Jeremiah). He was a member of the Manheim Mennonite Church. Funeral services were held on June 10—at the home in charge of Bro. Samuel Lehman, and at the Manheim Mennonite Church in charge of Bros. Homer Bomberger and Charles Hostetter. Burial was made in Hernley's Cemetery.

Brenneman.—Jacob, oldest son of Nicholas and Catherine (Erb) Brenneman, was born in Perth Co., Ont., Sept. 4, 1886. As a youth he confessed Christ and was baptized by Bishop Nicholas Nafziger in 1903. Later, he transferred his membership to East Zorra A.M. congregation, where he held it to the time of his passing. On Nov. 9, 1911, he was united in holy wedlock to Sister Catherine Baechler of East Zorra. He passed away at his late home in East Zorra, having suffered from a heart attack for two weeks; aged 57 y. 9 m. 4 d. He leaves to mourn his departure his bereaved companion, 4 brothers (Solomon, East Zorra; Dan, South Easthope; Moses, East Zorra; Elmer, Wellesley), one sister (Catherine, wife of Simon Roc, East Zorra), 31 nephews, 25 nieces, and a large host of relatives and friends. Services at the home were conducted by Joe R. Bender, and at East Zorra A.M. Church by Bros. Sam Schultz, Peter Nafziger, and Dan S. Iutz. Texts: I Thess. 4:13-5:10; Rev. 2:2; II Tim. 4:6, 8; Rev. 7:9-17. Interment was made in adjoining cemetery.

—Lydia J., daughter of Jacob B. and Catherine Shetler Miller, was born in Johnson Co., Ia., Aug. 24, 1861; peacefully fell asleep in Jesus June 9, 1944, at her home in Smithville, Ohio; aged 82 y. 9 m. 18 d. On Aug. 7, 1883, she was united in marriage to S. D. Breneman, who preceded her in death March 9, 1900. One son (Clark) also preceded her Nov. 12, 1941. She is survived by the following children: Mrs. Blanch Ebersole, Boston, Mass.; Jay J. D. Breneman, Kalona, Ia.; Mary Ellen and Clara Kathryn, both of Smithville, Ohio. Also surviving are 3 brothers (Louis J. Miller, Wellman, Ia.; George J. Miller, Clarion, Ia.; Ervin J. Miller, Prosser, Wash.), 4 sisters (Mrs. Barbara Boller, Wayland, Ia.; Mrs. Katie Kinsinger, Wellman, Ia.; Mrs. Fanny Marner, Parnell, Ia.; Mrs. Mary Erb, Elkhart, Ind.), 7 grandchildren, 4 great-grandchildren, and a large number of nieces and nephews. Sister Breneman in early life confessed and accepted Christ, united with the Mennonite Church, and worshiped with the Oak Grove congregation since her residence in Wayne Co., Ohio. She remained a faithful, devoted, and loyal sister in the Master's service. She was much interested in the activities of the church. She loved to read her Bible daily, with meditation and prayer. She has gone to be at rest with her Lord. Services were conducted by Bros. J. S. Gerig and Wm. G. Detweiler. Texts: Ps. 17:15; Jno. 14:1-6. Interment was made in Oak Grove Cemetery.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea."

"For, tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Bucher.—Elmer Carl, infant son of Lloyd C. and Sarah Jane Bucher, was born May 29, 1944, and died the same day in the Ephrata (Pa.) Community Hospital. He is survived by his bereaved parents, one brother (Lloyd C., Jr.), and one sister (Rose Marie). Short services were conducted on May 30 by Bro. Richard Hess at the Hammer Creek Cemetery, where interment was made.

Ebersole.—Ilda Ramseyer Ebersole was born March 25, 1895 and departed this earthly life May 6, 1944. She was converted and accepted Christ in her early teens, at which time she united with the Martins Mennonite Church near Orrville, Ohio. On Nov. 17, 1929, she was received into full membership and fellowship with the Smithville Brethren Church. On July 19, 1917, she was married to Harry Ebersole. To this union 3 children were born. Her parents came to this country from Switzerland. She was a true Christian, a good personal worker, loyal and faithful to her Lord and His church, a wise housekeeper, and a kind and loving wife and mother. Her children will long remember her wise and just Christian counsel. In her last illness (having been bedfast since Dec. 8, 1943) she was ever patient in suffering, thoughtful of others, steadfast in her faith, and confident in the hope of soon going to be with her Lord. Left to mourn her departure are her husband, one daughter (Alice), 2 sons (Homer and Paul, at home), 3 brothers (John Ramseyer, Henry Ramseyer, and Fred Ramseyer), 3 sisters (Mrs. Mary Mohr, Mrs. Lydia Griner, and Mrs. Sarah Hastings), and many nieces and nephews. Services were conducted at the Smithville Brethren Church by J. G. Dodds, her pastor, assisted by Bro. Noah Hilty of the Crown Hill Mennonite Church, and by Bro. I. J. Buckwalter of the Pleasant View Mennonite Church. Interment was made in the Smithville Cemetery.

Floyd.—Maggie Landis Floyd was born May 11, 1869; suddenly departed this life May 29, 1944, at the home of her daughter, Mrs. Elam Brubaker, Mount Joy, Pa.; aged 75 y. 18 d. She was a member of the Mennonite Church and remained faithful to the end. She is survived by 4 children: Enos, Rheems, Pa.; Lottie, wife of Elmer Gible, Elizabethtown, Pa.; Margaret, wife of Elam Brubaker, Mount Joy, Pa.; Mabel, wife of Elmer Shearer, Mount Joy, Pa. Also surviving are 16 grandchildren, 3 great-grandchildren, one sister (Mrs. Harvey Hostetter), and 2 brothers (Harry Landis, Rheems, Pa.; Samuel Landis, Ephrata, Pa.). Mother suffered an attack of indigestion about two weeks before her death, from which she seemed to be daily improving and was again about as usual. Her sudden passing was a shock to the family, but we submit to Him who doeth all things well.

We are comforted with the thought of meeting her again in a better land. She was a loving, patient mother, always concerned about the spiritual welfare of her family. Hers was a life of unselfish, sacrificial service for those about her. Her quiet, daily walk with her Saviour was one of inspiration and example. Short services were held at the home of her daughter, with further services at Mount Joy Mennonite Church, conducted by Bros. Henry Garber and Amos Hess. Text, Matt. 25:13. Her body was laid to rest in Goods Cemetery.

Geil.—Jacob Edwin Geil, of near Broadway, Va., oldest son of Joseph and Annie Geil, was born Feb. 20, 1888; departed this life June 10, 1944; aged 56 y. 3 m. 20 d. Bro. Eddie, as he was called, was a faithful member of the Mennonite Church and a regular church attendant. He was faithful in caring for his aged parents and constantly ministered to their needs in their declining years. On June 9 he took his parents and sister to visit an aged neighbor. When they were ready to return, the car refused to start, and he decided to push it in order to get it started. As he pushed it down a decline, the car gained momentum and he was crushed between the car and a tree. He was taken to the Rockingham Memorial Hospital, Harrisonburg, Va., where he passed away at 1:30 a.m. the following day. He leaves to mourn his tragic passing, his parents, 2 brothers (Wilmer and Arthur), and 2 sisters (Anna, at home, and Kittie, wife of Samuel A. Shank), besides a host of nephews, nieces, and friends. Funeral services were held at the home on June 12, by Bro. Timothy Showalter, with further services at the Lindale Mennonite Church, near Linville, Va., by the Brethren Perry E. Shank, J. L. Stauffer, and Timothy Showalter. Texts, Deut. 29:29 and a portion of John 13:7—"What I do thou knowest not now; but thou shalt know hereafter." Interment was made in the adjoining cemetery.

Glick.—Lydia Glick, daughter of Gideon and Sarah (Harmon) Yoder, was born near Georgetown, Wayne Co., Ohio, Aug. 10, 1863; died May 22, 1944; aged 80 y. 9 m. 12 d. In her youth she united with the Oak Grove Church. Jan. 25, 1887, she was united in marriage to Samuel H. Glick. In 1901 the family moved to Warwick Co., Va. Father answered the heavenly summons May 17, 1920. Mother was bedfast the last month of her life, a part of which time she was in a Newport News hospital in a vain endeavor to lengthen her life. From there she was taken to the home of her son, Emery, near Morrison. She was patient in suffering, knowing the end was near. A brother preceded her in death. She is survived by 2 sons (Emery and John), 2 daughters (Beulah, Oyster Point, Va.; Mrs. J. Vernal Hartman, Westover, Md.), 5 grandchildren, 2 sisters (Mrs. M. B. Glick, Oyster Point; Mrs. C. P. Cleveland, Chillicothe, Ohio), and other relatives. The funeral was held at the home of her son and at the Providence Church, near Oyster Point, Va., conducted by Bros. George M. Hostetler of Westover, Md., and J. Paul Sauder of Denbigh.

Gochbauer.—Adam H., son of Benjamin and Elizabeth (Herr) Gochbauer, was born in Lancaster Co., Pa., July 5, 1886; departed this life May 3, 1944; aged 57 y. 9 m. 29 d. He was united in marriage to Myrtle E. Bair June 16, 1913. He leaves to mourn his departure his bereaved companion and the following children: Harold, Adam, John, and Glenn. One grandson and one son (Gerald) predeceased him 6 years ago. He is also survived by one sister (Mrs. Emma Bigler, West Willow), and 2 brothers (Benjamin and Edwin, Lancaster, Pa.). He was a faithful member of the Mennonite Church. His seat was seldom vacant. Services were held at his late home Saturday afternoon, May 6, by Bros. Henry Nauman and Noah Hess. Services at the Brick Church, Willow Street, Pa., were in charge of Bros. Jacob Harnish, Christ Brubaker, and Maris Hess. Texts, Rev. 21:1-7; 1 Sam. 20:18; II Tim. 4:6, 7. Interment was made in the church cemetery.

Gut.—Mary Eichelberger Gut was born Oct. 26, 1860, at Hopedale, Ill.; died at Kouts, Ind., at the home of her stepson, Christian Good, June 5, 1944; aged 83 y. 7 m. 9 d. Although very feeble from a recent illness, we little knew that the end was so near. Like one worn out from the toils of life, she peacefully fell asleep in Jesus without a struggle. She merely went to sleep to wake up no more on this earth. She accepted Christ as her Saviour in her youth and united with the Mennonite Church, remaining faithful to the end. On Dec. 5, 1911, she was

united in marriage with Christian C. Gut at Hopedale. They resided a few years at Lake-wood, Ill., then moved to Fisher, Ill., where her husband passed away Feb. 15, 1935. She then went to make her home with her brother and wife at Hopedale, with occasional visits to her stepchildren in Indiana. She leaves to mourn her departure 2 brothers (George and Joe of Hopedale) and 2 sisters (Phoebe Marshall and Kate Jensen of Pekin, Ill.). Two sisters (Lena Birky and Annie Neuhouser) and 2 brothers (Chris and Peter) preceded her in death. Also surviving are 5 stepchildren (Andrew Gut, Lagrange, Ind.; Joseph, La Crosse, Ind.; Christian and Mary Birky, Kouts, Ind.; and Edwin, Valparaiso, Ind.), 20 grandchildren, and 17 great-grandchildren. Short funeral services were held at the Kouts Funeral Home in charge of Bro. Millard Lind. Text, I Cor. 15:50-58. The body was then taken to Fisher, where funeral services were held, in charge of Bro. J. A. Heiser. Text, Ps. 16:6. Interment was made in the East Bend Cemetery.

Horning.—Leon Earl, infant son of Moses M. and Elsie (Martin) Horning, was born April 5, 1944, at the Ephrata Community Hospital; died April 28, 1944; aged 23 d. The first week he seemed to be a strong healthy baby; then he started to get weaker. He got too weak to take his feedings, and when ten days old, he was put in the incubator and fed through a tube. Pneumonia followed, which cost his life. He is survived by his sorrowing parents, one sister (Arlene), one brother (LeRoy), the paternal grandfather (Moses G. Horning), and the maternal grandparents (Mr. and Mrs. Levi Martin). We do not understand why we were not permitted to enjoy the presence of this child in our home, but we submit to His will, knowing that God doeth all things well. "God's flowers are always wisely plucked." Services were held at the home near Blue Ball, Pa., conducted by Bro. David Weaver, with further services at Weaverland Mennonite Church, conducted by Bro. Aaron Weaver. Burial was made in the Weaverland Cemetery. Text, Job 1:21.

Hottenstein.—Susan N. Hottenstein, of East Petersburg, Pa., died at her home April 1, 1944, after a week's illness with pneumonia; aged 85 y. She was a daughter of the late Benjamin and Barbara Metzler. She was a member of the East Petersburg Mennonite Church for over 50 years, and her seat was seldom vacant. She was able to attend church services just the Sunday before she died. She was a devout Christian and a kind mother and grandmother. Her kindly spirit won for her the friendship of neighbors and friends. Although Grandmother was taken from us, we have the blessed assurance of meeting her again in that better world above. Surviving are 2 children (Cora, wife of Phares R. Moyer, and Wallace M., Lancaster, Pa.), 9 grandchildren, 21 great-grandchildren, and one sister (Mrs. Phares Beimsderfer, Manheim, Pa.). Funeral services were conducted at the East Petersburg Mennonite Church by Bros. Frank Kreider and Henry Lutz. Burial was made in the cemetery adjoining the church.

Kauffman.—Susan Miller Kauffman, daughter of the late Samuel P. and Katie Miller, was born Nov. 27, 1883, on the Wheatland Prairie near Wheatland, Hickory Co., Mo.; passed away at her home near Guymon, Okla., May 27, 1944; aged 60 y. 6 m. She accepted Christ as her Saviour in her youth, became a member of the Mennonite Church, and remained faithful until the summons from on high. While yet a child, the family moved from Missouri to near Ponca City, Okla., and five years later moved back to Missouri. The journey was made in a covered wagon. She was the second child of 8 children and the first to answer the call. Jan. 1, 1905, she was united in marriage to Feltie J. Kauffman, who preceded her in death two months ago. In the spring of 1907, they moved from Cass Co., Mo., to their present home. God blessed this union with 6 sons and 4 daughters, all of whom survive: Clarence, Gruver, Tex.; Emory, Perryton, Tex.; Daniel, Harper, Kans.; Effie, wife of Milton Swigart, Perryton, Tex.; Samuel, Colorado Springs, Colo.; Lula, wife of Floyd Johnson, Guymon, Okla.; Edward, Provo, Utah; Ruth, wife of John Rhoads, Hardesty, Okla.; Mabel and John, at home. Also surviving are 22 grandchildren (4 having preceded her in death) and the following brothers and sisters: Mrs. Rosa S. King, Mrs. H. J. Glick, Daniel, Christian, Samuel, and Otto of Pennsylvania, and Ann of Cass Co., Mo.; also nieces and nephews, and a host of other relatives and friends. Many were the kind admonitions given by her which will long be cherished by the family.

Kropf.—Magdalena, wife of the late Menno Baechler, was born near Baden, Wilmot Twp., Waterloo Co., Ont., March 31, 1856; died at the home of her daughter (Mrs. Christian Giegerich, Brounson Line, Stanley Twp.) on May 22, 1944. She had been staying in this home for the last four years. She reached the age of 88 y. 1 m. 22 d. In the year 1877 she was united in marriage to Menno Baechler, who predeceased her in 1936. This union was blessed with 4 children: Mary, Mrs. Henry Eichler, Pigeon, Mich.; Annie, Mrs. Christian Giegerich, Stauley Twp.; Solomon, Hay Twp.; Alvina, Mrs. Sam Kopp, Hay Twp. There are 18 grandchildren and 14 great-grandchildren. She united with the Amish Mennonite Church in her early youth, and remained a faithful servant of this fellowship until God called her home to rest with Him in eternity.

Kurtz.—Mary Kurtz, daughter of Harry and the late Anna (Brenneman) Gross, died at the Columbia, Pa., Hospital, March 23, 1944, after an illness of five days; aged 40 y. 9 m. 12 d. She was the wife of Walter H. Kurtz. At the age of twelve, she became a member of the Mennonite Church and remained faithful until death. She was a Sunday-school teacher of a class of girls at the Columbia Mennonite Mission. Her immediate family includes her husband, one son (Walter, Jr.), one daughter (Jean E.), and one sister (Roma S. Gross).

Schmidt.—Johanna Priebe Schmidt was born July 10, 1863, in Salzdorf, Province of Posen, by Schubin, Germany; died at her home in Duchess, Alta., May 23, 1944; aged 80 y. 10 m. 13 d. In 1881, at the age of 18, she came to America. She was married to Carl Albert Schmidt in 1884. To this union were born 6 sons and 7 daughters. After their marriage she and her husband lived at Glenwood, Minn., until 1900, when they moved to Painsville, Minn. In 1917 they moved to Alberta, and settled near Taber. In 1920 they moved on a farm near Rosemary. Following the death of her husband in 1930, she took up residence in the village of Duchess, where she lived with her son Samuel until May 23, when she peacefully passed away from a heart attack. One son and one daughter preceded her in death, having died in infancy. Those living include Benjamin, Taber, Alta.; Carl, Havre, Mont.; William, Gleichen, Alta.; John, Calgary, Alta.; Samuel, who lived with his mother; Mrs. Lydia Schmidt, Taber, Alta.; Mrs. Esther Frear, Lethbridge, Alta.; Mrs. Julia Fisher, Minneapolis, Minn.; Mrs. Ruth Simpson, Portland, Oreg.; Mrs. Edith Moder, Rosemary, Alta.; and Mrs. Wilhelmina Lake, Duchess, Alta. Besides her sons and daughters there are left to mourn 31 grandchildren and 16 great-grandchildren. She was sick very little during her lifetime and had always longed that she would not be a burden or care to anyone. Her desire was fulfilled, for she worked up to the very day of her death. She lived a simple Christian life and made it very practical. She looked well to the ways of her household. Her hands were always busy so that she might be able to help someone. She was thoughtful of the needs of others and was a cheerful giver. Many have received gifts by which she will always be remembered. From her own testimony can be learned the secret of her happy and useful life. These words were left written by her hand: "My earthly life has not always been sunshine, but I have had a wonderful companion, Jesus Christ. He asks us if the burden is too heavy to come to Him. Yes, that good old Book says, 'As thy days, so shall thy strength be.' And I have found it so. The Lord be praised forever." On March 30, 1941, she united with the Duchess Mennonite Church, and was faithful in her attendance to the very last. She took her place on Sunday, May 21. Her prayers were always felt, and her deep concern for the message was an inspiration. She had a deep concern for her family, grandchildren, and great-grandchildren, and remembered them daily in prayer. She loved her Lord and walked close to Him. She has left behind a wonderful testimony of godly motherhood. Funeral services were held in the Duchess Mennonite Church, May 28. Bro. C. J. Ramer was in charge, assisted by Bro. H. B. Ramer. Texts: Prov. 14:32; I Pet. 1:3-5. Interment in the Taber Cemetery, Taber, Alta.

Shantz.—Tobias, son of the late Mr. and Mrs. John D. Shantz, was born in Wilmot Twp., Ont., Oct. 18, 1874. He went about his work as usual and came home in the evening feeling very tired. During the night of June 10, 1944,

he passed on to be with the Lord; aged 69 y. 7 m. 22 d. He was united in marriage to Laura Shantz Nov. 5, 1919. Surviving are his wife, one brother (Ezra Shantz, Baden), and 2 sisters (Mrs. George S. Weber, St. Jacobs, and Mrs. Solomon Gehman, Bridgeport). Bro. Shantz was greatly interested in the work of the Lord. He served as a faithful Sunday-school teacher for many years. Also for a number of terms he was an active member on the Board of Trustees. His sudden death came as a shock to all, but we know that the words of the scripture, "For to me to live is Christ, and to die is gain," are true in the life of the departed. Funeral services were held in Erb St. Mennonite Church, Waterloo, Ont., in charge of Bro. J. B. Martin. Text, Heb. 13:14.

Sommer.—Jacob, son of the late Joseph and Barbara (Miller) Sommer, was born in Stark Co., Ohio., June 11, 1873; died at the Mennonite Home for the Aged, Rittman, Ohio, June 13, 1944; aged 71 y. 2 d. At the age of 18 he was baptized and united with the Beech Mennonite Church, holding to this faith until the end. He spent his entire life in the vicinity where he was born until a few years ago when his brother Jobu died. He then went to the Home where he enjoyed the comforts of life. About 16 months ago he suffered a light stroke of paralysis from which he never fully recovered. He, however, was able again to take care of himself until a few weeks ago when he was confined to his bed because of a heart condition, which resulted in his death. He was a kind-hearted and good-natured soul and had great faith in God. He spoke very commendably of the care he received at the Home through its superintendent, Bro. Peachey, and his staff. He is survived by a sister-in-law (Mrs. Dora Sommer, Louisville, Ohio), one niece (Beulah Sommer, Louisville), 3 nephews (Lloyd Sommer, Louisville; and William and Chauncey Sommer of the armed forces), and other relatives and friends. Besides his parents, 2 brothers (John and David) and one sister (Mary) preceded him in death. Funeral services were held at the Beech Mennonite Church, in charge of the bishop, Bro. O. N. Johns, assisted by Bro. John D. Miller. Interment was made in the church cemetery.

Trimmer.—Charles Jackson Trimmer was born at Beardsdale, Ill., Oct. 10, 1874; died at his home in Sherburn, Minn., June 11, 1944; aged 69 y. 8 m. 1 d. On Feb. 20, 1896, he was united in marriage to Cora Crossan. To this union were born five daughters, one of whom (Sylvia) passed away in 1921. After living in Illinois for some years, they moved to Minnesota, where they resided since except for a few years when they lived in the northern part of Wisconsin. He united with the Mennonite Church in Alpha, Minn., in 1923 and remained faithful to the end. He leaves his companion, 4 daughters (Bessie Turner, Sherburn; Doris Shearer, Jackson, Minn.; Olivia Anderson, Granada, Minn.; and Mildred, Sherburn), and the following brothers and sisters: Will and Grace, Worthington, Ind.; Estella Danzisen, Dayton, Ohio; Luella Westhefer, Decatur, Ill.; and Ervin, St. Louis, Mo. Funeral services were conducted at the home and church on June 14, in charge of Bros. N. E. Landis and C. J. Garber. Interment was made in the Sherburn Cemetery.

SCHOOL NOTES

(Continued from page 253)

Michigan Conference, was held on the campus from June 8 to 11, with an attendance of 125, including twenty-nine men. The theme this year was "Christian Youth in the Church." Bro. Paul Erb served as director of the Institute and was assisted by the following persons: Brethren John R. Mumaw, C. Warren Long, John H. Kopenhagen, C. L. Graber, Howard Kauffman, and Walter E. Yoder, and Sisters Mary Royer and Verna Burkholder. Brethren Allen Ebersole, Frank Byler, Laurence Horst, John C. Wenger, John R. Mumaw, and J. D. Graber took part on the final programs, Sunday afternoon and evening, June 11.

Bro. Ernest E. Miller spoke at the annual commencement of the School of Nursing at

the Mennonite Hospital, La Junta, Colo., on June 19. He is making an extended tour in the interests of the relief training program of the Mennonite Central Committee. He also plans to visit a number of district conferences during the summer.

Bro. Carl Kreider is visiting a number of eastern colleges, including Eastern Mennonite School, in connection with his new position as dean of the College of liberal arts. He is also stopping at a number of C.P.S. camps and giving a series of lectures at the relief units of the M.C.C. located at Howard, R.I., and at Duke University.

The annual summer Bible school of the College congregation is being held from June 12 to 23. Attendance for the first week averaged 141. Sister Verna Burkholder is director of the school.

June 21, 1944.

Levi C. Hartzler.

Calendar

- Dedicatory Conference, Laurelville Mennonite Campground, Laurelville, Pa., July 9-11.
- Young People's Conference, Laurelville Camp Ground, Laurelville, Pa., July 12-16.
- Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.
- Boys' Camp, Laurelville Campground, Laurelville, Pa., July 25 to August 1.
- Young People's Institute, E.M.S., Harrisonburg, Virginia, July 26-30.
- Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.
- Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.
- Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.
- Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.
- Special Session General Conference, Goshen, Ind., August 15-17.
- Missouri-Kansas Conference, Hesston, Kansas, August 21-24.
- Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.
- Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

Table of Contents

- 241—The Biblical Basis for the Christian Practice of Mutual Aid
- I Was Hungry (Poem)
- 242—Church School Day
- 243—Editorials
- 244—Mennonite Publication Board Program
- Your Opinion and Mine
- 246—Mary and Martha (Poem)
- A Woman Looks In on C.P.S.
- A Challenge to Homemakers for 1944
- 247—To Be Near to God
- Sunday School Lesson for July 9
- 248—Field Notes
- Correspondence
- 250—The Call (Poem)
- Ordination of Bishop in Argentina
- From Our Mission Stations: Hutchinson, Perkaspie, Portland, Tampa, Markstay
- 252—Dakota-Montana Conference
- 253—School Notes: Goshen
- Relief and C.P.S.
- 254—Marriages
- Obituaries

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JULY 7, 1944

NUMBER 13

Depart in Peace

(An abbreviated report of the sermon delivered by Bro. Simon Gingerich at the funeral of Bro. Daniel Kauffman, held at the West Union Church, near Wellman, Iowa, Jan. 8, 1944.)

This morning I want to extend to you greetings in the name of our Lord Jesus, and it is my desire that the Gospel of Christ might be magnified as I endeavor to speak over the body of our departed brother. As a text I have selected the words of Simeon, a faithful brother in Israel of whom it was said that he was waiting for the consolation of Israel and that he was a just and devout man. To him it had been divinely revealed that he should not see death before he had seen the Lord's Christ. One day he came into the temple, by the Spirit, just at the time the parents brought the child Jesus "to do for him after the custom of the law." He took the child up in his arms, and blessed God, and said, "Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." These words are found in Luke 2:29, 30. It is not my purpose to preach an expository sermon in any special way to you from this text nor to eulogize the dead by it, but it is my purpose to present to you a few simple gospel principles which should prove helpful to each one of us in our preparation for life and for eternity.

I presume the most outstanding phrase of my text is, "Depart in peace." Today no other message would sound so sweet to the peoples of the world as would the news that peace has come. This world disturbance amidst which we are can find no other proper analysis than that it is the result of sin. Ever since man deviated from God's divine order and followed his own nature and desires he has been subject to unhappiness and grave disturbances. Man has not been able to devise ways and means by which true and lasting happiness may be established. Of man before the flood it was said that "every imagination of the thoughts of his heart was only evil continually." The flood came and destroyed mankind, all but eight souls. A new order of things was set up. Several thousand years elapsed. Human nature prevailed. Neither priest nor prophet could stem the tide. When the fullness of time was come, the announcement came from heaven to the shepherds in Judaea, "I

bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." In response to this announcement there appeared a multitude of the heavenly host with the announcing angel, saying, "Glory to God in the highest, and on earth peace, good will toward men." In this announcement is expressed the fundamental need of humanity, namely, that of peace of soul. This is what Simeon experienced when he said, "Now lettest thou thy servant depart in peace." Though we may never see Jesus physically, we need to see Him spiritually in order that we may depart in peace.

The longings of the human soul were ably described by the Psalmist, when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). May we not be deceived. The way to acquire peace of soul does not come by way of human culture or intellectual attainment; nor does it come by governmental restrictions or tribunal enactments; neither does national strength or superior force produce it. Peace of soul can come only by the way of the cross of Jesus Christ. There is no other way. In this connection I should like to mention a few factors that will help us to realize this happy state.

The first one is the Word of God. Jesus said at the close of the discourse which we know as the Sermon on the Mount, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." At the time of the high-mountain experience of Peter James, and John, a voice came from the bright cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." The writer to the Hebrews makes the statement that the "word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." From these quotations it is clear that man needs a guide. The thoughts and intents of his heart need proper interpretation. The Apostle Paul was sure of the helpfulness of the Word and relied wholly upon it as a means of bringing salvation to man. He said, "It is the power of God unto salvation to every one that believeth."

The second factor which I choose to mention is hearing or heeding. This one is also mentioned in the quotations previously referred to, but is greatly magnified when we observe the effect of Peter's preaching on the day of Pentecost. Those who heard him—really *heard* him—were "pricked in their heart" and asked, "Men and brethren, what SHALL we do?" The course they had followed was wrong, *definitely wrong*. This brings me to a third factor I want to mention, namely, faith.

"Faith cometh by hearing." The golden text of the Bible says, "Whosoever believeth in him should not perish." In the faith chapter we read, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The reward seems to lie at the end of the road of faith. Simeon said, "Now lettest thou" because his faith was rewarded—he had Jesus in his arms. We say, Our brother has gone to his reward. We shall receive ours if we daily plod onward in full assurance of faith.

A fourth and important factor is repentance. When that large concourse of people were given a true picture of themselves as Peter preached to them, they inquired for the right course to follow: "What shall we do?" Without hesitancy, Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ." Repentance was the message of the forerunner of Christ as well as of Christ Himself. The sinner who knows, but never changes his course, can never hope to acquire peace of soul. We, like Simeon, need to see the salvation and allow His Spirit to lead us from the path of sin into the way that leads to everlasting salvation.

Let me say in conclusion that I firmly believe that God always selected the leaders for His people from among those who were definitely willing to be piloted by Him. Just now I think of Abraham, Moses, Joshua, David, Samuel, Jeremiah,

AS I GROW OLD

*As this my carnal robe grows old,
Soiled, rent, and worn by length of
years,
Let me on that by faith lay hold
Which man in life immortal wears.*

—GEORGE WITHER.

and others, all of whom were connected with some vital epoch in the history of God's people. He had a special work for them to do. The same is true in New Testament times, and what is more, I believe it is still true. In the time of the Reformation, when there was a great religious upheaval, our church came into being through God-fearing men like Conrad Grebel, Felix Manz, and others. In times of great crisis our kind heavenly Father always found someone to carry on His work. Just so I believe the Lord used Bro. Kauffman in our day. He has gone to his eternal reward. May we not lose faith nor confidence, but may we pray God the Father that He may raise up others to fill the ranks of those who have passed on.

"Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." While we may never see the physical Jesus who was pointed out to be "the Lamb of God, which taketh away the sin of the world" may God grant that each one of us may see His salvation through the eye of faith. Then I feel confident that we may "depart in peace."

CHURCH SCHOOL DAY

To Help You to Observe It

III. THE BOARD'S WORK DURING THE PAST TWENTY YEARS

This article will deal more particularly with the problems which have confronted the Board in the maintenance and development of her schools during the past twenty years or more. And when one deals with the problems of maintenance, he deals with the problems of financing and operating the institutions from adequate resources and sufficient income which must be available.

The experience of operating colleges has brought to the Board some valuable lessons. For the gist of what I am writing now I am indebted chiefly to Bro. O. O. Miller, the financial agent of the Board during these years. These valuable lessons which have been learned serve as guides in planning as constructively as possible the work of the Board which lies ahead. It will be interesting to review briefly some of the past experiences.

I. In the Twenties.

In those years deficits in operating our colleges had to be met frequently by carrying loans. By degrees the Board accumulated in the years following a sizable debt. There came a time when operating our schools by borrowing money to meet an operating deficit of a

year was discovered to be impractical any longer, and it was seen that the schools would have to be operated on a balanced budget from year to year. This discovery was made in the thirties, but in the meanwhile the accumulated debt was an overhead expense because of the interest necessary to carry it. But because the colleges are no money-making institutions, there were no profits to be accrued from year to year which could be utilized in debt reduction.

It was then in the late twenties when the endowment program was launched and the church so very liberally and co-operatively responded to the support of the program. It was hoped that from the accumulated endowment fund a sufficient amount of annual income could be gained to balance the operating budget. It was thought that a total of about \$25,000 annually would be needed to operate Hesston and Goshen over and above their normal income from tuition. However, at that time no account was taken of the annual amount which might be necessary for buildings, equipment, permanent repairs, etc., under the conditions of normal growth. While the income from the endowment fund has been a real asset to operating on a balanced budget, the fund was never sufficiently large so that the interest realized was sufficient for these needs.

II. In the Thirties

Late in 1929, following the varied economic fluctuations during the twenties, our country plunged into the great depression which reached its low-water mark in 1932. Then for a period of eight years there followed a long, hard struggle upgrade toward normalcy, which seemed to have been reached by the end of 1940. During these years the Board learned from hard experience that some other factors need to be reckoned with in the operation of their schools.

Student accounts which never could be collected had accumulated, and had to be reckoned with. It was discovered that some system of scholarship would be needed to provide Mennonite young people worthy of help, the extra money needed to make it possible for them to attend school. It was also keenly realized that more emphasis should be given to the training of Christian workers for service in the church, and that adequate means should be provided to give the necessary assistance to such to secure their training.

It was during this time that the Board felt that the best way to raise the annual amount necessary to help balance the budget in the operating of the schools

was by the regular solicitation of the churches of the supporting constituency. Through the field workers of the colleges the church has nobly responded, and from about 1934 on the Board has operated its schools without a deficit. For this the Board is profoundly grateful, and expresses its appreciation to the church.

III. In the Forties.

The lessons learned thus far resulted in the debt reduction program which the church has so nobly supported, and through which the accumulated debt of the past has been paid, and practically all of the Mennonite Finance Corporation's holdings have been paid. This has worked to a decided advantage. The money which was required to pay interest can now be channeled to other and more useful purposes.

A careful analysis of operating, maintenance, and promotional needs of the Board's educational program has brought us to feel that about \$65,000 to \$75,000 a year is a fair amount which should be received from the church. Such an amount would provide the money necessary at Hesston and Goshen each year (1) to operate on a balanced budget while at the same time taking into consideration some (2) uncollectable student accounts receivable, the necessary amount of (3) scholarship money required, the adequate help needed (4) to provide training for Christian workers in the church, and for providing yearly an adequate amount for (5) new equipment and buildings required by normal institutional growth and for the (6) repair and maintenance of the college plants. This seems at this time not too high a figure, and not out of proportion to the needs and requirements of other church agencies, and a sum which we feel that our churches will be happy to give if they know that it is needed, and know that it is required for having efficiently serving institutions.

This amount proportionately distributed throughout the supporting constituency will give to each conference and congregation an opportunity to do its share systematically from year to year, and will make it possible for the Board to carry on its work progressively and adequately while at the same time providing a cushion for any emergency needs which may follow this period of prosperity in which we are now.

Next Week's Article

IV. THE BOARD'S PROGRAM FOR 1944-1945

C. F. Yake, Secretary of
Mennonite Board of Education.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Center of Life

"For to me to live is Christ" (Phil. 1:21).

That which is central in our lives controls that which is peripheral. The outer always tends to come into conformity with the inner. The heart is the throne room, and the hands and feet, the eyes and the tongue obey the heart. One need not ask a man what he considers of greatest importance; watch him a while and you can see. For the things that he chooses, the things to which he gives his time and his interest, the things that he does are the things he considers important. If social approval, the desire to be well thought of, has the highest place in his ambition, then all the outward expressions of his life are aimed at this result. If the man is selfish, striving for his own personal advantage, that attitude will be clearly indicated by the outward performance. If material gain, the accumulation of wealth and property, occupies the throne room, then everything in the life will be subordinated to getting and hoarding wealth. But if, through the transforming grace of God, self and sin have been dethroned and Christ has taken His place at the center of the life, the outflow of the life will be Christian. After Paul recognized and learned to submit his life to the Lordship of Christ, every detail of his daily walk was subordinated to that new control. For him, living was not enjoying health or gaining wealth and personal possessions. It was rather simply to know Christ and to make Him known in the world. What he was in his heart of hearts became manifest to all the world through the things which he said and did. There cannot be a divorce of the inner man and the outer man. The one is the unfailing counterpart of the other.

The Secular Spirit

The secular spirit is not necessarily in militant opposition against God. A current writer says that communistic Russia, with a political philosophy that had many of the elements of a religious enthusiasm, was not as secular as a professing Christian country which pushes every application of true religion off into an

isolated compartment. Secularism in fact is so dangerous chiefly because it seems so innocent and harmless. It does not fight against God; it merely ignores Him. It does not conduct a campaign against the Bible; it simply does not read the Bible, and if it does read, it doesn't practice what it reads. Secularism is not anti-Christian; it is merely non-Christian. But one wonders whether Christendom was not a great deal better off when its enemies were violent opponents of Christian teachings, such as Voltaire, Thomas Paine, and Robert Ingersoll. No one lectures in our country today against Christianity. It is so much easier to let its professors kill it by mere indifference and neglect.

The secular spirit has no objection to a nominally held Christianity. It must not, however, be allowed to intrude into any place other than its own compartment. Going to church is perfectly respectful; but one should see that the things said there are never brought into relation with the life lived outside the church wall. Secularism grows and flourishes on an educational system which ignores divine revelation; on a social life that is ethical without being Christian; on an economic life that is determined by current practices rather than by the principles of the Gospel. One of the greatest tasks of the church is to keep true Christian faith alive and functioning, free from the dry rot of secularism.

The Abundant Life

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Both from the Word of God and our experience and observation we may conclude that there are degrees of spiritual life. According to the teaching of Paul, one may be alive but yet only a babe in Christ. One may have Christian life but be sickly and weak. Saved people are described as carnal and walking after the flesh. The words of Christ infer that one may have life either in greater or in lesser abundance. It is possible to be alive, but to be alive precariously. It is because of this fact, so evident all about

us, that the history of the Christian church is marked by the various higher-life movements. The Pietism of Germany was a protest against the low standard of living in official Lutheranism. Eighteenth century Wesleyanism in England was a call to a form of Christian living that the rank and file of the Anglicans did not know. Later on both in England and America we have the Keswick movement with its emphasis on victory over sin. The holiness movement in its various forms represents an insistence on the possibility of a better Christian life than the masses know. Within our own Mennonite Church evangelists find it necessary to help through so-called "re-consecrations," those who have not reached a satisfying level of Christian living.

To advance from stage to stage in our Christian lives may be thought of as a normal experience. We may all have a deeper and deeper knowledge of God and His Word and a higher and higher elevation in the riches of His grace. The shallowness of Christian experience among us should be a matter of major concern to the church. Certainly it is the primary cause of spiritual impotence and worldliness in all its forms. Let us pray for a revival of the more abundant life among us.

In the Days of Thy Youth

"Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

There are many advantages in an early decision for Christ. One of the more important ones is that such an early decision synchronizes Christian habit-making with the natural period for habit formation. What we are in our late twenties, we tend to remain. The grace of God can and often does save older men and women; but in the majority of cases habitual attitudes, actions, and thoughts are not overcome by whatever desire may be left for a better life. If, however, one surrenders to Christ in childhood or in early youth, then Christian attitudes and ways of living become habitual just at the natural time for directing the current of a life. It is a wonderful thing to be delivered from evil habits, but it is still more wonderful to have been delivered from the formation of evil habits. The grace of God is more manifest when an entire life is given to the service of the Lord than in the seemingly miraculous rescue of a poor fragment of a life.

Directing Mennonite Capital into the Mennonite Community

BY JOHN E. LAPP

[A paper read at Chicago on April 10, 1943, to a conference called to consider problems of Mennonite economic life.—Ed.]

The writer is deeply interested in this phase of Mennonite life and has formed some convictions on certain points which he shall endeavor to pass on in this article. He is happy to be a part of a body which has endeavored to make practical all of the New Testament commandments, including those which affect our making of a livelihood.

Jesus made it clear in the Sermon on the Mount that Christians should not be unduly concerned about material things, and yet He commended wise stewardship. The parable of the talents in Matthew 25 and the parable of the pounds in Luke 19 indicate that account is taken of wise stewardship of material things. Paul by inspiration commanded, "If any would not work, neither should he eat." The same writer also gave a charge to the rich in these words: "... that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; *that they do good, that they be rich in good works, ready to distribute, willing to communicate.*" Many more scriptures could be cited, but we will begin at this point to make practical these teachings.

Whenever the world passes through a war period, money begins to flow more freely. Everyone, even those engaged in the production of legitimate civilian needs, is required to increase production to supply the needs of mankind. The result is an increase in money, either to spend, to give to charities, or to invest. When money flows more freely, Mennonites as a rule do not live differently from what they did when it was not so plentiful. There are, of course, exceptions to this rule. As we pass through this war period the wealth of the farmer and the workingman is increasing, and they have less opportunities to spend because of government restrictions and rationing. Some place will be found for this money. It will be spent wastefully, given to charities, or invested.

Most Mennonites have been educated to save, but unfortunately when wealth has been accumulated, it is so often unwisely invested. The writer knows of instances in which brethren have lost thousands of dollars through unwise investments, and could never understand why those whom the Lord has blessed, having been successful enough to accumulate small fortunes, should then make investments for a high rate of interest, resulting in the loss of sums of ten, twenty, or

more thousands of dollars. We do need a definite system of instruction to teach our people how to make wise investments. We will not solve this problem merely by asking members to make contributions to certain needs in the church. This must necessarily be done, but our brethren will not give all; they will invest some. We need to plan carefully, and wisely educate all to make proper investments.

The one means of livelihood which will build a stronger community and church life than all others is agriculture and related industries. Unfortunately or fortunately much capital is required to own and operate a farm. The charge is often made that those amongst us who possess the wealth refuse to invest their money in farm mortgages to assist young farmers to become established. On the other hand, those with money to invest have lost confidence in the younger generation because they are unconcerned about reducing a mortgage and in some cases do not meet the payment of interest charges. There is a reason for this lack of confidence in the younger generation. The writer was brought up to aim at owning his home and reducing the obligations periodically. Observation, however, has shown that many farmers who were successful enough to own their farms, and accumulate sufficient to purchase farms for their children, have children living on those farms who are unconcerned about reducing the mortgages thereon. Instead of increasing the equity in their farms by reducing the mortgage, new machinery and equipment is purchased. While there may be an increase in the capital account of this young mortgaged farmer, he is unwisely investing in equipment which depreciates rapidly, instead of placing his profits back into the land which retains a more nearly uniform value. Then when his children are grown, he is unable to assist them to become established as farmers, as his father assisted him, simply because he has failed to become the owner of his own farm. The result of this lack of confidence is that many young Mennonite would-be farmers are denied the privilege of beginning this career. They must borrow from banks at high rates of interest or from some government agency if they can establish credit, or forget about farming altogether.

There are several possible ways of directing Mennonite capital into Mennonite communities. The writer has often thought of the possibilities of establishing a Mennonite investment and loan corporation. Possibly there should be a number of these established in local Mennonite communities or con-

ference districts, or there could be one larger church-wide organization. It seems to the writer that a combination of the two would be the better. The operation of such an organization could be similar to a building and loan association, of which we have many in eastern Pennsylvania. Mennonites with money could invest in larger sums, ranging from one hundred dollars to a thousand or five thousand dollars, or even more. The younger group could also be encouraged to invest of their earnings in sums of five or ten dollars per month. Some members are at present investing their money in stocks and bonds, which are very insecure. Others place theirs in building and loan associations or investor's syndicates, which are a better type. Still others invest theirs in mortgages only. This last group of investors are the most careful, and their method should be encouraged. Those who are accustomed to the first two classes could well be encouraged to invest of their earnings and savings in this Mennonite organization. The writer envisions the possibility of having large amounts of money placed at the disposal of such an organization for investment in Mennonite farms and business enterprises.

To operate a Mennonite investment and loan corporation would require experienced financiers. Do we have them? The General Mission Board has been making investments in farm mortgages very successfully. They have found men for this work. We do have experienced financiers and bankers in the Mennonite Church. Their services could be employed for this undertaking. Placing those with experience as sound financiers in charge of such an institution would inspire confidence in the members. Sound judgment must be exercised in making investments. Not all Mennonites are worthy; simply bearing the name of the church will not make them a safe risk for investment, but careful investigation will need to be made. Such an organization with able men in charge, could also give sound business advice to those who need it.

In recent years the Mennonite Church has established aid plans for mutual fire insurance. In eastern Pennsylvania two are operating in close conjunction with each other. These two aid plan organizations represent a membership of approximately seven thousand and have property enlisted to the extent of about nine million dollars. The Franconia Conference Aid Plan has property enlisted to the extent of \$4,800,000 in less than nine years of actual operation. Not all the Mennonites in the constituency have gone into this, but it gives us an idea of the confidence the membership has in a church organization.

Another project which we could well consider is the establishing of more industries for our Mennonite workers. There are two ways to approach this need: first, to encourage men of ability and means to establish industries to

employ Mennonites; second, for the church to take the initiative and promote a community co-operative enterprise. The first method is the one which we Americans (and Mennonites) are more accustomed to, but the second has its merits, and careful study should be given to the possibilities of both. While it is becoming increasingly difficult to operate an industry without any labor organization tie-ups, it might be possible if some could be established before the next drive for industrial organization comes upon us. It is also conceivable that this could be the means of solving our labor union difficulties, by providing our own industries for employment of Mennonite workers. There is sufficient capital in the Mennonite Church for this. We have men of ability to operate an industry. What we need is someone to put the idea across.

In conclusion, the following suggestions are offered as steps in directing Mennonite capital into Mennonite community enterprises:

1. A program of educating our members to continue the practice of self-denial and thrift, including suggestions for giving of these savings to the Lord and the wise investment of a part for the good of Mennonite community life.

2. Educating our members to appreciate rural life, establishing themselves on farms, and endeavoring to increase their equity in the land by reducing mortgages; instead of trying to become the most modern farmers, to be successful in owning their farms.

3. Conference districts appointing able ministers for guidance in their local communities, to maintain the proper Christian balance so that the social phase of the Gospel, being given expression in the form of *mutual aid*, is encouraged, but does not rob the church of her evangelistic power.

Hatfield, Pa.

TRUE REPENTANCE

By N. BRENNEMAN

"And the land shall mourn, every family apart" (Zech. 12:12). Please read verses 12 to 14. True repentance is always accompanied by sorrow. It has been said by some modern men who disparage repentance that repentance is nothing but a change of mind. Repentance may be and is a change of mind, but what a change it is! It is a deep, radical, fundamental, lasting change, and you will find that wherever you meet with it in the Scriptures it is always accompanied by sorrow for past sin. Repentance which has not a tear in the eye and no mourning for sin in its heart is a repentance which needs to be repented of, for there is in it no evidence of conversion, no sign of the existence of the grace of God. In what way has that man changed his mind who is not sorry that he has sinned? In what can it be said that he has under-

gone any change worth experiencing if he can look back upon his past life with pleasure or look upon the prospect of returning to sin without an inward loathing and disgust? I say again that we have need to stand in doubt of that repentance which is not accompanied by mourning for sin. Even when Christ is clearly seen by faith and sin is pardoned, when a man knows he is forgiven, he does not cease to mourn for sin.

Sorrow for sin must be individual even when the mourning is universal. "The land shall mourn, every family apart" (Zech. 12:12). Whatever is done by others, even by multitudes of converts, will be of no avail to you. If it is to bring blessing to you, it must be the work of the Spirit of God upon you individually. This is a foundational fact and is not to be forgotten. While this apartness is seen when holy mourning becomes general, it is also manifest when there are some few households humbling themselves before God. Even then, when there are only a few repenting households, the separation of one family from another will be seen. You can manufacture man-made things by the dozens, but God's creations are made one by one. He puts His seal of variety upon all that He creates.

Painters can make great pictures of their works, and many identical copies of paintings have been made. But God does not repeat characteristics in His creation; there is a distinctness about every man and every woman. This individualizing is further seen between two God-fearing families. Quite a list of families is given in our text. First mentioned is the royal family of the house of David. Then it states that the family of a prophet, the house of Nathan, shall mourn apart. This may refer to the possibility of some good, distinguished churchman walking close to God and yet finding certain sin in his own family. There are things in every family which are not told to other households. The house of Levi, so near to the house of Nathan, was still apart from it. Even in the house of Shimei, which may not have been God-fearing previous to the coming of God's grace, there is mourning apart for their own special sins.

The important point here is that no matter how similar all this mourning may have been, each family mourned apart to God. A manifest line of demarcation must certainly have marked each family in that night of weeping when they drew near unto God in prayer apart.

This separateness was carried even further in the individual confessions of each member of the family before the Most High. Mourning for sins is definitely a personal thing. One who has truly repented of his sins believes that in some aspects he himself is the greatest of all sinners. Charging oneself with sins not committed would certainly be absurd. But true repentance should certainly include consideration of the will to com-

mit sins, the light against which one has sinned, and peculiar circumstances of favor and mercy which the sinner may have forgotten, but which may prove him to have been most ungrateful in the commission of sin. Each person, knowing his own sin, can only take his place among the guiltiest and cry, "God be merciful to me a sinner."

Each different character necessitates separate confession and mourning in regard to time and place. One cannot say, "Now is the time to mourn over my sin. I must keep on for so many minutes and then be done." The manner of mourning is also different for different characters. Some are moved to weep over their sins, while others could not possibly shed a tear. Some are silent in their agony; others cry aloud. One may feel that his heart is broken, while another may wish his heart would break.

Dear readers who have not repented and confessed your sins, I entreat you to do it now. If you have never been delivered from the terrible curse of sin, seek to be delivered now before you close your eyes in what may possibly be your last sleep. Confess your sin, and then simply trust in Jesus. Let us each make personal, complete, and searching investigation into our own case before God. Let us go before Him with our own personal acknowledgments, not those borrowed from others. A masquerade of religion should not be made, but just as we are, let us go before God, confess our sinful state, and seek pardon for the sake of Him who died for us. Christ, the just, died for sinners, the unjust, that He might bring us to God. After a true confession has been made and peace with God has filled the heart, let us go forth in an effort to bring others to a saving knowledge of Christ also.

In Luke 5:32 we read Christ's words, "I came not to call the righteous, but sinners to repentance." I John 1:9 promises, "If we confess our sins, he is faithful and just to forgive us our sins."

May true holiness spring from our repentance and also earnest endeavor through the Holy Spirit's power to bring others to repentance. Oh, look ye from self to Christ! Confessions of sin offered without thought of Him are useless. Repentance is nothing apart from Christ. One must look to Him through tears and depressed spirit and cast his life just as it is at the feet of Jesus. One must also look to the riven side of His body, which is the one cleft of the Rock where the sinner may hide himself away from the tempest of eternal wrath.

May God bless you, beloved, and may we meet in heaven to sing together, though on earth we must mourn apart, is my prayer for you all.

Waterloo, Ont.

Prayer is a flexible towing line between a God of omnipotence and men of infirmity.

FOR OUR SHUT-INS

SEATED ALONE

*I sat alone in my big comfy chair,
A gray silver lining adorned all my hair;
And the big family clock
Kept a-saying, "Tick, tock,
You'll soon be a-leaving your big comfy chair."*

*I said to the clock, "Go on marking time,
My heart is not stirred unto grief by your chime,
For God's Word is my stay,
And when passes my day,
I'll go to a far better, glorious clime."*

*"My soul and my spirit in Him have their rest,
Though my sun is now sinking so low in the west,*

*For my heart is God's own,
And His Word is my crown,
As I sit all content in my chair, in my nest."*

—R. E. Neighbour, Publisher Unknown.

TO ALL SHUT-INS

BY NOAH H. MARTIN

All who are shut in we commend to our kind, loving Father in heaven who through Jesus our Saviour will soothe all our sorrows and afflictions, if we accept Him and put our trust in Him. He will ease our pain and sufferings and give us grace to bear every trial and disappointment. May we confide in Jesus who is our Sin-bearer that He may be our Burden-bearer also. We know that He bore His cross for us; may we ask Him to help us to bear our cross for Him. We know that He will bear the heavier part if we follow Him.

When we are shut in by affliction, accident, sickness, old age, or when recovering from an operation, may we be made perfect by going through these experiences. As we grow in grace, may we grow in apprehending the perfection which is in Jesus. We do not welcome the reverses, storms, and darkness in life, but when they come, may they give us everlasting light through the darkness of this world and bring us closer to our desired haven. Paul teaches in Rom. 8:18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." All the blessings we receive, the spiritual and temporal blessings, come from God. The fruit of the fields, the fruit of friendship, and the clusters of love are gifts from our heavenly Father. When we give these back to Him, we give to Him but His own. But when we bring to Him our sorrows, sufferings, afflictions, and disappointments, we bring part of ourselves to Him.

Sometimes the Lord causes us to go through these trials and sufferings as a refiner's fire to burn out the dross of pride, vanity, and selfishness which we may not be conscious of, so that we may learn more patience, humility, and trust,

and may become stronger in faith. May we prepare not to grow weary in a long siege of illness, nor complain when the Lord does not speedily remove our afflictions, or when we do not recover from our suffering as soon as we expect. We may almost despair, but let us not become discouraged and think that the Lord has forsaken us. May we resign our will, without reserve, more fully unto God's will.

Sometimes we may not have good health, or we may be crippled for life. Let us not think that there is nothing for us to do. We can be cheerful; we can pray; we can read; we can write; and we can speak to sinner friends. There is much that we can do for our Lord.

Have you ever read the story, "Maggie's Gift"? Maggie was a poor crippled girl who walked with a crutch. When her minister made an appeal for mission help, Maggie thought that she could not give anything, but the Lord spoke to her soul, saying, "You can give your crutch." "Oh, no, Lord," she thought. "I need it to walk with. It takes me to the park to see the pretty birds and to hear them sing. It also takes me to Sunday school and church." At last she thought, "Jesus gave up more than that for me; I will give my crutch for His cause." After she had given it, the minister asked the congregation if anyone wanted to contribute to the mission cause the amount of money this crutch was worth. They began subscribing until he received six hundred dollars. Some woman drew Maggie into her close embrace and whispered, "Your crutch has made six hundred dollars for missions, and now they are giving the crutch back to you again. Take it." Maggie saw that her gift had been accepted of God; then, smiling through tears, she took her beloved crutch and hobbled out of the sanctuary.

We can see that blessings come to those who trust in God, though they may be handicapped. May we all fully trust God under all circumstances, and we will receive many blessings. The shut-ins who wait upon the sick and afflicted are also deprived of many privileges that they would enjoy, but they shall not lose their reward. Only a cup of cold water given in the name of a disciple shall receive a reward.

Hagerstown, Md.

THE INNER CIRCLE

One who has been shut in for many years, contributed the following lines, which "speak" for all who are shut in, with God—in His inner circle of love and care.

"They call me a shut-in, and maybe they're right,
But of something it's clear that they surely
lost sight;
Now when I explain, you'll agree without
doubt,
That while I'm shut in, I'm also shut out—
Shut out from temptations that come your
way,
Shut in with God and time to pray.
So if ever you chance to give me a thought,
May your prayers go up for those who can
walk."

A "prominent" shut-in, in telling of her days, with the telephone calls at her bedside, the radio messages, and friendly calls, with the loving care of parents and the many comforts and pleasures she found in her shut-in days, added: "No, shut-in days are not dreary. Not even the quiet ones when friends do not run in, nor any other connection with the outside world is had. These days are fine for thinking—fine for thoughts of the sweetest, purest and noblest things. True, the person who must stay always indoors cannot have many artificial pleasures of life, but countless real joys are his for the taking. 'How can this be?' someone asks. Because the world gives pleasures, but God gives joy."

Another, temporarily shut in, says: "Really, I did suffer, and yet, is it all right to say those days and weeks were very pleasant ones? Oh, I never knew people could be so kind and considerate," she says, "and I found how much we mean one to another in this life. Nothing in the world could buy these experiences or what they meant to me! And, as I've gone back to work, I've found how much I really loved it and the general public, and our mutual liking one for another. As I quietly meditated, the words of John 17 came to mind, and I turned to verses 11 and 14 to 18 especially, as 'My Shut-in Lesson of Love and Blessing' for others. 'That they may be one, as we are.'"

"In the circle of His arms,
In the center of His will,
I am safe from all alarms,
And He whispers, 'Peace, be still!'
In the center of His will,
Peace and joy my being fill,
And I'm safe from every ill,
In the center of my Father's will."

—Gospel Herald (Cleveland).

EXPRESSIONS OF APPRECIATION

Intercourse, Pa.

We wish to thank all our friends, relatives, and neighbors, for cards, letters, and flowers, sent during the illness of Sister Martin. These were much appreciated by her. We also thank you for your sympathy and help after her passing away.

Bishop Abram L. Martin and family.

Scottdale, Pa.

I wish to thank the many friends who remembered me with greetings, visits, and gifts, during my two-months' stay in the eye hospital in Philadelphia. I also praise the Lord for His sustaining grace and His restoration of my sight so that I am able to be about, and for prospects of further improvement.

C. B. Shoemaker.

TO BE NEAR TO GOD

July 9, 1944

Read Deut. 26:5-11.

It is good to review God's dealings with us. In retrospect His goodness and mercy stand out in a stronger relief. Israel was often admonished to remember the degradation of their bondage, and the wealth of their deliverance. The perishing Syrian had become a great nation, the land of affliction had been replaced by the land of milk and honey, the evil of their labor had yielded to all the good things in which they rejoiced. Just so has the Lord's great mercy dealt with us. Let us rehearse the story to Him. Speak of the Egypt of our oppression, the Red Sea of our deliverance, the painful schooling in the desert, and the happy provision of this good land. To Thee, O Lord, we give this offering of first fruits.

July 10, 1944

Read Josh. 14:6-14.

"Now therefore give me this mountain." Caleb, the grand old man, addressed these words to Joshua, but it was really a request to his God, for it was his claim on a promise God had given him forty-five years before. What his feet had trodden his unwaned strength would now take, and keep. This was not an empty boast, but a simple faith in the promise of God. Our prayers should include such claiming of promises. His Word is our warrant; to make good that Word is His delight. We may not, like Caleb, keep our physical strength unabated to the age of eighty-five; but in faith to claim the promises we can go from strength to strength.

"Mine!—the promise often read,
Now in living truth impressed."

July 11, 1944

Read Judg. 6:36-40.

"If thou wilt save Israel by mine hand." How often are we perplexed as to God's will for us! Would He have us do this, or that? Does He want us here, or there? He has a plan, and He will make it known to us; but how? Sometimes He speaks through one means, sometimes another. The circumstantial test is probably not the most important of these means. But sometimes, when guidance has come in no other way, the man of faith is led to make a test. It must be made sincerely, with every choice and whim and scheme surrendered to indifference. The desire to know God's will and the decision to accept the leading must be supreme. The arbitrament of the fleece and the dew calls for a highly refined faith. But the Lord will answer such faith.

"But wilt Thou not at last appear,
Make darkness light before my face?"

July 12, 1944

Read I Sam. 1:1-28.

There are legitimate causes for bitterness of soul. There are things we lack, the having of which would be for our good and God's glory. Sometimes we have not, merely because we

ask not. Good wishes are right, and we should pray for their realization. Hannah desired, and prayed. Her vow, and its fulfillment when the prayer was answered, proves the unselfishness of her prayer. To have a son who should serve the Lord, even though she would get to see him but once a year, was enough to make her heart rejoice. O God, grant us the holy desires of our hearts, that we may know the joy of answered prayer.

"Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope or see
But if for any wish thou darest not pray,
Then pray to God to cast that wish away."

July 13, 1944

Read I Sam. 3:1-10.

To pray is not always to speak. To listen may be far more important. So often, though having ears, we hear not. The earth is so full of voices that the competition makes us deaf to the voice of God. He calls, but we do not answer, for we have not learned to distinguish the earthly and the heavenly voices. We must learn to tune out the calls of human desire, of self-pleasing and men-pleasing, of the siren calls of temptation. We must become so spiritually sensitive that the call of God will stand out above all the other sounds that assail our ears. We are ready to hear, Lord. Speak, and Thy servants will listen.

"O give me Samuel's ear,—
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy Word."

July 14, 1944

Read II Sam. 7:18-29.

In this prayer of David we see how we can ask and receive of God great favors and blessings. He gives, not because of our merit, but rather in spite of our demerit. We dare ask and expect only in humility, for the answer is all of grace. The gracious One has promised, and we pray, not for our honor, but that His "name be magnified for ever." O Lord God, who am I that thou shouldst have called me into the family of God, and that Thou shouldst have entrusted me with some little share in the work of the church? Thou, Lord God, knowest Thy servant, all his frailty and his faults. Fulfill Thy will through even me, and the glory shall be Thine.

"Dear Comforter! Eternal Love!
If Thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for Thee."

July 15, 1944

Read II Sam. 24:10-17.

Confession is an important element in prayer. It is not God's will and plan that we should continue in sin. His enabling grace can give us victory over any sin that has troubled us. But in view of human frailty and the progress which we should make in the knowledge of God's will, there are probably few Christians who do not need to pray again and again, "I have sinned," or at least "I have

done very foolishly." God, show us the sin in our lives, and give us honest hearts to confess, and willing hearts to forsake.

"Now incline me to repent;
Let me now my sins lament;
Now my foul revolt deplore,
Weep, believe, and sin no more."

—E.

WHY SHOULD THE CHILDREN OF GOD FAIL?

Sunday School Lesson for July 16

"O God, the heathen are come into thine inheritance." "We are become a reproach to our neighbors." "Our enemies laugh among themselves." Poor Israel, though God's chosen people! Why were they so unhappy in this promised land? God answers: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

God promised Israel deliverance from Egypt and an entrance into Canaan. He covenanted with them to drive out all the nations before them if they would do according to all His law. He promised them prosperity. God was true to all these promises. "My covenant will I not break." Israel had seen the hand of God strong to deliver. "The sea overwhelmed their enemies." "He cast out the heathen . . . before them." "He fed them according to the integrity of his heart; and guided them by the skillfulness of his hands."

Again and again God demonstrated His love for Israel and His power to perform for them. Often God renewed the covenant with them so that the commands and promised blessings were ever before them to encourage them. Before Joshua died he exhorted them to courage, faith, and obedience.

The book of Judges gives the story of the next generation, "which knew not the Lord, nor yet the works which he had done for Israel." Certainly they could have known. "They forsook the Lord." They "followed other gods" of the people "round about" and even "bowed themselves unto them." God had said, "Thou shalt have no other gods before me." This worship of other gods provoked the Lord to anger. They did not hearken unto the command of God to utterly drive out all the nations. God had said, "Thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong" for "thou art a great people, and hast great power." The nations dwelt amongst Israel and some became tributaries to them. The Amorites even forced Dan into the mountain while they kept the valley. And as God had said, these inhabitants of the land became thorns in Israel's sides, and their gods became a snare to God's chosen ones.

Nevertheless, the Lord was with them when they obeyed. When they returned and wept, the Lord heard their cry and regarded their affliction. He raised up judges and was with the judges to deliver them. "Many times did he deliver them." The heart of God cries: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well

(Continued on page 269)

FIELD NOTES

Bro. C. C. Kulp, Brethren, Mich., served as principal of the summer Bible school at Pigeon, Mich. The enrollment was 255, and the closing program was given on June 30.

The young people of the Pigeon River congregation in Michigan, pioneers in the missionary project movement, are this year caring for six acres of sugar beets.

Bro. C. F. Yake, editor of the Youth's Christian Companion, left Scottdale on June 28 for an extended absence. He will enjoy a three-week period of study at the Winona Lake School of Theology in Indiana.

Bro. Howard J. Zehr, Freeport, Ill., preached on June 18 for the C.P.S. men on detached service in Wisconsin. Some outsiders were present, making a congregation of almost one hundred. Bro. Raymond Yoder of Chicago filled the pulpit at Freeport that day. Bro. Zehr reports that there is need for organized mission work in East Freeport.

Bro. C. Z. Martin, Mountville, Pa., has been engaged in evangelistic services in Ontario. Meetings at Baden Mission closed on June 18 with a consecration service in which twelve young people volunteered for mission and church service. Services closed at the Selkirk Mennonite Church June 25 with seven confessions.

The first communion service held at the Locust Grove Mission, southwest of Elkhart, Ind., was conducted on June 18 with Bro. Paul Mininger in charge. On the same day a class of young converts were received into church fellowship.

Bro. William G. Detweiler conducted a service at the Walnut Creek, Ohio, Church, Sunday evening, June 25.

Bro. S. J. Hostetler, recently returned missionary from India, preached at the Farmertown Mennonite Church in Ohio, Sunday morning, June 25.

Bro. Charles Hostetter, Manheim, Pa., will conduct evangelistic services at Rockton, Pa., from July 2 to 16. Bro. Earl Mosemann from Lancaster will lead the singing.

Bro. C. Z. Martin filled an appointment at the Steinman Church in Ontario on June 18.

The Executive Committee of the Mennonite Board of Education met at Goshen, Ind., June 30 and July 1.

On June 27, at the Vincent Mennonite Church, Spring City, Pa., Bro. Amos Kolb was ordained to the office of bishop to assist Bro. Warren Bean in his declining years. May the Lord's blessing be upon our brother.

Evangelistic meetings are scheduled to begin Saturday evening, July 29, at the Plain Church, Lansdale, Pa. Bro. E. W. Kulp, Bally, Pa., will have charge.

Wanted.—Several homes in Lancaster Co., Pa., to take three boys—ages 6, 8, and 10. This is a very needy group and presents an opportunity to help a worthy cause. Contact Bro. C. Z. Martin, Mountville, Pa., or the Columbia Mission.

Evangelistic meetings are to be held at the Dry Run Church in Garret Co., Md., July 9 to 16, with Bro. Leonard Haarer, Scottdale, Pa., in charge. Bro. Haarer will also assist in the Bible school held during the same week. The prayers of God's people are requested in behalf of this work.

Bro. Rhine W. Benner, Harrisonburg, Va., was a welcome visitor at the Publishing House on June 30. He led the devotional services that morning. He was on his way to visit brethren in the C.P.S. camps as far west as Montana, under the direction of Peace and Industrial Committee of Virginia Conference.

A Young People's Conference was held over the week end of July 2 at Bethel Church, near Wadsworth, Ohio. Bro. J. R. Mumaw, Harrisonburg, Va., and Sister Mary Royer, Orrville, Ohio, were the speakers. Bro. Mumaw also was scheduled to speak at a Fourth of July meeting at the Plain View Church, Aurora, Ohio. He stopped at Scottdale on his way west.

Bro. Paul Erb, of this office, served as speaker at the annual Fourth of July meetings at the East Bend Church, Fisher, Ill., Sunday evening, July 2, to Tuesday evening July 4—H.

The Clinton Frame Church in Indiana is establishing a branch Sunday school at the near-by town of Benton in a building formerly

used by the Mennonite Brethren in Christ. First services are to be held July 9.

The Pearidge congregation near Palmyra, Mo., is planning a quarterly Sunday school meeting for July 23.

Bro. J. D. Graber, held evangelistic meetings at Orrville, Ohio, June 25 to July 2. On July 3 and 4 he served on the program of a meeting at Walnut Creek, Ohio.

Offices have been arranged on the second floor of the administration building at Elkhart, Ind., for Bro. J. D. Graber, who has now assumed his duties as fulltime secretary of the Mennonite Board of Missions and Charities.

The Allegheny Meetinghouse in Lancaster County, Pa., will be the scene of a historical and inspirational meeting on July 23. Speakers on the program are Noah G. Good, Aaron Weber, John L. Musser, J. Paul Graybill, Moses G. Gehman, Noah Weber, and Ira D. Landis.

Bro. E. E. Miller filled appointments recently at Fort Collins and Denver, Colo., Lincoln, Nebr., and Denison, Colo.

The Executive Committees of the Mission and Education Boards met in joint session at Goshen, Ind., on July 1 to discuss questions of mutual interest relative to the nurses' training work of the church.

The following Hospital Committee has been appointed by the Executive Committee of the mission board: E. C. Bender, chairman; J. D. Graber, secretary; S. C. Yoder, Allen Erb, Jacob Shenk, E. E. Miller, H. Clair Amstutz, O. O. Miller.

Bro. S. C. Yoder of Goshen, Ind., preached at the Oak Grove Church in Wayne County, Ohio, Sunday, July 2.

Visitors at the Publishing House and in the community during the past week included Irvin Burkhardt and wife and daughters, Charlotte and Joyce, Goshen, Ind.; Rhine W. Benner, Harrisonburg, Va.; Glen Stutzman and wife, Belleville, Pa.; David Morris, Dyke, Va.; Mary Byer, Lancaster, Pa.; Pauline Denlinger and daughter, Masontown, Pa.; Kenneth Leasa, Goshen, Ind., and Lucille Leasa, Belleville, Pa. Sister Lucille helped with the proof-reading at the Publishing House a few days.

Bro. I. E. Burkhardt, Goshen, Ind., preached for the Scottdale congregation on Sunday morning, July 2, while Bro. Leonard Haarer of Scottdale performed a similar service at the Masontown, Pa., Church.

Sunday afternoon, July 9, is the time set for the dedication of the Mennonite Campground, at Laurelville, Pa., situated about ten miles from Scottdale. Bro. J. D. Graber, Goshen, Ind. is to give the address. The dedicatory conference is to continue with services on Sunday evening and all day Monday and Tuesday, in which, Bible studies will be conducted and Christian life topics discussed by Bro. Aaron Mast and Bro. Graber.

A Young People's Conference is to be held, D. V., at the Mennonite Campground, Laurelville, Pa., Wednesday, July 12, to Sunday, July 16. Bros. Jesse Short, Archbold, Ohio, J. R.

Calendar

Dedicatory Conference, Laurelville Mennonite Campground, Laurelville, Pa., July 9-11.

Young People's Conference, Laurelville Camp Ground, Laurelville, Pa., July 12-16.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Boys' Camp, Laurelville Campground, Laurelville, Pa., July 25 to August 1.

Young People's Institute, E.M.S., Harrisonburg, Virginia, July 26-30.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to August 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

Mumaw, Harrisonburg, Va., and J. D. Graber, Goshen, Ind., are listed as speakers and Richard E. Martin, Harrisonburg, Va., as chorister. This conference is planned to help young people develop spiritually through Bible study, Christian counsel, and Christian fellowship under spiritual, capable leaders.

CORRESPONDENCE

BALLY, PENNSYLVANIA

Dear Herald Readers: Greetings of love to all. Our communion was held May 14. Preparatory services were held Saturday afternoon previous. Bro. Stanley Beidler, our new bishop for this upper district, assisted by Bro. Warren Bean, administered the communion. One hundred and eight partook of the sacred emblems; a few were missing.

We enjoyed a spiritual feast during our Annual Bible Instruction Meeting, held at Bally May 20, 21. Bros. M. C. Lehman and John Burkholder gave us instructive and helpful messages.

We were also thankful for the presence of Sister Lydia Lehman, who conducted the Primary department of Sunday school in the morning, and children's meeting in the afternoon.

Our sewing circle has been reorganized for the year. The same officers were elected. We were privileged to have a little part in sewing for Greek relief in addition to our other relief work. We meet the first Wednesday of the month, afternoon and evening, in the home of Allen Shantz, formerly "Ruth's Haven." We welcome all who have a desire to come and help us.

Bro. E. W. Kulp has returned home after being in evangelistic work for some time. The following brethren assisted in the pulpit at Bally and Boyertown while he was away: Bro. Melvin Bishop, Blooming Glen; Bro. Irvin Nace, Deep Run; and Bro. Amos Kolb, Spring City. We thank the brethren for their labor of love. We are workers together with God. II Cor. 6:1; I Cor. 3:9.

Bro. Enos Gehman of Camp Grottoes, Va., was home on furlough to visit his parents.

A number of C.P.S. men who are working at Allentown State Hospital attend our services occasionally when they have their Sundays off. We welcome them in our midst.

Sunday, June 18, Laura Hestand and Helen Lehman, of M.C.C. Headquarters, Akron, Pa., attended Sunday school at Boyertown.

Wishing you all God's blessings,
June 23, 1944. Elizabeth R. Kulp.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Christian Friends: We are looking forward to our second summer Bible school here, which is scheduled to open July 3, with Bro. Paul Wenger as superintendent. We do not know what can be accomplished in the nine classes planned for, but we hope it will, at least, be worth while.

On the evening of Jan. 11, Bro. LeRoy Schrock of Hutchinson, Kans., preached for us. He was en route to the mental hospital in Allentown, Pa., where he was expecting to be engaged in C.P.S. work. Prior to his coming, his wife (Esther Weaver) and little son were visiting relatives in the neighborhood. We were very glad to have her also in our sewing circle, in our regular first Thursday meeting, and to have her conduct the devotional exercises.

We enjoyed the Prophecy and Doctrine Conference on Jan. 23, 24, with Bros. J. Irvin Lehman and Milton Brackbill as speakers.

On Jan. 30 we had a very special meeting in the form of a parochial school program. We were made to see more vividly the need for, and the possibility of, such a school as Bro. Daniel Glick of Smoketown, Pa., and Bro. Geo. R. Brunk of Denbigh, Va., discussed the purpose and possibilities of the parochial school, and the parochial school as a congregational project. A committee appointed for this purpose is still working on the project, and we hope it will become a reality in our own community in the not-too-distant future.

June 26, 1944. Rachel Heatwole.

CRYSTAL SPRINGS, KANSAS

(Crystal Springs Congregation)

Dear Herald Readers: Greetings. On Sunday morning, April 2, our bishop, Bro. Harry Diener of Hutchinson, Kans., was with us for counsel meeting. Communion services were observed in the evening of the same day.

The annual Victorious Life Conference, held conjointly with the Pleasant Valley Church near Harper, was held in the evenings from April 7 to 9. The brethren M. A. Yoder and Earl Buckwalter, both of Hesston, Kans., were guest speakers. "A life for Now and Hereafter" was used as the theme of the conference.

On Saturday evening, April 22, the A Cappella Chorus from Hesston College gave us a much-appreciated message in song. Preceding the program, supper was served to the group in the church basement.

Summer Bible school was held with an enrollment of fifty-three and an average attendance of fifty. We were encouraged with an increased enrollment over last year. Due to rationing of gas and tires it was held all day, with two sessions a day, for only one week, May 8-12.

Bro. and Sister Albert Foote of the Mennonite Brethren Church, who have spent the past school year at Spivey, Kans., where Bro. Foote was principal of the high school, worshiped with us on May 21. Bro. Foote brought the morning message on "The Deity of Christ."

In the evening of the same day we as a church were privileged to hear Bro. Harold Bender of Goshen, Ind., speak at the Pleasant Valley Church on the subject, "Our Mennonite Heritage."

The Pleasant Valley congregation worshiped with us on the evening of June 4 in a joint Sunday-school meeting. The program centered around the life and work of the Apostle Paul.

June 26, 1944.

Cor.

ITEMS and COMMENTS

Argentina is planning to bring one million orphan boys and girls as settlers after the war, according to a report in the New York Times.

* * *

The relocation centers for Japanese-Americans still contain 72,000 persons. Very few at the present time are being resettled.

* * *

The official Roman Catholic population of the United States, Alaska, and Hawaii is 23,419,701, an increase of 474,454 over last year.

* * *

The Fellowship of Reconciliation has withdrawn its membership in the National Service Board of Religious Objectors. The Fellowship, a pacifist organization, is in the fight against conscription and feels that helping to administer conscription compromises their fight against it.

* * *

The wars now in progress in Europe and Asia have driven people by the hundreds of thousands from their homes and made refugees or migratory wanderers out of them. It is estimated that nearly 200,000,000 people have been thus driven out of their homes and even out of their homelands. That means that somewhat over one tenth of the world's population have become destitute wanderers.—Christian Conservator.

* * *

During the first four months of 1944 there were three more suits for divorce in St. Louis than applications for marriage license.

* * *

There are said to be over 5,000,000 shut-ins in the United States, and over 7,000,000 patients in our 6,223 hospitals, annually. According to an estimate, there are about 6,000,000 persons in the United States each day who are too ill to carry on their tasks. By the end of the war there will be 10,000,000 or more shut-ins from various causes, says one who works with and for the sick and disabled.—Gospel Herald (Cleveland).

* * *

The convention of the Northern Baptists at Atlantic City late in May, in consideration of the position of the Baptist Church on war, fell into a scene of wild confusion ill befitting a religious convention. The convention first adopted and the next day modified a resolution putting the church on the side of war. The attempt of fundamentalists to secure the control of the various church boards failed to a considerable extent. For the second time in the history of the denomination a woman was elected to the presidency.

* * *

A correspondent in *The Christian Century* says of the conscientious objectors working in Puerto Rico: "Government officials and other interested observers are warm in their appreciation of the valuable service being rendered by these young men."

THE MINISTER'S PAGE

CLEAN HANDS

Once, in my childhood days long gone and dead,
I watched a supper table being spread
By busy hands; and eagerly I said—
Wishing to help—"Please, may I bring the bread?"

Gently, reprovingly, a kind voice said,
"Are your hands clean?"

Oft, when I see the multitude unfed,
And waiting hungry for the living bread,
My heart and hands are eager to be sped
To bring the manna that they may be fed,
But One Voice says, e'en as a voice once said,
"Are your hands clean?"—
I only bow my head.

—Mrs. Eddie Dunshie.

THE INSPIRATION AND AUTHORITY OF THE SCRIPTURES

(An Address Delivered at Mennonite General Conference August 19, 1943.)

By JOHN C. WENGER

At the outset permit me to list several books which are of value in the study of the inspiration of the Scriptures. First of all I should like to mention the *Doctrines of the Bible*, published by the Mennonite Publishing House in Scottdale, Pa., in 1928, with Daniel Kauffman as editor. Pages 136-153 of this volume deal with the Bible. A second volume, which is a readable book, is entitled *The Inspiration of the Scriptures*, by Loraine Boettner, and was published by the William B. Erdman Publishing Company, Grand Rapids, Mich., 1940. A much older book, but also of much value, was written by L. Gaussen, 1790-1863, a Geneva, Switzerland, professor of theology, and is entitled *Theopneustia, The Plenary Inspiration of Holy Scripture*. The most complete treatment of the subject was perhaps made by Benjamin B. Warfield, 1851-1921, a professor of theology in Princeton Theological Seminary. His volume is entitled *Revelation and Inspiration* and was published by the Oxford University Press in 1927.

Before thinking about inspiration itself, let us turn our minds to certain basic concepts which form a necessary background for the study of inspiration. The first of these conceptions is that of God. As we read in the Scriptures, we know that God is a personal being of love, holiness, and goodness. Love for such a Being banishes fear, and only Christianity can truly banish fear. The second major doctrine is that of man. The Word of God teaches us that man is by nature selfish and sinful. We are by nature "children of wrath" (Eph. 2:3). The fall of original man was rebellion against the loving commandment of God. Gen. 3. The third doctrine with which we are concerned consists of the major theme of

the Bible. This major theme is redemption. Now the basis of redemption is divine revelation. True religion, it is to be observed, is not man groping after God, but God revealing Himself to man. It is true that the Bible recognizes the fact of so-called natural revelation. But natural revelation is not adequate to save men. Psalm 19:1 and Rom. 1:19-22 indicate that through God's good creation man can know something of God. But since the fall all that natural revelation can do is to establish the guilt of man. Natural revelation is not sufficient for two reasons. In the first place, since the fall there has been a curse on creation, which curse will remain "until the times of restitution of all things" (Acts 3:21). The second reason for the inadequacy of natural revelation is the noetic effect of sin, that is, the understanding of man has become "darkened" by sin. Eph. 4:18.

Since natural revelation cannot bring man to a saving knowledge of God in His grace, God has given special revelation to mankind. There is a sense in which special revelation was not necessary before the fall. No cloud of sin obscured the face of God then. Communion between God and man was easy and free. But the moment man rebelled against God and introduced sin and death into human nature, special revelation became necessary. The Bible gives us the record of special revelation in four types or modes, as Warfield has pointed out. In the patriarchal age special revelation was found especially in the form of theophanies: the burning bush, the cloudy pillar, the ladder to heaven, God appearing in the form of man, and in dreams and visions. Perhaps the summit of patriarchal revelation was reached in Moses, "whom the Lord knew face to face" (Deut. 34:10). In Moses God was pleased to reveal "The Law," which has been described as "authoritative instruction from the Lord."

The second type of special revelation was that of prophecy. A prophet is a spokesman. Aaron, for instance, was to be the "prophet" of Moses. Ex. 7:1. It is to be noted that in prophecy God took the initiative. The prophet received a call from God, sometimes indeed with reluctance. It should also be observed that God communicated actual words to the prophet, and the prophet received the message through his active intelligence, his mind. The prophet prophesied or forbore to prophesy according as God commanded him. Therefore, as Warfield has pointed out, the prophets were not coauthors with God of the messages. To be sure, a certain amount of individuality is evident in the several prophets, but those marks of individuality are not im-

pure human additions to a divine message. In this connection let us read II Peter 1:20, 21, (A.S.V.), where the apostle says, "No prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." In other words, what the prophets wrote was not a result of their interpretation of current events, but the prophets wrote the words which God revealed to them. "The Word of the Lord" is therefore divinely trustworthy and is not adulterated by any human additions. The third type of special revelation is that which was given through the apostles of Christ. Here the total personality of the human writers enters in in a way which it had not in the case of the patriarchs and the prophets. Luke, for instance, engaged in historical research and Paul in logical reasoning, but in every case the Spirit of God so assisted, supplemented, and superintended the writers that they reached the aim of the Spirit. Hence Paul could say, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

Glorious as were the patriarchal, the prophetic, and the apostolic modes of divine revelation, in none of them did special revelation reach its peak. It was in Jesus Christ that divine revelation first and last reached its culmination. John tells us that Christ is "the Word." Now a word is a vehicle of communication; and so completely did the only begotten Son reveal God that He was not a Word of God, but *the* Word. "For in him," wrote John, "dwelleth all the fulness of the Godhead bodily" (Col. 2:9), and another writer contrasts the revelation made to the fathers by the prophets, with God speaking to us by His Son, who was "the effulgence of his glory, and the very image of his substance" (Heb. 1:3).

The question now arises: How does inspiration differ from revelation? What is meant by the inspiration of the Scriptures? Adapting the definition of Warfield, one could say that inspiration is a supernatural influence on the sacred writers by the Spirit of God by virtue of which the writings were given divine trustworthiness. Warfield has pointed out that inspiration, which means "in-breathing," is hardly an adequate term. The Scriptures are not human writings to which God added a heavenly aroma, but they are writings "breathed-out-by-God." But since the term inspiration has become standard, we must accept it, even if it is not as rich as it should be.

But why insist on inspiration? It will be remembered that not all the Bible consists of a record of special revelation. The Bible also contains history, biography, statistics, chronicles, and the like. Inspiration means that God has so guided the writers that all the Scriptures are divinely reliable. This means that the

selection of material, the presentation of that material, and the interpretation of it can all be relied upon as the word of God.

There are two verses to which we should give our attention briefly as we think on the subject of inspiration. The first is II Tim. 3:16: "Every Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for instruction in right doing" (Weymouth). That is to say, every part of the Bible has been made definitely reliable by God "out-breathing" the words. The second is perhaps not so well known but is also very emphatic; it is found in John 10:34, 35. Jesus had been accused of blasphemy because He claimed oneness with God, because He claimed to be the Son of God. In reply Jesus observed that in the Old Testament certain people were also called "gods." Now, said Jesus, since Scripture calls certain people (the judges) "gods," how can you object if I also claim the title, "Son of God"? Jesus did not mean, of course, that He was a "god" in the limited sense of deserving reverence, as were the judges of Israel. But the truth that here interests us is that in His controversy with the Jews on this matter, He made this highly significant statement: "The scripture cannot be broken." That is to say, the Scripture is reliable in its fullest extent so that one can build even on a single word, and it will be remembered that Paul does this very thing in Gal. 3:16.

It will also be remembered that when the Lord Jesus was tempted of the devil in the wilderness, He won the victory in each case by taking His stand on the inspired Word of God. Matt. 4:4, 7, 10.

Warfield points out that in a very remarkable way the New Testament identifies Scripture with the voice of God. Psalm 2:1, 2 is quoted in Acts 4:24, 25. Luke begins this quotation by addressing the Lord, "who by the Holy Spirit, by the mouth of our father David thy servant, didst say" (A.S.V.). A similar example is found in Heb. 1:6, "and when he again bringeth in the firstborn into the world he saith." If one examines the New Testament on this matter of quotation from the Old, he will find that in some of the passages which are cited God was the speaker while in others He was not, yet both classes of verses are indiscriminately assigned to God. No wonder that the Scriptures are called "the oracles of God" (Rom. 3:2).

Barthian theologians err when they so press the analogy of the limitations of the incarnate Christ as to put human blemishes on the Scripture. According to this point of view Christ was a divine-human person and the Bible is a divine-human book, and just as our Lord on earth had His limitations, so the Word of God likewise has its human imperfections. But it should be carefully observed that this is not the view which the Bible holds of itself, and it is not the view which Christ and the apostles held. In

brief, it is an untrue view. It is a false conclusion which is based on a false assumption. Everyone knows that the Lord Jesus became weary in body, but His teaching was nothing short of absolute truth. He always kept His human nature in full obedience to His divine nature. He undoubtedly perspired, but He made no mistakes in theology nor in any other field of knowledge. So it is with the Word of God. The Scriptures are human products in the sense that men wrote the several books. But those human writers were so guided by the Spirit of God that their product was divinely trustworthy. Christ was a Man without error, and the Bible is a Book without error.

Perhaps someone will observe that when the New Testament passages on the inspiration of the Bible were written, the New Testament itself was not yet complete. But if our view of inspiration is to be Biblical, we must hold that the New Testament is not one whit less inspired than the Old. II Tim. 3:16 does refer, to be sure, to the Old Testament; but II Peter 3:16 refers to the writing of Paul and it significantly compares Paul's writing with the "other scriptures."

We do not assert that every portion of Scripture is of equal worth, or of equal value. One chapter of John's gospel may be more useful for spiritual edification than all the genealogies of the Old Testament combined. What we do assert is that all the Bible is the very word of God, given by inspiration of the Holy Ghost and infallible in the original autographs.

There is one point of which we must again remind ourselves: the central purpose of the Bible is redemption. If the error of modernists is to take away from Scripture, the tendency of some fundamentalists is to add to the Scripture. For example, some believers try to extract all kinds of scientific data from verses which do not purport to give such information. The main truth, however, is that the perfection of the Bible is absolutely miraculous. The Bible was written by a multitude of writers, from all walks of life, and over a long period of composition. Yet its harmony, yea, its progress of doctrine, is beautiful and complete. The fulfillment of its prophecies is marvelously accurate. Its power over the human heart is divine. It awakens the dead conscience of the sinner and shows him his need of a Saviour. It promotes his spiritual growth; it increases his faith; and it effects his sanctification.

The Christian believer is also happy to learn that God did not give an infallible book, only to withdraw His providential care from its transmission and preservation in the world. There are thousands of copies of the Bible, or parts of it, reaching back as far as the second century A.D. Not only do the ancient manuscripts help us to know the true reading of the text, but we are also assisted by the ancient versions such as the Greek Old Testament, which was

produced in the third and second centuries before Christ. We also have an abundance of Scripture citations in the early Christian writers. God did not desert His book. He has seen to it that it had a remarkable preservation. Not a single truth of Scripture is called in question by a textual variation. The Bible is still qualitatively different from all other books.

In closing, let us ask ourselves the question, "How can I recognize the authority of God's Word?" In the first place, the Bible is the norm of the Christian doctrine, of Christian truth. Each one of us needs to bring all his thinking into complete harmony with, and in subjection to, the Word of God. Let us not become giants in secular knowledge and dwarfs in Christian thought. Let us unify our thinking around the Word of God. Let us make divine revelation permeate our intellectual structure from foundation to cornice.

In the second place, accepting the Bible as the very word of God means that we must make it the norm of our ethics and practice. Every moral issue is then settled by the question, "What saith the scripture?" The main question is not psychology or politics or expediency or sociology or mental hygiene. Rather, the main question is, "Is my attitude Biblical?"

In the third place, the Christian minister will preach the Word. He will preach much from the gospels and the epistles. He will find a wealth of illustrations in all the Scriptures. He will nourish his people with Christian doctrine. He will maintain a scriptural church discipline.

It is not enough to hold a Biblical doctrine of Scripture, however. It is also necessary to study the Word. Since the Bible is the very word of God, how diligently should we read it! With what care should we examine its teaching! And with what concern should it become our guide in holy obedience to God! If the Bible is what it claims to be, it is worth even memorizing. Every Christian will find great blessing and value in committing great portions of Scripture to memory. As he stores it up in his heart it will do its gracious work of transforming character and stimulating faith. What a treasure we have in the oracles of God! "Evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:13-17).

Goshen, Ind.

Pacific Coast Conference

Report of the Twenty-third Annual Mennonite Church Conference of the Pacific Coast District, held with the Fairview Congregation, near Albany, Oreg., June 1, 2, 1944.

A ministerial meeting was held on Monday afternoon, May 29, and the work of Conference proper was arranged for.

Officers: Mod., H. A. Wolfer; Asst. Mod., N. M. Birky; Secy., E. S. Garber; Asst. Secy., Omar G. Miller; Treas., Chester Hartzler; Chor., Ernest Bontrager.

Committees: Nominating—Dan Shenk, C. G. Yoder, Archie Kauffman, Henry Yoder, Menno Snyder; Resolutions—F. J. Gingerich, G. D. Shenk, Amos Horst.

Summary of Roll Call: bishops present, 6; ministers, 21 (by proxy, 6); delegates, 22 (by proxy, 6).

Recognitions: Ernest Bontrager (ordained minister from Bethel for Porter), Harry Erisman (ordained deacon for Los Angeles), John Leatherman (ordained minister for Alpine congregation, Upland, Calif.).

Motion carried that we extend the privileges of Conference to these brethren, and respect and regard their representation as their several duties are assigned them: D. D. Brenneman, Creston, Mont. (delegate from Alberta-Saskatchewan); C. L. Graber, Goshen, Ind., and Amos Horst, Ephrata, Pa. (representatives from several committees of General Conference); Elmer Bontrager, Bloomfield, Mont. (a visiting minister from the Dakota-Montana Conference).

Conference Sermon, by Amos Horst. Text, II Cor. 3:17-4:2.

In the body of believers each worker has a place in the united ministration of the Gospel. The Holy Spirit can work through the hearts of men; so we are able to give help to others in their spiritual life. This ministration is committed not only to the ordained, but also to all members in the body. God desires to express this liberty and mutual experience through the life of the believer. In manifestation of the truth we should give our lives, our service, and our ministry of gifts of God to our fellow men. Some have been given special graces; some have the responsibility of administration; some are to preach the Gospel, but all may glorify God in bearing much fruit. We as ministers here in the Conference should so administer the work of the church that there will be a spiritual meaning conveyed in the performance of the ordinances. We should help each other to a place of mutual understanding—in understanding the awfulness of sin, and in fellowship in Christian service. God enables His people to meet mutually all responsibilities in His work, to be drawn together in a spirit of love, and in liberty and mercy to help each other discover the way that leads to glory.

Personal testimonies were given to the sermon by F. J. Gingerich, C. I. Kropf, N. A. Lind, N. M. Birky, J. P. Bontrager, E. S. Garber, James Bucher, Joe E. Slatter, and D. D. Brenneman. The congregation gave their testimony by standing.

Devotional periods were conducted by James Bucher, E. S. Garber, Willard Stutzman, Joe Yoder, and Joe E. Slatter.

Subjects Discussed

1. **The Gravity of Influences Socially That Bear upon Scriptural Marriage and Home Life,** by J. P. Bontrager.

Resolution: Since mingling with one another in life is influential, and makes up what we call social life, we emphasize the gravity and need of a definite concern of all of us as to contacts and environments of our youth in community life, school life, entertainment, vocation, and occupation. May parents, Christian workers, and the ministry give special attention to the company our youth have occasion to mingle with in every walk of life, as well as the things they read, look upon, and listen to (including sex knowledge and instruction). Furthermore, may the Conference continue to teach and uphold the marriage relation and ceremony as a Christian ordinance based on scriptural teaching.

2. **Possibilities of the Western Bible Institute,** by D. F. Shenk.

Resolution: In our Bible Institute, as in other institutes, there is an effort to gain as much knowledge as possible in a short time, in a way that is normal but outstanding in preparing toward certain ends. When such special preparation is gained from, and in harmony with, the Bible, it becomes especially valuable; and further, the mind is especially receptive when recessing for a few weeks from manual labor and resorting to special instruction.

Therefore, we encourage the committee of this Conference to continue their effort to promote this type of Bible study.

3. **The Advantage of Church High Schools in Our Communities,** by Ivan Lind.

Resolution: Since the church-controlled school is a live question among us, and dissatisfaction is growing among us in regard to the results of our state schools, we are pressed at least to study the problem of establishing a school under our own control. Therefore be it resolved that we appoint three brethren to study carefully the need and the possibility, and, in counsel with the Executive Committee of Conference, recommend according to their findings as soon as they are led to do so.

Committee appointed: Marcus Lind, Milton Martin, G. D. Shenk.

4. **The Merits of Christian Simplicity in Addressing Brethren and Sisters and in Assuming or Ascribing Titles,** by Ernest Bontrager.

Resolution: Be it resolved that we encourage our members, when addressing each other, to use scriptural terms, which are consistent with the Christian salutation. A government official may be addressed with respect to his office, and consistent with our faith and practice.

5. **Mutual Mennonite Aid Plan,** by C. L. Graber.

Resolution: Be it resolved that we urge a definite study of the plan for Mutual Aid and give it further consideration in our next meeting of Conference.

Reports

1. The minutes of the 1943 Conference were read and accepted.

2. Church membership: number of congregations, 15; total membership, 1943, 1702; increase by baptism, 53; by letter, 69; from other denominations, 6; reclaimed, 5; total increase, 133; decrease by death, 20; by letter, 48; by withdrawal, 30; by excommunication, 5; total decrease, 103; actual increase, 30; discrepancy of 17; membership, 1944, 1713.

3. The minutes of the Sunday School Conference were approved.

4. The minutes of the District Mission Board were approved.

5. The minutes of the Sisters' Sewing Circle were approved.

6. The treasurer gave a verbal report which was accepted. A written report is to be sent to the secretary.

7. The report of the member of the Mennonite Board of Education was read and accepted with resolution.

Whereas, there are speakers being used on the Goshen College platform who are questionable, if not definitely unsound on points of Bible doctrine,

And whereas, there are instructors being used in the summer school at Goshen College who are not of our church and whose doctrinal position may be questioned, therefore be it

Resolved, That this Conference communicate to the Board of Education our appeal that closer and more detailed supervision and control be exercised over the schools operated under its jurisdiction to safeguard more adequately our institutions.

8. The report of the Investigating Committee of the Old People's Home was accepted.

Since such a great interest is manifest in securing or building an institution to care for old or dependent people, be it

Resolved, That the moderator appoint two additional members to assist the present committee in investigating possibilities further, and invite the Harrisburg congregation to appoint a representative to labor with this committee in securing more definite and thorough information, as well as in drawing up a proposed plan of procedure, a constitution, and rules of order for such an institution, the same to be submitted to the Executive Committee of Conference, including a called representative meeting.

Present committee: C. I. Kropf, Dan Shenk, Hugh Wolfer, Henry Gerig.

Appointed additional members: Chris Snyder, Oliver King.

9. Report of Portland Mission Building Committee.

Motion carried that the moderator appoint someone to investigate and take care of this matter. Chester Hartzler was appointed.

10. The report of the music director was accepted.

11. The report of the Institute Committee was read and accepted.

Motion that the Conference Treasurer be instructed to turn over money credited to the Institute to this committee.

Further Resolutions

1. Resolved, that our congregations be given opportunity to contribute to the call of the Board of Education, as indicated in the circular sent out by Bro. Milo Kauffman to our several congregations for aid in the building needs of our Goshen and Hesston schools. Such gifts are to be received and forwarded by our congregational and district treasurers.

We appeal to the Board of Education to clarify points on Standards and Regulations, etc.

2. To meet the request of Bro. Ivan Lind in behalf of the Mennonite Board of Education, be it

Resolved, That we grant the request of the Mennonite Board of Education and encourage our congregations to observe Christian Education Day, which will be designated in the fall of the year, and take up an offering in connection with that observance to meet the budget of operating expenses of the schools under the Mennonite Board of Education. Be it further

Resolved, That we grant the request for solicitation in our district to meet the building needs of the above-mentioned schools, as outlined by the Board in their 1944-45 financial program.

3. Reports indicate that at present we have about seventy brethren from this Conference in camps to which they have been assigned by Selective Service and in detached service units to which they have volunteered to be transferred. Some of these brethren are removed from our Mennonite communities, four of them having volunteered to serve in King County, Wash., an area supervised by the Brethren Service Committee. Be it

Resolved, That we continue in the service of a spiritual ministry to our brethren in camps and service units, by the services of our Conference appointee.

Furthermore, that we continue our support in processing food, etc., under the direction of our Conference appointee.

Conference appointees: N. A. Lind, S. E. Eicher.

4. We feel grateful to our heavenly Father for His divine providence in meeting the stern realities of a conscription law; and in as much as our brethren have expressed their faith in God and their loyalty to the teaching of His Word by requesting exemption from military service, be it

Resolved, That we express our sincere appreciation for their loyalty to God and the church, and that we instruct the secretary to write an appropriate letter, expressing the sentiment of this Conference and encouraging them to continue in the faith and to rejoice in the Lord. This letter is to be sent under the personal address of each of the brethren.

The above resolution was passed by the delegate body, and the audience gave expression by uplifted hands.

Further Motions

1. Moved that we appoint a brother in Idaho and in California to be responsible to co-operate with the M.C.C. in the canning of fruit and in other food preparation for C.P.S. camps.

Joe E. Slafter (Idaho) and E. B. Harder (California) were elected by the delegate body.

2. The bishops' report relative to Paul N. Roth was accepted and motion carried that the Executive Committee and bishops deal with this matter in a regular manner.

3. Report of bishops on work assigned them relative to the General Problems Committee of General Conference in 1943 Report, page 4, section 12. Motion carried that we accept the report.

4. Moved that N. A. Lind be selected to accompany Amos Horst in visiting the California C.P.S. camps.

5. Motion carried that we favor the recommendations of the General Problems Committee to General Conference and restate our former acceptance of previous reports, as well as our willingness to work with General Conference in carrying them out.

6. Motion carried that the request of the District Mission Board relative to Jewish work, to buy property and solicit funds if necessary, be granted as per minutes of above Board.

7. Motion carried that this Conference be represented at the Special Session of General Conference by its full quota of delegates.

8. Motion carried that this body make someone responsible for a Bible School for the children during all of Conference next year.

Further, motion carried that the arrangement for services for children during our annual Conference sessions be assigned to the Executive Committee of the Sunday School Conference.

9. A paper relative to procedure in connection with recommendations of General Problems Committee and Special Session of General Conference was read and the following motion passed:

That the secretary keep this paper on file until such date when we must definitely decide on above-named Conference decisions.

Appeals

1. Renewal of appeals from Nampa and Indian Cove congregations (1943) was granted.

2. Appeal from Filer that steps for the ordination of a bishop be again considered, also the ordination of a minister or deacon, was granted.

3. Appeal from Sheridan congregation for privilege to ordain a minister was granted.

4. Appeal from Hopewell congregation for privilege of securing additional ministerial help, either by location or by ordination, was granted.

5. Appeal from Molalla to secure a resident bishop, either by ordination or otherwise (if by ordination it would necessitate the ordination of a minister or deacon), was granted.

Miscellaneous

1. Resolved that we express our appreciation to the Fairview congregation for the very satisfactory way in which they provided for us during the Conference.

2. Resolved that we express our regret that Bro. LeRoy Cowan could not be with us because of a continued illness, and pray that God may see fit to restore him to active service in the ministry.

3. Resolved that we hereby express our appreciation for the assistance of delegates and visiting brethren from sister conferences;

That we have enjoyed the labors of the brethren, A. S. Horst, C. L. Graber, and Ivan Lind, who were assigned official missions to our Conference.

4. Matter of expression to our congressman on pending permanent military training program was discussed, but no action taken.

Organization for the Year 1944

Moderator, F. J. Gingerich; Assistant Moderator, N. A. Lind; Secretary, E. S. Garber (2 yrs.); Treasurer, Chester Hartzler; Music Director, Lloyd Driver; Member of Mennonite Board of Missions and Charities, Marcus Lind; Delegate to Dakota-Montana Conference, Paul W. Miller; Member of Committee of Arrangements for General Conference, J. P. Bontrager; Delegates to General Conference, James Bucher, E. S. Garber, Joe H. Yoder.

Further Committees

Institute: Archie Kauffman (3 yrs.); Ernest Bontrager (2 yrs.); Paul Miller (1 yr.).

Labor Union: G. D. Shenk (3 yrs.); E. Z. Yoder (2 yrs.); N. M. Birky (1 yr.).

Remarks

Intermission meetings were directed by George Kauffman and Henry Gerig.

Sermon Thursday evening by Elmer Bontrager, Bloomfield, Mont.; Friday evening by Ivan Lind, Hesston, Kans.

E. S. Garber, Secretary.

CHARITABLE CONTRIBUTIONS AND THE 1944 INCOME TAX LAW

BY CARL KREIDER

On Monday, May 29, a new simplified federal tax bill became law. Since this law was designed to relieve about 30,000,000 American taxpayers of the necessity of filing a complicated income tax return, some brethren have erroneously expressed the misapprehension that charitable contributions are no longer a deductible item in computing the income subject to the tax. It is true that when one's total deductible items (charity, interest, taxes, etc.) are ten per cent or less of one's income they need not be recorded on the tax return. If they are greater than ten per cent, however, they can and should be recorded. The law continues to allow a fifteen per cent maximum deduction for charitable contributions, but it is actually more liberal than the previous laws since the fifteen per cent can now be figured *before* interest, taxes, and other deductions are subtracted, whereas previously it had to be figured *after* the subtraction was made. We should continue to be thankful to our heavenly Father that our government has again been mind-

ful of the value of our gifts to the missionary, educational, relief, and other programs of our church.

Goshen, Ind.

WHY FAIL?

(Continued from page 263)

with them, and with their children for ever." "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Nothing can separate us from the love of God but ourselves and our disobedience. He is able if we are willing.—A. M. E.

SPECIAL MEETINGS

LANCASTER, PA.

The annual home-coming meeting of East Chestnut Street Church, Lancaster, Pa., was held May 5, 1944, at the Vine Street Mission, Lancaster.

Organization: Mod., David Groff; Secy., Lester Weaver; Chors., Bros. Bechtold and Ernst.

Program and Speakers: The Church's Responsibility to Neglected Souls, A. C. Walls; How to Build up the Spiritual Life of Believers, Harry Shreiner; Best Methods of Approaching the Unsaved, Claude Shisler.

Thoughts Gleaned: We were reminded that the head of the church is Christ, and that Christ

knows the trials and temptations of His people because He Himself went through them. If we are in Christ Jesus, He directs and leads our lives. We as workers should not take our responsibilities lightly. We should have a vision of the work. The responsibility demands that we should be consistent in our daily living and have a definite love for the lost. We have to show to the world that Christ can remove sin in our lives and keep sin from our doors before we can be true witnesses. If we have Christ in our hearts, the problem of approaching the unsaved will be more than half won. We can also approach the unsaved through the church avenues. We have to implore the help of God or our approach will not mean very much. We as workers should meet the unsaved person on one common level, letting him know that the only difference between him and a Christian is that a Christian is a saved sinner and that he is a lost sinner. We were reminded that we should demand a more noticeable experience in converts before they are taken into the church. We should praise the Lord for the experiences of a new born-again life. May we lead a soul to the foot of the cross; may we encourage those that have come into the church and show them that we love them.

Secretary.

BREMEN, OHIO

Report of the quarterly Mission Meeting held at the Turkey Run Mennonite Church, May 18, 1944.

Organization: Mod., Chester Norris; Secy., Marcella Good; Chor., Carol Hartzler.

Program and Speakers: Children's Meeting, Ruth Plank; Recitation, Wilma Good; First City Mission and First Workers, Rose Yoder; Why Have City Missions, Ruth Brenneman; Results of City Missions, Roy Detweiler; Present City Missions and Workers, Joe Yoder.

(Continued on last page)

RELIEF AND C.P.S.

RELIEF NOTES

Relief Conditions in Europe

Greece.—The Greek War Relief News Letter of Dec. 21, 1943 gives a tragic picture of 5,000 abandoned children in Athens, some of whom were so young when left homeless that the canteens provided for them are the first resemblance of home they can remember. (Famine Relief Committee Letter of March, 1944)

Poland.—According to the latest report from Poland, issued in London in January, the number of Polish children in urgent need of food and clothing relief is about 525,000. There are practically no Jewish children left on German-occupied territory. The allocation of food received by the Polish children under the rationing scheme covers about fifteen per cent of their actual requirements. (Famine Relief Committee Letter of March, 1944)

France.—Children are underweight. Low blood pressure and anemia are common. In Bordeaux, forty-six per cent of blood donors had to be rejected. Rickets is very common. Tuberculosis has risen twenty to thirty per cent. The proportion of still births is higher than ever. (New York Times Editorial, March 13, 1944)

Belgium.—According to official statistics, the number of registered cases of advanced tuberculosis in Belgium has increased from 69,000 in December, 1941, to 109,500 in February, 1943. All reports from hospitals and charity organizations show that the children are particularly affected, and in industrial districts two thirds of them are either tubercular or threatened with tuberculosis. (Famine Relief Committee, London, Jan. 22, 1944)

* * *

O. O. Miller Visits Colonists

By the time this release appears, O. O. Miller will be on his way to Paraguay. His trip is planned to enable three weeks in Asuncion and a possible visit to the several Mennonite colonist groups in that country. Nine M.C.C. workers now represent and serve the committee's several interests and concerns in Paraguay, under Bro. Willard Smith's direction and leadership. The additional workers under appointment are expected to reach this field during July and August. Finally formulating the coming year's program with Bro. Smith and these workers is the main occasion for the M.C.C. Secretary's visit. A three days' visit to the Puerto Rican unit is planned on the return journey from Paraguay. M.C.C. Chairman, Bro. P. C. Hiebert, will assume the work of the Executive Secretary during Bro. Miller's absence.

* * *

Puerto Rico Briefs

Ervin Warkentin recently spent several days at the Brethren Hospital at Castaner to receive medical attention for a knee injury which had been handicapping him for some time.

The main emphasis at La Plata continues to be the building of the hospital and dormitory accommodations for the staff. P.R.R.A. has given more than \$8,000.00 toward this work.

The seven months' drought, the worst in Puerto Rico in twenty-five years, has finally broken. The island's electric current is back on twenty-four-hour service, and fields are getting green again.

* * *

C.P.S. NOTES

Art and Crafts Institutes

John P. Klassen, art instructor at Bluffton College, has been secured to conduct ten-day art and crafts institutes in the eastern M.C.C.-C.P.S. camps. Bro. Klassen is an accomplished Mennonite artist and sculptor who received training in various European countries. During World War I, he was a C.O. in Russia and was instrumental in assisting many of the Mennonites to leave Russia.

A report of an art and crafts institute at the Sideling Hill Camp contains the following item:

"The men worked largely with clay, making pots, cups, vases, animals, plaques, etc. A number made moulds out of plaster. We estimate that at least thirty-five different men participated in these activities to the extent of making at least one article. Many were surprised at what they could do, and the look of satisfaction which passed over their faces upon completion of a project gave ample visible evidence of enjoyment."

* * *

Breakdown of Men in C.P.S. According to Administrative Agencies

The following table is as of May 31, 1944:

Agency	No. of Camps	No. of Men
Friends	30	1,643
Mennonites	45	3,041
Brethren	30	1,823
Catholic	2	67
Methodists	2	67
Government	3	279
Co-operative	1	70
Detached service		82

Released June 28, 1944

Compiled by Irvin B. Horst

MARRIAGES

Hofstetter — Horner. — Bro. Clair Hofstetter, of the Kidron, Ohio, Mennonite Church, and Sister Ruth Horner, of the Oak Grove Mennonite Church, Smithville, Ohio, were united in marriage on Saturday evening, June 17, 1944, in the Oak Grove Church, in the presence of a large number of relatives and friends. Bro. Wm. G. Detweiler performed the ceremony. The Lord bless them in His service.

Miller — Chupp. — On Nov. 11, 1943, at the Burr Oak Mennonite Church, occurred the marriage of Bro. John Miller and Sister Dorothy Chupp, both members of the Burr Oak congregation, Reusselaer, Ind. Bro. F. W. Weaver officiated. May the blessing of God attend them.

Leichty — Delegrange. — On Sunday, June 18, 1944, Bro. Simon Leichty of the Leo congregation, Leo, Ind., and Sister Leah Delegrange of

the Fort Wayne congregation, Fort Wayne, Ind., were united in marriage in the church. Bro. Samuel Miller preached the sermon, and the pastor, Bro. Allen Ebersole, performed the ceremony. May God bless this union.

Clemmer — Nice. — Bro. Abram S. Clemmer, of the Salford, Pa., congregation, and Sister Emma S. Nice, of the Souderton, Pa., congregation, were united in the bonds of holy matrimony on Saturday, June 17, 1944, at the home of the bride, in the presence of many friends. Bro. Jacob M. Moyer of Souderton officiated. May God's abundant blessings give them a long and happy life together.

Snyder — Slagel. — On June 18, 1944, Bro. Stanley Snyder, Ashley, Mich., and Sister Elizabeth Slagel, St. Louis, Mich., both members of the Bethel congregation near Ashley, Mich., were united in the bonds of matrimony at the home of the bride's parents, Bro. and Sister Elmer J. Slagel, by Bro. D. S. Oyer. May the blessing of God be with them in their journey through life.

Martin — Getz. — On June 3, 1944, Bro. Harold Wayne Martin of the Weaverland congregation, near Blue Ball, Pa., and Viola Mae Getz of the Church of the Brethren, Lancaster, Pa., were united in marriage in the Church of the Brethren of Lancaster by Galen Kilhefner of Elizabethtown. The groom is stationed at C.P.S. Camp No. 20, Wells Tannery, Pa. May the blessings of God attend them through life.

Good — Hershberger. — On Sunday noon, June 11, 1944, Bro. Lloyd Good of the East Bend congregation, Fisher, Ill., and Sister Verda Hershberger of the North Main Street congregation, Nappanee, Ind., were united in marriage at the home of the bride's parents. Bro. Homer P. North officiated. May the Lord abundantly bless them throughout life.

Albrecht — Sutter. — On Sunday evening, June 11, 1944, Bro. Marion Albrecht, of the Morton, Ill., congregation, and Sister Oleeda Sutter, of the Hopedale, Ill., congregation, were united in marriage at the home of the bride. Bro. Roy Roth, cousin of the groom, officiated. May God richly bless this union throughout life.

Weaver — Horst. — Bro. J. M. Lyle Weaver of Winton, Calif., and Sister Lois Kathryn Horst of Upland, Calif., were united in marriage at the home of the bride's sister, Mrs. Claude Hostetler, in Ontario, Calif., June 3, 1944. Bro. Luke E. Weaver, father of the groom, officiated. May the choicest blessings of our heavenly Father attend them through their journey in life.

Wideman — Grove. — On April 13, 1944, Bro. Lorne Hoover Wideman and Sister Marion Arlene Grove, both members of the Wideman congregation near Markham, Ont., were united in marriage at the home of the bride's parents, Bro. and Sister Russel Grove. Bro. A. D. Grove officiated. May God bless this union for His glory.

Ruby — Hoffman. — On Sunday evening, Feb. 20, 1944, Bro. Joseph Ruby and Sister Helen Marie Hoffman, both members of the Thurman congregation, Thurman, Colo., were united in the bonds of holy matrimony at the Thurman Mennonite Church. Bro. Wm. R. Eicher of Milford, Nebr., officiated. We wish them God's richest blessing through life's journey.

Horst — Rohrer. — On June 17, 1944, at the Bethel Church near Wadsworth, Ohio, Bro. Irvin B. Horst, Akron, Pa., and Sister Ava M. Rohrer, Wadsworth, were united in marriage. Bro. S. D. Rohrer, father of the bride, officiated. May the Lord bless them with happiness through life.

OBITUARIES

Frey. — A. B., son of the late Benjamin and Elizabeth Bare Frey, was born March 9, 1861, in Lancaster County, Pa.; entered into his eternal rest May 9, 1944, near Mt. Joy, Pa.; aged 83 y. 2 m. He was a farmer in Manor Township until about 18 years ago, when he retired and moved near Mt. Joy. Father accepted Christ 27 years ago, and together with his loving wife united with the fellowship of the Mennonite Church. He was united in marriage 57 years

ago to Martha Hess Herr of Florin, and to this union were born 11 children, four having gone to be with Jesus in infancy. For the past years father had not been well and was quite miserable at times, but complications set in two months ago at which time he spent three weeks at the hospital. After being released from there he gradually grew weaker. Doctors knew there was no chance for recovery. He was so patient and considerate in his illness and often told his family he was ready to go, but yet at times he wished to get well. His passing is mourned by his wife and these children: Annie, wife of Jacob Schock; Ada, wife of Christ Wolgemuth; Celia, wife of Graybill Wolgemuth; Furry H. Frey; J. Mowery Frey; Emma, wife of James Painter; Martha, wife of Ira Heller. Father was the last of his immediate family. Brief services were held at the home by Bros. Henry Garber and C. N. Hostetter. Further services were held at the Mt. Joy Mennonite Church by Bro. C. K. Lehman, assisted by Bros. Henry Garber and C. N. Hostetter. Text, as selected by the family, was Rom. 8:18. Burial was made in the Manor Cemetery near Mountville.

Gerber.—Lovina (Hershberger) Gerber, daughter of the late Nathaniel and Mary (Mutchelknaus) Hershberger, was born April 10, 1886; died June 5, 1944, at her home in Sugarcreek, Ohio; aged 58 y. 1 m. 25 d. Her death was caused by a heart attack. She was united in marriage to Lawrence Gerber on Dec. 20, 1903. To this union were born 5 sons and 2 daughters. Hallie and Lawrence, Jr., died in infancy. The following children survive: Harold, Shreve, Ohio; Ross, Edward, Mrs. Robert Kreisher (Mary), Sugarcreek, Ohio; Ralph, Elkhart, Ind.; and a foster daughter, Mrs. Moses G. Miller (Helen), Dundee, Ohio. There also survive 9 grandchildren, 3 sisters (Mrs. William A. Shutt, near Sugarcreek; Mrs. Gilbert Jaberg, New Philadelphia; Mrs. Oliver Bontrager, Elkhart, Ind.), and 4 brothers (Len and Dan Hershberger, Walnut Creek; Lloyd, Canton; Ray, Sugarcreek). She united with the Walnut Creek Mennonite Church in her youth and was faithful until death. She was always vitally interested in the church and deeply concerned about the spiritual welfare of her family. Funeral services were conducted at the Walnut Creek Mennonite Church June 7, with the local ministry, Paul R. Miller, Venus Hershberger, and A. W. Miller officiating. Interment was made in the church cemetery.

Good.—Fannie (Beller) Good was born in Alsace Lorraine, April 20, 1857; passed away June 23, 1944; aged 87 y. 2 m. 3 d. At the age of sixteen she came to America, making her home near Hopedale, Ill. She accepted Christ as her personal Saviour, uniting with the Mennonite Church of which she was a faithful member at the time of her death. On Oct. 18, 1881, she was united in marriage with Joseph Good of Hopedale, Ill. For several years they farmed in this community, then moved to Flanagan, Ill., where they lived for six years. They then moved to a farm near Rolfe, Ia. Later they sold their holdings there and purchased a farm one mile east of Wayland, Ia., to which they moved in the spring of 1903. When retiring from active farm life, they moved to their property in East Wayland. After the death of her husband, she broke up housekeeping and made her home first with her daughter, Mrs. Ed Wenger, and then with her son Jacob. After the infirmities of old age became too prominent to do ordinary household duties, she again came to her daughter (Mrs. Ed Wenger) which was her late home. She was confined to her bed for about four months, but bore her affliction patiently and without a murmur. Her husband and one son preceded her in death. She leaves 3 daughters (Mrs. Ed Wenger, Wayland, Ia.; Mrs. Emanuel Heiser, Dewey, Ill.; and Mrs. Albert Heiser, Rantoul, Ill.), 3 sons (Jacob and Joe, Wayland, Ia., and Amos, Davenport, Ia.), one brother (John Beller, Pontiac, Ill.), one sister (Mrs. Joseph Hottler, Goodland, Ind.), 17 grandchildren, 22 great-grandchildren, and many other relatives and friends. Funeral services were conducted by Bros. Simon Gingerich and Willard Leichty at the Sugar Creek Church. Text, Ps. 90. Interment was made in the Sugar Creek Cemetery.

Groh.—Anson Groh was born April 17, 1859; died May 9, 1944, at his home near Preston, Ont., in which community he was born and had farmed till near the close of his life. He suffered a slight stroke about three and one-half years ago, and was in failing health since that time, though usually able to be up and about the home till the past January. He grew gradually weaker

and passed quietly away without severe suffering. Although his mental powers faded as strength declined, he remained calm and conscious to the end. On March 7, 1882, he was united in marriage to Lovina Bechtel, who departed this life in August 1932. Eleven children were born to this union. One daughter died in 1914 at the age of eighteen. Surviving are 4 daughters (Mabel and Esther at home; Ida, Mrs. Menno Snyder, near Kitchener; Bertha, Mrs. D. W. Lehman, Orrville, Ohio); 6 sons (Herbert, Ottawa; Melvin, Preston; Norman, Beamsville; Oscar, Detroit, Mich.; Ivan, St. Catharines; Harold, Toronto), 31 grandchildren, 3 great-grandchildren, and 4 brothers. He and his wife were interested in spiritual things. Before his conversion he was instrumental in helping to organize a Sunday school at the Hagey Church in order that his growing family might have Sunday-school privileges. Soon after J. S. Coffman came to Waterloo County, he and his wife gladly accepted salvation and united with the Wanner Mennonite Church, in which fellowship he remained till death. After helping at the Hagey Sunday School for a few years, he turned his attention to the establishing of a Sunday school at the weaker Wanner Church, where he served as superintendent and later as teacher for many years. He was a well-known speaker at Sunday-school conferences in the early days, and was a speaker at the first Sunday-school convention in Indiana. He served on the Mission Board of Ontario, and it was largely through his efforts that the Ontario Board of Mennonite Finance was organized. He was also largely used as a lecturer on agriculture and forestry by the Ontario Department of Agriculture. For some years he gave himself to the development of Farmer's Co-operation, while his last major task was the building and management of a Municipal telephone system. These responsibilities were relinquished one by one as age crept on, but he was devoted to his farm as long as he was able to get around. Funeral services were conducted by Bros. J. W. Witmer and B. B. Shantz at the Wanner Church, and the body was laid to rest in the adjoining cemetery to await the resurrection.

Harnish.—Emma E. Harnish was born Aug. 12, 1867; entered into rest at her late home at Willow Street, Pa., April 30, 1944, after a four weeks' illness of pneumonia, which resulted in a heart condition. She was the daughter of the late Isaac and Anna Eshleman Shenk, and was the last of her family. She was a faithful member of the Mennonite Church for many years. On Dec. 10, 1891, she was united in marriage to Jacob G. Harnish, who preceded her in death 14 years ago. This union was blessed with 8 children, 4 having gone on before. Those surviving are: Anna M., wife of Martin B. Thomas, New Danville; Ada S., wife of Charles W. Keith, West Willow; John S., Lancaster, R. 5; and Amos S., Willow Street. Seven grandchildren also survive. Funeral services were held May 3, with services at her late home by Bro. Henry Nanman, and at the New Danville Mennonite Church by Bros. Maris Hess and James Hess. Interment was made in adjoining cemetery.

Hess.—Katie E., daughter of Mrs. Catharine and the late Jonas Kreider, was born April 12, 1878; passed away May 29, 1944; aged 66 y. 1 m. 17 d. She was united in marriage to William H. Hess of Strasburg Twp., Lancaster Co., Pa. Besides her mother and husband, she is survived by the following children: Frank K.; Kathryn A.; Ruth, wife of Raymond Hershey; E. Mae, wife of Martin Gish. Three sisters and 8 grandchildren also survive. For five years Mother suffered from a heart condition. Although we were told that we could not keep her long, yet how suddenly she left us, and how hard the struggle to part with her willingly! Early in the morning, quite peacefully, Mother left us and went to be with her Lord. Our loss is great indeed, yet to the Lord we sincerely say, "Thy will be done." Mother was a member of the Strasburg Mennonite Church for many years, and was quite concerned about the Sunday school. Brief funeral services were held at the home, followed by services at the Strasburg Mennonite Church by the home ministers. Text, Ps. 116:15. Interment was made in the adjoining cemetery.

Hostetter.—Jonathan K., son of Jephthah and Salome King Hostetter, was born in Wayne County, Ohio, Sept. 22, 1860; died at his home near Wooster, June 18, 1944; aged 83 y. 8 m. 26 d. He lived his entire life in Wayne County. As a young man he confessed Christ and was received by water baptism into the fellowship of the Oak Grove Mennonite Church, where he was

a member at the time of his death. He was greatly interested in the work of the church. For many years he taught a Sunday-school class. On Dec. 23, 1882, he was united in marriage to Melinda Smucker. To this union were born 12 children, 9 of whom survive: David J., Chauncey, Ammon, and Harry, Orrville, Ohio; Boyd and Paul, Wooster, Ohio; Christian, Smithville, Ohio; Edith (Mrs. Harvey Hartzler), Marshallville, Ohio; and Esther, at home. The following children preceded him in death: Isaiah, who died in infancy; Sadie, at the age of seven; and Loma (Mrs. Perry Shank) in 1938. His wife died in 1931. Besides his nine children he is survived by 34 grandchildren, 2 great-grandchildren, two sisters (Anna—Mrs. John Smucker, Smithville; Barbara—Mrs. Elam Horst, Staunton, Va.), and one brother (Jephthah, Orrville). Funeral services were conducted on June 20 at the home and at the Oak Grove Mennonite Church by Bro. Wm. G. Detweiler, assisted by Bros. J. S. Gerig and Rudy Stauffer. Interment was made in the Paradise Union Cemetery.

Liechty.—Anna (Moser) Liechty, daughter of Abraham and Miriam (Nussbaum) Moser, passed away June 18, 1944, at the home of her son, Peter J. Liechty, who died in 1938. She was born in Wells Co., Ind., March 8, 1854; aged 90 y. 3 m. 10 d. On June 23, 1876, she was married to Joseph Liechty. To this union were born 12 children, 5 of whom survive: Anna, wife of E. Gleidig, Lake Charles, La.; Judith, wife of Leon McAn, Lake Charles; Rose, wife of S. J. Schwartz, Phoenix, Ariz.; Barbara, wife of J. M. Swartzendruber, Kalona, Ia.; and Jacob, Kinder, La. Also surviving are 6 brothers: Philip, Sidney, Ohio; Moses, Lake Charles, La.; Jake, Berne, Ind.; Jeff, Wilshire, Ohio; Nathan, Orrville, Ohio; and David, Lake Charles, La. Mother Liechty united with the Mennonite Church in her teens and remained faithful to the end.

Miller.—Martha Beechy Miller, daughter of Jonas and Elizabeth Yoder Beechy, was born May 18, 1882. In June 1901 she was united in marriage to Harrison Miller, and lived almost her entire life in the Berlin, Ohio, community. She died at her home after a number of years of poor health, on May 30, 1944; aged 62 y. 12 d. She became a member of the Mennonite Church in early life and continued faithful and steadfast to the end of her days. Her friends will remember her for her charitable nature, her love of flowers, and her pleasure in preparing good meals for company as long as her health permitted. Mother was laid to rest with complete assurance that she is now where there is no more sorrow, pain, or suffering. In her last days her greatest satisfaction was in her preparation for what she knew was near at hand. She was at peace with God and man. Her favorite scripture and chosen text was Psalm 23. Her songs were, "I'm But a Stranger Here," and "Tis So Sweet to Trust in Jesus." Her comforting motto beside her deathbed was, "Heaven Is My Home." She will be missed and mourned for by her husband, 4 children (Ervin, Esther, Erma, and Willard), a brother (Moses Beechy), a sister (Katie Beechy), 11 grandchildren, and a host of other relatives, friends, and neighbors. Funeral services were conducted at the Berlin Mennonite Church June 2, by the home ministers.

Reedy.—Matilda Reedy, daughter of John and Anna (Brenneman) Huber, was born in Putnam Co., Ohio, June 16, 1858; passed away at the home of her daughter, Mrs. C. T. Williams, Placerville, Calif., March 21, 1944; aged 85 y. 8 m. 5 d. To this union were born 5 sons and 3 daughters. Her husband and 3 children (John Henry, Christian, and Anna) preceded her. In early life she was baptized and united with the Mennonite Church, but later, while in Chicago, Ill., she united with the Baptist Church to which she belonged at the time of her death. She had not been in good health for several years, suffering with high blood pressure and a heart ailment. She suffered intensely the last several weeks of her life, and longed and prayed to be relieved of her pain. She had planned all her funeral arrangements and had chosen two songs to be sung at her funeral—"Will There Be Any Stars in My Crown?" and "In the Sweet Bye and Bye." These were sung by her son-in-law, C. T. Williams. There remain 5 children, all of California—George and Jacob, Redding; Barbara (Mrs. C. T. Anderson), Big Bend; Ira, Oakland; and Ethel (Mrs. C. T. Williams), Placerville. Also 15 grandchildren and 6 great-grandchildren survive. She was the last member of a family of 10 children. Funeral and burial services were conducted at Redding, Calif.

SPECIAL MEETINGS

(Continued from page 269)

Reschly:—Barbara (Nebel) Reschly, daughter of Martin and Barbara Nebel, was born in Henry County, Iowa, Feb. 28, 1869; fell peacefully asleep after a few weeks' illness June 11, 1941; aged 75 y. 3 m. 13 d. She accepted Christ as her personal Saviour in her youth and united with the Sugar Creek Amish Mennonite Church of which she was a faithful member at the time of her death. On March 11, 1898, she was united in marriage with Joseph Reschly, becoming the stepmother of seven children. Her marriage was blessed with five sons. They lived on the Reschly homestead until her husband retired from active farm duties; then they moved to smaller premises on the farm. Her husband preceded her in death March 23, 1936. Her health was impaired by a weak heart. After her husband's death, she lived with her youngest son at their home in Wayland, Iowa. She leaves 5 sons (Joseph, Henry, Ervin, John, and Glenn), 3 stepdaughters (Mrs. Amsa Miller, Mrs. C. E. Roth, and Mrs. Harris Boese; (one stepdaughter preceded her in death), 3 stepsons (Will, Elmer, and Harry), 3 brothers (Joseph, Dan, and Sam), 4 sisters (Mrs. Lena Kaufman, Mrs. Mary Conrad, Mrs. Jacob Gerig, and Mrs. Elmer T. Boshart), 21 grandchildren, and 37 stepgrandchildren, besides many other relatives and friends. Funeral services were held at the Sugar Creek Church, conducted by Bros. Simon Gingerich and Willard Leichty. Interment was made in the adjoining cemetery.

Shaffer:—Mary Bumbaugh, daughter of the late Charles and Gertie Bumbaugh, was born Jan. 26, 1907; died at her home in Pond Bank, Pa., June 19, 1944, of valvular heart disease; aged 37 y. 4 m. 23 d. She was married to Joseph Shaffer, who survives along with the following children: John, in the U.S. Army; David, Richard, Joseph, Melvin, Esther, and Leah, all at home. She is also survived by the following brothers and sisters: Dorman, Harry, Oscar, Ralph, Charles and Donald, both in the Army; Mrs. Orville Stoops, Beulah, and Ruth, Pond Bank. Her aged father-in-law, John Shaffer, who lived in the home, also survives. Several months ago she confessed Christ as her Saviour in her home, where she was baptized and received into the Pond Bank Mennonite Church. She expressed herself as having peace with the Lord and being ready to go. Funeral services were conducted in the home and in the Pond Bank Church June 22, by her minister, Harvey E. Shank. Text, II Cor. 5:1. She was laid to rest in the Mount Zion Cemetery near Mont Alto.

Spitnale:—Lulu Lowe Spitnale, daughter of Stephen S. and Laura E. Lowe, was born June 27, 1875, at Lancaster, Ohio; departed this life June 16, 1944; aged 68 y. 11 m. 20 d. At the age of seven she moved with her parents to Putnam County. On Oct. 26, 1895, she was united in marriage to Joseph Spitnale, who departed this life Sept. 18, 1923. To this union were born 6 children, 3 of whom died in infancy. She is survived by 2 daughters and a son (Mrs. Ruth Riley, Tiffin, Ohio; Mrs. Mary Nance, Houston, Tex.; Stephen, Gibsonburg, Ohio), 8 grandchildren (Wayne, Jean, and Joanne Riley, Tiffin, Ohio; Darrell, Eileen, and Wilda Nance, Houston, Tex.; Arlen and James Spitnale, Gibsonburg, Ohio), 3 sisters (Mrs. Elizabeth Langhorst, Louisville, Ohio; Mrs. Maurice Edwards, Waynesville, Mo.; and Mrs. Dove Fuller, Phoenix, Ariz.), and 2 brothers (William H. Lowe, Newport, Mich., and Stephen Lowe, Grand Rapids, Ohio). She, with her husband, united with the Mennonite Church some thirty years ago. Their life together was spent on a farm near Cloverdale, Ohio. The last twelve years she spent with her daughter and son. She passed away in the home of her daughter and son-in-law, Mr. and Mrs. Clinton Riley, Tiffin, Ohio, with whom she had resided since becoming an invalid two and one-half years ago. During this time she often expressed her readiness to meet her Lord when He called for her, and a desire to be laid away beside her husband in the family lot at Cascade Cemetery, near the place where most of her life was spent. Funeral services were held June 20, at Mount Pleasant Church, conducted by Bros. G. H. Brunk and E. E. Zuercher. Text, Luke 4:18.

Conquer thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thine own.—Burton.

Thoughts Gleaned: The first mission was not easily started, but by the faith and endurance of our fathers we now have the privilege of saving city missions. The first mission was in Chicago, Ill. We ourselves must know Christ before we can lead others to Him. The blind cannot lead the blind. We notice that the Apostle Paul did most of his preaching in the cities where there were more people. How can God be so patient with us when we sit at home waiting for others to do His work? The city mission is more of a place to come in contact with wayward people than the country. As nearly as can be estimated, there are 49 main missions, 2,403 members, and 154 workers. These workers are giving full time. Let us continue to pray for our missions.

Secretary.

MANHEIM, PA.

Report of the Sunday School meeting held at the Hernleys Church near Manheim, Pa., on Ascension Day, May 18, 1944.

Organization: Mod., Henry Nauman; Secy., Daniel Nauman; Chors., Richard Kling and Benjamin Weaver.

Program and Speakers: Ascension Sermon, Henry Lutz; Home Influence As It Affects Church Activities, Noah Risser; The Value of Peace in a World of Strife, William Martin; Seriousness of Life, Levi Weaver; Prayer, William Martin; Grace for Loyalty Under Every Test, Noah Risser; Children's Meeting, Charles Hostetter; The Lord's Return—the Christian's Hope, William Martin.

Thoughts Gleaned: Christ is much greater than any Old Testament high priest. He is our high priest and is interceding for us. We can not be one person six days a week and another person on the Lord's day. If you withhold responsibility from children in the home, they will not learn to take responsibility in the church. If we live a true Christian life in times of peace, the world will not hate us so much in times of war. Let us get an appreciation of the things of God. The lives of Ruth, Esther, Mary, and Joseph are pictures of serious lives. Lot's wife and Samson cast their sacredness away. Your life has a purpose. Are you living up to it? We must reach up to God for help before we can reach out and help others. Prayer is the first way to God. Christ never fails us, but we fail Him. If we give our lives to Christ, they are Christ's. We cannot give them to the government. Example is one of the highest tests of loyalty. There is a crown for all who love Christ's appearing.

Secretary.

LANCASTER, PA.

Report of the Bible Instruction Meeting held at the Sunnyside Mission near Lancaster, May 30, 1944.

Organization: Mod., Emory Herr; Chor., Amos Mellinger; Secy., Roy Harnish.

Program and Speakers: The Value of Discretion, Charles Hostetter; The Churches' Need of Vision, Henry Garber; Seeking Treasures That Are Eternal, Clayton Keener; The Purpose of a Private Prayer Life, Charles Hostetter; Scriptural Promises for the Christian, Henry Garber; Maintaining Our Testimony in a Corrupt World, John H. Mosemann; Children's Meeting, John Wenger; Biblical Standards for Social Life, John Mosemann.

Thoughts Gleaned: Discretion preserves our character, our personality, and our helpfulness. The best way to overcome evil and hate sin is to get a vision of the holiness of God through the Bible. Do we see folks as business men and women or as souls each worth more than all the world? We need a consciousness of the importance of the training of our children. Most folks are seeking for a lost, hidden, or imaginary thing. Examples of things commonly sought for are art, antiques, gold, study of history, fame. These, once found, leave little impression. Faith, hope, and charity abide. There is no one who cannot find eternal things—do good, be rich in good works, ready to distribute and willing to communicate. The unseen things are eternal. Prayer has been given for the purpose of glorifying God. Prayer is the proof of God, and it dispels an individual's doubts. Prayer can do anything God can do. God can do everything. All that Peter could do with the sword was to cut off an ear. Not long after when he was willing to watch and pray, he touched the hearts of three thousand men in one day and God healed them, too. If you are too busy to

pray, you are too busy. Some folks seem to think, "Why pray when you can worry." The greatest promises for the Christian are forgiveness of sin and that it is possible to live a victorious life. Perhaps the reason for the disinterest of worldly people is that so many Christians live defeated lives. We are promised tribulation and it is for our good. Do you believe that apart from God you can do nothing? The world does not want to hear the Bible or our church, but they must give attention to a living testimony of Christ. The Christian is just as much a social being as when he was a non-Christian, but there are certain controlling regulations. Being thoroughly Christian would eliminate the bulk of social problems. We would be surprised to know in how many small details of our life the Lord would be glad to lead us if we only indicated to Him that we want His leading. Some folks squander all their affection on every side altar and have little to offer when real love appears. Be thoroughly honest; to disillusion a lover is cruel. If a young couple does not learn to appreciate the Bible and prayer together before marriage, there is little chance for it after the wedding. A blessing shared is a blessing multiplied.

Secretary.

Announcements

TWELVE-DAY YOUNG PEOPLE'S INSTITUTE

August 9 to 20, 1944

At Mennonite Campground,
Laurelville, Pennsylvania

Plan to spend your vacation at this Institute if you desire to get the highest possible spiritual benefit through Bible study and Christian fellowship, as well as physical rest, in a beautiful mountain camp. If you have not yet received descriptive circulars, write at once. A splendid corps of instructors has been secured, and no efforts are being spared to make this the best possible Institute. If you have received descriptive information, send in your reservations at once. Evidence seems to indicate a large attendance; so send in your reservations early. Address C. F. Yake, Secretary, Young People's Institute Committee, of Southwestern Pennsylvania Mennonite Conference, Scottdale, Pa.

Table of Contents

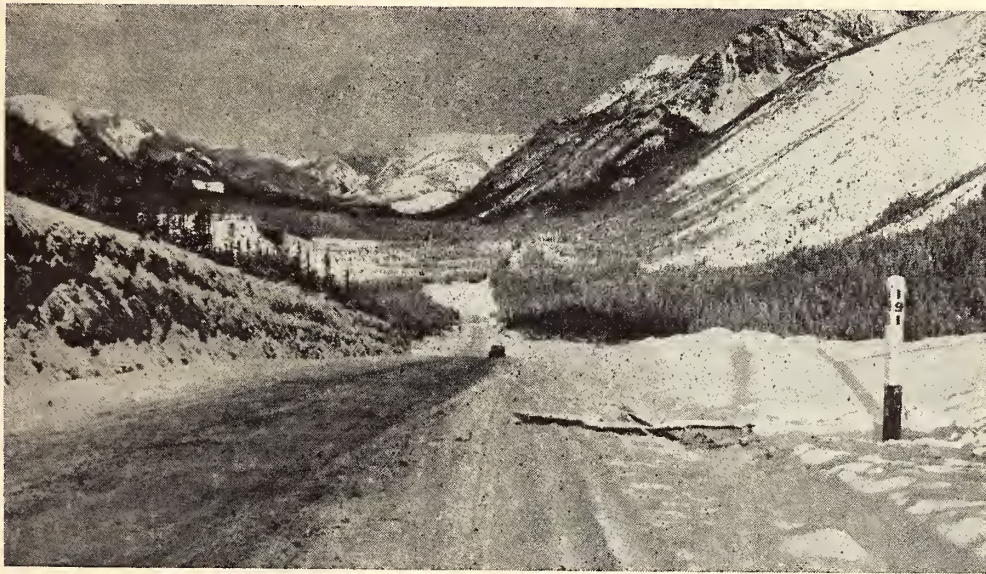
- 257—Depart in Peace
As I Grow Old (Poem)
- 258—Church School Day
- 259—Editorials
- 260—Directing Mennonite Capital into the
Mennonite Community
- 261—True Repentance
- 262—Seated Alone (Poem)
To All Shut-ins
The Inner Circle
Expressions of Appreciation
- 263—To Be Near to God
Sunday School Lesson for July 16
- 264—Field Notes
- 265—Correspondence
Items and Comments
- 266—Clean Hands (Poem)
The Inspiration and Authority of the
Scriptures
- 268—Pacific Coast Conference
- 269—Charitable Contributions and the 1944
Income Tax Law
Special Meetings
- 270—Relief and C.P.S.
Marriages
Obituaries
- 272—Announcements

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

July, 1944



The day goeth away, for the shadows of the evening are stretched out.—Jer. 6:4.

God called Jeremiah to preach a message of repentance to Israel. They worshiped the works of their own hands, devised impractical ways of life, made a false pretense of their religious profession, denied the Word of the Lord, and became very lax in their standards of morality. Judgment was about to fall. We find similar conditions in our age. The shadows of evil are lengthening as the day of opportunity closes. "Night cometh, when no man can work." Let us work the works of Him that sent us, while it is day.

Editorials

About the Minutes

In this issue of Christian Missions we are including the minutes of the meeting of the Mennonite Board of Missions and Charities, held at Kidron, Ohio, June 1-4. While this formal presentation of the proceedings of the meeting does not give the inspiration that was enjoyed by those who attended the meeting, we hope it will bring to our readers, information that will help to stimulate prayer and make intercessions for our missionary work more intelligible. These minutes, with the various reports, will give you a review of the work done during the past year. Here and there you will get impressions about future work which represent plans for an enlarged program of Christian activity. We are grateful to our heavenly Father for making possible the release of these minutes, and for His blessing upon the work.

One is occasionally stimulated to wonder what kind of minutes are being recorded in heaven. Certainly they do not take into account the temporary aspects which so frequently remind us of our weaknesses on earth. We are inclined to think, however, that compared with heaven's record of our missionary endeavors, ours must be quite incomplete. There are so many things which have been done and said that the human eye cannot see, and that the human ear cannot hear. As compared with divine evaluation of accomplishments, our judgments and opinions must be very inadequate.

Foreign Work in Prospect

One who is familiar with the prevailing conditions of international relationships and with the national disturbances, sees in the coming days the possibility of great changes in the form of our missionary efforts in foreign lands. The spreading rise of nationalism continues to seek after power in spite of the present war effort to re-establish democratic ideals among the nations. This has serious and deep implications for the foreign missionary. It is gratifying to know that those who carry responsibilities and leadership in our missionary enterprise have taken this factor into serious consideration. The constituency which they represent has an obligation to engage in definite intercessions for the Lord's overruling power to be manifested in the dispensation of His coming providences.

Another Nurses' Training School

The Board has been giving consideration to the need for enlarged facilities to accommodate more of our young girls in nurses' training. A special committee appointed to study the situation as it exists in the Mennonite Church has brought to the Board an interesting report with specific recommendations. The report is included in this issue and will be read with much interest.

As a Christian group, we face the responsibility of giving a professional training equal to the best that is offered. With that we have the additional task of nurturing the faith of student nurses during their period of training so that they will graduate with a spiritual equipment of the highest quality. It is to be expected that a general Men-

nonite hospital with a nurses' training school will step ahead of its general constituency in the standards of life it upholds, both in the encouragement of consistent practices of simplicity and in the development of a deeper spirituality. While the launching of such a project calls for a large investment, it may be considered an investment in talents and souls. Let us unite in prayer that God may lead in the planning for such an institution so that great blessings will accrue to the church through this noble effort.

Jewish Evangelism

The matter of our bringing the Gospel to the Jew has been receiving consideration at each meeting of the Board for the past few years. It seems difficult to get this movement beyond the point of study. We are now at the place where responsibility is delegated to two persons to find a brother who is willing to start out in tract distribution and follow it up by personal contacts. It is gratifying to know that we are making progress at least. It is a bit disturbing, however, to know that the progress we are making is so slow. It appears difficult to find persons who are sufficiently interested in the Jew to receive definite appointment to that type of evangelism. Perhaps the young men who have an interest in this line of testimony are all in C.P.S.! It should be possible to find a few remaining who could enthusiastically throw themselves into the fruitful labors of preaching to the Jew.

Relief Opportunities

The Mennonite Relief Committee included in their report, items concerning the prospective work in China. This was a bit disappointing to the Board. We had hoped last year that by this time the Mennonite Church would have representatives in China, dispensing relief, and giving a Christian testimony to the unsaved. The hopes of the Mennonite Relief Committee to enter China have not been entirely frustrated. You will read in their report by what means they hope to gain entrance into that great and needy country. A China unit is being made up of persons from our own Mennonite group. It is hoped that they will be able eventually to carry on an aggressive missionary testimony.

(Continued on page 282)

Table of Contents

EDITORIALS	274
MINUTES OF THE THIRTY-EIGHTH ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES ..	275
WHY THE MENNONITE HOME MISSION IS NOT A SELF- SUPPORTING, INDEPENDENT CONGREGATION— <i>Raymond</i> <i>Yoder</i>	283
FROM OUR MISSION STATIONS: FORT WAYNE, READING, TAMPA ..	284
CONDITIONS IN THE SOUTH— <i>Selected</i>	285
HER WORKS DO FOLLOW HER— <i>Mae Hershey</i>	285
A DEATHBED CONVERSION— <i>Beatrice Hallman</i>	285
NEWS LETTERS FROM ARGENTINA	285
NEW OPPORTUNITIES FOR RURAL MISSION WORK— <i>Ernest J.</i> <i>Bontrager</i>	287
Special Meeting	287
FINANCIAL REPORT	288
ON THE SPIRIT OF MISSIONS— <i>Selected by George R. Smoker</i> ..	288
SPECIAL MEETING	287

Minutes . . .

Of the Thirty-eighth Annual Meeting of the Mennonite Board of Missions and Charities Held at the Kidron Church, Kidron, Ohio, June 1-4, 1944.

An Executive Session was held on June 1.

The meeting was called to order at 1:30 p.m. by J. N. Kaufman, Chairman.

Roll call of members. A quorum was declared present.

The secretary read the minutes of all the meetings of the Executive and Mission Committees held during the year. The minutes were approved.

The recommendations of the Executive and Mission Committees for the following committees were adopted.

Nominating Committee: E. C. Bender (Chairman), Jesse B. Martin, J. J. Hostetler, J. L. Horst, Earl Buckwalter.

Resolutions Committee: Chester K. Lehman (chairman), Nelson Kaufman, Harold Groh.

The Board voted to approve the sale of the following real estate, situated in Nebraska, and described as follows:

On motion, which was seconded and passed, the Executive Committee of the Mennonite Board of Missions and Charities was authorized to sell the S½ of the SW¼ of Sec. 13, Township 5, Range 4, situated in Fillmore County, Nebraska, and the President and Secretary are authorized to execute the deed and all other papers and documents pertaining to the transfer of this title.

On motion, which was seconded and passed, the Executive Committee of the Mennonite Board of Missions and Charities was authorized to sell the N of SE¼ and the E½ of S½ of SE¼, Sec. 27, Township 10, Range 2, east of the 6 p.m., situated in Seward County, Nebraska, and the President and Secretary are authorized to execute the deed and all other papers and documents pertaining to the transfer of this title.

Adjournment.

S. C. Yoder, Secretary.

THURSDAY EVENING JUNE 1

CITY MISSIONS PROGRAM

Leader: Allen Ebersole, Ft. Wayne, Ind.

Chorister: Raymond M. Yoder, Chicago, Ill.

Devotion, P. A. Friesen, Denver, Colo.

Theme: Successfully Living New Testament Principles in Our Cities

Today

1. In Homes in the City, D. W. Miller, Canton, Ohio
2. In the City Community, Clarence Fretz, Philadelphia, Pa.
3. At Work in the City, Norman Smith, Lima, Ohio

FRIDAY FORENOON, JUNE 2

BUSINESS MEETING

Meeting called to order by J. N. Kaufman, Chairman.

Song Service, led by Walter Yoder, Goshen, Ind.

Devotional Services, P. A. Friesen, Denver, Colo.

Roll Call of Members by the Secretary. A quorum was declared present.

Minutes of the previous Annual Meeting were read and approved.

Reports of Officers

PRESIDENT'S REPORT 1944

To the Mennonite Board of Missions and Charities, Greetings:

We have met as a mission board in annual session for the thirty-eighth consecutive year. In all the years gone by, the Lord has greatly blessed the work. The experiences during the year just past are additional proof of the Lord's continual blessing.

I hope it may not seem inappropriate to mention, first, in this report, the matter of financial support. Under the system in which we operate, finances loom rather important, and the giving of our tithes and offerings is an indication of the spiritual life of the church and of her interest in mission and relief activities. It is most encouraging to note the generous way in which the church has responded to the needs. It continues to be a fact that when the brotherhood is informed of the needs in our charitable

homes, in our relief program, and in our mission activities, they respond with their gifts.

The church has done so again in the year just past. Despite the extraordinary demands made upon the church because of the C.P.S. program, the offerings channeled through the Board have exceeded those of any previous year in the history of the church. The receipts for missions, charitable work, and C.P.S. for the last fiscal year were \$891,080.40 (Last year's total, \$802,910.00.) We do praise the Lord for this expression of helpfulness on the part of the brotherhood.

Few among us can fully appreciate the enormity of the task of our board treasurer, who handles these thousands of dollars of the church's tithes and offerings, and places them in accordance with the wishes of the donors. This may not be the time or the place to say it, but I wish to praise the Lord for the faithful services of our brother, who has so efficiently looked after the mission funds as treasurer of the Board.

The problem of sending workers to the several fields has increased because of the present world situation. Happily, Argentina is faring in this respect about as usual, except for matters of permits and transportation which are becoming increasingly difficult. All of our twenty-seven Argentine missionaries, excepting the Hallmans, who are en route to the States on furlough, are at their appointed places on the field and at work. One new worker, Sister Edna Good, was sent to Argentina since we last met.

India is not so fortunate. A number of our India missionaries are home on furlough, ready and eager to return to their field. Applications for permits for their return have, up to date, been denied. We hope and pray that the situation may soon change for the better, for it can not long continue as at present without causing great hardship to the cause. The working force in India is greatly depleted. The missionaries have coped with the problem in a courageous manner, partly by judicious retrenchment and partly by delegating increased responsibility to the India leadership. Bro. and Sister S. J. Hostetler and family returned from India on furlough last week. Sister Mina Esch and daughter are on the way. This leaves but seventeen missionaries on the field.

All signs point to the belief that we are entering upon a new phase of missionary endeavor. Plans are already being projected by the nations for the reconstruction of the postwar world. After peace is declared, and the nations begin rebuilding what they have destroyed, the program of missions will face attitudes not encountered before the war. The flare-up of rabid nationalism may be cited as a major cause of the present world struggle. This nationalistic spirit may become even more intense, and it may not be any too friendly to missions.

It has always been the case with our work in South America that medical missionaries could not be sent to practice in the Argentine. It is highly probable that India will receive after the war, full dominion status, provided the Hindus and Mohammedans can agree on a workable form of government. We need not be surprised if, in such case, India will have much to say with reference to the Christian propaganda as carried on by foreign missionaries; and what they will say with reference to the Christian propaganda may conceivably affect the present form of missionary effort.

Whatever may be the correct forecast, it is evident that the Mission Board may wisely plan now to enter this new phase of foreign mission work. This planning may include such matters as the spiritual and intellectual qualifications of prospective missionaries in the light of possible new conditions on the fields. These include desires on the fields for greater self-expression on the part of Christian churches and for possible changed political attitudes. Our missionaries already have submitted proposals for our consideration, with some of these things in mind.

The Missionary Training Conference, which closed on Monday of this week, was an effort on the part of the Mission Board to plan for the future. Forty young people who sensed a call for definite service for the Lord gathered for instruction from God's Word and to study the needs and conditions on the foreign field. We pray that God may use the results of this conference to His eternal glory.

In these days it is not so easy to launch out into new fields. China has been much on the heart of the church for some years. In line with the action of the Mission Board last year, Bro. J. D. Graber was sent to that country to make firsthand investigations. Bro. Graber made the trip and returned very recently. He reports that the great need for relief and mission work in that stricken country is greatly intensified by the war. We are sad and disappointed to hear that it is practically impossible to get supplies into China. The havoc caused by a runaway currency has wellnigh demoralized business. Due to these circumstances, over which we have no control, early entrance into China for mission and relief work is practically out of the question.

The Executive and Mission Committees in joint session have decided to recommend to the Board the sending of two brethren to Puerto Rico and Jamaica to investigate the possibilities for relief and mission work in those islands.

Since we last met we sustained the loss of our oldest and most revered missionary, Sister Sarah Lapp. In her quiet, unassuming manner she spoke the beautiful story of salvation to thousands of India's people whom she loved. She went to India with her husband, Bishop Mahlon Lapp, in the year 1901, serving as a missionary under the Board for forty-three years.

We present this report with a deep sense of our limitations. Heavy

responsibilities fall to the Board and especially to the Executive and Mission Committees who take care of the interim business from one annual meeting to the next. May God bless to His glory what has been done according to His will and graciously pardon our failures. May He give much wisdom and Holy Spirit guidance for the difficult days ahead.

Respectfully submitted,

J. N. Kaufman.

REPORT OF THE SECRETARY

Another year has come to a close, and the time for an annual report is here. When I made my first report twenty-three years ago, we were just emerging from the first financial drop that followed the war of 1914-18. Since then the Mission Board has faced years both of prosperity and of depression, but under the guidance of God it has been able to carry forth its work. Now we are living in a world distracted by strife of dimensions hitherto unknown. This has created conditions that challenge our fullest consecration to keep our share of the work of the kingdom going. It is a situation that calls for the best of the life and thought and means of the entire church, and on the part of the Executive and Mission Committees I solicit the prayers and support of the brotherhood in behalf of a task which was begun in sacrifice and has been continued in that same spirit throughout the years.

FOREIGN WORK

India

Our work in India is the object of our deepest concern. For several years our force of workers has been diminishing. Ill health and retirement for various reasons have reduced the number of our missionaries until today our field staff is barely half as large as it once was. Add this to the increasing amount of work as a result of war and famine and we get some idea of what the situation is. Thus far our efforts to get workers to the field have been unavailing. Restrictions in travel and barriers to admission of aliens to foreign countries are obstacles that until now we have not been able to surmount. We owe our missionaries our fullest support and our most fervent prayers that they may be able to carry on till the way opens to get recruits to the field.

We, however, do not wish to leave the impression that the work is failing. Those who are left on the field are laboring faithfully, and, in spite of the handicaps of a depleted staff and an increase of problems, there is much to be thankful for.

Argentina

Until a few weeks ago the entire staff of missionaries in Argentina was on the field. Within the last few weeks the Hallmans have sailed for home. Some time this fall the Rutt family will sail. During the year one missionary, Sister Edna Good from Canada, was sent to the field. New workers are being called, but under existing political conditions it is not probable that many can be sent soon.

The work in Argentina is encouraging. From practically all our stations there come reports of new interest, and of new converts who are being added to the fold. The work among the Chaco Indians is especially promising. The Shanks and Holdermaus are now located in property owned by the mission and are reaching out to the Indians within their territory. We expect great things from this new venture, which is really sponsored by the Argentine Church and subsidized by the American Mission Board.

One of the great needs in Argentina is the building of a home for the Bible school. Other buildings are also needed. Last year a plea was made for a \$25,000 building fund to supply these needs. Thus far about one third of this amount has been raised. Part of it was used to purchase land at Bragado for the Bible school and the clinic. The Executive and Mission Committee at its session the last few days voted to appropriate \$5,000 for the construction of the clinic. It is hoped that before another year passes the balance of the fund may be raised, and the Bible school and old people's home may become a reality.

Other Fields

The interest in a mission in China continues but at present it seems unlikely that a work can be opened soon. Bro. J. D. Graber who was sent to that country on an inspection tour will give a full report of his trip some time during this meeting.

Another field that gives some promise is that of Puerto Rico. Jamaica also offers opportunities, and it is to be hoped that some time in the not too distant future the possibilities in both these countries may be fully explored, and if conditions are found to be favorable that some work may be established.

The Home Field

The work in the home field goes on about as usual. The city missions have increasing problems as a result of labor and other situations. Our own charitable institutions are filled, and the hospital at La Junta is overflowing. A number of these institutions need more room. No doubt reports will be given later by the Hospital Study Committee as well as by others, in which the needs and attempts to meet them will be fully set forth.

Conclusion

These are times that try our souls. The confusion, the uncertainty, and the tensions that one encounters everywhere are far from quieting and uplifting, but as Christians we have a hope that is steadfast and an anchor that is sure. When the war has ceased and its cruel devastation has come to an end, there will be the great bulwarks of eternity that will tower over all the wrecks of time—God and Christ and the Holy Spirit and the Christian church will stand unshakable and immovable. These will survive, and those whose faith is grounded in these eternal verities will not be moved though the heavens fall and the earth be removed into the midst of the sea.

Treasurer's Report

(This report appears in the annual Mission Board Report.)

Reports from Mission Fields

INDIA

To the Members of the Mennonite Board of Missions and Charities:

Dear Brethren:

Greetings in the name of Christ our Saviour. The time has come for us to review a year's work that has been completed. I do not believe that any of us can say that in 1943 we accomplished all that we had hoped. We hope, however, that we have glorified our Saviour in all our endeavors.

For our India Mission I must say that we are indeed very grateful to you as a Board that by your effort, funds have been sufficient to carry on the work. We are grateful to our heavenly Father for the good health He has granted to our missionaries, thus enabling them to carry the added duties necessitated by the limited number of workers on the field. Bro. Lapp, who had been largely incapacitated for work, has taken up active duties again. In some of the stations which have been left without resident missionaries, our Indian co-workers have carried on the work to the best of their ability. We are grateful for their faithfulness.

We were greatly encouraged by the hope that Dr. and Sister Troyer and Bro. and Sister Beare might be sent to India. But we still have no definite word of their sailing. We are still hoping that the way may open for them to come. A number of our missionaries are staying on overtime. Some of them need a change very much, and we do hope some may come so that they may be relieved. During the closing days of 1943, Bro. and Sister Hersenberger, who came to us a year ago after finishing their term of service at Mount Hermon School, and having taught one year in our high school, left for America. We greatly appreciated the help they were able to give us during their stay here. We were very happy to welcome Bro. J. D. Graber into our midst for a short stay while on his way to China. We hope it will not be long until he and his family as well as others at home, together with new workers, may be able to come to India.

From government sources, reports give us hope that it will not be long before our workers may be able to come. The following statement appeared in a leading newspaper. "Some relaxation of the restrictions on the entry to India of Non-Asiatic Women is announced in a press communiqué," which says, "Women and children wishing to come to India from the Dominions, Colonies, and Foreign Countries will ordinarily be given permission unless there are special reasons to the contrary."

This year God has indeed blessed this district with an abundant rice crop. This will mean profits to the farmers, as good prices may be procured for their grain. The poor and sick and feeble may need some help by way of relief. We are giving what aid we can to the distribution of relief in Bengal, working together with representatives from other Mennonite bodies. We could do more if we had more workers.

For our missionaries everything that they must buy has greatly increased in price. For many things the price has been more than trebled. We are indeed grateful for the help the Board has given us.

Several years ago the Board decided to give the church buildings in India to the India Mennonite Church Conference. There has been delay in making the transaction. But the Conference is now a Registered Society with Government, and can legally hold property, and it is hoped soon to make the transfer.

During the year there has been spiritual growth both in the church and among the missionaries. Our Father has not forgotten us, and neither has the enemy. Some natives have fallen away because of these days, but others have made the good decision to follow Him in baptism. There are many signs of spiritual growth in the churches. A number of special services were very well attended, and many were blessed. Our Missionary Quarterly Prayer Day Services have been a great source of strength and encouragement to us. God is still on the throne and His Word is true, but we must all lean more heavily on His abundant grace. We request a continued interest in your prayers.

In His service,

A. C. Brunk, Secretary American Mennonite Mission.

ARGENTINA

Bragado, F.C.O., Argentina
Feb. 23, 1944.

To the Annual Meeting of the Mennonite Board of Missions and Charities, S. C. Yoder, Secretary.

We, the missionaries of the Argentine Mennonite Mission, send our greetings of love in the name of the Lord. Our prayer is that the Lord may bless and guide you in all your deliberations. The missionaries with the national workers wish to thank the Board and, through the Board, all the brethren and sisters in the homeland for their continued support and prayers on behalf of our common work. The harvest is plenteous and the laborers are few. Pray ye therefore the Lord of harvest that He send forth laborers. Pray for us that we may be filled with His wisdom and power to be able to glorify Him as we should in these times.

The Argentine Mennonite Missionaries,
By N. Litwiller, Sec.

Meeting adjourned with prayer by John Lapp, Hatfield, Pa.

SEWING CIRCLE MEETING

(Friday Forenoon)

9:00 Devotional Services.
Minutes and Reports.
Roll Call of Missionaries.

THEME: The Need of the Hour

10:00 The Need:

In the Home, Mrs. C. K. Lehman, Harrisonburg, Va.

In the School, Mary Royer, Goshen, Ind.

In the Church, Mrs. Edwin Weaver, Hesston, Kans.

10:45 "Use Us, Lord," Mrs. Maude Buckingham Douglas, Culp, Ark.

11:00 Open Discussion.

Adjournment with prayer.

FRIDAY AFTERNOON

Song Service, Walter Yoder, Goshen, Ind.

Devotional Service, A. J. Metzler, Scottsdale, Pa.

Addresses:

The Never-ending Task of the Church, John E. Lapp, Hatfield, Pa.

The Never-ceasing Effort of the Adversary, Truman H. Brunk, Denbigh, Va.

Reports of Standing Committees

RELIEF COMMITTEE

(April 1, 1943 to March 31, 1944)

To the Mennonite Board of Missions and Charities, assembled in annual session at Kidron, Ohio:

The Relief Committee for the past year consisted of John L. Horst, Chairman; Harold S. Bender, Secretary; O. O. Miller, and the President and Secretary of the Mission Board, ex officio. During the year six meetings were held: August 23 and December 3, 1943; February 12, March 17, May 26, and June 1, 1944. The meetings in February and June were conjoint with the Executive and Mission Committees, and the December meeting conjoint with the Executive Committee.

The 1943 Annual Board Meeting gave two major assignments to the Relief Committee: the first to open and conduct relief work in China; the second to proceed with the plan to establish Mennonite Service Units. In March 1944, the committee accepted the assignment from the Peace Problems Committee on C.P.S. dependency work. Our report will concern itself chiefly with these three matters.

1. China Relief. Our China Commissioner, by the protection and help of God, was enabled to complete his work successfully, and returned to the homeland in time to give his report to the committee on May 26, 1944, for which we are very grateful. Reports received from him by cable and mail during the journey seemed to indicate that we might be able to open work in China soon, and accordingly we proceeded with the selection and appointment of workers for the first unit. Those appointed, after passing the regular doctrinal and physical examinations for missionaries, were: George Beare, India missionary on furlough, assigned to China work for six months by the Mission Board as the first director; J. Lawrence Burkholder, of Croghan, N.Y.; and Clayton Beyler of Protection, Kans. John Detweiler, of New Wilmington, Pa., was appointed for the second unit to be sent later, and authorization was given to find a director to succeed Bro. Beare.

Our hopes for an early opening of the China work have been disappointing. Recent developments in the India-Burma-China war theater, including the attitude of various governments concerned, make it unlikely that the China field can be entered by our workers within the coming few months. At the present time only men with experience in China receive consideration for passports and permits, and we have no workers available with such experience. The Mennonite Central Committee has several former China missionaries available, of whom they hope to get at least one into China within the next six months. As a Relief Committee we are heavily dependent on the M.C.C. for help in getting into China, and getting work started. Even when the door to enter does open it will be necessary and desirable for us to work in close co-operation with the M.C.C. on the field until our workers gain experience and are able to overcome the handicap of not having command of the language. We appreciate also the help of the M.C.C. relief office in handling all matters relating to passports, permits, and transportation of our workers.

Bro. J. D. Graber's report and recommendations will be filed with this report, and he will be expected to give two oral reports to the Board of his trip and investigations. It might be said here that he had Honan Province as the location for our proposed China work, but the recent Japanese advance has come into this very territory so that the future location of our work is uncertain.

On his return, Bro. Graber stopped in India to work in the Bengal famine relief project as a worker on loan to the M.C.C. from our committee. He had planned to work there until our China workers should arrive, but his service was cut short by the urgent call of the Executive and Relief Committees to return home before the annual meeting of the Mission Board.

In view of the temporary closing of the door in China, the Relief Committee has recommended to the Executive Committee and the Board that our China workers, Brethren Beare, Burkholder, and Beyler, be sent to India and loaned to the M.C.C. for work in the Bengal famine area until the way opens to enter China. This will give them valuable experience, including opportunities to study the Chinese language, and will place them as close as possible to China for eventual entry into that country. George Beare will continue to be responsible to our committee for those workers.

2. Having learned of the opportunity for work in Puerto Rico, the Relief Committee at its meeting on May 26 passed the following recommendations:

"That we recommend to the Executive Committee of the Board that they send Dr. Troyer with a member of the Executive Committee to Puerto

Rico to investigate the possibility of medical work there, and that the Relief Committee stand ready to enter into any relief work which may develop as a result of this investigation."

3. Mennonite Service Units. At the 1943 annual meeting we submitted a report with proposals regarding a work for young people, under the name "Mennonite Service Units." The Board acted, approving this proposal, and the Executive Committee authorized the Relief Committee to proceed. We are happy to report that we have been able to organize such a unit for a brief period of service in Chicago this summer. The unit consists of four young people, two men and two women, and is under the direction of Lester Hershey. The period of service is eight weeks—May 2 to July 2, 1944. The work includes a survey of certain districts on behalf of the Mexican Mission and the Home Mission as well as on behalf of the proposed Negro Mission, also summer Bible school work, home visitation, and the renovating of mission buildings. The way was also open to put a service unit in northern Michigan under the Indiana-Michigan Mission Board, but we felt it wiser to begin with only one unit the first time. We hope we may have several next year.

4. C.P.S. Dependency Work. At the request of the Peace Problems Committee, the Relief Committee at its March 17, 1944 meeting accepted the assignment to provide for the needs of dependents of C.P.S. men on a church-wide basis. The plan as it has been set up authorizes a modest support allowance of \$25.00 per month for a needy wife or other dependent, and \$10.00 per month for each needy child. The cost of these allowances is met by offerings from the churches as may be needed. We have asked for an initial offering of 50c per member. The allowance began April 1, 1944. According to present indications the receipts from the first offerings should be adequate to take care of the needs for the first four or five months. At the conclusion of this period, a further offering will be requested as may be necessary. We appreciate the willing response.

Three conferences, Franconia, Lancaster, and Washington-Franklin, are caring for their own dependents direct, not through the Relief Committee plan. Two congregations of other conferences are also for the time being not entering the church-wide plan. To date we have received 260 dependency status reports of which 190 proved not to need assistance, while 70 have been approved for allowances.

We believe this includes practically all cases of dependency in C.P.S. camps. The plan seems to be working satisfactorily, but is still in the experimental stage.

5. Argentine Relief. On request of the Argentine Conference, the Relief Committee granted \$100.00 per month for one year, beginning September 1, 1943, for relief of those members of the Argentine Church and others who became destitute because of the 1943 crop failure. We are also informed that the Mennonite Central Committee allotted \$2,000.00 for earthquake relief for the sufferers of the Santa Cruz, Argentina, earthquake. These funds were distributed through our Argentine Mission.

6. M.C.C. Relief Work. The relief work conducted by the Mennonite Central Committee, and which we have supported by a monthly allocation of \$3,000.00 for nine months and \$4,500.00 for three months, has continued in an effective way, and has been enlarged as the need increased. At the present time the M.C.C. has work in the following areas: England, 6 workers; Egypt and Palestine, 2 workers; Paraguay, 10 workers; and Puerto Rico, 6 C.P.S. men. Of these workers, 3 in England, 5 in Paraguay, 1 in Egypt, and 2 in Puerto Rico are members of our group. Several more are under appointment for each of these fields, to go shortly. C. L. Graber has been serving as M.C.C. director of relief under O. O. Miller, who is the Executive Secretary of the M.C.C. Graber has been serving in the capacity of director of relief of the M.C.C. since September 1, 1943, and will continue until September 1, 1944. As the work increases and the doors open, the M.C.C. expects to increase the forces of relief and will be using increasing funds and workers.

7. Relief Contributions. We are grateful for the increasing contributions for relief both in cash and in clothing. The treasurer's report shows that the Elkhardt office received \$86,115.32 for relief during the past year, of which approximately \$15,000.00 was contributed by the Old Order Amish churches. The Eastern Board received \$27,856.90 during its business year. Thus the total cash contributions exclusive of clothing amounted to \$113,972.23. Our Elkhardt relief fund began with a balance of \$59,677.35 and now stands (April 1, 1944) at \$90,677.35. The Amish contributions are forwarded direct to the M.C.C. treasurer each month, so that this fund is all at our disposal for future relief projects. Contributions are continuing to come in generously.

8. C.P.S. Funds. During the past year as before, E. C. Bender continued to receive and disburse the C.P.S. funds. These funds continue to come in adequately. It is a source of much satisfaction that our congregations meet the C.P.S. obligation so cheerfully and so well. The C.P.S. fund now is relatively stabilized at 50c per member per month. Our people also responded generously to the appeal for canned goods and dried fruit and vegetables, for which we are grateful.

9. Clothing for Relief. We again acknowledge with much appreciation the splendid work which is being done by the sisters of our church in sewing and preparing clothing for distribution in foreign relief work. The past year was an exceptional one in this respect. It is true that at the present time little clothing can be sent overseas, but we are told that the need will be desperate and that this form of relief will be most valuable. We encourage our sisters to continue and to enlarge their service in this important field.

10. The Future in Relief Work. We cannot give the Board at this time a clear picture of what the future of our relief work will be, but we know that the need among war sufferers will be tremendous. The relief organization of the Allied powers, the U.N.R.R.A., has certain powers and prerogatives which will affect the opportunities for church relief organizations, but we believe there will be open doors where we also can do our part and give a witness in the name of Christ, who is the world's Redeemer and Prince of Peace. We hope that many of our qualified workers can be used for longer or shorter periods in the coming years and beyond. As rapidly as doors open we expect to develop plans for future service through the M.C.C. and through our own relief project in China.

We find that there is a concern in some quarters for a more extensive program of relief work under our own Relief Committee, which would place our workers and our funds more directly under our own administration, and thus give greater opportunity for a more effective witness. We

recognize this concern and plan to give the problem the careful attention it deserves.

Respectfully submitted,

J. L. Horst, Chairman.
H. S. Bender, Secretary.
O. O. Miller,
S. C. Yoder,
J. N. Kaufman.

MISSION COMMITTEE

Your committee held one separate meeting and met twice conjointly with the Executive Committee.

In accordance with the expressed intention in our last report, some effort has been put forth to make an investigation of the possibilities of opening rural work in the southern highlands. A major difficulty of finding travel facilities was experienced. It appears that the best manner of seeking out a suitable field or fields will be by auto and horseback. With the present gas restrictions this becomes quite difficult. We are continuing our efforts to locate an open field.

With the door closed to China, increased interest has been manifested in opening mission work among the Chinese in San Francisco. A preliminary investigation seems to indicate, however, that they are very well churched. This also will be investigated further.

Investigations have been made in Oklahoma and Colorado relative to the possibilities of opening rural work in this region. On motion it was decided that the Board subsidize through the Missouri-Kansas Conference the rural mission work from Kim, Colorado, to Perryton, Texas.

Another preliminary investigation was made of the needs and possible opening of mission work on the islands of Jamaica and Puerto Rico. While there are about 1,200 churches among the 1,100,000 English-speaking colored inhabitants of Jamaica, actual church membership is comparatively small. Puerto Rico is still more thickly populated, having 543 people to a square mile. Our committee recommends to the joint committee further investigation of these fields with the view to opening work there.

Your committee has had a deep interest in the channels through which the relief work of the Mission Board should be conducted. A number of points of policy were agreed upon relative to our relief work: first, that our relief work should be conducted through the Mennonite Relief Committee; second, that the highest objective of our relief work is the spiritual impact which should be made upon those receiving help; third, that we look to our relief work as leading directly to the opening of permanent mission work; fourth, that on this account prospective relief workers should submit to the same examination as that given our regular missionaries; and fifth, that our Relief Committee give greater publicity to the work they are doing.

Attention is being given to the opening of Jewish work. The obstacles to such work are very great; but since the Biblical order of evangelism is "to the Jew first," it is the sense of the committee that increased effort be put forth to establish missions among the Jews.

It is the burden of the committee that at least one outcome of this war should be the rise of a great revival throughout the world. Into such a revival the Mennonite Church should enter, and should now prepare to enter whatever doors the Lord may open.

Routine work of passing on some questionnaires was performed.

Respectively submitted,
Chester K. Lehman, Secretary.

GENERAL SEWING CIRCLE COMMITTEE

(For the year ending March 31, 1944)

To the Mennonite Board of Missions and Charities:

As we think over the past year in terms of our Sewing Circle work, there is one Scripture from the Psalmist's pen which stands out above others: "I will call upon the Lord, who is worthy to be praised." Our heartfelt praise ascends to the Father who is truly worthy, as we acknowledge His blessing and constant leading in the service of our circles. In a war-torn world, where new problems confronted us, His grace was especially evident, manifested by the keen interest in both sewing and giving for relief work, as well as the co-operation of all circles in the face of obvious obstacles. Less was contributed for local needs and to city missions than formerly, due to steady employment and better wages, thus resulting in less need.

Our sisters contributed liberally to the needs of our C.P.S. boys by furnishing camp kits, bedding, canned fruits and vegetables, and other necessary items.

We feel that there is a large avenue of service through intercessory prayer, and more time should be devoted to it in our devotional periods.

For the year that lies ahead we solicit the prayers of the church for God's definite guidance that we may continue to give sacrificially of our time and substance, and saturate that giving with earnest, believing prayer that in the days ahead problems may be solved through His guidance, needy ones may be helped through His love, and souls may be won through His power.

Mrs. A. L. Buzzard, President.

Condensed Report of the General Secretary

District Organizations	13
Sewing Circles:	
Senior	242
Junior	89
Total Circles	331
Members	7,487
Receipts	\$46,598.03
Garments Made	28,693
Used or Ready-made Garments	5,684
Pieces of Bedding	3,550
Pieces of Linen	5,618
Coverings	1,374
Bonnets	53
Provisions:	
Dozens of eggs	1,471
Quarts of Canned Goods (inc. C.P.S.)	75,582
Pounds	2,338
Bushels	18½

We were unable to secure a report from one district and several local circles, which makes a difference of about \$3,000.00 in receipts. However, reports show an increase in almost every circle. Several new circles have been organized and others helped, that are not organized. For this we are very grateful.

Besides the above items there were 649 pair of hose, 159 pair of shoes, 59 camp kits, 440 layettes, 239 napkins, 43 lbs. cookies, 32 lbs. candy, 69 knitted articles, 2,894 hospital supplies, help in canning 2,389 qts. at the La Junta Hospital, meat, butter, milk, potatoes, beans, pumpkins, popcorn, tablecloths, curtains, gloves, pillows, rugs, and many gifts, besides 4,152 unnamed articles.

May this service bring glory to God.

Gratefully submitted,

Mrs. A. H. Erh, General Secretary.

Report of the General Treasurer

CASH BALANCES APRIL 1, 1943

General Expense Fund	\$234.41	
Booklet of Prayer	156.04	
Monthly Sewing Circle Letter	231.88	
Literature Fund	65.76	
Bible Fund	6.21	\$684.30

RECEIPTS—CONTRIBUTIONS RECEIVED

India Missionary Support:		
Mary M. Good	\$506.03	
Minnie Graher	433.73	
Ida Hostetler	10.00	
Velma Hostetler	580.50	
	1,530.26	
India Missionary Child	30.00	
India Bible Women Support	274.00	
India Medical Work Support	321.91	
India Orphan Support	44.00	
	669.91	
Total Contributions for India	\$2,200.17	
South America Missionary Support:		
Rowena Brennehan	598.36	
Ada Litwiller	222.00	
	820.36	
South America General	25.00	
South America Bible Readers	10.00	
South America Medical Clinic	15.55	
South America Orphanage Support	34.14	
Total Contributions for South America		\$905.05
La Junta Hospital, Colorado		
Nurse Support	857.40	
Sheet and Blanket Fund	249.20	
Total Contributions for Hospital		\$1,106.60
Other Funds and Relief		
City Missions, Denver, Colo.	10.00	
Braeside Home, Ontario	50.00	
European Relief	32.00	\$92.00

Funds held by the Committee		
General Expense	177.40	
Booklet of Prayer	232.17	
Sewing Circle Letter	314.93	\$724.50
Total Contributions for the Year		\$5,028.32

Total receipts including cash balances \$5,712.62

DISBURSEMENTS FOR THE YEAR ENDING MARCH 31, 1944

India Missionary Support	\$1,530.26	
Other India Funds	669.91	
Total Paid to India		\$2,200.17
South America Missionary Support	820.36	
Other South America Funds	84.69	
Total Paid to South America		\$905.05
La Junta Hospital, Colorado	1,106.60	
Other Funds and Relief	92.00	
Total Paid to Hospital and Other Funds		\$1,198.60
Amount spent from funds held by the Committee		
General Expense Fund	80.05	
Booklet of Prayer	301.14	
Monthly Sewing Circle Letter	265.27	\$646.46
Total Disbursements for the Year		\$4,950.28

CASH BALANCES MARCH 31, 1944

General Expense Fund	\$321.76	
Booklet of Prayer Fund	87.07	
Sewing Circle Letter Fund	281.54	
Literature Fund	65.76	
Bible Fund	6.21	
Total Cash Credit in First National Bank of Elkhart, Ind., as of April 1, 1944		\$762.34

Respectfully submitted,
Zaidee A. Reiff, Treasurer.

Auditors' Report

Elkhart, Indiana
May 22, 1944

To Whom This May Concern:

This is to certify that we have completed an audit of the accounts of the General Treasurer of the Mennonite General Sewing Circle Committee

as kept by Sister Zaidee A. Reiff for the year April 1, 1943 to March 31, 1944.

The cash receipts have been properly recorded and credited. All accounts are in order and have been neatly kept.

All checks issued agree with the orders for disbursement, which have been signed by the President, Mrs. A. L. Buzzard, and the Secretary, Mrs. A. H. Erb.

The cash balance of \$762.34 agrees with the amount on deposit in the First National Bank of Elkhart, Indiana, as of March 31, 1944.

Respectfully submitted,
Louis D. Stealy and L. K. Yoder.

Report of Sewing Secretary

This year sewing was done again for our missions and charitable institutions, very much as usual. Some of the rural missions did not need the help as before, because their people had employment.

A large order for La Junta Hospital and Nurses' Home was distributed to a number of districts, who responded in a very gratifying way. The sewing for Foreign Relief has steadily increased, and no doubt will continue so if materials are available. Just as our year closed, thousands of yards of material were made available to us by the Greek War Relief Association. This is to be made into garments for Greek War Relief only.

The sisters have shown an eagerness to help, and their ready response is to be commended. May God bless their labors of love to bring comfort and cheer to those in need at home, and those in distress abroad.

Mrs. W. S. Guengerich.

Report of Ephrata Clothing Depot for April 1, 1943 to March 31, 1944

Total pounds of clothing received:

April 1943	3,000
May	4,872
June	5,104
July	3,057
August	2,916
September	4,728
October	4,832
November	8,517
December	8,157
January 1944	5,942
February	7,514
March	8,226

Total 66,867

This was contributed by the following groups: Lancaster Conference Group (Old) Mennonite Group, General Conference, Central Conference, Mennonite Brethren Groups, Brethren in Christ, Mennonite Brethren in Christ, Defenseless Mennonites, Krimmer Mennonite Brethren, Evangelical Mennonite Brethren, Church of God in Christ, Mennonite Missionary Church, Kleine Gemeinde, Conservative Amish Mennonites, Old Order Amish Mennonites, Old Order Mennonites, Non-Mennonite, and a Miscellaneous Uncertain group.

Foreign shipments were made as follows:

England	April 1943	2,913 pounds	\$3,809.54
Africa	April 1943	8,138 pounds	8,427.78
Puerto Rico	November 1943	34 pounds	58.00
England	February 1944	776 pounds	1,207.50

11,861 pounds \$13,502.82

(Note: A 10-ton shipment is planned now for Egypt and a smaller one to Puerto Rico of bedding, etc.)

Lydia Lehman,
Clothing Depot.

Report of Secretary of Literature

The literature work is still in its infancy, and we have not yet been educated to giving our report in full, accurately, and on time.

The result is that out of twelve Sewing Circle districts only five have reported, and some of these are not complete. These five (no doubt the same is true of the remaining seven) show a decided increase in interest, activities, and work accomplished for which we are grateful. Following is the summarized report:

Number of Booklets of Prayer in use	1,870
Number of Monthly Letters in use	1,130
Number of tracts distributed	2,875
Number of letters from missionaries (home and foreign)	43
Number of missionary meetings	62
Number of missionary books read	243

Three thousand eight hundred Booklets of Prayer were printed and practically all went out.

The Booklet was published again this year. Due to shortage of help at the Publishing House, it was delayed, but has been out for a month. There was more worth-while material than we had room to print. Paper is rationed; hence a number of very fitting poems and good pictures had to be left out to economize on space. In Memoriams and other articles had to be reduced for the same reason.

There was also the problem of getting replies to letters for data. This we can blame on the war when it comes to our foreign missionaries, but war is hardly responsible for the absence of replies in this country. If you find some report just as it was last year, you will know we did not hear from you.

The India material was on the way a long time and did not reach us until after the Booklet was printed. We will run this data through the monthly letter. It can then be inserted in your Booklet on page 23, and you will have added information.

Three thousand three hundred monthly Sewing Circle Letters were printed. These go out with a close margin. The letter grew from six to eight pages, and the size of the page was enlarged also. The regular amount of material called for this change, which was made at a very slight increase of expense.

We still marvel that there are so many who are perfectly ignorant of these two publications—the Booklet of Prayer and the Sewing Circle Letter. Publicity is given everywhere, but this ignorance proves to us that we must put forth more effort in each district to acquaint the people with this literature.

The only excuse for this part of our work is—to become better informed with the work of the church, the conditions in the world, and the needs; to be able to work more efficiently and pray more effectively; to foster and promote the missionary spirit in all we do.

We are most grateful to you for your interest, hard work, and co-operation. We look to you for a continuance of the same, which will result in great blessing for you and others.

Sincerely,
Lydia Lehman,
Secretary of Literature.

Reports of Special Committees

HOSPITAL COMMITTEE

Following the last annual meeting, the Executive and Mission Committees met to appoint four other persons to serve with the aforementioned committees as per recommendations included in the report of the Hospital Committee. Jacob A. Shank, Harrisonburg, Va., Dr. George Troyer, O. O. Miller, and C. F. Yake were appointed.

At the meeting certain objectives of the committee were defined as follows:

a. To study the hospital and training school needs, and possibilities of the Mennonite Church as a whole.

b. To consider plans for the development of our hospitals and training schools in conformity with our needs.

c. Since we now have one hospital and training school, the expansion and development of this plan shall be made in conformity with the plan as a whole.

d. In order to gather information and ascertain the sentiment of the church, it was suggested that a carefully prepared questionnaire might be circulated among the ministry, medical men, nurses, and a select group of businessmen in our church. Each member of the subcommittee is asked to submit suggestions which might be incorporated into the questionnaire, together with names which should be included in the mailing list.

e. Each member is also instructed to gather information regarding possible openings for hospitals in suitable communities, and also information concerning existing hospitals which may be secured.

E. C. Bender was then appointed to make a survey of the Elkhart County area in order to ascertain the population in that section and present facilities for hospital service in that area. At a later meeting, held at Elkhart, Indiana, February 10, 1944, he gave a report of his findings, which are summarized below.

Total Population in Elkhart County	72,632
Total Population in Adjoining Counties	56,041
Old Amish Population (reported)	4,600
Mennonite Population	5,016
Central Conference	790
Conservative Amish	765
Old Order Mennonite	354
General Conference	234
Mennonite Brethren in Christ	1,320
Brethren in Christ	100

Total 13,179
141,852

Total Assessed Valuation in Elkhart County \$97,091,575.00
Total Assessed Valuation in Adjoining Counties \$93,740,276.00

H. S. Bender and Maude Swartzendruber, a subcommittee to study the problem of a correlated college and nursing school curriculum, gave a report of their findings, which are incorporated in the minutes of the February 10 meeting. Their findings indicate that a satisfactory program of affiliation could be worked out with a hospital near the college or in some adjoining community or city.

These reports led the committee to adopt the following resolutions at the meeting of the Executive and Mission Committees, held at Kidron, Ohio, May 31, 1944.

a. That we favor the establishment of a hospital and a collegiate school of nursing.

b. We recommend that this institution be located in the Elkhart County, Indiana, area.

c. That a committee be appointed to draw up plans for a hospital of at least 100-bed capacity, to work out plans and set up an organization to raise funds, to study sites and make recommendations for the location of the hospital.

d. That this committee shall be responsible to the Executive Committee of the Mission Board and shall present its plans and findings to this committee from time to time.

e. Since this involves the building or purchase of a hospital with auxiliary buildings to house and care for at least 100 patients, and since we realize that it is an undertaking of major proportions, and one that calls for the united and wholehearted support of the entire brotherhood, we ask for their prayers, their counsels, and their support.

It is the fervent hope of many people in our church that before too long we may have a hospital and nursing school located somewhere near the center of our church. The matter becomes extremely urgent in view of the increasing number of our girls who wish to enter the nursing profession. It is also the concern of the parents of these girls who have a deep interest in finding a school where they may secure their training under the influence of the church, and under the leadership of those who have an interest in the spiritual welfare as well as in the professional training of their students.

Respectfully submitted,
The Committee:
By S. C. Yoder, Secretary.

The above report was accepted and the recommendations adopted.

FINANCE COMMITTEE OF CIVILIAN PUBLIC SERVICE

Since Civilian Public Service Camps have been in operation for several years, the work of the Finance Committee was light because our congregations have become used to regular quota payments. Occasional notices in the Gospel Herald and two congregational letters were about all that

was required to keep these regular C.P.S. contributions flowing to our office. Of course there were many personal letters to congregational leaders in connection with this work. With the exception of a few congregations, the financing of the C.P.S. program has been wholehearted.

The quotas have been continuing at 50 cents per member per month all during the year. We are still asking the 1% additional for administration expense, and the amount above that which is needed for this purpose has been forwarded to the Peace Problems Committee to help finance its program of ministering to the spiritual needs of campers.

During the fiscal year \$208,788.25 were received from our congregations as C.P.S. contributions, and \$61,372.26 were received from the Old Order Amish and Old Order Mennonites for the same purpose. All these funds have been paid out to the Mennonite Central Committee.

S. C. Yoder, Chairman.
J. L. Horst, Secretary.
E. C. Bender, Treasurer.

Miscellaneous Committees

SECRETARY OF MISSIONARY EDUCATION

During the year, efforts have been put forth in various ways to stimulate missionary interest. The pages of the Gospel Herald, Christian Monitor, Youth's Christian Companion, and Words of Cheer have been used for this purpose.

A special pamphlet, entitled, "This Gospel . . . Shall Be Preached in All the World," containing maps of our various fields, and much other valuable information, was distributed to the families of all our congregations for Missionary Day. A folder encouraging Junior Investments, Savings Boxes, and Youth Missionary Projects was distributed during the Easter season.

The returns from Junior Investments and Savings Boxes for last year were larger than any other year. Interest in Youth Missionary Projects is increasing. More congregations are organizing projects each year.

Special effort is being made to encourage congregational Mission Study classes, our aim being "at least one Mission Study Class in every congregation in 1944." Congregations are encouraged to make a special study of the China field. The following books are recommended: "Dangerous Opportunity," by Earle H. Ballou; "China Rediscovered Her West," a symposium; "The Call of China's Great North West," by Mrs. Howard Taylor; "Through Jade Gate and Central Asia," by Cable and French; and "Stand by for China," by Gordon Poter. The last book named would possibly be more suitable for a text for Mission Study classes than any of the others named.

We were hoping to announce the completion of our new Mission Study book for South America by L. S. Weber, but a letter from Brother Weber, dated April 25, 1944, indicates that the book is not completed, and no definite promise is given as to the date of completion. The title of the book will probably be "Argentina from Within," with the following chapters:

- I. The South American Neighborhood
- II. The Geographical Situation
- III. The Historical Background
- IV. The Racial Composition
- V. The Social Conditions
- VI. The Moral Status
- VII. The Educational Factors
- VIII. The Religious Setting
- IX. The Rise and Extent of the Evangelical Movement
- X. The Task of the Argentine Mennonite Mission
- XI. Some Problems Facing Our Argentine Mission
- XII. Future Plans and Prospects

E. C. Bender, Secretary of Missionary Education.

JEWISH WORK

To the Mennonite Board of Missions and Charities:

For several years there has been considerable interest manifested in work among the Jews. This interest was increased when at the last annual meeting Bro. Martin Z. Miller, of Bainbridge, Pa., gave a very interesting report of his work among these people. It was decided that some study should be made of this problem. The Secretary was then instructed by the Executive Committee to gather, through correspondence, information regarding the work that is being done by our own people. Our investigations brought out the following facts:

1. That thus far the work has grown up around individuals who have had a definite personal interest in it. Among those are Bro. Miller, already referred to, and Bros. Hugh Wolfer and James Bucher on the Pacific Coast.

2. Thus far the work consists of letter writing, tract distribution, personal interviews, and speaking to small groups when invited to do so.

3. All of them report that the work is hard, but the need is great and interest is sometimes surprising.

4. Several of the parties question the wisdom of establishing a center of worship and propagation until confidence has been established through personal and other contact. This is confirmed by counsel which sympathetic Jews have given.

It seems then that there are several avenues open.

1. To give what we have to give to Jewish organizations outside of our church which are now working successfully among these people.

2. To secure a qualified and interested brother to work in some Jewish colony, the method being to hand out tracts, and follow up personal contacts as the opportunity presents itself.

Of these two, the latter would probably be the most desirable. The Executive and Mission Committees are ready to receive instructions from the Board and, if personnel can be found, to make a beginning and follow up the work as the Lord may lead.

Respectfully submitted,

S. C. Yoder, Secretary.

On motion S. C. Yoder and C. K. Lehman were appointed a committee to study the matter of securing personnel for work among the Jewish people.

MISSIONARY TRAINING CONFERENCE

Early in the year the question was considered of holding a Missionary Training Conference with those who are interested in mission work in the foreign field, and it was decided to arrange for such a meeting some time during the summer. The need for such a gathering grew out of the conditions under which we live, and was considered necessary for the following reasons:

1. Within the next five years there will be an urgent demand for new missionaries to be sent to India, Argentina, and also to China and other places where there is a possibility that work may be opened.

2. At present young people are being widely scattered, and whatever plans they may have had for the future may look impossible to them.

3. There was also the hope that those interested in missions may be stimulated through the knowledge that would be acquired at such a meeting.

4. As a rule, young people know little of the types of service that may be open to them in the church when conditions make it possible for them to return to their homes and begin to think about their future.

5. The committee hoped, too, that a number would be led to make definite decisions, and that as a result the Board would come into possession of a list of people who could be used immediately when the time comes to send them forth.

In view of this situation the Executive and Mission Committees felt constrained to provide a time and place where a number of people who are interested could come together for a week to discuss problems and plans in order to help them to an understanding of what the needs of the Board are and what the requirements, possibilities, and opportunities of service are.

Accordingly, the meeting was called for May 19 to 29 at Goshen, Indiana. The college made available to the conference all its facilities, and some forty young people registered. Other interested ones who were in C.P.S. Camps or who were otherwise engaged filled out application blanks and sent them in, giving the desired data which will be filed and used in the future.

During the meeting a regular schedule of study was followed each forenoon. Courses dealing with India, Argentina, and China were offered. Other courses were also given which dealt with the requirements for service, the organization of the Board, and its plans of operation. There was also a course in the Biblical basis of missions and one which covered the lives of great missionaries of the modern period.

The evenings were taken up with lectures on the different mission fields. An inspiring Vesper Service was held Sunday afternoon, May 28, at which time Dr. Samuel Zwemer, known as the apostle to the Moslems, spoke to a large crowd of people. Monday, May 29, was spent at Camp Mack, near Goshen, where time was set aside for personal conferences between the students and the instructors and officers of the Board. A number of people made definite decisions, and others are planning their future with the work of the church in mind.

One disappointing feature of the meeting was the absence of a number of boys who were tied up in C.P.S. work and could not arrange to be present. Those who attended have expressed the conviction that the effort was very much worth while. It is our prayer that much good may come from this meeting and that God may lead many to make their decision to serve Christ in the foreign field.

Respectfully submitted,

The Committee,
S. C. Yoder, Chairman
E. C. Bender,
Paul Erb.

The Session closed with prayer by John E. Lapp, Hatfield, Pa.

FRIDAY EVENING

Workers' Meeting conducted by Raymond Yoder, Chicago, Ill.

S. F. Coffman, of Vineland, Ont., and D. G. Lapp, of Sterling, Ill., gave brief addresses in which they reviewed their experiences as former members of the Board.

Song Service was conducted by E. M. Yost, Greensburg, Kans.

Devotional Services were conducted by Lawrence Burkholder, Croghan, N.Y.

The Open Door That No Man Can Shut:

In India, S. Jay Hostetler, Bihar, India.

In Spanish America, Amsa Kauffman, Premont, Tex.

In Congregation Building, H. S. Bender, Goshen, Ind.

The Session closed with prayer by Aaron Mast, Belleville, Pa.

SATURDAY MORNING, JUNE 3

Song Service conducted by S. Jay Hostetler, Bihar, India.

Devotional Service conducted by Milton Brackbill, Paoli, Pa.

The Open Door

In the Southern Mountain Districts, Maude Buckingham Douglas.

Election of Officers and Board Members

Members at Large: J. N. Kaufman, Paul Erb, Nelson Kauffman, Harry Diener, Jesse B. Martin, J. R. Mumaw, Edwin Yoder, S. C. Yoder.

Lancaster and Washington-Franklin County Conferences: O. O. Miller, J. Irvin Lehman.

Officers: S. C. Yoder, President; Paul Erb, Fifth Member of Executive Committee.

Mission Committee: Allen Erb, Milo Kauffman, J. N. Kaufman, C. K. Lehman, Jesse B. Martin.

Relief Committee: H. S. Bender, J. L. Horst, O. O. Miller.

General Sewing Circle Committee: Mrs. Allen Erb, Mrs. W. S. Guengerich, Miss Mabel Groh, Mrs. M. C. Lehman, Mrs. A. J. Metzler, Mrs. V. E. Reiff, Mrs. E. E. Miller.

Appointment of City Missionaries and Superintendents of Charitable Homes and Hospital

City Missions: Toronto, Ontario, Harold Groh; Canton, Ohio, J. J. Hostetler; Lima, Ohio, Maurice O'Connell; Ft. Wayne, Indiana, Allen Ebersole; Detroit, Michigan, Frank B. Raber; Home Mission, Chicago, Illinois, Raymond M. Yoder; Mexican Mission, Chicago, Illinois, Lester T. Hershey; Peoria, Illinois, C. Warren Long; Kansas City, Kansas, Edward Yoder; Denver, Colorado, P. A. Friesen; Texas Mexican Mission, Amsa Kauffman, Premont, Texas; Colorado Mexican Mission, David Castillo, La Junta, Colorado.

Charitable Institutions: Orphan's Home, West Liberty, Ohio: Loren King, Supt.; Mrs. King, Matron. Children's Home, Kansas City, Kansas: A. Lloyd Swartzendruber, Supt.; Mrs. Swartzendruber, Matron. Home for the Aged, Eureka, Illinois: J. D. Smith, Supt.; Mattie Schertz, Matron. Old People's Home, Marshallville, Ohio: Aaron Peachey, Supt.; Mrs. Peachey, Matron.

Mennonite Hospital and Training School for Nurses: Allen Erb, Supt.; Maude Swartzendruber, Director of Nursing.

Meeting closed with prayer by Jesse B. Martin, Waterloo, Ont.

SATURDAY AFTERNOON

Song Service conducted by Mark Ross, Hesston, Kans.

Devotional Service conducted by Milton Brackbill, Paoli, Pa.

The Open Door:

In Africa, John H. Mosemann, Lancaster, Pa.

In Our C.P.S. Program, J. N. Weaver, Washington, D.C.

BUILDING AND OPERATING BUDGETS APPROVED FOR

1944-1945

INDIA

Monthly Operating Budget

Administration	\$67.00	
Charitable Institutions	575.00	
Educational	472.00	
Emergency	50.00	
Evangelistic	409.00	
Literature	17.00	
Medical	257.00	
Pastor Support	45.00	\$1,892.00

Building Budget

Seasonal Repairs	\$300.00	
New Station at Bihar	5,000.00	
Light Plant and X-ray Dhamtari Hospital	5,000.00	
New Ward at Hospital	1,500.00	\$11,800.00

ARGENTINA

Monthly Operating Budget

Native Workers	\$700.00	
Mission Fund	700.00	
Bible School	100.00	
Bible Coach and Tent	35.00	
Publications	40.00	
Orphanage	225.00	
Clinic—Pebujajo and Bragado	60.00	
Nurses' Training	35.00	
Bible Readers	30.00	
Chaco Indians	60.00	\$1,985.00

Building Budget

Clinic at Bragado	\$5,000.00	
The Bible School and Home for Old People are to be built as soon as funds are available and conditions seem to justify.		

APPOINTMENT OF MISSIONARIES

The following persons who have successfully passed all the doctrinal and physical examinations for foreign service are recommended by the Executive and Mission Committees for appointment:

George Beare for relief work in India and China for a period of six months after which he is to take up mission work in the Dhamtari, C.P., area.

Ida Beare for mission work in India and if necessary to assist in relief work.

Lawrence Burkholder for relief work in India and China for a period of two years.

Clayton Beyler for relief work in India and China for a period of two years.

A consecration service was conducted by Allen H. Erb for these relief and mission workers. Included was Harriet Lapp Burkholder, who will not be able to accompany her husband to the field.

APPOINTMENTS AND FURLOUGHS

Owing to the uncertainty of sending missionaries to the foreign field at this time, the Executive and Mission Committees were empowered to send such new and furloughed missionaries during the coming year as the needs may demand and conditions make possible.

On motion it was voted to send one member of the Executive Committee with Dr. Geo. Troyer to Puerto Rico and Jamaica to investigate the possibility of opening mission and relief work in those fields.

REPORT OF RESOLUTIONS COMMITTEE

I

Inasmuch as the omniscient Father has seen fit to take from our midst to her eternal reward our sister Sarah Lapp, who spent her life carrying the Gospel to the people of India, be it

Resolved:

1. That we humbly submit to His will in this action.
2. That we express to God our appreciation for her long and fruitful life of Christian service and fellowship.
3. That we convey to her family and to the church in India our sincere sympathy in their loss.

II

Inasmuch as Bro. J. N. Kaufman is now retiring as president of the Board after several years of faithful and consecrated service, be it

Resolved, That we express to him our sincere appreciation for his services and express our desire for the Lord's continued blessing upon his life.

III

Inasmuch as Bro. S. C. Yoder has given unstintingly of his time and energies to the work of the Lord through the office of secretary of the Board for almost a quarter of a century, during which time the Board has made remarkable advances in witnessing at home and abroad, and

Inasmuch as he is now retiring as secretary of the Board, be it

Resolved, That we convey to him our sincere appreciation for his services and express our desire for the Lord's continued blessing upon his life.

IV

Inasmuch as our American and native workers in India are undergoing tests due to present emergencies, and need our fellowship and prayer, be it

Resolved, That we send them the following greetings:

To Our American and Indian Witnesses for Christ in India.

We, your fellow witnesses, present at the Annual Meeting of the Mennonite Board of Missions and Charities, send you greetings of love in the name of the Saviour, yours and ours. We thank God for you and pray that you may receive enabling grace and victorious faith for your heavy responsibilities. May we trust Him who conquers through His cross.

V

Whereas, We the members of the Mennonite Board of Missions and Charities and interested friends, are enjoying spiritual fellowship in the annual meeting held at the Kidron Church in Ohio from June 1 to 4, and

Whereas, We hear of the spiritual progress made by our collaborators in South America, be it

Resolved:

1. That we express to God our appreciation for His unlimited blessings.
2. That we convey to our brethren and sisters and their families serving the Lord under our Board in South America our sincere desire for the Lord's continual blessing upon their efforts.
3. That we assure them of our continued prayer and financial support.

VI

We, the Mennonite Board of Missions and Charities assembled in its thirty-eighth session, June 1 to 4, at Kidron, Ohio, send greetings to our brethren of the African Mission. We are aware of the many serious conflicts with the forces of evil which you are encountering and rejoice with you in the victories you have gained through the power of God.

We are thankful for the evident blessing of the Lord upon your labors and trust that by the grace of God you may continue to be faithful witnesses of Christ.

Though we are separated by thousands of miles, we are enjoying the fellowship we have with you by the way of the throne.

We commend you to God and the word of His grace which is able to build you up and give you an inheritance among all them which are sanctified.

VII

Whereas, In recognition of the outstanding services of the brethren S. F. Coffman, D. G. Lapp, S. E. Allgyer, D. D. Miller, J. S. Hartzler, and D. H. Bender, veterans in the cause of missions in the Mennonite Church, a special invitation was extended to them to attend this annual meeting of the Mission Board, be it

Resolved, That we note with keen appreciation the presence of the first three mentioned of these brethren and express our sincere regrets that the others, by reason of hindering circumstances, were prevented from responding to the invitation. Their ever-continuing zeal and concern for the world-wide progress of the Gospel inspires us. We cherish the memory of their abundant labors for Him and trust they may be granted health and strength for many years of service.

VIII

Inasmuch as certain business firms of the vicinity have granted special favors in supplying materials and equipment which have contributed largely to the success of this meeting, be it

Resolved, That we express to them our appreciation, and especially to:

Moses Radio Shop of Orrville for the use of the loud-speaker equipment.

Kidron Central Exchange for telephone service, and

Harris Desvoignes, Funeral Director, Mt. Eaton, for the use of chairs and serving trays.

IX

Whereas, We, the Mennonite Board of Missions and Charities and interested friends, have had our physical needs and comforts amply cared for by the brotherhood of the Kidron congregation and members of the adjoining congregations who opened their homes, be it,

Resolved, That we express to them our appreciation for this hospitality and Christian fellowship.

EDITORIALS—(Continued from page 274)

The Mennonite Relief Committee plans to study further possibilities of extending our relief work into other areas where there is need. This study is being made with a view to providing additional opportunities for our constituency to dispense its own relief money. Whatever relief work is carried on during the postwar period will have to be done in co-operation with other groups who have similar interests and whose philosophy of relief work may or may not agree with ours. The areas in need of relief will be so many, and the opportunities for dispensing relief will doubtless be so great, that no group should need to feel restrained in its desire to give its Christian witness through this type of service.

Missionary Training Conference

The report of the Missionary Training Conference includes the suggestion that the Board encounters a great need for new recruits to be appointed to serve in foreign fields. It is to be expected that a general missionary training conference of this kind has its limitations in several respects regarding the constituency it would like to reach. This suggests the need for the congregation to administer a stronger program of missionary training in the local community. It might even be possible that in certain thickly populated sections a missionary conference could be sponsored jointly, resulting in stimulating convictions for missionary services in the church. This same emphasis could be carried into young people's institutes and other similar gatherings where Christian youth are giving consideration to the service aspects of the Christian life.

We recommend in this connection the opportunity of

Session closed with prayer by Edwin Yoder, Topeka, Ind.

SATURDAY EVENING

Workers' Meeting, conducted by Raymond Yoder, Chicago, Ill.

S. E. Allgyer gave a very interesting review of his experiences as field worker of the Mission Board for many years.

Song Service, Mark Ross, Hesston, Kans.

Devotional Services, conducted by Milton Brackbill, Paoli, Pa.

The Open Door

Through Hospital Work and Nurses' Training, H. Clair Amstutz, Goshen, Ind.

Through Charitable Homes, Laban Swartzendruber, Greenwood, Del.

Through Our Relief Work, Ernest Bennett, Akron, Pa.

Session closed with prayer by J. N. Kaufman, Peoria, Ill.

SUNDAY AFTERNOON, JUNE 4

Song Service, led by Irvin Yost, Greensburg, Kans.

Devotional Service, Milo Kauffman, Hesston, Kans.

Mission Sermon (Text: "The Lord gave the word: great was the company of those that published it"—Ps. 68:11), S. C. Yoder, Goshen, Ind.

Testimonies: How the Lord Has Opened Doors, P. A. Friesen, Minnie Graber, J. N. Byler, Frank Raber, A. Lloyd Swartzendruber.

Session closed with prayer.

SUNDAY EVENING

Workers' Meeting, conducted by Raymond Yoder, Chicago, Ill.

During this session several numbers were rendered by the Junior Chorus of the Kidron Mennonite Church.

Song Service, led by Mark Ross, Hesston, Kans.

Devotional Service, conducted by Milo Kauffman, Hesston, Kans.

The Open Door

In China, J. D. Graber, Goshen, Ind.

Address, The Lord's Man for the Lord's Work, C. F. Derstine, Kitchener, Ont.

Adjournment with prayer.

developing a missionary conviction among our people through the conducting of mission study classes in the local congregation. The study of some mission field is no small factor in forming the basis of genuine missionary convictions. Our Mennonite pastors should sense a responsibility to produce missionaries for foreign and home fields. We should have a mission study class in every congregation throughout the church. Where pastors discover growing convictions in the hearts of the young people for mission work they should assume a personal responsibility to inform members of the Board or of the Executive Committee of the Board of such interests. With the co-operation of our church leaders there should be no difficulty in finding consecrated, faithful, and able missionaries to fill in the ranks of our missionary front.

Booklet of Prayer

There is in one of the reports included in this issue an assertion which gives the impression that there are many people in the church who are not acquainted with the *Booklet of Prayer*. The writer assumes that none who read this editorial belong to that group. For that reason he appeals to the readers, asking for volunteers to serve as representatives to advertise this worthy publication of the church. You can advertise it by telling others what a splendid handbook of missionary information it is. You can tell them it is a splendid guide in the experience of intercession for missionaries on the field and for definite missionary enterprises. It contains inspirational helps to the devotional life of the Christian worker. This is a publication of the General Sewing Circle Committee and deserves a wide distribution in every congregation.



CITIES

Why the Mennonite Home Mission Is Not a Self-Supporting Independent Congregation

By Raymond Yoder

The Home Mission was the first city missionary endeavor in our denomination. It was founded in 1892. Now that it is fifty-one years old, the question is repeatedly and rightfully asked, When is it going to become a self-supporting, independent congregation?

When I came here six years ago, efforts were put forth toward organizing a self-supporting congregation. The organization and emphasis were turned in that direction. The congregation here chose me to be the pastor, by vote, and also voted for the ordination later on. In many ways the congregation is organized like any other church, with various committees, officers, treasurer, and church council. The total contributions from the congregation for a year amount to from \$3,500.00 to \$4,000.00. This amount would suffice for self-support, if we did not send out money to foreign missions, and contribute toward other phases of denominational work.

The Composition of the Mission

The mission is a composite of rural Mennonites, or "born Mennonites," as they are called by the city people, and converts from the city. There are one hundred twenty-five members who are in full fellowship and active. Fifty-nine have a rural background, i.e., they were Christians before they came to Chicago. This number does not include children of parents who came from rural areas. Children who came into the church while living in the city are counted as having a city background. There are various reasons why people come to the city. They come from various sections, and thus have different attitudes and convictions, even though they were born Mennonites.

The other half of our membership is composed of various nationality backgrounds, various religious backgrounds, and varied experiences in the Christian life.

Again, in view of this, we have a divided purpose and program. We do want to reach the lost of the immediate community, but we also want to provide a church home for students and for those who move into the city from the country.

For the direction of the work, the Board appoints a staff of workers and supports them. The congregation appoints the workers to various duties in connection with the Sunday-school work and contributes about \$1,000.00 each year toward the maintenance and running expenses. This brief survey thus gives a

bit of an analysis of the composition of the members of the Mission.

Reasons Why We Do Not Endeavor to Become a City Church

1. We are in the midst of a mission field where our message is definitely needed by the children of this area. There are many Roman Catholic people in the community, but they make excellent Christians when they are converted (like any other kind of sinner). There are many people, boys and girls, here to be reached; so we can do mission work.

2. The equipment is too large for the congregation to handle. The buildings are twenty-six years old and still valued at \$33,000.00. If we had a \$5,000.00 church and a \$5,000.00 parsonage, it might be possible to be self-supporting.

3. The membership is too scattered to make possible a real "church consciousness" such as exists in a rural community where members attend only their own church and that regularly. Since the members live at great distances, it is impossible for the church to be a social agency for the children. Children form their friendships in local schools and in groups outside of the church.

We have twenty-nine members who live within four blocks of the mission. Sixty-seven members live within the city limits of Chicago, but these have an average of sixty city blocks or seven and a half miles to church. This would not be far in the country, but on a streetcar it would take from forty-five to sixty minutes to go **one way**. Even with an automobile it takes some time to drive that far in the city. It is possible to make this trip twice on a Sunday, but it requires sacrifice and a hot heart. Eight members live in the suburbs—Whiting, Brookfield, Berwyn, and Glen Ellyn; nine live within the state but beyond driving distances; twelve live in other states; some are in C.P.S. camps; some are students; and others live where there is no Mennonite church.

4. The mission is located in a neighborhood where the population is transient. Because of the environment, there will always be a moving out of this community into residential and suburban areas on the part of those who are converted here. Thus there will be a perpetual receiving and losing of members—not necessarily from the kingdom,

but from this church; and this is mission work and not church work.

5. There have been about four complete changes of nationalities in this neighborhood. At the present time the Mexican people are gradually coming into this immediate area, and I predict that they will be succeeded by Negroes. At this time there are no Negroes living on this side of the tracks at Sixteenth Street. One family moved in, but was frightened away after a few days' stay. At Seventeenth and Halsted Streets a Jewish man fixed up an apartment house into which a colored family moved, but they were driven out by bottles, bricks, etc., and the house was so completely demolished that it was torn down. Nevertheless, colored people are buying stores on this side of the tracks and are working here; so eventually there may be another completely new group and race of people in this community. This factor has closed many churches larger than ours in the city. In a study made by Winfield Fretz while at Chicago University, he found that twenty-two churches in this district had been closed.

6. This mission serves the denomination at large. It is a common meeting place for committees, and travelers, tourists, students, etc.; stop with us. In our last fiscal year we averaged over one hundred persons per month as guests for meals. This number is only one third as large as it used to be. The denomination needs such a place as this in the city.

In view of the following considerations, it is the conviction of the church council and of the pastor that it is not expedient to promote a congregational program, but rather to endeavor to reach the immediate community and as much as possible provide a place of worship for Mennonites who move into the city—those who can thrive well on a mission program. A city mission and a city church program cannot really be combined; it should be one or the other.

The Mission Board will no doubt assume the major responsibility for the work of this mission for a number of years. The congregation will share the running and maintenance expenses. At the present time the rural congregations contribute about \$1,400.00 each year, which is primarily support for the staff of workers. The congregation pays the coal and light bills, and contributes about \$400.00 toward repairs yearly.

In view of this decision to continue as a mission, the Board has appointed an additional worker, Sister Lorene Troyer, of Hartsville, Ohio. Bro. Lester Hershey, wife, and daughter live in one of the apartments in the mission building. Dorothy Bean is engaged as a worker for the Mexican Mission, which is located nine blocks from here. Sisters Emma Oyer and Anna Yordy occupy a private apartment. At the present time there are three boys rooming in the basement. They are: Ben S. Gerig, Wayland, Ia.; Frederick Swartzendruber, Hopedale, Ill.; and Ezra Hersberger, Mt. Hermon School, India. So with the four in the Yoder family, there are fourteen persons in the household, plus the guests, for which we have nine double beds. However, our equipment for entertaining guests at the table is no longer adequate for large-scale business.

We covet the prayers of the church at large and endeavor to be faithful in presenting a clear testimony for Christ and His Word.

Chicago, Ill.

FROM OUR MISSION STATIONS

FORT WAYNE, INDIANA

Dear Christian Friends: Greetings in Jesus' name. We have been enjoying some real spiritual feasts together in our prayer meetings, studying the book of Ephesians.

Sister Ophia Sevits, who has been on duty at the C.P.S. Camp at Medaryville, received a two-day leave to be an attendant at the wedding of Sister Leah Delegrange. Sister Elsie Burckhart of the mission was also an attendant.

At present, Bro. Ebersole and family are in Brown County, conducting a Bible school. During their absence the past few weeks, the pulpit has been filled by Bro. Donald King of Goshen, Bro. Perry Heller of Grabill, and Bro. Laurence Horst of Kansas.

Bro. Horst, who is attending Goshen College at present, brought a very fine message to us today from Gal. 6:7.

A group of young people, with Bro. Horst, visited the Lawton Hospital for a service with the patients there.

The date set for our Bible school is July 10 to 21, the Lord willing.

Let us pray and work together in the church and live such lives each day that the world may see Christ in each one of us.

June 25, 1944.

Edna M. Mertz.

READING, PA.

As we look back we see the many wonderful things God has done for us, and we look forward with prayers in our hearts for His continued blessing and direction in the work.

On May 4, the annual church business meeting was held. Our Sunday schools have been reorganized for another year. On April 23, six young souls were received into the church by water baptism at our preparatory services. In the evening of the same day our congregation partook of the communion. We are looking forward to having summer Bible school at each of our three mission stations. The first one will be at the Twelfth and Windsor Mission, and will start on June 26.

On the last Thursday of each month we have services at the Berks County Home. We have a monthly teachers' and workers' meeting on the first Thursday of each month.

On June 22, Bro. Paul Erb brought a much-appreciated message to us. Subject: **Faith of Our Fathers.**

At our quarterly Bible Instruction Meeting on June 24, 25, Bro. Paul Graybill led us in a book study of Hebrews.

Some of the brethren from the C.P.S. Unit at the Wernersville State Hospital attend our services sometimes. We appreciate it when visitors worship with us. Everyone is invited to attend. May the Lord add His blessing.

May we unitedly pray for the salvation of many souls. We feel that the effectual fervent prayer is one of our greatest needs. Will you help us?

June 26, 1944.

Cor.

TAMPA, FLORIDA

Mother's Day in Ybor City

I would not say that the mothers in Ybor City love their children more than those in other places. But, due to their make-up, they are eager and unrestrained in their expression of it. This is true of the fathers also, so that one could easily get the impression that these Latin parents surpass others in loving their children. Nothing is too good for their children, whether they need it or not, and the mother, and father, too, will often deny themselves in order to indulge their children.

The children have the same warmhearted, loving nature, and although they are no more obedient than others the world over, they do stand up for their mothers and defend them against any wrong. One of the keenest and most frequently used weapons in children's fighting here is an insult to the enemy's mother.

These are some of the reasons a Mother's Day program is unusually successful here. This year's was no exception. There were mothers here who had never been to any other service, and others who come only on special occasions. The program itself was simple, but they seemed to enjoy it. What mother doesn't enjoy her own children's work? Bro. Brunk followed with a fine message, which should have been an inspiration to every mother and every mother's child present.

One thing we were sorry for on Sunday was that we had no better accommodations to offer our visitors and more comfortable quarters to invite them back to. The room was so crowded and close that it almost seemed to be seething. Every time another person would come there would be a glancing over the assembly to find a vacant space, and then a pushing together to make room. This is embarrassing to the stranger who stands there meanwhile, waiting for a place to be made for her to sit down. We realized again our need of a larger and more suitable place for services. Will you who are interested in the Lord's work in Tampa take this matter to Him in prayer?

Yours in His service,

June 26, 1944.

Dora Taylor.

CONDITIONS IN THE SOUTH

The way the people come out to meetings for prayer as well as for worship is one thing for which we praise God. We thank Him, too, for the way they give of their substance; last year the total collections amounted to about ten thousand Chinese dollars. They provide for a preacher and a Bible woman, and take charge of all the meetings, but have not as yet taken responsibility for the upkeep of the chapel. We have to lead them slowly: they are like sheep, easily started. We had a great crowd of outsiders at the street chapel tonight. They crowd in to listen, but believing is not easy for these dear folks. The pit from which they have to be lifted is an old one, and deep; and the steps out have to be clearly revealed to them; even that comes only after they realize they are in the pit, a fact to which they are slow to awaken.

Scenes along the road to the Kwangsi border are pathetic. With the whole coast line of China taken, the importing of the necessities of life for the people of that province has been practically stopped. Their usual supply of rice came from Thailand, which is of course now cut off. The road is lined with refugees coming in to Kiangsi. Some 400,00 have either come or are on the way; most of them are women and children, relatives of men who left Canton to take up work in Malaya but are no longer able to send money back to their families. Here and there are a few going the other way, back to their old homes. They have not found Kiangsi the utopia they expected and prefer to starve at home rather than away from it. There are thousands on the road who formerly had a fairly comfortable existence but who are feeling the pinch now. These are carrying sea salt out of Canton.

Women who formerly led easy lives are now carrying up to eighty pounds of salt one way, taking rice on the return journey. Some of these have very pretty print clothing and keep it clean by carrying two outfits, rinsing one out each night. Many of the refugees and carriers are Christians and I had talks with quite a number. —Thomas Cook, Kian, Kiangsi, in China's Millions.

SELECTED QUOTATIONS

What, speaking in quite unequivocal language, is the net purport and upshot of war? —To my own knowledge, for example, there dwell and toil, in the British village of Dumdrudge, usually some five hundred souls. From these, by certain 'natural enemies' of the French, there are successively selected, during the French war, say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away, at public charges, some two thousand miles, or say only to the south of Spain; and fed there till wanted.

And now to that same spot in the south of Spain are thirty similar French artisans, from a French Dumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into juxtaposition; and Thirty stands confronting Thirty, each with a gun in his hand. Straightway the word "Fire!" is given, and they blow the souls out of one another, and in place of sixty brisk useful craftsmen the world has sixty dead carcasses, which it must bury and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest! They lived far enough apart; were the entirest strangers; nay, in so wide a universe, there was even, unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot. —Thomas Carlyle, in *Sartor Resartus*, book ii, chap. viii.



SOUTH AMERICA

Her Works Do Follow Her

By Mae Hershey

A new family moved close to a certain Christian woman in Argentina. This woman was poor in this world's goods, but had laid up treasures where moth and rust do not corrupt. She was rich in good works and had an ardent desire to go and tell the Good News to every creature. Here was an opportunity to tell some soul of a loving Saviour.

After she had tidied up her little poorly constructed house that was home for her husband, her boys, and herself, she approached the door of the new family and softly knocked on it. Her errand was to ask permission to take the little seven-year-old girl to Sunday school. The mother must ask the father first, and he was away working.

Yes, the parents consented to their daughter's going along to Sunday school, for was she not just the right age to begin going to school? The little girl liked it so well that she would cry if anything happened to prevent her from going. I might say here that this same little girl is grown now and is a member of the church. She is a regular attendant and a dependable worker in Sunday school or church.

Did this kind Christian woman stop after having won the little girl's confidence in setting her feet in the Gospel path? No, she set about to win the parents, too. She gave them tracts and invited them to services. The tracts were torn up and the invitations spurned, but she was not discouraged. With her husband and children, she was allowed to enter the neighbor's house to read the Bible and sing. This was appreciated and enjoyed, but yet they were not pricked to the heart to seek salvation.

The Christian woman took sick with cancer from which she suffered many a day, but not before she was appreciated and loved by the neighbors. She found a very faithful friend in the little girl's mother, who visited her daily and cared for her during her sickness. The Lord was good to relieve the Christian woman of all her suffering and take her to Himself, but she was not privileged to see the fruit of her labors. Since she has gone home, the father, mother, two daughters, and two sons have been baptized. Surely, "one soweth, and another reapeth" and "their works do follow them."

Trenque Lauquen, F.C.O., Argentina.

A DEATHBED CONVERSION

By Beatrice Hallman

There have been many disappointments, but there have been many, many more blessings and real joys this year (1943). God has answered our prayers definitely over and over

again. I will give one incident. The nephew of one of our older members was brought home after spending a number of months in a cancer institution in Buenos Aires. He was home to spend his last few weeks with his family. A number of us had been praying for many months for the healing of his body as well as the healing of his soul. As he grew worse, we were burdened more than ever that he should be saved. As he would go into a coma for some time and then awaken with a confused mind, we prayed that the Scriptures he had heard and the words that had been spoken, would still bear fruit, although it seemed humanly impossible. We prayed that before leaving this world he would leave a definite testimony. The Lord heard and answered as His Spirit worked in this man's heart.

One day the aunt leaned over to hear these words, "Auntie, by faith in whom are we saved?" (That morning Bro. Hallman had been there to speak a few words and have prayer again. He had recognized him. Toward evening he came out of the coma long enough to speak to the aunt.) "Auntie, is it by faith in the Virgin Mary?"

"Oh, no," quickly corrected the aunt; "it is by faith in our Lord Jesus Christ."

"Oh, yes, now I remember what he said. I believe that Jesus is my Saviour, that He has pardoned me; so now—the account is all—fixed up—, isn't it?" he whispered, gasping for breath.

As he went into a coma again, his face shone with an inner peace. After a while, his eyes flew open wide and he lifted up his hands and said with a strong voice, "Oh, I see into heaven. What—a beautiful blue—what a beautiful place! Can't you see it, Auntie? There, there I see God—and He has the most beautiful eye. What glory! There is God Himself. How can people say there is no God, when I see Him so clearly?"

He besought his family to accept the Lord Jesus, and with a simple good-bye, he was gone. What a testimony for the rest of us!

Tres Lomas, F.C.O., Argentina

NEWS LETTER FROM ARGENTINA

Dear Prayer Friends: At the close of our first-year's work among the Indians here in the Argentine Chaco, we praise the Lord for His many blessings and answered prayers. We know that you have been praying for us too, and we feel that many of our problems were satisfactorily solved because dear ones both here and in North America were asking the Lord to give us wisdom. Some errors

have naturally been made because we leaned too much on our own understanding, or tried to hurry things along. We pray that in the year ahead we may be more submissive to His guidance.

Many Indians have been contacted, some for the first time, and others instructed further in the doctrines of the Mennonite Church. Five Indians who live here at this mission are receiving their final instructions before baptism. They are unable to read the Scriptures for themselves; so they must be taught and tested by the missionaries. All had accepted the Lord in Espinillo, our mission station far to the north. Living here among us for half a year or more, has been a real good test as to their sincerity and their desire to follow the Lord in all things. Trials have come to both families here, for which we praise Him, for there are real evidences that their testimonies for the Lord are more sure than before having these experiences.

The mission land bought in November has been cleared of much of the undergrowth and refuse that was found. The two houses have been remodeled and made as comfortable as possible for the present. Over one hundred trees, many of which are fruit trees, have been planted. Some of the land has been plowed and prepared for future use when planting begins. Wiring has been done in the most necessary spots, and the wood has been government marked for making into lumber for future use on the mission property. The Indians here have established their homes, worked on neighboring farms, helped here, and attended all church services. They have also helped in the mission work at our other station near Tres Isletas by preaching and giving their testimonies in their native language. They praise Him for both material and spiritual blessings in the past year. Until now they have often gone hungry and naked. They have received neither food nor clothing from the mission—only the opportunity to work and to be taught how to spend that which they have earned. Many have gained weight and are in better health than when they first came from the north. Too, they enjoy learning to do new things, and we notice marked advances in cleanliness of body and home. They seem so happy to be serving their Lord here among us.

Bro. and Sister Shank have permanently established a grade school among the Indians near Tres Isletas. Classes are held three days a week, and Sunday services are held regularly. Many have manifested their desire to know the Lord better and have their sins washed away by the cleansing power of His precious blood. The Shanks are forced to remain four days a week at the Indian colony because of the scarcity of gas for the car. The kerosene problem is also very acute just now, leaving us with very little to be used for lighting purposes.

Enforcement (by the State church) of religious instruction in the public schools is becoming serious for several of our Mennonite members who are teachers. They are very liable to be discharged because of their unwillingness to teach the Catholic doctrines. Pray for these girls and all concerned in this

new regulation, which is aimed directly at persecuting Protestant believers in this land.

In His service,

Frances and Calvin Holderman.

Casilla 53, Saenz Pena, Chaco.

June 1, 1944.

NEWS LETTER FROM ARGENTINA

Farewell to Departing Missionaries

On May 24, Bro. and Sister W. E. Hallman and family of three children sailed from Buenos Aires on an Argentine steamer, called Rio Tunuyan, en route to the States, via Rio de Janeiro, Panama, and New Orleans. Traveling with them are Eunice Litwiller, daughter of Bro. and Sister Nelson Litwiller, and Pastor Carlos F. Yoder, missionary of the Brethren Church. A little group of missionaries and other friends were present to wish them God-speed. The previous afternoon the Hallmans had invited our missionaries who were in the city of Buenos Aires to a friendly tea, which closed with a brief farewell service and prayers for the safe voyage of the travelers. The vacancy left by the Hallmans in the Tres Lomas district is to be filled by Constancio Herrera and wife, who left Alberti to take up this new work. Since Alberti is close to Bragado, the work there is to be in charge of the Bible School director and students. Sister Eunice Litwiller will be studying in Goshen College.

Illness of Some Missionaries

A few weeks ago Sister Querubina Luayza, wife of pastor Albano Luayza, slipped in their yard on a wet day, and broke her ankle. At the time, her husband was away, holding evangelistic meetings in the town of Quiroga. Because of poor mail service, they were not able to notify him, but the family was well able to have the mother attended to. The broken bones were set, and she was able to be at home with the family. Through a recent visit with the Luayzas we found out that she was getting along very nicely. We are glad to report that this native couple and family have been able to gather a splendid group of believers and interested folks in the city of Ramos Mejia.

Bro. John Henry Tuck had an appendicitis operation in the British Hospital on May 23, and is already recovered from it. Bro. and Sister Tuck are tentative helpers in the work among the Indians in the Chaco. They are a very sincere and spiritualminded couple, and are doing real sacrificial service among the neglected Indians of the north. At the present writing they are visiting some of our stations before returning to their regular tasks.

To and Fro in Buenos Aires

One of our problems in this city is that of transportation. Due to the war there is very little gas available, and hardly any rubber tires are to be had for the busses. One must really see before he can believe how we travel here this winter. Every day one sees young men hung around the back of the cars and busses like so many hams. On a few occasions we have seen them on top of the streetcar roofs. To get through the aisles to alight from the

cars is like performing an acrobatic stunt, a veritable tussle with those who block the passages. In spite of this, we were able yesterday to make three visits in different sections of the city. One of these was in the home of a Jewish family whose members were in touch with our mission in the Cordoba hills. They are not far from the kingdom. We also called on a lady who had become interested in the Gospel through the work of the Brenneman family before moving to Buenos Aires. Then we had a few moments with one of our members who is a nurse in a private hospital, where she is on duty almost day and night. She cannot come to the services, but seems to keep up her spiritual life. She gives a tithe of all her earnings. Please pray for the scattered members in Buenos Aires, who because of distance cannot attend services regularly.

Yours for the lost in Argentina,
Puan 1427, Buenos Aires.

June 7, 1944. L. S. and Edna Weber.

WORSHIP IN ITALY

As the noise of fighting has died away and allied troops have moved into one Italian town after another, they have become acquainted with the national religion which manifests itself everywhere. Roman Catholicism has reigned on Italian soil for a thousand years, and most Italians look upon it as a national institution. While century after century slipped by, the outward things of Romanism multiplied; relics and churches accumulated, supported by many traditions. To the Christians in the American and British forces in Italy the objects of the people's veneration must make impressions more heart-stirring than the ruins of ancient Rome, those dim glories of a lost empire, or the startling beauty of Renaissance cathedrals, sculptures, and paintings.

What are these objects of veneration, these accretions of the long centuries of Romanism? Dotted throughout the country are churches famous as shrines and goals of pilgrimage, for they shelter tombs of various "saints." Relics, venerated bones, images reputed to be miraculous, holy springs of water, and even a miraculous rosebush are found to be part of the traditional religion. Besides these objects of lesser interest, the burial places of four apostles are pointed out: those of Peter, Andrew, Mark, and Matthew (the last being at Salerno). The golden image of the Apostle Peter in Rome, by the way, extends a toe which frequently has to be replaced when worn away by the kisses of the devout. Scripture has never told us, but a church in Bologna says that Luke was an artist as well as a physician; for it exhibits a picture of the Virgin attributed to him.

Still more wonderful things are to be seen. In the high altar of a Naples church—the church of St. Januarius, the patron of the city—are vessels said to contain blood of martyrs killed by wild beasts; punctually on a certain day three times a year this blood is said to liquefy and boil. The three occasions are great religious festivals. The Neapolitans, however, do not hesitate to call their patron saint names if he is slow to perform the miracle which they wait to behold.

Not a great distance from Rome lies the old town of Oviato with its thirteen century church. Here has been deposited a chalice cloth which, it is alleged, a miracle stained with blood in 1263 as a proof of the Roman Catholic doctrine of transubstantiation.

Even greater strain is put upon our credulity by the Church of the Holy House in Loreto. Within the church, surrounded by a marble screen, stands a plain, small stone house which tradition asserts to be the very house in Nazareth where Mary and Jesus lived. To reach distant Italy it was not dismantled in the Holy Land; angels seized it, in a time of danger, and bore it away, first to the Dalmatian coast and then to Loreto.

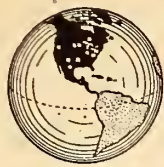
In Italy stand other monuments, dating back to their testimony to the first pure faith of the Lord's people. These are the catacombs, the cemeteries of early Roman Christians, lying beneath the streets of the capital. To the traditional religion displayed throughout the land these hidden monuments present instructive contrast. Neither in their inscriptions nor in their frescoed symbols can be discovered the characteristic features of the existing Italian religion. No crucifix, no crucifixion scenes, no saints' images did the early Christians employ as their hands fashioned visible expression of their scriptural faith.

The long sway of traditional religion in Italy has produced not only innumerable legends and spots regarded as sacred. Sad to say, it has produced an educated class largely skeptical and a considerable proportion of the population who feel no interest in religion although nominal Catholics. Besides these groups anti-clerical elements exist, and there are in some parts of the country superstitious masses who properly may be termed idolaters. Italy is truly a mission field. This field has brought forth some fruit for Christ where His servants have labored; but the workers have been few, and the obstacles many. Will you pray for Italy?—Selected.

THE PREPARATION OF THE SPIRIT

Today when so much is being said about religious education, the tendency on the part of many religious workers is to shift the emphasis and neglect the great essential—the work of the Holy Spirit, who is the source of wisdom, spiritual power, and salvation. The church that fails to emphasize the doctrine of the Holy Spirit loses her revival and spiritual energy. On the day of Pentecost they were all filled with the Holy Spirit. If we would have Pentecostal power, we must depend upon the same source. Religious education, church organization, equipment, and machinery are not enough. We must remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "It is the Spirit that quickeneth, the flesh profiteth nothing."—Selected.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.—Matt. 7:21.



RURAL

New Opportunities for Rural Mission Work

By Ernest J. Bontrager

"Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). These words at once arouse the interest of every professing child of God. They cause one to want to know what existing conditions contributed so largely to this dispersion. Perhaps many of us will say at once that persecution was the primary influence; others may attribute it to something else. But the points we need to concern ourselves about mostly are: (1) They were scattered abroad; (2) They went preaching the Word.

They Were Scattered Abroad

I am definitely convinced that these believers did not disperse of their own choosing. Neither do I believe they fled because of fear of torture or even of death. I do believe, however, that they went forth like Christ, driven by the Spirit, and like Abraham they "went out, not knowing whither" they went. Also they must have remembered the Master's injunction to them to flee into another city if they were being persecuted; and "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Until Stephen's death, their activities had taken form only in the Jerusalem vicinity. And now they "were all scattered abroad throughout the regions of Judea and Samaria," also "as far as Phenice, and Cyprus, and Antioch."

An additional thought which I do not wish to let go by unnoticed is that the words, "scattered abroad," in the original have the thought which is implied when one sows grain; in other words, they were "sowed throughout," implying a definite purpose.

They Went Preaching the Word

I am so glad the account says this of them and not that they set up business in Samaria, or Cyprus, or Antioch. Even though it may be possible that some may have done that, yet they were known as announcers of good news and not as good businessmen. Neither did they in any way complain to others of their treatment, nor even pity themselves, but they PREACHED THE WORD.

Present-day Application

Of course this picture cannot be carried over to our day in every detail, but there are some points which we, as a church, do have in common with those believers of the first century. For instance, no one can deny the fact that we are being scattered abroad to opposite ends of the country, to Puerto Rico, to

England, to Europe, to Africa, to India, to China, to South America, to Mexico. Large numbers are far from home. We have not been scattered of our own choosing to satisfy any fleshly desires, neither have dispersing conditions been equal to a persecution, but we are scattered. And what are we doing? It is said of them that they went PREACHING THE WORD, announcing the good news, proving to be real evangelists, of whom Philip is listed as an example. We must also believe that very few of them carried any ordination certificates, but they went PREACHING THE WORD.

Where are we? A close examination of our whereabouts reveals that the majority are somewhere in the rural districts of the various continents. It has been generally agreed that we fit into rural life much better than elsewhere. I have been very much interested in the last few months in considering the increased number of opportunities for doing rural mission work here in our own continent. By checking through the March 15, 1944 "Reporter" and the 1944 "Mennonite Yearbook and Directory," I find that we are spread out through at least forty-one states and provinces. Of this number there are at least twenty-three in which are located boys who are in C.P.S. Camps, or are on detached service, or were located on farms and were deferred before induction.

To you, dear brethren, who are scattered to remote points, and to you also who are closer home, I would like to offer all the encouragement I can to take a good look at the spiritual status of your new neighborhood. See if you can find a community near by where no services of any kind are being conducted. Do not feel satisfied until you have done some definite investigation. Remember, THEY went announcing the good news! Then after you have carefully inquired around you, perhaps you have found one, or maybe two communities where some kind of church service would be welcome. Can you supply the need? If the possibilities are more than you can handle, tell your home minister, or some near-by minister, about it. Or you might do well to describe the setup to the secretary of the District Mission Board. Or if you are located in a remote corner, write to the secretary of the General Mission Board. He will be glad to help you. Remember, you are where you are for conscience' sake, and you can do your conscience the highest justice and bring God the greatest glory if you, like them, go aggressively announcing the good news. Estacada, Oreg.

SPECIAL MEETING

HARRISONBURG, VA.

Report of Program on Jewish Evangelism, held at Weavers Church, Harrisonburg, Va., June 11, 1944.

Organization: Mod., J. F. Garber; Secy., Elizabeth Wenger; Chor., Harold H. Lahman.

Program and Speakers: Sermon, Daniel Sensenig, New Holland, Pa.; The Need—Jacob's Trouble, Moses Slabaugh; Methods in Jewish Evangelism, Daniel Sensenig; Experiences in Jewish Evangelism, Abner Stoltzfus, Lancaster, Pa.; Our Debt to the Jew, Daniel Sensenig; My Personal Responsibility, Abner Stoltzfus; A Word from Our Jewish Committee, Moses Slabaugh.

Thoughts Presented: We as a Mennonite Church cannot say that we have gone to the Jew first. Can we imagine God needing a friend? Yet the Scriptures say Abraham was the friend of God. God says the seed of Abraham is "beloved for the fathers' sakes." The Jews are a holy people, called to a special work. It is God's plan and program that the whole world receive the Gospel, but the Jew first. God will not be satisfied until the Gospel goes forth with all its power, and the honor and glory come to Israel. The real honor that a son (or daughter) can bestow upon his father or mother is to give his whole life to the work and service of God. When Israel as a people will decide to fulfill God's purpose and plan and tell His Gospel to all the world, then will the heathen respond in a wonderful way. That is why Jewish evangelism is so important. If you are really interested in Gentile evangelism in a big way, you will have to be interested in Jewish evangelism. As we think back over Jewish history, we find that the Jew was always in trouble. The strongest race in all the world is the Jew. Ever since the day back in Jerusalem when the Jewish nation cried out, "Away with him," they have brought the blood of Him on themselves and their children. They have been scattered, and their sufferings are too great for tears. Great has been the sin of Israel, and great has been the suffering. The Jew today is in serious trouble; there are people who hate the Jew with a bloody hate. Not only the world, but so-called Christians persecute the Jew. They need our prayers, our help, and our sympathy. Israel needs our help because they are in imminent danger. There is appearing on the horizon of the world today what is spoken of as the Antichrist, and the Jewish nation is expecting a Messiah of the exact type the Bible portrays will come in the antichrist. We have different ministers, but it takes all the ministers all the time to preach all of the Gospel. We must meet the Jew on common grounds, but even before that we need to spend much time in constant prayer so that God will lead us by the Spirit to the right Jew. Jews have been brought to Christ by watching the life and living testimony of some true Christian. Personal testimony means much. They have a keen desire to show their friendship, but do not know where to go to give it. What we want to do is to prove that we love them. May we have a greater love and zeal for them. If our prayer life is not as complete and successful as it should be, we have failed in that point to pay our debt to the Jew. We, like the Jews, are a minority people; we are a peculiar people and can appeal to the Jew there. Jesus has opened the door, and may we all seek with all that is within us to preach the Gospel and give God no rest until He make Jerusalem a praise in the earth. My responsibility and yours is to make known the glorious Gospel, and make it known before the night cometh. We believe in Jewish evangelism because it pays. Undertake great things for God and expect great things of God.

Secretary.

When "Pravda," the Communist party organ in Russia, declared recently that no book had ever spread so far as the "History of the Communist Party in the Soviet Union" (16,500,000 copies in fifty-five languages in the past two years), officials of the American Bible Society were quick to report that 51,000,000 copies of the Bible, in 1,039 languages, had been distributed during the same period.—Herald of Holiness.

General	
Total	1,855 66
India	
General	2,232 18
India Missionary	743 30
Missionary Children	75 82
Evangelist	85 00
Bible Women	93 55
Educational	62 25
Orphan	490 02
Widow	71 50
Medical	150 50
Cable	3 89
Famine	50 00
Personal	25 00
Total for India	4,083 01
South America	
General	1,548 27
South America Missionary	709 25
Missionary Children	18 75
Evangelist	328 25
Orphan	36 89
Cable	4 40
Bible School	10 00
Chaco Indians	30 00
Personal	9 00
25th Anniversary	814 23
Total for South America	3,509 04
Africa	
Total	666 40
City Missions	
Canton Ohio	113 33

FINANCIAL REPORT

Mennonite Board of Missions and Charities

MAY, 1944

Chicago Miss Ill	110 95
Chicago Mex Miss Ill	200 60
Denver Colo	43 46
Detroit Mich	520 00
Fort Wayne Ind	642 65
Kansas City Kans	61 25
Lima Ohio	100 00
Peoria Ill	54 40

Total for City Missions 1,846 64

Charitable Institutions

Kans City Children's Home Kans	187 19
Orphans' Home Ohio	125 80
Old People's Home Ohio	75 00
La Junta Hospital Colo	58 73
La Junta School for Nursing	15 00
La Junta Hosp Nurse Support	28 77
La Junta Hosp Nurses' Home	50 00

Total for Charitable Insts 540 49

Other Funds

Annuity	4,000 00
Board of Education	105 66
China	1,002 53

Commission for Chr Education	5 91
Goshen College	200 00
Jewish Evangelism	10 00
Loman Bible School	66 48
Mexican Work Texas	15 00
Minn Miss	10 00
Mission News Bulletin	1 00
Rural Missions	3 00

Total for Other Funds 5,419 58

Relief Funds

War Sufferers	3,337 87
Amish War Sufferers	674 00
China Relief	378 08

Total for Relief Funds 4,389 95

C.P.S.

Civilian Public Service	17,474 95
Amish C.P.S.	3,269 83
C.P.S. Dependency	3,605 56

Total for C.P.S. 24,350 34

SUMMARY

India 4,083 01

South America	3,509 04
Africa	666 40
City Missions	1,846 64
Charitable Institutions	540 49
General and Other Funds	3,275 24
Annuity	4,000 00
Relief and C.P.S.	28,740 29
	46,661 11

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS

which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	101 18
Chicago Ill	101 50
Chicago Mex Miss Ill	45 50
Detroit Mich	38 00
Kansas City Kans	120 49
Lima Ohio	282 77
Mexican Border Tex	25 00
Toronto Ont	50 00
Kans City Children's Home Kans	820 83
Home for Aged Ill	1,137 79
Ohio Old People's Home	966 85
La Junta Hospital Colo	10,071 00

Total Rec by Elk Off and Insts 60,452 02

Respectfully submitted and Gratefully acknowledged,

E. C. Bender,
P.O. Box 574,
Elkhart, Indiana.

On the Spirit of Missions

Selected by George Smoker

The great International Missionary Conference has just been held, followed by what has been called a Missionary Crusade in Scotland. I have joined with many in the prayer to our Lord for His presence in the meeting, in thanking Him for success vouchsafed, in praising Him for the results. And yet I feel as if there is one remark I cannot withhold. I noticed with great interest a paper, issued before the meeting, in "The Christian," by Dr. A. Pierson, pointing out what might be hoped for from such a gathering, and concluding with the remark that unless it issued in a great baptism of prayer it might still be a comparative failure. What I have felt in regard to some other large gatherings of God's servants in the holy ministry impressed me here too, that there was too little time given to the united confession of our need of, our expectation of, our faith in, the power of the Holy Ghost. We all admit what the steam is to the engine that draws the train, what the fire is to the cannon with its powder and ball, the Holy Spirit is to the work of the church and of missions. And why should not, at such gatherings for eight or ten days, the very best of the days be set apart for persevering united supplication for the mighty indwelling and working of the Holy Spirit in God's servants, present or represented in such a gathering, for His mighty power in the assembly, and for the deepening throughout the church of the conviction that both for life and work the one thing needful is Christ's indwelling presence revealed by the Holy Spirit? Instead of the meetings for prayer being the smallest, should they not be the largest and most important? It was ten days of continuing with one accord in prayer and supplication at the footstool of the exalted Lord that prepared that feeble company of disciples for the struggle in which they defiled the power of Jerusalem and Rome, and conquered. Oh, we need above everything to help each other to continue in prayer that we may be mightily strengthened by God's Spirit.

I feel confident that if at such gatherings we could be brought to make waiting upon God our first work, there would not only be the blessing at the time for those who meet, but it would be a living testimony of unspeakable value to the blessed truth that it is by the Holy Ghost filling each individual believer that our blessed Lord is waiting to bless the world.

In reading the stirring reports of the Missionary Crusade in

Scotland, the same thought presented itself in a different shape. When one or more men, full of a holy enthusiasm for missions, address large audiences, they may succeed in imparting somewhat of their fire to their hearers; the Spirit in them touches deeply those who thus come under their influence. And yet the permanent result is often very small and the process has to be continually repeated. What the church needs, what our Lord asks and longs to give, is something more. It is not enough that Christians, living a feeble, sickly Christian life, should from time to time be stirred. If the interest of the individual believer in missions is to be well-pleasing to the Master, and a real spiritual force in the world, it must come, not from continual appeals from without, but as the spontaneous outflow of a heart in which the Spirit of Jesus is dwelling. Every branch of the vine must bear its fruit from the direct inflow of the life-giving sap—the Holy Spirit. If the confessions that have been made in these past years of terrible shortcomings and unfaithfulness, while we have only been playing at missions, are to mean anything, we must all labor for the restoration of the half-forgotten truth, that *every believer* is expected to be full of the Holy Ghost. All the church's appeals for support and prayer must be accompanied by the teaching, in the power of the Spirit, that where the Holy Spirit dwells and rules, sacrifice for Christ and entire personal devotion to His interests is nothing but the outcome of a healthy Christian life. Christ did not call His church to be His witness to the whole earth without first promising the power of the Spirit coming upon her.

—Andrew Murray.

Young man, young woman, make the most of your life. Go after souls. Go after them the best way you know, but go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after souls. Go after them by public and private testimony. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life—make the most of it.—J. B. Chapman.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JULY 14, 1944

NUMBER 15

The Function and Authority of General Conference

A Review of Past History

BY H. S. BENDER

At the 1943 General Conference the question of the authority and functions of General Conference came to the fore in the course of the discussion of the recommendations of the General Problems Committee. From the discussion it is clear that there is considerable confusion on this question and that this confusion interferes with the harmonious solution of some current problems. Since part of the confusion is due to an ignorance of the historical facts regarding the original function and authority of General Conference, a brief historical review may be helpful. The past record of General Conference is clear, and concerning this record there can be no debate, for the facts as found in the minutes speak for themselves. What the future policies of General Conference should be is another question. The church may decide to change the functions and authority of General Conference, and it certainly has the right and power to do so, but advocates of such a change should not claim the sanction of the past for their proposals. For instance, the record is clear on whether General Conference has been legislative or advisory up to this point or not; whether it should be one or the other in the future is a matter for the church to decide on the basis of sound and valid reasons at the present time. The purpose of the present series of articles is solely to present the historical evidence on the function and authority of General Conference as it has been, not to enter into the debate as to what it should be in the future.

I. *The Original Purpose and Authority of General Conference at the Time of Its Founding in 1898.*

The background of the founding of General Conference is to be sought in three places: first, the Amish General Conference (*Diener Versammlung*), held annually from 1862 to 1878, which was purely advisory and without authority over the individual Amish congregations; second, the resolutions regarding a general conference passed by several Mennonite conferences, such as those of In-

diana and Missouri, beginning as early as 1864; and third, the statements of advocates of a general conference, such as John M. Brenneman, John F. Funk, Daniel Kauffman, D. H. Bender, and Aaron Loucks, particularly through articles in the *Herald of Truth*, beginning as early as 1868. Quotations from conference resolutions and *Herald* articles will now be presented to show what the original advocates of a general conference had in mind.

Indiana-Michigan Conference Resolution of 1866. A resolution was presented for consideration (but not for action), advocating issuing a call for a general conference "in order that ministers from all parts of the country might meet together and in the free interchange of views and opinions become more united and more of one mind."

John F. Funk Editorial in the Herald of Truth, 1871. "In this way we might become acquainted, and exchange words of Christian love and friendship, and this would perhaps bring us into a closer union with each other, and might have a tendency to make us more of one mind, and to awaken a more earnest zeal for the cause of Christ."

Daniel Kauffman in a Herald Article in 1894. "In order that our people of the East, West, North, and South may each learn more fully what our congregations in different parts of our country have to contend against, and counsel with one another as to the best means of meeting this opposition; in order that we may be more closely drawn together in the cause for which we are devoting ourselves; and in order that those congregations that have been inclined to drift toward worldliness may be brought back to the truth, we need a General Conference, where our brethren from these fourteen conferences may come together, counsel in a Christian spirit, and use their united efforts to maintain the unity, the purity, and the prosperity of the church."

Missouri Conference Resolution in 1894. "We believe that a General Conference, acting upon such advisory

measures as would affect the unity, the purity, and the prosperity of the church would bring both extremes nearer the true principles of the Gospel, and that this would bring about an era of spiritual prosperity which only the whole power of the church, and the blessing of God bestowed as a reward of united, earnest effort, can bring about."

Address to the Sixteen Conferences by the General Conference Committee, 1896. "It should not be the object of this conference to form a new confession of faith or to enact such regulations as will conflict with the rulings of our district conferences. We know our old landmarks. We all subscribe to them. What we want is to understand one another in carrying them out."

Minutes of the General Conference Committee Regarding the Preliminary General Conference, 1896. "The object of this meeting shall be (1) to consider the advisability of holding a General Conference, (2) to consider matters pertaining to the general welfare of the church; but it shall be wholly advisory in character, and shall take no action which shall conflict with the regulations of any of our district conferences."

Call for a General Conference, 1897.

MAY THY WILL BE DONE

(Phil. 2:13)

*Laid on Thine altar, O My Lord divine,
Accept my will this day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-proud sacrifice to make;
But here I bring within my trembling hand,
This will of mine—a thing that seemeth small;
And Thou alone, O God, canst understand
How when I yield Thee this I yield Thee all.*

*Hidden afar, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I love, and am, and fain would be,
Deep loves, fond hopes, and longings infinite—
It hath been wet with tears and dimmed with sighs,*

*Clenched in my grasp till beauty it hath none;
Now from Thy footstool, where it vanquished lies,*

The prayer ascendeth, "May Thy will be done."

*Take it, O Father, ere my courage fail,
And merge it so in Thine own will that c'en
If in some desperate hour my cries prevail,
And Thou give me back my will, it may have been*

*So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not see or know it as my own,
But gaining back my will may find it Thine.*

—Selected.

- I. "The object of this conference shall be:
- "1. To bring about a closer unity of sentiment on Gospel principles.
 - "2. To bring about a closer bond of sympathy among the congregations in various parts of our brotherhood.
 - "3. To establish confidence among the different conferences and the ministers in their respective fields of labor.
 - "4. To form a body the object of which is to direct the work that is of common interest to all our congregations.
 - "5. To further promote the prosperity of the church.

II. "Work of the General Conference.

"... 4. It shall consider such advisory measures as may be brought before it. It shall not interfere with the workings of any of our district conferences, nor legislate on local questions except when requested by the district conferences affected by such action."

Article by Daniel Kauffman, Herald, 1898. "This is to be a conference, not a lawmaking institution."

Article by J. F. Funk, Herald, 1900, entitled, "Objectionable Features of the General Conference."

"5. This so-called General Conference has in fact already distinguished itself by doing just what it has repeatedly asserted it would not do. . . . It has constantly asserted that in its work it would be only advisory. In the judgment of the writer it has, however, greatly deviated from this pretended purpose."

Article by D. H. Bender, Herald, 1900, Replying to the Funk Criticism. After restating from the 1897 "Call for a General Conference" paragraph 4 under "Work of General Conference," as quoted above, beginning "It shall consider such advisory measures as may be brought before it," Brother Bender says, "In the judgment of the writer this rule has not been deviated from or in any way violated."

Article by Aaron Loucks, Herald, 1900. "Again the General Conference is not a body that is to legislate and make laws and force them on the brotherhood."

First General Conference Minutes, 1898. "Question 2. What is the relation of the General Conference to the district conferences? Answer: . . . The General Conference shall not interfere with the decisions and regulations which the district conferences make and maintain. The district conferences that are in unity and fellowship shall be so continued by all the other conferences, whether they are represented in the General Conference or not."

Third General Conference Minutes, 1902. "Question 4. Is the relation between the General Conference and our district conferences defined clearly enough in the records of this conference? If not, will this conference restate the same? Answer: . . . Be it therefore resolved, that we reaffirm the relation existing between the General Conference and district conferences, as stated in the above named minutes." (The General Conference minutes of 1898 are referred to specifically in the resolution.)

Fifth General Conference Minutes, 1907. "Question 1. What class of questions may be considered appropriate for discussion before General Conference? Answer: The General Conference being the representative body of the church in general, may receive for consideration all questions which affect the general interests and welfare of the church, but which do not conflict with the work of any of the local conferences."

SUMMARY

It is evident from the above questions, as well as from additional material which might be cited, that the purpose of the founders of the Mennonite General Conference was to promote the unity, peace, and prosperity of the church by meeting in General Conference for fellowship, better acquaintance, greater sympathy and understanding of mutual problems, counsel concerning these problems and the best measures to be taken to bring all the congregations in the church to the highest standard of Gospel faith and practice in line with the historic faith of the Mennonite Church as expressed in the Eighteen Articles of Dortrecht. They also intended that the General Conference should undertake work which would serve the interests of the church as a whole and could not well be undertaken by a local body.

The question as to whether the General Conference should have legislative authority over individual congregations or local conferences was, as is seen in the above citations, specifically raised and clearly answered. The General Conference was to be purely advisory; it was not to interfere with the work of local conferences; it was not even to consider any action which would conflict with the work or regulations of any local conference. In the words of Daniel Kauffman in 1898, "This is to be a conference, not a lawmaking institution," and of Aaron Loucks in 1900, "The General Conference is not a body that is to legislate and make laws and force them on the brotherhood." The General Conference did not

even consider itself the exclusive denominational representative, for it specifically directed that conferences not represented in its sessions should be considered in full fellowship in the church by the other conferences. [That is, such conferences as Franconia and Lancaster were not to be counted as outside the church merely because they did not affiliate with the General Conference.] The General Conference was a device to strengthen the church at large by periodic counseling of those representatives of district conferences which should choose to be represented at its sessions.

This concept of General Conference as an advisory counseling body is radically different from the concept of authoritative synods, assemblies, general councils, and general conferences, as held by such denominations as the Catholic, Presbyterian, Lutheran, Methodist, etc. In most of these denominations the general synod of the denomination is the supreme authority in the church and it is the legislative body of primary jurisdiction which creates and controls the district synods or conferences and has full power over them and over the local congregations. It was not so in the Mennonite Church. The Mennonite Church existed as a collection of congregations with occasional general representative meetings, long before district or general conferences were formed, in fact, three hundred fifty years before General Conference existed. The church created the conferences, and not the conferences the church. Furthermore, in the Mennonite churches the district conferences have preceded the General Conference by at least one hundred and fifty years, and have exercised their authority before it existed. They accordingly did not and do not receive their authority from a general conference. Five of the district conferences which are entitled to representation in the General Conference, still refrain from affiliation, three Mennonite (Franconia, Lancaster, Franklin-Washington) and two Amish (Ontario Amish and Conservative Amish). These five conferences today have a total membership of over 22,000, compared to 36,000 of the affiliated conferences. In 1898 only seven of the fourteen eligible conferences affiliated in General Conference, and these had less than a third of the total membership. It would have been manifestly impossible for the minority of seven conferences to assume for itself authority over the entire church. The record shows that it did not do so.

(To be continued)

Goshen, Ind.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Our Incremental Heritage

We sometimes speak of our denominational heritage as if it were something sealed up tight in a package and faithfully handed on from one generation to another. As a matter of fact, any one of us who has anything at all to do with the heritage does something to it before he hands it on. For our heritage, we may be sure, derives from no one man. Conrad Grebel, Michael Sattler, Menno Simons, Christopher Dock, John F. Funk, J. S. Coffman, Daniel Kauffman—none of these men gave us our heritage. Each one of them gave us a part of it. He added his increment, his bit, and the total of what we have has been built up incrementally by hundreds, yes, thousands of our ancestors. You may be able, by the grace of God, to make some worthwhile addition to the religious heritage which you are handing down to your children and the young people of the church. Let us labor and pray that none of us may subtract from it something that is vital and precious. Just as the Mennonite Church of today is simply the sum total of all its members, so the Mennonite heritage is the sum total of what all the members of the Mennonite Church through the centuries have contributed to it. What will your contribution be?

And Many Adversaries

In connection with the theme of the recent Mission Board Meeting, someone pointed out the interesting wording in I Cor. 16:9. Paul saw many open doors before him, "and there are many adversaries." One might have expected the word "but" — open doors but adversaries. That is often found in our defeatist attitudes; there are opportunities *but* so many difficulties. And so we fail to act because of the adversaries. The "and" which Paul uses suggests that he expected the adversaries and was not discouraged by them. He took it for granted that where there was an opportunity to do good, Satan would try to throw a hindrance in the way. And so he valiantly fought through the open doors and achieved the victory which lay

within them. May we follow that noble warrior in the cause of Christ. Rest assured we will never accomplish anything if we wait until the adversaries are all out of the way.

Elders, Not Lords

"Neither as being lords over God's heritage, but being ensamples to the flock" (I Peter 5:3).

The relation of church leaders to their people sometimes becomes a problem. It is clear that the laity owe to their ministers and bishops the honor and the deference which their position deserves. In Hebrews 13:7 we are admonished to remember those who have the rule over us, who have spoken to us the Word of God. In I Peter 5:5 the younger are commanded to be submissive unto the elders.

Immediately, however, the apostle reminds us that all, the younger and the elder alike, are to be subject one to another. In the scripture quoted at the head of this editorial the elders are especially warned against the temptation of lording it over their flock. They are feeders and overseers, but not lords. No doubt sometimes heads of the church, in expecting and asking for the obedience which is their due, go too far. In God's kingdom we are all brethren. None of us is any better than any other. If we are called to positions of responsibility, let us consider this call an opportunity to serve and not a warrant for tyranny. A minister is, according to the meaning of the word, a servant; and a bishop is an overseer, not just one who is looked up to. May God clothe us all with humility.

Mennonite Mutual Aid

One of the important questions being considered this summer by all our district conferences and also by General Conference is the plan for mutual aid which has been drawn up by a committee of the General Conference. This plan is the result of about ten years' study on the part of various committees to whom this problem has been referred. The plan cannot begin functioning until it has been approved by the General Conference and at least six district confer-

ences. A few district conferences have given this approval; others have postponed action pending further consideration.

The need for a more comprehensive mutual aid plan within the church is obvious. It is almost ten years since certain district conferences petitioned General Conference to take up this problem. Many of our people have been patiently, or perhaps impatiently, waiting for something to be done. There seems to be no argument on the scripturalness of mutual financial aid. A functioning plan waits merely upon sufficient agreement as to the method.

There are few objections, we understand, being raised against the plan which has been drawn up. No one is against it; we are just not quite sure whether we are for it. Caution is an excellent characteristic, especially in a matter of the scope and importance of this one. But caution should not betray us into unwarranted delay. There are urgent needs that are not being met. We should remember that the present plan is the outcome of the best thought that General Conference committees could give to this question over a period of ten years. Earlier objections seem to have been met. Many of our people will be greatly disappointed if some action is not taken soon. May God direct our church to an early and unified solution of the problem of mutual burden bearing.

The Purpose of Affliction

"It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:71).

We are often unable to give an exhaustive answer to the question of why sorrows and afflictions come upon us. We must trust much to the wisdom of God; particularly must we be careful that we do not judge too quickly the cause of another's affliction. But we can all say with the psalmist that affliction is good for us. It may serve to show us some sin in our lives; perhaps it reveals more clearly our need of God. The Lord may use these experiences to wean us from the earth. Certainly through affliction the Christian graces of patience, trust, obedience, and sympathy may be developed. And so, whatever experience comes to us, we may say though perhaps through our tears, "It is good for me that I have been afflicted."

Go In and Possess the Land

BY ELAM W. STAUFFER

It is most encouraging to hear and read of the growing concern in the church for revival. We may rest assured that God will send it as soon as He sees we actually want it, and He will send it to the full extent that men are ready to receive it and let Him work. We have been praising God for the news of revival at the church schools at home and are praying that it may burn on. It is of the Lord, and may He be glorified in cleansed lives. It is with joy in my heart for that working, and with a deep, deep concern that it go deeper than anything we have yet read, that I am led to write. There is rejoicing here as the news comes through to us, but I am sure that the brother who said, "That is not enough," voiced the deep conviction of us all.

It is not enough to have deep conviction and confession of sin any more than it was enough for Moses and the children of Israel to sing "this song" when they were delivered from the hand of Pharaoh in Ex. 15:1. They were still in the wilderness, and one need only go on in the same chapter till he reads that **THREE DAYS LATER** they murmured. Then as we go on into the nineteenth chapter we find that they had a "consecration meeting" and made this pledge: "All that the Lord hath spoken we will do" (Ex. 19:8). But these same people said in 20:19, "Let not God speak with us, lest we die." No wonder they were afraid when they saw the glory of the Lord on the face of Moses. True, we praise God when souls get out of Egypt, but God brings us out *that He might bring us in* to that good land. *Consecration meetings in the wilderness are doomed to disappointment and failure.*

God tells us in Deut. 1:2 that there are *eleven DAYS* from Horeb to Kadesh-barnea" **AND IT CAME TO PASS IN THE FORTIETH YEAR.**" There is a proper place for a wilderness journey, I suppose. At least it is common experience, but it need not be as long as it is in most lives. This message is written with a burden to be able to help some of those who have been revived to get on to Jordan and go down into death with their Lord so that they get into the good land. **THERE WILL BE NO SPIRITUAL LIFE NOR FRUITFULNESS IN THE WILDERNESS. DON'T TRY TO CONSECRATE WITHOUT THE DEATH UNION WITH CHRIST.** If you do, you will awake to find what God's revived and Spirit-filled African brother taught us. Canaan fruit will not grow even if you try to plant it in the wilderness. I trust it will not need to be said, "We have had a revival," but "We have a revival." Finney said a revival should not stop. It should always go on, and I believe it will when it takes the soul across Jordan into the **GOOD**

LAND. There will be no permanent fruit from revival in the home church if it burn ever so far around as long as it just delivers from Egypt and brings the songs of deliverance from sin. We will still be doomed to confess in the **NEAR FUTURE** that we have no spiritual power and are fruitless for our Lord. That will only be attained when there is the vital union with Him in His resurrection power *and that* can only be attained when the death union with Him is accepted by faith. Rom. 6:5. Jordan is the border to Canaan, and **IT HAS NO BRIDGES.** God said, "Hereby ye shall **KNOW**" that you shall be victors. Josh. 3:10. How? When the waters of Jordan part for you and you go through. The wilderness food and experiences for you will stop when you yield to death with your Lord and get into your inheritance.

Ah, yes, dear soul. It **IS** an awful struggle to let **EVERYTHING** go in death with an eye single for your Lord and His glory. It was an awful struggle for our Lord, and God's injunction is, "Let this mind be in you." He went alone. You will too as far as human companionship is concerned, but you will go with **CHRIST**, and come out on Jordan's side with Him too. Just as fast as God's revived leaders and children will let all go to the cross and hold nothing too dear to give up for the glory of Christ in their lives, just so fast will God give spiritual life and power to the church. Let us cease our consecration meetings in the wilderness and our building of churches without the death union, and we will cease to bring forth wilderness children. At least they will not tarry so long in the wilderness.

I seem to hear someone ask that some of the things be mentioned that might still be held on to. God will search them out for you. They will most likely be very right things in your own eyes but **AWFULLY HARD TO LET GO.** They will likely be things your friends will counsel you to hold on to, but when you cannot let them go, there is no death there. Can you conceive of anyone encouraging Abraham to give up Isaac in whom all his religious hopes were bound? But up in that mount, God said, "NOW I know that thou fearest God." One of God's saints added recently, "And Abraham knew too that he did." Do not be alarmed if your soul seeks for a hundred other ways to get the spiritual power and victory God wants to send to you and to all in the church, but rest assured there is no other way. You will remain with wilderness experiences just as long as you choose to stay there for fear of Jordan.

Let us pray on until revivals will manifestly go deeper than conviction and confession of sin and perhaps consecration

meetings without death. God will give a revival in answer to the prayer of faith. Let those who have joined to ask for it not give up asking in faith.

Musoma, E. Africa.

NEW DRAFT REGULATION CONCERNING STUDENTS PREPARING FOR CHURCH WORK

Selective Service regulations have recently been completely revised with a view to making full provision for a continued supply of theological students and ministerial candidates for the Protestant denominations. Since these regulations also affect Mennonite students preparing for church work in our Bible schools at Goshen, E.M.S., and Hesston, we call attention to them at this time.

All students regularly registered as full-time students in our Bible schools in preparation for any form of full-time church work on the foreign field or at home in a course similar to that given as preparation for the ministry in other denominations, are entitled to classification in class IV-D on submission of the proper certificates to their local boards. This means that students can enter our Bible schools this fall or any other time before they are eighteen, and be classified in class IV-D upon reaching the age of eighteen. However, students above the age of eighteen who have been classified in class II-C as necessary farm laborers must first secure permission from their local boards before leaving the farm to enter the Bible School.

Prospective students desiring information on the above matter may write to the undersigned or to the dean of the school in which they wish to enroll and secure counsel as may be needed.

Harold S. Bender,
Dean of the Bible School,
Goshen College.

After we have parleyed with a temptation, debating whether we should embrace it or no, and entertained some discourse with it, though some tenderness, some remorse, make us turn our back upon it, and depart a little from it, yet the arrow overtakes us; some reclinations, some retrospects we have, a little of Lot's wife is in us, a little sociableness, and conversation, a little point of honor, not to be false to former promises, a little false gratitude, and thankfulness, in respect of former obligations, a little of the compassion and charity of hell, that another should not be miserable, for want of us, a little of this, which is but the good nature of the devil, arrests us, stops us, fixes us, till the arrow, the temptation shoot us in the back, even when we had a purpose of departing from that sin, and kills us over again.—John Donne.

CHURCH SCHOOL DAY

To Help You to Observe It

IV. THE BOARD'S PROGRAM FOR 1944-1945

The past year's solicitation program is progressing nicely, and indications seem to be that, unless some unseen factors might hinder, the goal of \$65,000 will be reached. This amount will cover the balance needed to close the yearly accounts without deficit, the necessary amount required for a new heating plant at Goshen College, and a cushion for emergency needs which may confront us.

A careful study of the Board's entire program has revealed that from about \$65,000 to \$75,000 annually, as mentioned in a previous article, is an amount which the church will be glad to give toward the operation of its schools, and keep her educational work on par with the other work which the church is promoting. The Board's program for the church for the year 1944-45 may be broken down as follows:

Current operating expenses of	
Hesston and Goshen	\$23,000
Hesston College dormitory building fund	21,000
Goshen College auditorium fund	21,000

	\$65,000

This program was adopted by the Mennonite Board of Education at its annual meeting on Tuesday, February 15, 1944. The Board feels that it is a program adequate and commensurate to the requirements for maintenance and normal development of the colleges under its supervision. We feel certain that the church will enthusiastically and wholeheartedly lend its whole support to this program.

The Board is anticipating that the college presidents will be able to visit the district conferences and explain the program. Such congregations and conferences as may desire will be given the opportunity of raising themselves their district and congregational allotment of the \$23,000 required for operating expenses. Congregations or conferences which may not so desire will be solicited by the field workers as heretofore. It would be a splendid thing if on Church School Day each congregation in each district could raise its proportionate share of the operating expenses required. The solicitation committee and the field workers have the allotted share of each congregation, and will be glad to provide this figure to those desiring to raise this amount for expenses at the time of Church School Day.

We suggest, and desire to urge all congregations interested, to make a special effort to reach their allotment by a congregational offering at the time of the observance of Church School Day. To accomplish this end, the congregational leadership will need to cooperate en-

thusiastically. The pastor in charge or someone made responsible by him could give the needed information to the congregation at the time of Church School Day observance. Previous announcement could be made accordingly, and the offering for this total could then be lifted.

The \$21,000 for each of the building programs of our colleges is to be raised by solicitation by the field workers. The co-operation of the church in this enterprise and by these methods will be greatly appreciated.

Appropriate circulars giving full information are prepared and will be distributed at the proper times. When the presidents of the colleges visit the conferences, detailed information will be given.

As mentioned before, Church School Day is set aside for the definite purpose of promoting the Christian educational work of the church, particularly as it relates to our church schools. It is at this time that appropriate talks and sermons can be given on various aspects of the Board's work, and an increased interest in it can be developed. This is an appropriate time to endeavor to raise each congregation's allotted amount toward the operating expenses of the Board's colleges. It will not be difficult to reach this total if a united effort is put forth.

May God bless the efforts throughout the church in behalf of the observance of Church School Day; and may from these efforts come an increasingly efficient church school program which is, under the Board, by the blessing of God, directed to the highest interest of Christ and the church.

C. F. Yake, Secretary of
Mennonite Board of Education.

GIVE YE THEM TO EAT

BY GEORGE BEARE

What a challenge this must have been to the disciples! They were away from home and had very little, but the little they had was used to feed the hungry multitude.

Ministers use this verse as a text for a message to encourage their members to give out the Word, the Bread of Life. Care should be exercised that we do not lose sight of the social application of the Gospel. There is a spiritual application which must not be neglected, but the Gospel of the grace and freedom in Christ is applicable to every phase of daily living. The spiritualizing of the Gospel should not hinder its application to the social problems of the hour.

Compassion for the souls of men and compassion for the distressed cannot be divorced one from the other. Jesus had compassion on the multitude because they were as sheep having no shepherd. He also had compassion on the multitude because they had been so long time with Him and had nothing to eat.

John asks how the love of God can dwell in him who is aware of suffering and distress and does not express his com-

QUESTIONS ON MENNONITE COMMUNITY LIFE

IX. Why Does the Mennonite Church Resemble a Family?

BY GUY F. HERSHBERGER

The Mennonite Church has never been a "church" in the traditional sense. The traditional churches have emphasized their carefully formulated creeds, their ecclesiastical organization, their elaborate ceremonies and ritual, or their extensive program of activities. The Mennonites, on the other hand, emphasized a simple life of discipleship and brotherhood. They were a group of simple believers who met together in their homes, and later in their meetinghouses, for Bible study, prayer, instruction, and fellowship. They were children of God whose greatest desire was to receive the instruction of their Father, to obey His voice, and to love each other as brothers and sisters. For this reason the Mennonite Church should be thought of as a brotherhood, a family which recognizes God as its head.

The weekly service in a typical Mennonite meetinghouse is a worship service, and Mennonite conferences are meetings for the transaction of the business of the church, but they are more than that. They are reunions of the Mennonite family, where the brothers and sisters keep their fraternal relationships alive and fresh, and where fellowship strengthens the cords of brotherhood. These periodic gatherings help to preserve the intimate personal relationships so necessary for the type of life which characterizes the Mennonites. Here the brethren encourage each other in the ways of truth and righteousness. Should anyone stray from the strait and narrow way, his brethren will help him to return to this path of holiness and discipleship.

In a natural family, where the ties are strong, each member has a concern for the welfare of every other member. If one is sick or suffers in any way the entire family comes to his assistance! Likewise, in the Christian brotherhood, every member has a concern for the spiritual, the social, and the material welfare of his brethren.

Goshen, Ind.

passion by deeds. True Christian love will express itself in deeds of sympathetic service to those in distress.

James tells us that pure religion is to visit the widows and fatherless in their affliction and to keep unspotted from the world. Too often in the attempt to keep unspotted from the world, people also keep untouched and unmoved by the distress and suffering of others.

Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me," and in doing that will He healed the sick, cast out evil spirits (one of the miracles of physical and spir-

(Continued on next page)

FAMILY CIRCLE

THE BELLS

By URSULA MILLER

*The church bells gravely toll on Sabbath morn
To stir the mind to meditation rare—
Of holy thoughts and graces that adorn
The one who heeds and gives his heart to
prayer.*

*The bells of sorrow ring for anguished souls
From whom war taketh all that life holds
dear;
The deep-toned desolation o'er the landscape
tolls—
The cadence brings a haunting, poignant fear.*

*The bells of war are angry in their din;
They clamor with a ruthless, brazen peal
Of bloodshed, hunger, pestilence within
And death beneath the wheels of crushing
steel.*

*The bells of peace will calmly ring once more,
Their joyful paean echoing to each heart.
Their glorious sound peals forth from shore to
shore
When grace and love the peace divine impart.*

*The bells of peace are ringing in the soul
Of each who loves the gracious Prince of
Life.
He stills the heart storms as the waves that
roll;
The Prince of Peace gives love instead of
strife.*

Protection, Kans.

MOTHER, HAVE A HEART

Everyone knows that little children love to pick flowers. But not everyone realizes that the greatest joy is not in the picking of flowers, but in giving them to someone. A small child very often selects his mother as the one to whom he gives his offering.

All mothers who live in the open country or near a plot of ground where the tiniest weed can flower have seen the picture I am about to describe. The little child goes out to play while the mother goes about her housework. Occasionally she glances out the window to see if her child is safe. Then she sees him coming toward the house, with an absorbed, pleased expression enveloping his baby features, and in his hand is clutched a bunch of flowers. They are almost stemless, badly torn flowerlets, but held in dimpled hands!

Bless his generous little heart! He comes in and proffers his flowers to his mother. Pleased, expectant, happy, he stands there, watching his mother.

What will she do? I have watched two different mothers handle this situation.

The one mother lovingly took the battered bouquet and, with the help of her child, nicely arranged each flower in a pretty little dish or saucer, never once remarking about their battle scars, but rather how pretty they were. Then she thanked her child again while she set them conspicuously on the table. Her little child went out again to play, this time into a world dazzling with beauty, doubly enhanced by a mother's love and understanding.

There was another mother, I said. She, too, had a little child, a child with the same generous impulse as the other one. He, too, felt the need of expressing his joy in the beautiful by giving flowers to his mother.

What did she say?

"Take that trash out and stop cluttering up the house with dirt!"

Can you see the stunned look, the puzzled face as the little one went out to throw his flowers away? All his joy was turned to bitterness because a mother could not see past the crippled bouquet to the generous, loving soul of her little child.—Naomi Zeigler, in Gospel Messenger.

NO TIME

By LINA Z. RESSLER

Few words in our language are used more frequently or glibly than the words "No time"—from the carefree schoolboy on his way to the ball game to the tired, careworn mother when asked to go to a sick or troubled neighbor. Every one seems so busy. These busy days when there are so many things to be done, every one seems to be so thronged with duties that we sometimes wonder if there is one possible moment that can be used in some extra work that needs to be done. We have been wondering if the apparent lack of time in our lives might not be a mere illusion.

There are times when we forget the real relation of ourselves and the tasks that life brings to us. We think of this so often in our dealings with the children in our homes. Of course there are many tasks waiting for every moment of the busy mother's time and strength. May we think of a case? The little ones are busy with their toys on the floor, while Mother is busy with the weekly ironing. A picture interests one of the little ones, and he comes eagerly to ask Mother the significance of the picture. Of course she can tell all about the new picture, but she only says, "I am busy now, dear; come some other time." The little form droops; the eyes are clouded; and the

boy goes back to his play. Isn't the interruption perfectly natural? Perhaps the picture that puzzled the little one might have given an opportunity for a loving explanation and perhaps a precious lesson for the future of that precious boy. Even the unfinished task left so unwillingly might have been far less important than the disappointment of the child who came so eagerly for sympathy and information.

The really important things in our daily program often are not apparent at the moment. Perhaps it is so in many of the things we do as time goes on. We remember a sick friend, and feel that we should call, or send a message of cheer. We remember the way we might help, but just now we do not have time. True, there may be other tasks waiting, but who shall say which was the more important—the urge to carry cheer and sunshine, or the extra cleaning of the darkened windows? As we look at the gentle, helpful life of Jesus, we are impressed with the calm ability to meet each need and opportunity as it came to Him. Who ever heard of Jesus' being too busy to hear and to help?

We are apt to grow so hurried and, may I say, worried, that our entire lives become weak and our efforts futile because of the elements of haste and restlessness in the very atmosphere about us. "There is so much to do," you say. Certainly, but we can never be truly efficient in getting any good work accomplished if we live in a constant fervor of haste. The air of quiet and restful helpfulness needs to be cultivated. Have you ever thought of some problem you wished to discuss with a friend, with a view to getting help for some important decision in your life? As you thought where to go, did you choose the fussy friend who is always so busy or did you decide to go to the one who, you felt, was restful in the assurance of faith, and who would have time to meet your problem quietly and happily, with all the time at your disposal?

Our restless hurry is not an evidence of strength. We all need to learn to rest quietly in our Master's strength, meeting our tasks one by one in His power.

Scottdale, Pa.

GIVE YE THEM TO EAT

(Continued from preceding page)

itual cleansing), and fed the hungry.

There are thousands of souls rejoicing in a personal experience of sins forgiven and salvation through the grace of Jesus Christ, because someone fed them when they were hungry, or clothed them when they were naked, or visited them when they were sick or in prison.

What a wonderful opportunity for the church today to demonstrate the all-sufficiency of the Gospel of Christ to meet the social problems of the hour!

Dhamtari, India.

TO BE NEAR TO GOD

July 16, 1944

Read I Kings 3:5-15.

The true character of a man is revealed in the choices which he makes. The fundamental righteousness and wisdom of Solomon were seen in the fact that, when offered anything he might wish, he did not waste the opportunity on mere incidentals, but asked for that which is the prime requirement for a good ruler, the wisdom which comes from God. So we too should daily desire the wisdom from above. Though we are learning all our lives, we never accumulate enough knowledge or judgment to face alone the problems and perplexities of life. We are but children, with the responsibilities and tasks of men.

"Lead us, O Father, in the paths of truth; Unhelped by Thee, in error's maze we grope."

July 17, 1944

Read I Kings 8:22-53.

The dedication of the Temple in Jerusalem was the occasion for one of the great prayers of the Bible. Recognizing the greatness of God, Solomon pleads for His grace. There are many special occasions which arise, calling for the prayer of thanksgiving and dedication. The completion of a new church or home; the marriage of oneself or one's children; the birth of a child; recovery from serious illness; receiving special blessings, temporal or spiritual; the reunion of loved ones long separated; the assumption of some new responsibility in life or in the church: these and many others may be occasions for a special commitment to God. Every day there is some occasion to recognize the Lord, and to seek His glory. "Have thou respect unto the prayer of thy servant."

"Immeasurable is the highest; who but knows it?
And yet a human heart can perfectly enclose it."

July 18, 1944

Read I Kings 17:17-24.

God is greater than His gifts, and to rejoice in Him better than to rejoice in what He can give us. All prayer must be in a spirit of submission to His holy will, and often we can but cry, "Give as Thou seest best." There is place, however, for the specific and positive request. God often gives us a clear conviction of what His will is. We have a right to pray for those things that vindicate His honor and power. Where we are certain, we should pray boldly, even though the request be a difficult one. God is still a miracle-working God, and He delights to honor the prayer of faith.

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

July 19, 1944

Read I Kings 18:21-39.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God." Again we observe the only motive which dares justify the bold request: not that Elijah might

be vindicated, but that God might be; not that he might get the best of his enemies, but that the people's hearts might be turned back to God. The prayers which God dare not answer are the selfish prayers, the vindictive prayers, the prayers for the satisfaction and the glory of man. O God, purge our hearts of all self-seeking. We desire only Thy glory and the advancement of Thy cause. Bring men to the acknowledgment of Thee, not for the benefit of our church statistics, but that increasing multitudes may say, "The Lord, he is the God."

July 20, 1944

Read I Kings 19:4-18.

We might as well be honest with God. In public prayer we need to restrict ourselves to those thoughts and requests which the majority of the congregation can join us in. But in private prayer, under a juniper tree in the wilderness, we may well express to God all the moods and feelings of our hearts. In the secret fellowship of prayer God deals gently with His foolish children, for He remembers that we are dust. He knows how to give the sustenance and the rest and the still small voice that corrects our foolish errors, and sets us on our way again. Open your heart to God, and tell Him all.

"Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise."

July 21, 1944

Read II Kings 6:8-17.

We need to pray for spiritual sight, both for ourselves and for others. All about us there are people who cannot see. They are blind to God and His dealings with them. They are not aware of His watchful provision and care. They do not know the resources which are theirs. Perhaps the Bible is a closed book to them, and they can't get much out of sermons. Elisha knew that the mountain was full of horses and chariots, but the young man did not know. Elisha prayed, and the young man saw. Let us pray that our friends, our sons and daughters, our preachers and teachers, our pupils and parishioners, our daily companions may see with open eyes.

"Adapt Thy light to his form of night,
And grant him his needed day."

July 22, 1944

Read II Kings 19:14-19.

Hezekiah was in sore trouble. The Assyrian general had insulted him and defied his God. Hezekiah was helpless to answer him. But he had a recourse. He took the insulting letter "and spread it before the Lord." What was too much for him, he referred to his God. The context tells us how ably God took care of the whole matter. Here is another lesson in prayer. Instead of answering the unpleasant charges, threats, and misinterpretations which so often come to us from our enemies or even our friends, let us bring

them to God. He knows how to stop the mouths of liars and justify the innocent. He is always strong in behalf of those who put their trust in Him. "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (Ps. 31:20.—E.).

GOD WORKS THROUGH A WOMAN

Sunday School Lesson for July 23

The woman was Deborah, a prophetess, who judged Israel in Mt. Ephraim. She has been described as "a statesman in vision, a prophet in piety, a supreme court in justice, a warrior in battle, a poet in victory, and withal a 'mother in Israel.'"

Israel was in bondage to Canaan. Jabin, the king of the Canaanites, had mightily oppressed Israel for twenty years. Caravans had disappeared from the highways, the people who traveled went on some byways, the inhabitants had moved out of the villages, all because of danger of the enemy. Israel feared Jabin's nine hundred chariots of iron.

Naphtali and Zebulun were the tribes living next to the Canaanites and therefore were feeling the oppression most. This oppression was the result of their sin, for God had told them if they allowed the Canaanites to dwell amongst them, these people would become thorns in their sides. But this oppression was also a call of God to repentance.

In His goodness God raised up a prophetess to judge Israel. God revealed to her that Israel should not be in bondage to this nation. Had not God told Ephraim and Manasseh to "drive out the Canaanites, though they have iron chariots"? Deborah believed God. She heard God speak to her a detailed plan for deliverance. She called for Barak to lead the deliverance. Barak would not go alone, and so Deborah accompanied him to the line of battle at least and encouraged him.

According to the command of God, Barak took ten thousand men of Naphtali and Zebulun and went toward Mt. Tabor. Heber, the Kenite, a traitor, revealed this movement of Barak to Sisera, the captain of Jabin's army. At once Sisera gathered together his nine hundred chariots of iron and all the people that were with him unto the river of Kishon. This river flows down through the valley of Esdraelon. The host of the enemy was no doubt great. Perhaps Barak feared, but Deborah encouraged him. "Up," she said, "for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" This was the day for which Deborah came into the kingdom. Barak in faith went forward; the people willingly offered themselves. Zebulun and Naphtali "jeopardied their lives unto the death in the high places of the field." The Lord avenged Israel. "The stars in their courses fought against Sisera." "The river of Kishon swept them away." It seems God must have sent great rains. The horses and chariots were lost in the flooding river. Sisera alone escaped, but he was first sheltered and then killed by Jael, who was not a traitor like her husband Heber.

(Continued on page 301)

FIELD NOTES

It is announced by telegram that missionaries from India and South America have safely arrived in this country. Sister Mina B. Esch and daughter arrived in Los Angeles; Bro. and Sister William Hallman and Eunice Litwiller arrived at New Orleans. The New Orleans arrivals came on an Argentine steamer that had been transformed from a freighter into a passenger boat, and this was its first trip as a passenger steamer.

Bro. Nelson Litwiller announces that thirteen students are enrolled in the Bible school in Argentina. May the Lord give the Bible school a successful year.

Bro. J. J. Hostetler, of Canton, Ohio, spent the week of June 25 to July 2 in evangelistic meetings at the Home Mission in Chicago.

Bro. Lester T. Hershey, superintendent of the Mexican Mission in Chicago, spent the week end of July 8-10 in Wisconsin with the C.P.S. boys.

Evangelistic meetings are announced for the Kansas City Mission, July 11-21, with Bro. Nelson E. Kauffman, Hannibal, Mo., in charge. Prayers of Christian friends are requested for these meetings.

Bro. Nelson Histand, who has spent a number of years in the rural mission field at Culp, Ark., has moved to Pryor, Okla., where he should now be addressed.

Bro. Paul W. Lehman has received a IV-D classification from his local draft board. This will permit him to continue his activities for the Lord in the region of Embarrass, Minn. The work there includes six different Bible schools this summer.

Bro. Marcus Bishop, formerly of Kim, Colo., and a recent graduate of the theological course at Goshen College, was ordained to the ministry at Pueblo, Colo., on July 2. The ordination services were conducted by Bishop Allen H. Erb. Bro. Bishop will serve the new congregation at Pueblo.

The summer Bible school of the Pinckney, Mich., Gospel Mission gave a well-attended closing program on June 23. Anna Hoover and Marjorie Kulp, of Goshen, Ind., assisted on the teaching staff. Sister Lois Gunden, instructor for the relief training unit at Ypsilanti State Hospital, spoke at the evening service at Pinckney July 22.

Bro. I. E. Burkhart, of Goshen, Ind., brought a timely message to the East Chestnut Street Church in Lancaster, Pa., on the evening of June 25.

Bro. Ezra Beachy, of Pinckney, Mich., is assisting with the summer Bible school at the Bethel Church near St. Johns, Mich., July 5-14. Plans have been completed for a summer Bible school in one of the public schools of the Willow Run government housing proj-

ect near Ypsilanti. Bro. Beachy is supervising this work, assisted by a staff of teachers from Ypsilanti. The tentative date is July 17-28.

There has been considerable call for reprints of an article recently published in the Herald entitled, "From a C.O. to His Pastor." This is now available in a sixteen-page pamphlet at 30 cents per dozen and \$2.00 per hundred. Address orders to the Mennonite Publishing House.

Bro. Henry J. King, Arthur, Ill., was among those present at the largely attended Fourth of July services at Fisher, Ill.

Bro. Aaron Mast, of Belleville, Pa., will have charge of the Bible Hour at the City Mission Workers' Retreat at Laurelville, Pa., Aug. 1-8. Bro. J. D. Graber will also be present and speak daily from the third day on.

Votes for a minister were taken, if plans carried, on July 9 at Pearidge, Mo., with Bishops J. M. Kreider and Nelson E. Kauffman in charge.

Bro. C. Z. Martin conducted a short series of meetings for the C.P.S. unit at Greystone Park, N.J., July 1-4. Each evening he gave a lecture on Revelation, followed by a sermon. The boys of the unit request the prayers of the church.

Bro. Jacob L. Kinsinger, deacon for nearly forty-six years for the Casselman congregation, near Grantsville, Md., was accidentally drowned on June 30. The funeral was held on July 2. May the Lord comfort those who are bereft of a father in the family and a leader in the church.

Bishop M. S. Zehr, of Pigeon, Mich., passed to his reward on July 5 at Phoenix, Ariz. His funeral was held on July 10.

Calendar

Young People's Conference, Laurelville Camp Ground, Laurelville, Pa., July 12-16.

Alberta-Saskatchewan Conference, July 18-20. Fuller announcements later.

Boys' Camp, Laurelville Campground, Laurelville, Pa., July 25 to August 1.

Young People's Institute, E.M.S., Harrisonburg, Virginia, July 26-30.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

The dedication of the Mennonite Campground near Laurelville, Pa., on July 9 was another milestone in the history of the Mennonite Church. The ground of fifty-one acres at the foot of the first range of the Appalachian Mountains, with its buildings and improvements, represents an investment of \$19,000 by about 55 investors and donors who had a conviction that such a campground would be for the benefit of the church and the glory of God. More than 200 persons from various sections of the church gathered to attend the dedication services. Bro. J. D. Graber, of Goshen, Ind., preached the dedicatory sermon from Ex. 19:2: "And there Israel camped before the mount." As Bro. A. J. Metzler, president of the Campground Association, with deep affection consecrated these facilities to the service of the Lord, one could envisage the hundreds of our children, young people, and older people who through the years may be brought into closer fellowship with God in this place. Prospects point to a large attendance at the various meetings and conferences planned for this summer.

During the month of June the following congregations in the Ontario Conference enjoyed a series of evangelistic meetings:

Blenheim, near New Dundee. Bro. Wilbur Yoder, Middlebury, Ind., evangelist. The interest and attendance were good.

Baden. Bro. C. Z. Martin, Mountville, Pa., evangelist. Several reconsecrations were reported.

Geiger. Bro. Harvey Shank, Chambersburg, Pa., evangelist. The interest was good, and the congregation was strengthened spiritually.

Shantz, north of Baden. Bro. Jesse Short, Archbold, Ohio, evangelist. Four conversions were reported, and the brotherhood was much encouraged.

Parker Mission. Bro. Moses H. Roth, evangelist. The interest and attendance were very good.

Almira. Bro. Reuben Dettwiler, evangelist. There were two confessions, and the interest was good.

Rainham, near Selkirk. Bro. C. Z. Martin, evangelist. The congregation was greatly revived. There were four conversions and three consecrations.

The Zurich, Ontario, congregation held its Bible Conference over the holiday week end of July 1, 2, with Brethren Simon B. Martin, Oscar Burkholder, and Reuben Dettwiler serving on the program.

The first series of Ontario summer Bible schools ran from July 3 to 14.

CORRESPONDENCE

CHAMBERSBURG, PA.

(Pond Bank Congregation)

Dear Herald Readers: Our Bible school started June 19, with almost one hundred enrolled.

Bro. Walter Lehman preached for us on June 11. Our minister was in Canada at that time.

We are having our revival meetings about the middle of July, with Bro. Moses Slabaugh, Harrisonburg, Va., in charge.

Will you pray for a turning to God in our community? We hear a lot these days about praying, but little of repenting or turning from wickedness. II Chron. 7:14 says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Surely there is a great need of putting the conditions mentioned here into practice before we can expect our prayers to be heard. It is very important in these days of distress that we live and act so that the God of heaven will hear and heal.

On June 22 the funeral of one of our members was held at the church, with an impressive service. Our sister, being a member just a short time, suffered much but expressed peace with God and a readiness to go, saying, "I am happy." She also said, "I believe Thou hast forgiven my sins and saved my soul."

On June 18, Bro. Amos Martin, Smithsburg, Md., preached an inspiring sermon for us. Bro. Noah Martin gave a talk for young people's meeting the same day.

Yours in Christian love,
Mrs. Chas. H. Bumbaugh.

PERRYTON, TEXAS

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad." March 24, Bro. Edward Diener, Wellman, Ia., pleasantly surprised the group here. He brought the evening message, using the words of Paul, "I am ready"—ready to testify for Christ, ready to suffer for Him, ready to go, for the time of my departure is at hand. May this be our testimony.

April 17, Bro. Becker was with us in the interests of the Northern Bible Society. He also brought a gospel message.

April 25, our revival meetings began, with Bro. Amsa Kauffman, Premont, Tex., in charge. The Lord blessed the work. Three souls accepted Christ at the meetings. We also had four converts a short time before.

May 14, Bro. Earl Buckwalter filled an appointment here and at Waka, during the absence of Bro. Richard Showalter. Bro. Showalter, wife, and baby made an extended trip through southern Texas, Mississippi, and Louisiana, attending the regional conference in southern Texas, also visiting a few of our boys in the army camps, and holding a series of meetings at Acres, La.

May 21, Bro. Allen Erb brought us the morning message. He preached at Guymon, Okla., in the afternoon, returning to Perryton for baptismal and communion services in the evening. May God bless and keep those who sealed their vows with Him that day.

Our summer Bible school was held June 5-9, with very good interest. The average attendance was 37. Our teachers were Sisters Lena Schmidt, Greensburg, Kans.; Virginia Showalter, Conway, Kans.; and Roberta Showalter, Buhler, Kans. Bro. Richard Showalter and Sister Gordie Pletcher, from our home congregation, also served on the teaching staff. We trust the seed sown will bring forth much fruit.

Remember us at the throne.
June 27, 1944.

M. K.

KALONA, IOWA

(Lower Deer Creek Congregation)

Dear Herald Readers: Greetings. Since our last correspondence we have enjoyed many blessings. Visiting ministers who preached for us were Bros. Edward Shetler, East Union congregation, Feb. 20; A. D. Stutzman, Wood River, Nebr., Feb. 27; Daniel J. Unruh, Pandora, Ohio, representing the Northern Bible Society of Duluth, Minn., March 19; and Wm. J. Brenneman, Chicago, Ill., April 23.

We have a number of young brethren in Civilian Public Service, and are always glad to have them come home on furlough. We are also grateful to note that they are giving to the world a bright testimony of our precious nonresistant faith. One of these, Bro. Mark Swartzendruber, who spent more than one year in the Downey, Ida., Camp, gave an interesting report of his experiences when he was with us a few months ago.

On April 16 we commemorated the suffering and death of our Lord in a communion service.

May 4 marked the twenty-fifth anniversary of the ordination of our bishop, Bro. John Y. Swartzendruber. Our brother was then a young man and had previously served eleven months in the ministry. He has faithfully served this congregation for the past quarter century. Sunday evening, May 28, he gave us an interesting report of twenty-five years of church work. Many facts and figures were also given. May the Lord bless him as he continues to serve our congregation is our prayer.

Ascension Day was observed at this place by an all-day program. Many precious truths were brought to our minds by the various speakers.

Our recent Sunday-school organization resulted as follows: Adult Department—Supt., Edward Brenneman; Asst. Supt., John W. Gingerich. Primary Department—Supt., Henry Hochstetler; Asst. Supt., Ray Yoder.

Our recent young people's meeting organization resulted in the election of Clark Brenne-man as a member of the program committee, and Verna Wertz as secretary.

We are expecting rich blessings from the Lord as we look forward to our annual series of revival meetings to be held in September, in charge of Bro. J. Irvin Lehman, Chambersburg, Pa. We ask an interest in your prayers.

June 28, 1944. Homer J. Hershberger.

FREEPORT, ILLINOIS

Dear Herald Readers: June 4, Bro. A. H. Leaman of Chicago was with us in the absence of our pastor, Bro. Howard Zehr, who attended the meeting of the Mennonite Board of Missions and Charities in Ohio.

In the forenoon Bro. Leaman spoke in the interests of the Lydia Children's Home, and in the evening preached a fine evangelistic sermon. One young boy from our junior department accepted the Saviour.

June 18, Bro. Raymond Yoder of Chicago preached for us in the absence of our pastor, who, with a group of young people, motored to Wisconsin to conduct services for the C.P.S. men of that community.

Our summer Bible school convened from June 11 to 23, with our pastor as principal. The enrollment was 126.

On the evening of June 25 the Bible school program was presented to a large audience. July 1, 1944. L. J. Gingerich.

GOSHEN, IND

(Clinton Frame Congregation)

Dear Readers: Greetings of Christian love. Our vacation Bible school was held early in May. As usual, the Clinton Brick people worked with us. Their minister, Bro. Samuel S. Miller, was the director. The teachers were Sisters Maxine Kauffman, Charlene Showalter, Jennie Kauffman Pletcher, Lulu Stutzman, Vivian Slabach, Mildred Stutzman, Mary Byler, Esther Miller; Brethren Galen Johns, Vernon Bontreger, and Amos Yontz. The attendance averaged well over two hundred.

Bro. Chester Osborne from the Upper Peninsula, Michigan, was with us over the Easter season, bringing very timely messages. We have had visiting ministers with us from time to time, among them being Brethren Paul Yoder, J. D. Graber, Raymond Charles, Niles Slabaugh, and Percy Miller.

In the near future, D.V., there will be another minister ordained. The vote will be taken on the evening of July 27. Next Sunday morning, workers from this congregation will hold the first service at the Brenton Church, which had been abandoned by another denomination but has been leased by this congregation for a few months. We trust that at least some of the readers will make these steps a matter of prayer.

The young people are enjoying a new experience this summer—caring for a one-acre mission garden.

Yours in His service,
July 3, 1944. Mrs. E. A. S.

TOPEKA, INDIANA

(Maple Grove Congregation)

Bro. Ernest Bennett gave us a graphic description of the relief work in England on Jan. 31.

The young people's meeting program on Sunday evening, Feb. 20, was given by Sister Grace Bontrager's Sunday-school class from the Forks congregation.

From Feb. 27 to March 5 Bro. Paul Erb was with us in a series of meetings. Sister Erb conducted a number of children's meetings. She also gave a talk on Sunday afternoon. Their presence and messages were an inspiration to us all. There were a number who responded to the invitation to accept Jesus as their Saviour.

On April 23 we enjoyed our spring communion.

Because of the frequent absence of our pastor, Bro. E. J. Yoder, during the past two years, Bro. Edward Diener served as assistant pastor. Since Bro. Diener is now located in another community, Bro. Frank Byler, a student at Goshen College, is acting as assistant pastor.

On Sunday, June 25, baptismal services were held. Bro. Donald King, Harper, Kans., brought the message.

July 5, 1944. Cor,

WITH OUR MISSIONARIES

BE TRUE

*Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech.*

*Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed.*

—HORATIO BONAR.

NEWS LETTER FROM ARGENTINA

As you probably read in our last news letter from Arrecifes, we hope soon to be able to open work in the neighboring town of Todd. As yet we have not been able to do so because the corn husking season will not be over until at least the end of June. When the people come back to town, we hope to rent an unoccupied house in which to have meetings. We had hoped to find a home where they would allow us to have meetings in their house, but this has proved difficult, as most all of the houses are very small and the families are large. Also, a Spiritist group once tried to start a work there in this way, and now the people seem afraid to try anything of that kind again. But quite a few people showed interest when we contacted them, at least enough to want to find out what it is all about.

We also visited another small town, La Violeta, about twenty-five miles away. There is an evangelical family living in that town. There is also an unused meetinghouse. These people seem enthusiastic about the prospect of having services there again. (The town was abandoned by the Methodists several years ago.) But La Violeta also lies in the "corn belt," and most of the families are out husking corn just now.

A few weeks ago, while driving through the country around Arrecifes and handing out gospel tracts to the people as we passed, we were greatly surprised to see the large number of small farms and houses so close to town. They are without a Christ! Oh, how we long to bring to them the message of Christ's love! We hope to be able to get Bro. Don Frederico from Carlos Casares to come with his horse and sulky when the weather is a bit more favorable, to visit these homes, giving out literature and selling Bibles.

One afternoon last week Sister Miller conducted a religious service in an interested home in the section of town across the creek. In spite of the fact that some of those who had planned to come were sick and others could

not come for other reasons, fourteen were present; several of these would not dare to venture to our hall. They seemed very interested and look forward to another meeting later on. We are praying that the Lord might open doors in other sections of the town so that we will be able to have more meetings like this one.

We ask your prayers that God may be able to use us to "by all means save some."

Arrecifes, F.C.C.A., Argentina.

June 21, 1944.

Samuel E. Miller.

NEWS LETTER FROM ARGENTINA

Visitors from the Chaco

Last week we were favored with a visit from Bro. and Sister John Tuck, missionaries who are working with the Brethren Shank and Holderman among the Indians of northern Argentina. These people have been living in the midst of a large Indian Reserve in the Chaco, where they have been teaching the Indians in a school and preaching the Gospel to them for about ten years. Their audience varies from two hundred to three hundred, depending on the time of the year and the cotton harvest.

They have been so far away from civilization for so long, have made so many sacrifices, and have become so accustomed to living with less than the bare necessities that it is difficult for them to make themselves at home even in our part of the country.

It was interesting to listen to some of their experiences as doctor, nurse, legal adviser, teacher, preacher, etc., when the truth of the matter is that they never had any preparation for any of these professions. The Lord called them to the mission field and they came, and then fulfilled the command, "Whatsoever thy hand findeth to do, do it."

Peace, Peace, When There Is No Peace

Living in a neutral country at a time when the rest of the world is engaged in strife and bloodshed, may seem on the surface to be quite a privilege.

Our country is not at war with any other country, but we (the Protestant missionaries) are at war with our enemies inside the country. The Roman Catholic Church is gaining more authority continually and takes every opportunity to oppose us or belittle our work. Recently a printed pamphlet was distributed, quoting sayings of different missionaries as far back as 1900. These sayings are taken out of their setting and made to show that the United States uses the missionaries to round up sympathizers in this country, and when the Protestant group is strong enough, the United States expects to take over the Argentine.

Now to head off this, it is time that we (the Argentine Government and the Roman Catholic Church) make such laws that it will be difficult for Protestants to carry on. We

will teach the Roman Catholic religion in all the schools, and on Government holidays have mass in the Catholic Church, which it will be obligatory to attend.

This was brought to a head when on June 4 (the first anniversary of the last revolution) a mass was held in most of the towns of any size. Because of the crowds it was held in the street in front of the Catholic Church. When it was time to kneel down in front of the images and altars, the schoolteachers who are members of Protestant churches had to show their colors—either kneel down with the crowd or stand alone in the midst of a multitude of teachers and pupils. They stood! But they do not know how much longer they will be teaching school. There were spies to take note of those who did not kneel, and it may mean that they will be expelled later.

We have not been writing much about these things, and perhaps I am out of place by doing so now, but I felt that if the church at home knew a little more about our problems, you could pray more definitely.

May we all learn to trust the Lord more fully and consecrate ourselves entirely and continually. May we put our all on the altar and allow Him to use it to His honor and glory, and may He direct in all these things that His work may go forward and that we, His servants, may receive strength daily for every task and trial so that HIS WILL may be done continually.

Pehuajo, F.C.O., Argentina.

June 14, 1944.

A. Swartzentruber.

AFRICA LETTER

A Leopard's Scratch

"My wife and baby are sick," said Shasha one afternoon.

"What kind of sickness?"

"Oh, a leopard got into our house last night and clawed them." Shasha himself had climbed the rafters and wasn't hurt! We went to the village and dressed the wounds. Danger of infection seemed very great from the deep wounds on the young wife's leg; so we gave sulfanilimide also. We heard that many other people with any pretension to "medicine doctor" skill were also giving "medicine." And ours wasn't rated high until the next day when we heard that the pain was still very bad, and happened to send over a few aspirins. The second day we returned to see the patient of many doctors and found the atmosphere had really changed. That aspirin! That's the really powerful medicine! Why she had had her first sleep because of it! So we sat down and collected what children and older folks we could and taught them John 3:16 in their native language. On Sunday afternoon, when a native Christian woman went along to talk to the women and girls in this hard and wicked village, the young wife who was clawed and some little girls said they wanted to learn the words of God and be able to read them! Since then, Lois Leatherman and I have been going over about twice a week to begin to teach them as best we can. Pray for them and for an entrance in other places for an opportunity to teach women and girls.

A Man Afraid to Die

One Sunday morning after the meeting here, a young man stayed and told us that a half brother of his was very, very sick with dysentery. We asked if he had witnessed to the sick man.

"Yes, but he says he can't be a Christian because he has two wives." This is an excuse which has kept many from the Gospel.

"Well, suppose we go along with you this afternoon to see him."

He agreed, and Mariamu, the native Christian woman, and I went. This time the man said nothing about the two wives. He was emaciated from the disease, and his days seemed to be numbered. When he saw that we had walked out to see him and had brought our Bibles and a little medicine (which I hardly thought would do any good after I saw him), he cried like a baby. He had been doing much thinking about his soul and was afraid to die. The fear of death has a terrible strangle hold on these people. He had been sending goats and a cow to medicine men for help and was growing worse. Somewhere he had heard something of the Gospel before and cried to us to tell him how to be saved. He broke off the leather thong twisted around one wrist, and the string with "magic sticks" on the other, and cried out, "Oh, my foolishness! my foolishness!" We all three did our very best to explain the simple and wonderful Gospel to him, and others in the village, and the comforters who had come in listened too. He tried hard to understand and wanted to believe. Perhaps he did; we couldn't tell. His mind was fading with the disease, and he would get things mixed up and throw in a little Mohammedanism he had heard. We finally had to leave, and commit him to the Lord. We have sent him a scripture portion and done all we can think of to help him, and, marvelous to tell, he is still alive after sinking much lower. Perhaps God means to raise him up for His glory. Pray for Magori.

A Big Inheritance

Here is a third prayer request. A boy (Sura) had been working here on the compound. Two or three weeks ago his uncle died and left him sole heir to his village and four wives, his cattle and his gardens. By the way, what would you do with an inheritance like that? He is suddenly in possession of all that makes a man wealthy and respected among the heathen. He also knows the Gospel and the Lord's claims on him. He has gone to the village and not returned. Remember him at the throne of grace.

Bukiroba, E. Africa.

May 31, 1944.

Dorothy Smoker.

Did you ever see a river that was as straight as an arrow? Probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake, until they find repose in the bosom of the great deep. And why is it that the river is never straight? Let a master of epigram answer, and at the same time drive home a wholesome truth. "*A river becomes crooked by following the line of least resistance! So does man!*"—S. S. Times.

From Our Mission Stations

DENVER, COLORADO

(1218 Kalamath Street)

Greetings from the Denver Bible school. We feel that the Lord abundantly blessed the efforts that were put forth, even though we were handicapped by not having enough room.

Our Bible school began June 19, with an enrollment of forty-eight the first day. The total enrollment of the school was one hundred twelve. The average daily attendance for the two weeks was fifty-eight. Our attendance dropped the second week on account of chicken pox and measles.

We were very thankful for the way the Lord provided teachers. They were: Sisters Violet Troyer, Kalona, Ia.; Verla Lehman, La Junta, Colo.; Lois Diller, Hesston, Kans.; Ruth Gingerich, Wellman, Ia.; Martha Detweiler, Denver, Colo.; Brothers George Holderman, Limon, Colo., and P. A. Friesen, Denver, Colo. Sister Grace Friesen was director of the school.

We had a few Spanish children, but the majority were from the Lincoln Housing Project. They were certainly a lively, respectful group of children to work with.

The school closed on June 30, with a program in the evening, which was well attended by the parents. The day following the program a picnic was held in the City Park for the Bible school children. They seemed to enjoy and appreciate the few hours spent in clean, Christian fellowship.

We feel that the Lord has blessed the work of our Bible school in that it has added more members to our Sunday school and we have contacted many new homes.

We would appreciate your prayers as the work continues in Denver.

July 3, 1944.

Ruth Gingerich.

CHICAGO, ILLINOIS

(1907 South Union Avenue)

Dear Christian Friends: Greetings in the name of Him who went into all the cities and villages.

It is always "harvesttime" at the mission. There is always much more work to do than one gets done. Last week we had revival meetings each evening, with Bro. J. J. Hostetler as our evangelist. Every morning we had Bible school, and we tried to get the children and parents to come each evening. Eighteen children had perfect attendance in the evening meetings. Our Bible school attendance is eighty-five.

Our mission family is quite large now, as we had to get eleven teachers from the country to help us in our Bible school here and at the Mexican Mission.

Yesterday was a full day. In the morning we had Sunday school and worship services. After worship, the church council had a meeting; then we had a fellowship dinner (pot-

luck or basket dinner). At three o'clock we had a vesper service, which consisted of an open meeting, with song and testimonies, for an hour and a half; then Bro. Hostetler brought his closing message.

At six o'clock in the evening the ladies' chorus sang at the Evergreen colored church, where Juanita Lark Sharp's husband is pastor. Then the teachers gave a program at the Mexican Mission. After that the teachers and young people of the church went to visit a large negro church which broadcasts its services from eleven to twelve o'clock each Sunday night.

Tomorrow is our annual Sunday-school picnic at the forest preserve. Next week our children will be sent to the country homes for a two-week vacation.

Our average attendance in Sunday school is one hundred twenty-five, and at worship services, eighty. Most of the children go home after Sunday school, and many of the adults do not come until church services start. Henry Heintz, our church treasurer, reports that during the first six months of the year our total offerings amounted to \$1,875.32. We praise God for the liberality of our church members. We do not have a few who do most of the giving, but this represents the widow's mites, the tithes and offerings of all our people.

Our greatest need is not financial, nor for advice or criticism, but for the continued prayers of all the churches that we might be faithful to God, courageous and strong in the midst of the great pressure of sin. Pray for our members as well as our staff.

July 3, 1944.

Raymond M. Yoder.

KNOXVILLE, TENNESSEE

The two weeks from June 16 to 30 sped by very quickly at the Knoxville Mission Home. Everyone was putting his best efforts into the work of the summer Bible school and the evangelistic services. The highest attendance in the summer Bible school was seventy. The boys and girls were graded into the six classes, taught by Harry Hertzler, Mrs. E. J. Berkey, Helen King, Gladys Shank, Rosalyn Brenne-man, and Grace Metzler. John Shenk, the superintendent, kept everything running smoothly and pleasantly. The Word was taught faithfully to the boys and girls. We know the Holy Spirit, the Great Teacher, presided over all.

The evangelistic services were not so well attended. The unconcern of the people about their spiritual condition was shown by their failure to attend the services. Bro. E. J. Berkey, the evangelist, presented the Word in the power of the Holy Spirit. It not only reached those in the audience, but the loud speaker carried the messages to the community. We know, also, that the Holy Spirit spoke to hearts because of the intercession of the workers. So we are looking to God to bless all the efforts to His honor and glory.

July 4, 1944.

Grace Metzler.

FROM AN OLD BIBLE

When thou readest what here is writ,
Let thy best practice second it;
So twice each precept read shall be,
First in the Book, and then in thee!

Indiana-Michigan Conference

The Indiana-Michigan Mennonite Conference met in regular session on June 7 and 8, 1944, at the Forks Mennonite Church, located five miles east of Middlebury.

The moderator called the meeting to order at 1:00 p.m., Wednesday, June 7. The song service was led by Paul Myers. Devotional exercises were conducted by Levi C. Hartzler, who read Eph. 3 and led in prayer.

(All sessions of Conference were opened with song, scripture reading, and prayer.)

Seventy-three of the ninety-seven Conference members responded to the roll call.

The minutes of the preceding Conference were read and by motion were approved.

The Resolutions Committee consisted of the following brethren: O. S. Hostetler, C. C. Culp, and John C. Wenger.

The following brethren were ordained during the Conference year: Levi C. Hartzler, deacon; Norman Weaver, Lester A. Wyse, and Millard Lind, ministers. These were received as members of Conference.

The Conference sermon was preached by Anson Horner, using for a text the words, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7; 2:11; 2:17; 2:29; 3:13; 3:22). God speaks to us in different ways—through the Word, the Spirit, and the church. These messages to the seven churches are from Christ. The messages are to the elders or pastors of the churches.

1. **The church at Ephesus:** (a) The active church (b) Many commendable things. (c) But left first love.

2. **The church at Smyrna:** (a) The suffering church. (b) Yet declared rich.

3. **The church at Pergamos:** (a) The tolerating church. (b) Repent or else I will fight you.

4. **The church at Thyatira:** (a) A corrupted teaching program. (b) If our homes fail, the church will fail.

5. **The church at Sardis:** (a) The dead church. (b) No problems within or without.

6. **The church at Philadelphia:** (a) The church with an open door. (b) No man can shut it.

7. **The church at Laodicea:** (a) The self-satisfied church. (b) Blind, poor, miserable. (c) Christ on the outside.

To him that overcometh are promised great rewards in every church.

The following brethren gave testimony to the Conference sermon: Edward Yoder, Kansas City, Kans.; D. L. Sommers, Archbold, Ohio; Warren Long, Peoria, Ill.; and J. S. Hartzler, Elkhart, Ind.

The congregation responded by rising.

The afternoon session closed with prayer, led by O. S. Hostetler at which time Bro. D. D. Miller, who was unable to attend on account of sickness, was especially remembered.

On Wednesday evening the following subjects were discussed:

1. **Subject:** Lessons to Be Learned from the Mennonites in Europe. Discussed by M. C. Lehman.

2. **Subject:** Christian Standards of Social Purity and How maintain Them. Discussed by Dr. H. Clair Amstutz.

On Thursday the following subjects were discussed:

1. **Subject:** A program of Evangelism for Every Congregation. Discussed by Chester Osborne. (No resolution)

2. **Subject:** The Apparent Breakdown in the Practice of Non-resistance—Its Causes and Remedy. Discussed by Allen Ebersole.

Resolution 1: **Whereas**, There is evident a manifest lack of conviction on the part of some young people as well as some parents, and,

Whereas, The doctrine of nonresistance can be effectively adhered to and exemplified only by regenerated and spiritual believers, therefore be it

Resolved, That we as a ministerial body pledge ourselves afresh to preach a full Gospel, emphasizing especially repentance and obedience, and that we further appeal to all our congregations to cry mightily to God for a deep revival in all of us. May we all raise our voices against sin by unitedly illustrating the life of Christ in all of our manner of life, convincing the world of the power of God with men in this dark sin-stained world. (Resolution adopted)

3. **Subject:** The Place of the Laity in the Work of the Church. Discussed by Menno Esch. (No resolution)

4. **Subject:** The Task of the Mennonite Church in the World Today. Discussed by J. D. Graber.

5. Bro. C. L. Graber presented to Conference the plan for Mutual Aid for the Mennonite Church as outlined by General Conference.

Resolution 2: **We**, the Indiana-Michigan Mennonite Conference, declare ourselves as favoring in principle the establishment of a Mennonite Mutual Aid Board along the lines proposed by the Committee on Mutual Aid, while at the same time favoring the giving of further study to the proposal. (Resolution adopted)

6. Bro. H. S. Bender discussed "The Proposed Military Training Bills," and how they will probably affect us after the war. (No resolution)

7. Bro. E. E. Miller presented the proposed financial plan of the Board of Education for the coming year. (No resolution)

During the Conference and in the ministerial session the fol-

lowing reports were heard and accepted. Miscellaneous business done and resolutions passed:

The minutes of the Executive Committee were read and approved by Conference.

By motion it was decided that we elect officers of Conference by majority vote, one at a time.

By motion decided to have October 1 of each year as our statistical date instead of May 1.

Moved and seconded that the Executive Committee of Conference be authorized to proceed with the examination and ordination of Bro. H. S. Bender to the ministry to serve as Dean of the Bible School as requested by the Board of Education at its last annual meeting. So ordered.

Moved and seconded that we approve of the canning project as outlined by the M.C.C. and that the Executive Committee appoint some one to look after this work. So ordered.

The congregational report was read by the secretary. There are thirty-seven organized congregations with a total membership of 6,026.

The report of the District Mission Board was given by the secretary of that Board.

The report of the Relief Committee.

The report of the member on the Publication Board.

The report of the Christian Workers' Conference Organization was given by the chairman, J. C. Wenger.

The Christian Workers' Conference program was read and approved.

The report of the member on the Board of Missions and Charities.

The report of the member of the Board of Education.

The report of the School Problems Committee.

The report of the Tent Committee.

The report of the treasurer. Total receipts, \$1,069.60. Cash balance, \$669.29.

The report of the superintendent of the District Mission Board.

The report of the Ministerial Study Committee was given by Bro. T. E. Schrock.

Moved and seconded that we approve the following recommendation as given in the committee's report. So ordered.

That the Executive Committee provide for a Ministers' Meeting for the purpose of discussing the whole question of the ministry as revealed in our findings, with the view of giving to the ministers a larger view of their task, and of ways and means by which their work could be more effectually done, and in accordance with the results shown in the questionnaires, that this meeting be held during the month of December.

(The written reports are in the files of the secretary.)

The following requests for ordination, etc., were granted:

1. Inasmuch as Bro. Edd P. Schrock has been duly ordained as bishop for the Berea Mennonite Church, and while the work is progressing nicely, I, therefore, ask this Conference that I may now be fully released from my former relations to this congregation as bishop.

(Granted) O. S. Hostetler.

2. To the Indiana-Michigan Mennonite Conference: Greetings. Feeling the need of another minister in the Clinton Frame congregation, I ask for your approval to take steps toward the ordination of a minister in that congregation.

(Granted) Edwin J. Yoder.

3. To the Indiana-Michigan Conference in session at the Forks Church, June 7 and 8, 1944:

Since Bro. Albert Wyse, deacon of the Midland congregation, located near Midland, Mich., considers it advisable that another deacon be ordained for said congregation, I, as bishop, hereby request of Conference the privilege of ordaining a deacon, whenever the congregation is led of the Spirit to do so.

(Granted) F. F. Bontrager.

4. To the Indiana-Michigan Mennonite Conference: Greetings:

Since there is a need for ministerial help in the North Goshen congregation, request is hereby made for the privilege of bringing this matter before the congregation and if the membership is favorable, to proceed with the ordination of a minister.

(Granted) Paul Mininger

Resolution 3: Since by the affliction of our beloved brother, D. D. Miller, who served long and faithfully in the Lord's vineyard, we are deprived of his presence and counsel, we pray God's blessings to continue upon his past labors and further express our desire to continue in the work he supported for over a half century. We further assure him of our prayers and support in his illness, and may God's blessings continue with him. We further suggest that at an appropriate hour he be informed of this action. (Adopted by rising vote of audience)

Resolution 4: **Whereas**, A large number of our young brethren have taken their stand as nonresistant Christians and have been inducted into Civilian Public Service, and,

Whereas, The stand of those who are serving their country as followers of the Prince of Peace is maintained in the face of considerable opposition and with much personal sacrifice, therefore be it

Resolved, That we assure our brethren in C.P.S. of our love, appreciation, and prayers, and send them greetings in the name of Jesus Christ our Lord.

It is further the desire of this Conference that copies of this resolution be sent to all C.P.S. camps and units where our brethren are serving. (Adopted)

Resolution 5: Whereas, It has pleased our kind heavenly Father in His overruling providence, to call to their reward the following members of Conference—Bishop John Garber of the Clinton Brick congregation; Peter Ropp, minister in the Bethany congregation; and S. S. Yoder, minister in the Middlebury congregation, whose presence will be missed both in their respective congregations and in Conference, be it

Resolved, That we humbly submit to the will of God, and we hereby express an appreciation of their labors in God's vineyard. We wish further to express our sympathy to the families and congregations for their loss. Copies of this resolution to be sent to the families and congregations and to be spread upon the minutes of the Conference. (Adopted)

Resolution 6: Resolved, That we, the Indiana-Michigan Mennonite Conference, hereby express our sincere appreciation and thanks to the Forks congregation for their kindness, hospitality, and fellowship extended to the Conference body and all visitors during the Conference season.

May the Lord richly bless them for their liberal spirit in caring for the large group.

We further express our thanks to all who, by their several services, helped to make this Conference profitable. (Adopted)

Elections:

Moderator, D. A. Yoder.

Assistant Moderator, T. E. Schrock.

Secretary, Ira S. Johns.

Fourth and Fifth Members of the Executive Committee:

Paul Mininger, John E. Gingerich.

Treasurer, Earl Miller.

Member on School Problems Committee for three years, C. C. Culp.

Member on Relief Committee for three years, Merrill C. Weaver.

Member on Board of Missions and Charities, C. A. Shank.

Local Board for Fort Wayne Mission: S. J. Miller, H. F. North.

Local Board for Detroit Mission: Sherman Maust, Clarence Yoder.

Delegates to special session of General Conference: H. F. North, C. C. Culp, Chester Osborne, John Gingerich, Percy Miller,

Early Bontrager, C. A. Shank, J. C. Wenger, Erie Bontrager, S. J. Miller, Allen Ebersole, Ira S. Johns.

The closing remarks were made by the moderator, who also led in the closing prayer.

Ira. S. Johns, Secretary.

SUNDAY SCHOOL LESSON

(Continued from page 295)

This time God delivered Israel at the command of a woman. There was no man to fill the gap. A woman heard God speak. She believed. She was courageous to act. She inspired Barak to action. Jesus would say of Deborah, "O woman, great is thy faith." Jesus' approval of great faith in a woman should make all Christian women pray, "Lord, increase my faith." God has need for strong women in the home and church. In God's plan for every woman there is some such "time as this," perhaps many. "Holy women," "full of good works," women that "fear the Lord," "devout and honourable women," and women who labor "in the gospel," are in great demand by God.—A. M. E.

Orleans, July 10, on an Argentine steamer, for Paraguay. They have training along lines of legal and electrical engineering skills, respectively, and will serve in connection with the "thank-you" project for the Paraguayan Government in return for the haven that was provided for the Russian Mennonite immigrants in 1930.

Farewell services were also held for Orrie Miller, who is leaving for a visit to Paraguay. Bro. Miller originally planned to leave New Orleans on July 3, but he has been detained by transportation irregularities for about a week.

* * *

Clothing Leaves for Middle East

On July 3, one hundred eighty-six bales of relief clothing, ten tons, left the Ephrata clothing warehouse for shipment to the Middle East. The shipment consisted mostly of women's and children's clothing, to be distributed by our relief workers to Greek and Yugoslav refugees in the Middle East.

The permission to ship this clothing came after months of negotiation with various government agencies at the time the church was concertedly praying that relief clothing could be sent to areas of need. (See **Prayer Booklet**, prayer request for May 18. Permission came on May 19.)

* * *

C.P.S. NOTES

Director of Hospital Units Changed

On July 1, J. N. Byler, Director of M.C.C.-C.P.S. mental hospital units, left his desk and began to prepare for his assignment as relief commissioner to the Middle East. The general directorship of the hospital units has been given to Albert Gaeddert, who is also general director of other M.C.C.-C.P.S. units and camps. Robert Kreider, formerly J. N. Byler's assistant, will now work with Albert Gaeddert in supervising the hospital units.

* * *

C.P.S. Staff Appointments

Henry Guhr, Director at Terry, Mont.; Mrs. Henry Guhr, Nurse-matron at Terry; John Stalter, Director at Medaryville, Ind.; Charles Suter, Assistant and Educational Director at Medaryville; Jesse Harder, Director at Camino, Calif.; Alfred Zook, Director at Belton; Irvin

Wall, Unit Leader of San Joaquin County, Calif., Dairy Unit; Erwin Goering, Regional Director for Rocky Mountain Area.

* * *

Enlarged Map of Mennonite C.P.S. Camps

The map in the pamphlet, "Three Years in C.P.S.," showing the location of Mennonite C.P.S. camps in the United States, is now available in wall size, 17 by 21 inches. The sketch may be used for a poster to provide a better understanding of the extent of C.P.S. work, and the location of the camps. It may be secured for ten cents postpaid by ordering from M.C.C. Headquarters, Akron, Pa.

* * *

PEACE SECTION NOTES

A Word About Peacetime Conscription

The following statement has been prepared by Jesse Hoover, Secretary of the Peace Section, who is keeping abreast with developments in regard to postwar militarism in behalf of the Mennonite and Brethren in Christ churches:

"Since about the Middle of February we have kept rather constantly in touch with the developments in Washington in regard to the possible passage of a permanent conscription bill. From all indications the press releases concerning the imminence of such legislation were premature and unfounded.

"A part of this reticent attitude in relation to the passage of a permanent conscription bill at present may be due to the very determined opposition of a number of groups, including the National Education Association, the National Child Labor Committee, the Congress of Parents and Teachers in New York City, the Convention of State Governors, and probably many others. Doubt is now being expressed by those in high position as to the possibility of passage of such legislation during wartime.

"However, by past experiences we have learned how quickly the situation may change. Not only do we need to be constantly alert to such encroachments, but we should be constantly in prayer that our heavenly Father may overrule all of these circumstances to His divine glory. 'More things are wrought by prayer than this world dreams of.'"

Released July 6, 1944

Compiled by Irvin B. Horst

RELIEF AND C.P.S.

RELIEF NOTES

Workers to Leave for India

Arrangements have been completed for Bro. George Beare with Sister Beare to leave this country for India in the very near future. Their baggage has already been shipped, and they are alert at shipside. Bro. and Sister Beare are under appointment for India by the Mennonite Board of Missions and Charities (Elkhart), but their services have been loaned for a period of relief service in Bengal. Permission for the Beares to enter India at this time came rather unexpectedly, and was direct evidence that the Lord is leading them to the India field.

* * *

Farewell Services for Outgoing Workers

On June 30, at the daily devotional service at the Akron Office, farewell services were conducted for several workers about to leave for relief work. Marvin Dyck, White Water, Kans., will be leaving on July 6 for service as a hospital orderly at the Mennonite Unit at La Plata, Puerto Rico.

Elvin Souder, Souderton, Pa., and Orval Myers, Sweetser, Ind., are leaving from New

FROM OUR SCHOOLS

MENNONITE HOSPITAL SCHOOL OF NURSING

(La Junta, Colorado)

Another commencement season has passed into history, and fourteen more student nurses are nearing the end of their period of training. We were happy to have so many friends and relatives of the graduates attend these services this year. Never before have we had so many parents of our students here.

The season's activities were inaugurated by a tea, given for the graduating class at the living rooms of the graduate nurses' home, on Saturday evening, June 18. This delightful occasion was made possible by the nine members of the junior class—the other nine members having gone to Denver a week previous for their affiliation.

On Sunday noon a most enjoyable season of fellowship was engaged in by the entire membership of both the Holbrook and La Junta Mennonite churches, as well as the hospital personnel and visiting friends and relatives of the graduates, at the city park in La Junta. After a basket dinner, a short program was rendered by representatives of our school of nursing concerning the school and its relationship to the community, church, and alumnae.

On Sunday evening the baccalaureate sermon was delivered by Dr. George Troyer, of Fisher, Ill., father of Annabelle Troyer, of the graduating class. The following morning the alumnae-senior breakfast was served to the graduates. It was attended by approximately forty alumnae and their husbands.

The commencement exercises were held at the Junior High School auditorium on Monday evening. Bro. Ernest E. Miller, president of Goshen College, delivered a most interesting address on the subject, "The Philosophy of Greatness." Only those who have witnessed a candle lighting service can appreciate the beauty and impressiveness of such a service. The auditorium was well filled with friends of the school, both from the local community and from a distance.

We were indeed grateful for our new graduate home, which facilitated our accommodating a number of our visitors. Our annual alumnae business meeting was also held in its spacious living rooms. Due to the unexpected increase in hospital patients a few hours previous, several members of the alumnae were unable to attend. There were four members present from a distance. Following the business meeting, we listened to a brief report on the relief program of the church, given by Bro. Ernest E. Miller. We then relaxed and enjoyed refreshments, served in the beautiful Fostoria glassware, presented to us by our fellow alumnae members who are carrying on away from their alma mater.

Vacationtime is upon us, and with it comes the necessity of adjusting and readjusting to provide adequate care for our patients. At present we are experiencing quite a shortage of graduate personnel; however, the senior

students are proving capable of carrying on the work of the wards, as well as supervising the younger students.

Nora Miller and Ethel Zook are planning to spend several weeks at the Chicago University this summer, taking some courses in nursing education. Inez Snyder and Edna Amstutz are spending their vacation in Oregon. The remaining faculty and staff members are taking their vacationtime to renew acquaintances in their home communities.

Bro. Erb and the writer were the only ones from here who enjoyed the privilege of attending the Mission Board Meeting in Ohio. Two of our seniors, Annabelle Troyer and Wilmetta Weaver, attended the Missionary Conference held at Goshen, Ind., in May.

We solicit your prayers for the teaching of young women for service in the church.

Maude Swartzendruber.

MARRIAGES

Landis—Frankenfield.—On May 27, 1944, Bro. Allen K. Landis of the Souderton congregation, Souderton, Pa., and Sister Pearl D. Frankenfield of the Plain congregation, Lansdale, Pa., were united in marriage at the home of the bride. Bro. Abram K. Landis, a brother of the bridegroom, officiated. May the blessings of God attend them through life.

Hackman—Yoder.—On June 10, 1944, Bro. Walter D. Hackman of the Souderton congregation, Souderton, Pa., and Sister Ruth G. Yoder of the Blooming Glen congregation, Blooming Glen, Pa., were united in holy matrimony at the Blooming Glen Mennonite Church in the presence of several hundred relatives and friends. Bro. Abram K. Landis officiated. May the blessings of our heavenly Father attend them through life.

Breneman—Wenger.—Bro. Roy W. Breneman of the Masonville congregation, Washington Boro, Pa., and Sister Ruth C. Wenger of Erb's congregation, Lititz, Pa., were united in marriage on April 15, 1944, at the bride's home. Bishop Homer Bomberger officiated. May the blessings of God and the guidance of the Holy Spirit be with them through life.

Renno—Hartzler.—On Saturday evening, June 25, 1944, Bro. Jesse Renno and Sister Mildred Hartzler, both members of the Belleville, Pa., Mennonite Church, were united in marriage at the bride's home. Bro. Aaron Mast officiated.

Nussbaum—Hecker.—On Saturday evening, June 24, 1944, Bro. O. Stanley Nussbaum of Kidron, Ohio, and Sister Irene Hecker of Shanesville, Ohio, were united in marriage in the presence of a number of invited friends at the Walnutcreek Mennonite Church, Walnutcreek, Ohio. Bro. Paul R. Miller officiated. May the presence of the Lord attend them throughout life.

Barnhart—Good.—On Friday evening, June 2, 1944, at Weavers Church occurred the marriage of Bro. John A. Barnhart of Dayton, Va., to Sister Mildred A. Good of Harrisonburg, Va. Bro. S. H. Rhodes officiated. May God bless them in their journey through life.

Layman—Shenk.—On Saturday evening, June 17, 1944, at Weavers Church occurred the marriage of Bro. Emory F. Layman to Sister Luella F. Shenk, both of near Harrisonburg, Va. Bro. Otho Shenk, father of the bride, preached the sermon, and Bro. S. H. Rhodes officiated. May the blessings of God be theirs through life.

Heatwole—Nice.—On Wednesday, June 14, 1944, Bro. M. J. Heatwole, Jr., of Dayton, Va., and Sister Lulu Irene Nice, Denbigh, Va., were united in marriage at the home of the bride's parents, Bro. and Sister H. L. Nice. Brethren Truman H. and George R. Brunk took part in the service, with the former officiating. May the Lord's blessing rest upon this union.

Nussbaum—Hofstetter.—Bro. Clarence Nussbaum (now an attendant at the Delaware State Hospital) and Sister Luella Hofstetter, both members of the Kidron Mennonite Church, Kidron, Ohio, were united in marriage at the home of the bride, June 25, 1944. Bro. Reuben Hofstetter officiated, assisted by Bro. Allen Bixler. May the Spirit of God guide them through life.

Landis—Derstine.—On May 20, 1944, Bro. Abram C. Landis of the Safford congregation, Harleysville, Pa., and Sister Grace G. Derstine of the Souderton congregation, Souderton, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Herbert Derstine. Bro. Jacob Moyer officiated. May the blessing of God attend them through life.

Mast—Jones.—On the evening of June 14, 1944, Bro. Stephen Mast and Sister Ruby Jones, both members of the Conestoga A.M. congregation, were united in the bonds of holy matrimony by Bishop Isaac S. Mast, at the home of the bride's parents near Elverson, Pa. May God bless this union to His glory and the establishment of a Christian home.

Erb—Swartzendruber.—At the home of the officiating bishop, Bro. M. O. Jantzi, Baden, Ont., occurred the marriage on May 17, 1944, of Bro. Melvin Erb and Sister Edith Swartzendruber, both members of the Wilmot congregation, Baden, Ont. May the Spirit of God guide and bless them through life.

Jutzi—Steinman.—On May 27, 1944, at the home of the officiating bishop, Bro. M. O. Jantzi, Baden, Ont., Bro. Sidney Jutzi of the East Zorra congregation, Tavistock, Ont., and Sister Viola Steinman of the Wilmot congregation, Baden, Ont., were united in holy matrimony. May this union be a blessing and be blessed.

Swartzendruber—Steinman.—On June 21, 1944, at the Steinman Church, Bro. Earl Swartzendruber and Sister Margory Steinman, both members of the Wilmot congregation, Baden, Ont., were joined in holy wedlock. Bro. M. O. Jantzi officiated. May God bless this union through life.

Roth—Lichty.—On June 24, 1944, at the home of the bride's parents, Bro. and Sister Noah Lichty, Shakespeare, Ont., occurred the marriage of Bro. Elmer Roth of the Wilmot congregation, Baden, Ont., and Sister Anna Lichty of the East Zorra congregation. Tavistock, Ont. Bro. D. S. Jutzi officiated. May God's blessing rest upon them.

Wagler—Zehr.—At the East Zorra Church, Tavistock, Ont., on June 21, 1944, Bro. Omar Wagler and Sister Leola Zehr, both members of the East Zorra congregation, were united in marriage. Bro. D. S. Jutzi officiated. May God bless them through life.

Snyder—Ziegler.—On June 1, 1944, at the home of the bride, Bro. Wayne Snyder of the St. Jacobs congregation, St. Jacobs, Ont., and Sister Lovina Ziegler of the Elmira congregation, Elmira, Ont., were united in the bonds of holy matrimony by Bishop Oliver D. Snider. May the blessing of God attend them through life.

Myers—Keeler.—On June 3, 1944, at the home of the bride's parents near Kulpville, Pa., Bro. E. Clyde Myers of the Deep Run congregation, Deep Run, Pa., and Sister Ada L. Keeler of the Towamencin congregation, Kulpville, Pa., were united in marriage. May God bless this union.

Schrock—Brunk.—On June 3, 1944, Bro. Alvin Schrock of Low Point, Ill., now in C.P.S. Camp at Medaryville, Ind., and Sister Grace Brunk, R.N., of Harrisonburg, Va., were united in marriage at the home of Sister Fannie Johns, Topeka, Ind. Bro. Leroy Hostetler officiated. May the Lord richly bless this union.

Plank—Headings.—On June 7, 1944, at the Bethel Church, West Liberty, Ohio, Bro. Robert Lee Plank, of that congregation, and Sister

Velma Irene Headings, of the South Union congregation, were united in marriage. Bro. Frank Byler preached the sermon, and Bro. Marion King performed the ceremony. The groom is at present in detached service near Camp Hill, Pa. May God's richest blessings accompany them through life.

Gerber—Miller.—On Sunday afternoon, June 4, 1944, at the home of the bride's parents, Bro. Floyd Gerber and Sister Ruth Mae Miller, both members of the North Main St. Mennonite Church, Nappanee, Ind., were united in marriage. Bishop D. A. Yoder officiated. May the blessings of the kind heavenly Father be with them through life.

Hershberger—Miller.—Bro. Oran Hershberger and Sister Anna Miller, both members of the Pleasant View Conservative congregation near Berlin, Ohio, were united in marriage May 21, 1944. Bishop Harry Stutzman officiated. The Lord bless them as they travel life's pathway together.

Short—Sauder.—On June 4, 1944, Bro. Walter Short and Sister Ilva Sauder, both members of the Central congregation, Archbold, Ohio, were united in marriage at the Central Church by the officiating minister, Bro. Jesse Short. May the Lord bless this union.

Riegsecker—Short.—On June 4, 1944, Bro. Jacob Riegsecker and Sister Lucinda Short, both members of the Central Church, Archbold, Ohio, were united in marriage at the home of the bride's parents. Bro. Jesse Short officiated. May the Lord bless this union abundantly.

Wyse—Lugbill.—On Nov. 25, 1943, at the home of the bride's parents, occurred the marriage of Bro. Junior Wyse of the Lockport congregation, Stryker, Ohio, and Sister Donna Lugbill of the Central congregation, Archbold, Ohio. Bro. Jesse Short officiated. May the blessings of heaven attend them through life.

Troyer—Horrisberger.—On June 28, 1944, at the home of the officiating minister, Bro. Clayton Bergey, Fentress, Va., Paul Troyer and Marie Horrisberger were united in marriage. May God bless and direct them through life.

Stauffer—Steffy.—On May 7, 1944, at the home of Bro. Abram L. Martin, the officiating bishop, Bro. Clarence S. Stauffer of the Metzler congregation, Akron, Pa., and Sister Mary E. Steffy of the Paradise congregation, Paradise, Pa., were united in marriage. May the blessings of God be theirs.

Lefever—Weaver.—On May 17, 1944, at the home of the bride's parents, Bro. Paul G. Lefever of the Mellinger congregation, Lancaster, Pa., and Sister Mary E. Weaver of the Paradise congregation, Paradise, Pa., were united in marriage by Bishop Abram L. Martin. May God bless them in this new relationship.

Rohrer—Huber.—On June 8, 1944, Bro. Clarence D. Rohrer of the Stumptown congregation, Bird-in-Hand, Pa., and Sister Alverta G. Huber of the Mellinger congregation, Lancaster, Pa., were united in marriage by Bishop Abram L. Martin. May the blessings of God be on these young people.

Groff—Groff.—On June 24, 1944, Melvin S. Groff of the Reformed Church, and Sister Elma L. Groff of the Stumptown congregation, Bird-in-Hand, Pa., were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin. May God bless them through life.

Hottenstein—Stauffer.—On June 24, 1944, Bro. Wayne B. Hottenstein, of the East Petersburg, Pa., congregation, and Sister Vera K. Stauffer of the Mellinger congregation, Lancaster, Pa., were united in marriage at the home of the bride's uncle by Bishop Abram L. Martin. May God bless them through life.

Rutt—Hershey.—On March 2, 1944, Bro. Amos H. Rutt of the Old Road congregation, Gap, Pa., and Sister Evelyn N. Hershey of the Mellinger congregation, Lancaster, Pa., were united in marriage at the home of the bride's parents by the officiating bishop, Bro. Abram L. Martin. May the Lord bless them in their new relationship.

Peifer—Hostetter.—On March 11, 1944, Bro. Wilbur S. Peifer of the Petersburg congregation, East Petersburg, Pa., and Sister Elva E. Hostetter of the Old Road congregation, Gap,

Pa., were married at the home of the bride. Bishop Abram L. Martin officiated. May the Lord bless these young people in their new relationship.

Hollinger—Hoover.—On March 11, 1944, at the home of the officiating bishop, Bro. Abram L. Martin, Bro. Earl Hollinger of the Weaverland congregation, East Earl, Pa., and Sister Elsie N. Hoover of the Stumptown congregation, Bird-in-Hand, Pa., were united in marriage. May the richest blessings of God be theirs through life.

Snyder—Hershey.—On April 8, 1944, Bro. Melvin H. Snyder of the Hess congregation, Lititz, Pa., and Sister Arlene V. Hershey of the Old Road congregation, Gap, Pa., were married at the home of the bride's parents by Bro. Abram L. Martin. May the Lord bless them on their journey through life.

Shearer—Johnson.—On June 11, 1944, Bro. Stephen Shearer and Sister Myrtle Johnson, both members of the Alpha, Minn., congregation, were united in marriage at the regular Sunday morning service. Bro. Noah Landis officiated. May the Lord bless them through life.

OBITUARIES

Brenneman.—Lois Pauline, only child of Paul and Bertha (Yoder) Brenneman, was born Dec. 2, 1942; was called to her home on high June 13, 1944; aged 1 y. 6 m. 10 d. Pauline was sick such a short while that it was hard to realize that she had been called away. She leaves to sorrow over her departure her parents of Norfolk, Va., maternal grandparents (Mr. and Mrs. Lloyd Yoder, Norfolk), paternal grandparents (Mr. and Mrs. D. J. Brenneman, Grantsville, Md.), 2 great-grandmothers (Mrs. W. S. Yoder, Stuarts Draft, Va.; Mrs. Dora E. Yoder, Meyersdale, Pa.), also 5 aunts, 6 uncles, and many friends and relatives. Psalm 90 was read at the home by Jake J. Hershberger. Funeral services were conducted by Simon L. Yoder and Bishop Jonas J. Hershberger. Services at the grave were held by Jake J. Hershberger. She was laid to rest in the church cemetery. Text, 1 Thess. 4:13-18; Rev. 21.

Crossgrove.—Ida Crossgrove, daughter of John and Magdalena Nofziger, was born Feb. 6, 1889, near Wheatland, Hickory Co., Mo.; departed this life at the home of her daughter near Archbold, Ohio, June 17, 1944; aged 55 y. 4 m. 11 d. On March 9, 1909, she was united in marriage with Samuel H. Crossgrove. This union was blessed with 4 children. Surviving are her sorrowing companion, 3 daughters (Mildred—Mrs. Arlen Zimmerman, Wauseon, Ohio; Ada—Mrs. Orval Nafziger, and Marie—Mrs. Vernon Frey, both of Archbold, Ohio), 10 grandchildren, 4 sisters (Mrs. Ed. Roth, Wayland, Ia.; Mrs. Harve Rychener, Pettisville, Ohio; Mrs. Simon Klopfenstein, West Unity, Ohio; Mrs. Levi Witmer, Ft. Wayne, Ind.), one half sister (Mrs. Will Kauffman, Wayland, Ia.), 2 half brothers (Menno, Florence, Ariz.; John, Phoenix, Ariz.), also Aunt Josie (Mrs. Henry Rychener), Pettisville, Ohio, with whom Ida made her home for some time after the age of 13, besides a host of other relatives and friends. There preceded her in death one son (Chester), father, mother, 2 half brothers and 4 half sisters. In youth she accepted Christ as her Saviour and united with the Mennonite Church, remaining faithful until the Lord called her home to rest. She suffered about 5 years with heart trouble and other complications, which she bore with patience. She was deeply concerned for her family, and will be missed by all who knew her. Funeral services were held at the Central Church by Bro. Jesse J. Short, assisted by Bro. Henry Wyse.

Gerig.—John B., son of Benjamin and Lydia (Schrock) Gerig, was born in Green Twp., Wayne Co., Ohio, May 25, 1872; was called by the messenger of death at his home June 18, 1944; aged 72 y. 23 d. He was united in marriage to Verna Rich, Jan. 20, 1901. He is survived by his dear life companion and the following children: Ina (Mrs. Glen Zeigler), Avondale, Ga.; Evelyn (Mrs. Fred Blatter), Rittman, Ohio; Bernice (Mrs. Ellis Hostetter), Mentor, Ohio; Clair Gerig, who is at present in the U.S. Army in India; Edith, at home; Emma (Mrs.

Clair Gerig), Weilersville, Ohio. Three grandchildren, 4 sisters (Mrs. J. W. Wenger, Mrs. Noah Smucker, Miss Lydia Gerig, and Mrs. L. J. Wenger, all of this county), 4 brothers (J. S. Gerig, C. S. Gerig, S. S. Gerig, Smithville, Ohio; D. S. Gerig, Goshen, Ind.), with many nieces, nephews, and other relatives also survive. Bro. Gerig at an early period in life confessed and accepted Christ as his Saviour, and by baptism was received into the Oak Grove Mennonite Church, where he always worshiped and remained faithful in the Master's work, serving the church in the various duties laid upon him. He served many years as church trustee, and as treasurer of the Oak Grove Cemetery Association up to the time of his departure. His body was laid to rest until the resurrection day in the Oak Grove Cemetery. "Blessed are the dead which die in the Lord." Funeral services were conducted by Bros. I. W. Royer and Wm. G. Detweiler. Text, Rom. 8:18.

Grieser.—Daniel, son of Daniel and Anna (King) Grieser, was born Feb. 19, 1862, near Archbold, Ohio; passed away May 27, 1944; aged 82 y. 3 m. 8 d. On Aug. 18, 1889, he was united in marriage to Anna Nofziger, and together they shared the joys and sorrows of life for nearly 55 years. To this union were born 9 children, 4 preceding him in death. There remain to mourn his sudden and unexpected death his loving companion, 5 children (Amos, Samuel, and Mattie—Mrs. William Nofziger, all of Archbold, Ohio; Harvey and Daniel, Wauseon, Ohio), 15 grandchildren, one foster grandchild, 2 foster great-grandchildren, and 2 brothers (Jacob, Archbold; John, Wauseon), besides many relatives and friends. In youth he accepted Christ as his Saviour and united with the Central Mennonite Church, remaining a faithful member until he passed away. Bro. Grieser had enjoyed good health, and, with his companion, had been to visit his son Samuel. On arriving home, just in front of the yard gate, he suffered a heart attack, passing away in the car. He possessed a meek and quiet spirit, which is in the sight of God of great price. He was a loving husband, a kind father, a good neighbor, and will be missed by all who knew him. Funeral services were held at the Central Church by Bro. Jesse J. Short, assisted by Bro. Walter Stuckey.

Kaufman.—Nancy Livingstone Kaufman, wife of Josiah Kaufman, was born Nov. 14, 1870; died June 24, 1944; aged 73 y. 7 m. 10 d. She was a daughter of the late Jeremiah and Elizabeth (Lehman) Livingstone. She is survived by her husband, one son (David), and one granddaughter. She is also survived by 3 brothers: John and Jacob, Davidsville, Pa., and Josiab, Tire Hill. She was a member of the Stahl Mennonite Church for many years. Funeral services at the home were conducted by Bros. Sanford G. Shetler, and at the Stahl Church by Bros. Sanford G. Shetler, Lloy A. Kniss, and David Alwine. Interment was made in the church cemetery.

Roush.—Bertha, daughter of David and Eliza (Mosier) Baker of Lodi, Ohio, was born June 15, 1879; died May 31, 1944, at the Massillon City Hospital, Massillon, Ohio; aged 64 y. 11 m. 16 d. Bertha was admitted to the Mennonite Old People's Home Jan. 17, 1941. After being in the Home a little over a year, she confessed Christ as her Saviour and was baptized April 10, 1942, and received as a member of the Oak Grove congregation near Smithville, Ohio. Funeral services were held at the Home, conducted by Bro. Wm. G. Detweiler. No relatives survive. Her husband preceded her in death a number of years ago.

Thoman.—John Jefferson, oldest son of John and Arie Knepp Thoman, was born in Logan Co., Ohio, Nov. 13, 1895; departed this life at his home in West Liberty, Ohio, June 20, 1944; aged 48 y. 7 m. 7 d. He was united in marriage to Amy Belle Zook on Feb. 21, 1920, and to this union were born 2 sons, Richard Alpha and Joe Emery. He became a member of the Mennonite Church in early life, and was faithful in attending services when health permitted. He spent his entire life in Logan County, and was employed at the Logan County Dehydrator ever since it was established in West Liberty, until his illness last December. His sickness was of long duration, and, during all his illness, he was patient at all times. Everything that was done for him was always "just all right." All was done that loving hands could do, but to no avail, and his soul took its departure to that land from which no man returneth. The calmness with which he bade his loved ones good-bye was unusual, and his

SPECIAL MEETINGS

HANNIBAL, MO.

Ten year anniversary program given at the Mennonite Gospel Mission Church, Hannibal, Mo., June 4, 1944.

Program and Speakers: Forenoon session—Quartet of 1934, Bro. and Sister Leroy Zook and Bro. and Sister Kauffman; Anniversary Message: Hitherto Hath the Lord Helped Us, J. M. Kreider; Quartet, Bro. and Sister Leslie Hathaway and Bro. and Sister Oney Hathaway. Afternoon Session—Devotion, H. R. Buckwalter; Children's Meeting by a former worker, Nora Hathaway; Special Song by John F. Kreider family; Reminiscences of the past ten years: (a.) The Call to Hannibal, C. Carol Kauffman; (b.) The First Bible School of 1934, Sadie Bisey; Duet by the present workers, Iona Miller and Katie Yoder; (c.) Serving as Bible School Teachers, Maybelle Hathaway and Ruby Greaser; (d.) The First Revival Meeting by one who accepted Christ then, Allie Hardin; (e.) The organization of the Church by a charter member, Bessie Lain; Quartet of 1940, Bro. and Sister Ephraim Miller and Bro. and Sister Kauffman; (f.) Ten years of Sunday School by one who has been active in the work since 1934, Leroy Zook; (g.) Our Church in Glory by the first worker, Naomi Zook; (h.) The Building of the Church in 1936, J. M. Kreider; Special song by 15 Bible School teachers; (i.) What the Lord Did for Me in Hannibal by two former workers, Oney Hathaway and Raymond Detweiler; Duet, Bro. and Sister Oney Hathaway. Evening Session—Devotion, Ephraim Miller; Special Song, Bible School Teachers; Praise and Testimony service led by J. M. Kreider; Sermon: There Failed Not Aught of Any Good Thing Which the Lord Had Spoken, Nelson E. Kauffman.

Truly this program was inspirational and lifted our souls closer to God. It gave us visions that make us ready to keep the good work of those before us going on and on. May God grant a blessing upon all who have helped the cause of Christ in Hannibal. Secretary, I. Miller.

CHAMBERSBURG, PA.

Program of the Thirty-eighth Annual Sunday School Meeting held at the Marion Mennonite Church, Franklin Co., Pa.

Organization: Mod., Andrew Lehman; Secy., Lois Hege; Chor., Charles Eshleman.

Program and Speakers: Enlisting Our Youth for Christ and the Church, John E. Lapp, Hatfield, Pa.; Sermon, Enos Hartzler, Marshallville, Ohio; Children's Meeting, Enos Hartzler; Personal Evangelism, John E. Lapp; Testing Our Teaching, Enos Hartzler; Walking with God—(a) In Youth, Merle Shank; (b) In Middle Age, Clayton Godshalk; (c) In Old Age, Jacob Mellinger; Balanced Christian Attitudes, John E. Lapp; The Power of a Full Gospel, Enos Hartzler; Social Standards, Enos Hartzler; Sermon, John E. Lapp.

Thoughts Gleaned: Enlist under the banner of King Immanuel. If Christ doesn't get the heart, He doesn't get anything. The public schools, community pressure, worldly pleasures, enticement of jobs, and hero worship are drawing our youth from us. Our youth are entrusted to us for a purpose. Therefore we should lead them to the foot of the cross. Active members give least trouble to the church. Tract distribution, personal work, Sunday-school teaching, Y.P.B.M. topics, visitation work, and foreign relief service are some ways in which we may keep our youth busy. Nothing is more beautiful to a Christian life than holiness. The holy life is a humble, pure, truthful, separated life. One who does personal work must be impelled by Christ's love. Nothing is more serious than to give wrong teaching to youth. If your teaching doesn't cause others to study and obey, you had better study more yourself. Every person has the privilege of walking with God. Success is a God-filled life filled to the brim in service for others. We were once alienated from God, but Christ has come, reconciling us to God. We have something the world cannot give. We can talk to God just as we talk to one another. The older we get, the more susceptible we get to ingratitude. Older people think youth are too ambitious; they forget how they were. The aged sing from the heart; youth sing lightheartedly. The religion of Christ is the most sensible thing in the world. We should maintain balanced attitudes in doctrine, in service, in recreation, in attire, in transportation, in communication, and in busi-

ITEMS and COMMENTS

F. J. Isaac with Mrs. Isaac and Alida Schrag have arrived in India. They are missionaries of the General Conference Mennonite Mission in the central provinces, but Bro. Isaac will, at present, direct the relief project of the Mennonite Central Committee at Bengal.

* * *

A thirty-woman unit has been planned to open June 1 at the Elgin, Ill., State Hospital for Mental Patients. This is a women's service unit of the Brethren Church. There will be a course of study in addition to regular work.

* * *

The Polish Review gives a description of economic conditions in Poland after four years of German occupation. No coal is allowed for private dwellings. There is a great lack of raw materials for building, and retail stores are virtually without goods to sell.

* * *

Switzerland is now caring for over seventy thousand war refugees. Recent arrivals have been from Italy and France. The Swiss churches feel the responsibility in caring for these refugees, regardless of race or creed.

* * *

It is a satisfaction to know that Rome, with its historic and artistic treasures, fell to the Allies with apparently small amount of damage. As the Allied forces were about to enter the city, the Pope made a speech to the College of Cardinals, in which he pleaded for a peace before both sides in the conflict experienced "a war of extermination that drains the life-blood, a war whose economic, social, and spiritual consequences threaten to become the scourge of the ages to come."

* * *

Eight branches of the Lutheran Church have ratified the Constitution of the National Lutheran Council. This does not include, however, some of the largest and most powerful of the Lutheran groups, such as the Missouri Synod.

* * *

The General Assembly of the Presbyterian Churches, U.S.A., which met recently in Chicago, adopted a carefully guarded statement on the attitude of that church toward the war. In refusing to eliminate the sentence, "We are of good conscience that our cause is in line with His righteousness," this assembly joined company with other churches which make the present war a campaign for the righteousness of God. The Assembly learned that the Sunday-school enrollment of their denomination has decreased twenty-two per cent in thirteen years.

ness. If we don't have the full Gospel, our fellowship is broken. The power of a full Gospel makes us all sit together in fellowship. We must experience the power of the Holy Spirit to live a successful life. We need not go through a maze of doubts. We must keep pressing on toward the mark, and finally we shall receive our reward.

Secretary.

readiness and willingness to go were the result of his faith and trust in his Master. He leaves to mourn his departure his wife and 2 sons, his mother-in-law (Mrs. Sarah Elizabeth Zook), a sister-in-law (Cora Zook) in the home, and a brother-in-law (Alpha Zook) of Detroit, Mich. Surviving also are his stepmother (Mrs. Saloma Thoman), 2 half brothers (Fred, West Liberty; Freeman, Springfield), 4 half sisters (Miss Laura Thoman, Columbus; Mrs. Cecile Blackwell, Mrs. Anna Belle Grimes, both of West Liberty; and Mrs. Katherine Hartzler, Bellefontaine), an aged aunt (Mrs. Annie King), and a host of other relatives and friends. His father and mother preceded him in death. Funeral services were held at the Oak Grove Church, Friday, June 23, 1944, in charge of Bros. S. E. Allgyer and N. E. Troyer. Burial was made in Oak Grove Cemetery.

Young.—Frederick Young, son of Joseph and Ellen (Monroe) Young, was born Nov. 8, 1874 in Wroxeter, Ont., Canada; died at his home near Larslan, Mont., June 22, 1944; aged 69 y. 7 m. 14 d. He was married to Janie Hewitt in 1904. To this union 5 sons and 4 daughters were born. One daughter (Mrs. Wirt Harshberger) preceded him in death. He leaves to mourn his departure his wife and the following children: Clarence, Flint, Mich.; Mrs. Sanford Shetler, Holsopple, Pa.; John, Hawley, Minn.; Mrs. Franklin Dundore, Stony Creek Mills, Pa.; Robert, Weippe, Ida.; Mrs. Lloyd Chadwick, National City, Calif.; Nathaniel, Mohnton, Pa.; Roy, Spokane, Wash. All were present at the funeral. He also leaves 3 brothers and 2 sisters in Michigan, and 23 grandchildren. His death was sudden. His wife found him dead in the field, lying on the ground beside his tractor. He died of a stroke. He was a good husband and father. His departure leaves a vacancy which cannot be filled. We humbly submit to God and His leading. Funeral services were conducted at Glasgow, Mont., by Henry Quiring and Cornie Wall, and at Coalridge, Mont., by Bro. Elj G. Hochstetler. His body was laid to rest at Coalridge to await the resurrection call of the Lord.

Zehr.—Gerald J., infant son of Leland and Anna (Birkly) Zehr, was born June 5, 1944, at St. Joseph's Hospital, West Point, Nebr.; died June 20, 1944, at St. Joseph's Hospital; aged 16 d. He is survived by his parents, one brother, (Ronald Lee), and both his maternal and paternal grandparents. Short graveside services were held Thursday afternoon, June 22, at the Beemer Cemetery, where interment was made.

Table of Contents

- 289—The Function and Authority of General Conference
May Thy Will Be Done (Poem)
- 291—Editorials
- 292—Go In and Possess the Land
New Draft Regulation Concerning Students Preparing for Church Work
- 293—Church School Day
Give Ye Them to Eat
Questions on Mennonite Community Life
- 294—The Bells (Poem)
Mother, Have a Heart
No Time
- 295—To Be Near to God
Sunday School Lesson for July 23
- 296—Field Notes
Correspondence
- 298—Be True (Poem)
News Letters from Argentina
Africa Letter
- 299—From Our Mission Stations: Denver, Chicago, Knoxville
- 300—Indiana-Michigan Conference
- 301—Relief and C.P.S.
- 302—Mennonite Hospital School of Nursing
Marriages
- 303—Obituaries
- 304—Special Meetings
Items and Comments

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JULY 21, 1944

NUMBER 16

The Word and Prayer in Conference

BY ALLEN H. ERB,

MODERATOR OF MENNONITE GENERAL CONFERENCE

"To the law and to the testimony"
(Isa. 8:20).

*"And when they had fasted and prayed,
and laid their hands on them, they sent
them away"* (Acts 13:3).

One of our most frequent claims as a church is that we believe in obedience and strict adherence to the Word of God. Our final court of appeal is the Bible. Obedience to the Word is one of our most sacred professions. A second claim made by us is that it is important to pray. We believe that God hears and answers prayer—"Prayer Changes Things" is one of our most frequent slogans. We exhort and admonish one another to pray.

These two standards are in line with the teaching of the Word. God stated to Joshua on the eve of his important responsibility of leading the children of Israel into Canaan, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). When Samuel rehearsed his long, godly rule over Israel, he said, "God forbid that I should sin against the Lord in ceasing to pray for you" At the great revival of the returned remnant from captivity Ezra "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). In the ninth chapter, and the third verse, we learn that they read in the book of the law one-fourth part of the day and another one-fourth part they confessed their sin and worshiped the Lord their God. In this worship we have the long prayer of Nehemiah 9.

In Jesus' day, when the question arose among the Jews as to whether Jesus was the Messiah or not, the Saviour's instruction was, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). In the great Pentecostal outpouring, "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14), and then referred back to the Psalms and the

Prophets to prove the meaning of this great miracle.

In the great Jerusalem Conference the procedure was a presentation of the scriptural history as a background for the interpretation of the Scriptures. The Scriptures were then presented and interpreted and applied to the immediate problem. The result was a scripturally founded decision.

This scriptural pattern of the use of the Word and prayer in church deliberations can never be improved upon, nor can it ever be neglected without serious consequences. The God of Jacob changes not—His laws will work the same today. If the Word is studied and the open Bible is the chart and compass of the church, we cannot be led astray. If the church body will so consecrate herself to God as a spirit of prayer will necessitate, she cannot help but be sanctified in line with that Word. By this method the problems and the discussions and the decisions abide as Word-centered.

It is the hope of the Executive Committee of the General Conference that the special session called for by the action of the last General Conference will proceed in their preparations and deliberations in line with these two standards. It is hoped that the Word itself will become the original source from which principles of salvation and holy, separate living should be deducted. It is also hoped that each delegate member will give due heed to the importance of prayer and the ministry of the Word in all the Conference deliberations. "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

The program for the special session of the General Conference has been built up with these general guiding posts. It is thought that under the guidance of the Spirit, church problems may be studied from the original source of the Scriptures. We will be reminded again that the problems of holy and devout and separate living have been more or less the same with all the sons of Adam throughout all generations. When the mind is thoroughly grounded in the Scriptures, the decisions that are made will partake of "the wisdom that is from above." Let

us prayerfully make the scriptural approach.

La Junta, Colo.

HYPOCRISY

DEAR CHRISTIAN FRIENDS:

There is possibly no sin that the world more often lays at the feet of the church than that of hypocrisy. There is hardly any name we dislike to be called more than hypocrites. There is scarcely any sin that hypocrites can see better in others than the sin of hypocrisy. They know so well what it is that they can easily detect it. One should be careful to judge himself first and then he will be able to help others.

One of the evidences of hypocrisy is inconsistency. Jesus told the hypocrites of Matt. 23 that they devoured widows' houses, and for a pretense made long prayers. He said they "strain at a gnat, and swallow a camel," "outwardly appear righteous unto men, but within . . . are full of hypocrisy and iniquity."

It is naturally easier to see others' inconsistency and hypocrisy than our own. Folks try to hide their own by calling attention to the sins of others. The

(Continued on page 317)

PRAYER

*Let the lowliest task be mine,
Grateful, so the work be Thine;
Let me find the humblest place
In the shadow of Thy grace;
Blest to me were any spot
Where temptation whispers not.
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.*

*Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy.
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.*

—WHITTIER, IN QUESTS AND CONQUESTS.

The Function and Authority of General Conference

BY H. S. BENDER

(Continued from last week)

II. The Continuing Record of General Conference (1898-1943) as to Its Function and Authority

1. *Relation of the General Conference to the District Conferences.* The advisory, nonlegislative relation of the General Conference to the district conferences as laid down in the first and third general conferences of 1898 and 1902, as indicated above, has been maintained without change to date, so far as the record of General Conference actions found in its minutes is concerned. A search of the minutes shows that no resolution was ever passed in the forty-five years of the history of General Conference thus far, which either by its content or its wording was intended to be mandatory upon the district conferences or upon congregations under the district conferences. In other words, no binding *legislation* affecting the district conferences or congregations was ever passed, although abundant *counsel* and *advice* have been given on various questions of doctrine, practice, and work, affecting both congregations and conferences, as well as individual members.

A formal definition of the functions and authority of General Conference has thrice been made by that body: first, in the "Regulations Governing the Mennonite General Conference," adopted by the sixth General Conference in 1909; second, in the "Constitution of the Mennonite General Conference," adopted by the sixteenth General Conference in 1929; and, third, in the "Mennonite Church Polity," adopted by the General Conference in 1941. None of these formal definitions state any other than an advisory relationship of the General Conference to the district conferences.

The 1909 "Regulations" contain the following statement as to "The Work of General Conference:"

- "1. To define the attitude of the church on any question of church doctrine which may be brought before it.
- "2. To assume the oversight of the general interests of the church at large, reserving the right to take direct control or simply giving advice; provided that in assuming direct control a four-fifths vote of the General Conference shall be necessary

do do so. [Note: No such action was ever proposed or taken.]

- "3. To give advice on any question brought before it by any of the district conferences.
- "4. To labor for the unification of all the forces of the church in methods of work and points of doctrine, so far as the same can be done in accordance with the principles of the Gospel.
- "5. To examine into the work of all the institutions organized in the church, and give such advice and direction as may seem proper.

"Restrictions.—The General Conference being a unifying body, it shall not give official sanction to any question opposed by any considerable number of our district conferences, nor consider local questions pertaining to the interests of district conferences only, unless asked to do so by such conferences themselves."

The 1929 constitution of General Conference repeats with unimportant variations points 1, 3, and 4 of the 1909 statement quoted above, omits point 2 altogether, and rewords point 5 as follows: "To assume supervisory direction of the activities of the organizations and institutions under its control, or such organizations and institutions as may hereafter come into possession of the church in general or come into existence by action of General Conference." [Supervisory direction is then defined in a statement as meaning the election and appointment of representatives on boards and committees, receiving reports, and taking actions concerning safeguards.]

The 1941 Mennonite Church Polity, which in itself was adopted as only advisory and not mandatory, contains the following statement regarding General Conference:

"The General Conference of the Mennonite Church was organized to encourage and stimulate the brotherly relations of the various districts and conferences, and to promote in and through them unity of faith, harmony of methods of work and practices of Christian principles of life, and cooperation in her general interests and mission endeavors, through the various organizations and committees which are church-wide in their purposes." The polity further

states under the heading, "Relation of District Conference to General Conference," that "organic relation to General Conference is determined by its own [district conference understood] regulations," also that "a district conference under General Conference shall be loyal to that body in doctrine and practice."

It is clear from the above that the relation of the General Conference to the district conferences is still one of counsel and advice, and that all actions of the General Conference on matters of faith and practice, methods of work, etc., are advisory as they relate to district conferences, and do not have mandatory force. In other words, General Conference to date has no authority over the district conferences; it cannot legislate over them, nor can it interfere with the regulations or workings of any district conference. It cannot, accordingly, discipline individual congregations, bishops, or ministers, since these are alone under the authority of, and responsible to, their district conferences and congregations. It cannot dictate to a district conference what methods of discipline it shall use or what penalties it shall impose on disobedient members. Nor can it coerce any conference to accept and follow the advice of General Conference if it chooses not to do so. Please note here that the writer is merely stating historical facts to date, and not speaking for or against this policy.

Daniel Kauffman's statement in his General Conference sermon of 1909 is also pertinent at this point: "This one policy of the General Conference is, that there is no disposition of one part of the part of the church."

There remains the question of forfeiture by a district conference of membership in General Conference. The 1909 "Regulations" of General Conference have the following to say: "Whenever any conference shall depart from the faith and discipline maintained by the General Conference, the same shall be denied official representation in the General Conference." The 1929 "Constitution" of General Conference says: "Representation in the General Conference shall be forfeited by any district conference which departs from the faith, doctrines, and general practices of the Mennonite Church as upheld by the General Conference."

No provision is made for determining when such "departure" has taken place, nor how the forfeiture in a specific case shall be determined. Presumably a resolu-

(Continued on page 317)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Christian Leisure

"And he said unto them, Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31).

The disciples had been living strenuously, traveling from village to village teaching and healing the sick. They were weary and distraught; all about them was the busy confusion of city street and market place. They were continually in demand, so that there was no leisure even to eat. Our Lord knew that men cannot live continually in such a hurry. He saw the need that these men had for retreat and leisure that they might regain their physical and spiritual strength. And so He invited them into the retreat of a quiet place apart.

We, too, live in a hurried world. Perhaps we let ourselves become more busy than we ought, but the fact remains that most of us live a life of strain which we cannot keep up indefinitely without doing damage to both our health and our spiritual life. Some of our workers have learned the necessity and the value of the quiet retreat. Here and there the church has made provision for a period of spiritual refreshment for our young people and children in a place apart from the everyday road. But, as a whole, the Mennonite Church has largely disregarded the need and the opportunity for the leisurely recuperation which we need for both spirit and body.

Now, for the first time, we have, thanks to the conviction and generosity of a small number of our brethren, facilities for such spiritual retreat in a quiet, beautiful place, conducive to relaxation and upbuilding. Many, we trust, will during the coming years find needful rest and spiritual help at the Mennonite Campground near Laurelville, Pennsylvania, and at similar retreats which may in the future be developed. May God's abundant blessing be upon this new venture in the life of our church. There are dangers which need to be guarded against. Some may be tempted to indulge merely in luxurious loafing. There is a possibility of the development of unsanctified means of human pleasure that would be to our

spiritual detriment. But these dangers can be and, we believe, will be guarded against. May we as a people learn increasingly the true benefits of Christian retirement and leisure.

"Come ye, and rest; the journey is too great,
And ye shall faint beside the way, and sink;
The bread of life is here for you to eat,
And here for you the wine of love for drink.

"Then fresh from converse with your Lord
return,
And work till daylight softens into even;
The brief hours are not lost in which ye learn
More of your Master and His rest in
Heaven."

Postbaptismal Instruction

We were interested to learn from the bishop of one of our large congregations that he has plans for meeting his young people for regular instruction after they are baptized as well as before. The assumption seems to be that it is impossible in a more or less brief period of instruction before baptism to give young people the help they need for Christian life and Christian living. The regular preaching services and the other agencies cannot, while taking care of the needs of the general congregation, give the specific help that young Christians need. This is all very true. Our people, most of them, come into the church at an early age. This, we feel, is a good thing; but there must be a full recognition of the fact that effective instruction can be absorbed only within the setting of an advancing experience. Unless we can hear, words spoken to us make no impression; and many of the things which, as young Christians, we hear we cannot understand and appreciate. This is so evidently true that some people think it is a mistake to take mere children into the church. The mistake, rather, is failing to take care of them after they are in the church. The bishop or pastor who thinks that once people are baptized they need no more individual attention, is making a serious error. Young people need and desire careful personal teaching and guidance. A certain high-school girl said, "No one pays any attention to young people until they get into trouble." This probably is not always true, but it ought never be

true. Postbaptismal meetings of young Christians should mean much in helping them keep from trouble.

The Hungry Sheep

A letter has come to the editorial desk from a mother deeply burdened for conditions in the church, which, she fears, are leading the young people out of the church. She feels that oftentimes the sermons are not such as would bring conviction of sin, or as would give satisfying nutriment to the members of the church. She wonders why Mennonites need to go outside of church circles to find the real spirituality that they hunger for.

The situation as described by our correspondent may be a bit overdrawn. Certainly it is not universally true, and we trust it is not very generally true. But the sober fact remains that oftentimes, as Milton said,

"The hungry sheep look up, and are not fed."

Certainly it would be hard for our farmer brethren to see their hungry stock look to them for food and be disappointed. The hungry whinny is rewarded with a can of oats and the reminding moo with a forkful of hay. And yet sometimes we have only criticism for the people who complain that they leave the church service hungry. We do well to look to the quality of our teaching and preaching. It is tragic thing when Christians, young or old, literally starve to death for the need of spiritual food and perhaps are eternally lost because no man gave them to eat. It is also tragic and needless when our church members feel they are more richly fed in services of other denominations. A pastor is a "feeder," that is, one who feeds others. He is not primarily an evangelist or a disciplinarian. His first and most important job is to make available plenty of spiritual food of the right quality. Oh, that our pastors would perform their tasks faithfully and efficiently that none of our members would need to write about the tragedy of spiritual starvation! What may be of chief interest to the preacher may not be what the flock most chiefly needs. We need to know the needs of our people and then bring from the riches of God's Word the satisfying portion to meet those needs. The Christian life does not grow on theological hairsplittings and hopeless complaints about the perilous days we are living in.

Some Possible Solutions to the Problem of a Church Program of Education

BY ERNEST E. MILLER

With the two previous articles as a background, I wish now to turn to a consideration of some means which we might utilize to help preserve the desirable elements in our cultural pattern. Certain things are clear. We are not intending to stop using our good roads, or to do away with our automobiles. We are not going to stop educating our children, nor will we cease to help in co-operative efforts to make our communities cleaner, better places in which to live. All these things have positive values for good, and we need to think carefully and consistently in terms of how we can utilize these positive values for the preservation rather than the loss of the desirable elements in our group practices.

There are three major social institutions now in existence which need to concern themselves with this problem. They are the home, the local church, and the school. I consider them important in the order named. The home is without any doubt the basic arch in the supporting structure of our culture. It is in urgent need of repair. Most regrettable, it is perhaps least aware of, or at least, least concerned about, the task which is upon it and of the revival it needs. Many modern parents are too eager to turn over a job, a major portion of which they alone can do, to the church or the school. And, having done so, they ease their conscience by giving liberal financial support to other agencies which they hope will do the job which they are not getting done. We need again to return to the practice of Israel and teach these things diligently to our children.¹

The local church, too, in many places is delinquent in doing what it should or can to counteract the inroads of change to our beliefs and practices. Some things are, of course, being done. But, the sins of omission are very considerable, and one is tempted to digress and discuss an issue which seems even more immediate and pressing than the one I have undertaken. But for the time being the discussion of the home and the church is to be laid aside and we are to see what role formal education plays in a positive approach to the preservation of the beliefs and practices of our group.

What then are the possible educational agencies open to us? They are, as I see it, (1) the parochial or church-controlled school, (2) the Christian day school, and (3) the weekday church school.

1. PAROCHIAL OR CHURCH-CONTROLLED SCHOOLS.

A parochial school refers to a school limited in its range to a single parish. The Catholics, Lutherans, and Seventh

Day Adventists are churches maintaining this type of school.

The Catholic population in the United States is about twenty-three million. They have 131 colleges for men, 638 colleges and academies for girls, and 522 high schools. There are 7,647 parishes with grammar schools attached, and the enrollment in these schools is 2,048,723 pupils. About one fourth of the Catholic children of the United States are in parochial schools.²

Among Protestant groups the Missouri Synod of Lutherans is the outstanding Protestant group having a system of parochial schools. This church had a United States membership of 1,327,566 in 1942. The number of their congregations in the United States was 4,259. About twenty-seven per cent of their children of school age attend parochial schools. Their educational secretary feels there is an increasing interest in establishing more schools, especially in their eastern churches. But their actual enrollment has decreased in the last decade. They find it difficult to maintain a school in any church having less than two hundred communicant members. Their schools are owned and operated by a local board of education, which in turn is responsible to a district board, and that in turn to their general board of education. The general board of education employs a special secretary of parochial schools.

The American Lutheran Church, some twenty-five years ago, also had a large system of parochial schools. They still have a fulltime director of parish education, with offices at Columbus, Ohio. An inquiry to their director, Dr. Hieronymus, brings the following reply:

In reply to your recent inquiry concerning our system of parochial schools on the elementary and weekday level let me say that unfortunately it appears to be on the way out. Many years ago it was quite the normal thing for a congregation to have a full-time Christian elementary day school. Now we have only thirty-two left in the entire American Lutheran Church.

Until recent years we also had a number of academies (high schools) maintained by the church at large. Now the only academy which is still in operation is in Regina, Sask., Canada. While most of our people appear ready to agree that the full-time Christian school is the ideal school for our children, it has become increasingly difficult to maintain such schools in view of the unequal competition with the free, tax-supported public school system. Occasionally one hears a voice in favor of re-establishing the parochial school system, but under the present-day American conditions it would be very difficult to do. If your denomination can show us the way to do it, we shall be everlastingly grateful.

The characteristic feature of the parochial school is that it is controlled direct-

ly by the church and its financial support comes from the corporate church body. Our present high schools and colleges at Hesston, Lancaster, Harrisonburg, and Goshen are schools of this type. They are directed and supported by the church through church boards of education. Our mission schools in India, Africa, and South America are also of this type. In India we have what I believe is the most outstanding church school system in the Mennonite Church. It is church-mission directed through all the grades from kindergarten to the end of first year of college, and most of the primary teachers in these schools are trained in our own normal school. To follow this method of church schools here at home would mean the setting up of administrative machinery in our various conference districts, perhaps related to our general board of education in a manner similar to our present arrangement of local mission boards to our general board. To support such a system of schools financially would probably require an assessment of churches on a basis of church membership similar to the plan we are now using to provide the finances necessary to operate our C.P.S. camps.

2. CHRISTIAN DAY SCHOOLS.

Another type of school now utilized to provide a Christian education for boys and girls is the Christian day school. This type of institution has been developed by Christian laymen and ministers of the Christian Reformed and the Protestant Reformed churches. They call it the Parents-Society Christian School Movement. Whereas the parochial school system is operated by means of the established church organization, the Parent-Society School is operated by the private initiative of persons within the church.

The Christian Reformed Church is conservative in theology. Its members are mostly of Dutch descent. They have a tendency to live in communities. They have a strong college and seminary located at Grand Rapids, Michigan. They came from Holland and brought the pattern of Christian day schools with them. It is an interesting fact that while yet in Holland they saw the necessity of maintaining church schools to preserve their faith. The Mennonites in Holland did not do so, and perhaps for the lack of it have today lost many of their distinctive doctrines and become a part of the general cultural pattern of Holland.

The advocates of the Parent-Society hold that the church is a "spiritual commonwealth." As such it is ill-suited to educate children in the "natural affairs" of life. Church monopoly in the field of education partakes, they say, of church totalitarianism, characteristic of Catholicism. Their schools do not give catechetical instruction preparatory for church membership. That belongs to the church. But the curriculum of the day school is God-centered. They hold that no branch of knowledge can possibly be neutral in character and that Christianity

must pervade the whole of the curriculum.

The unique feature of the Christian Day School Movement is that it is the work of private initiative. Parents regard it as their privilege as well as their duty not only to feed and clothe their children physically but also to feed and train them intellectually. Therefore, the parents pay for the cost of the education in a tuition fee which varies from year to year and differs in localities. The church as a whole is asked to help in the cost of the construction of buildings and invited through offerings to help defray the expenses of general administrative church-wide overhead, but the actual cost of operating the schools is borne by the parents. The cost amounts, according to a friend who has two children in such a school in Chicago, to about \$125.00 for an academic school year.

The Parent-School Society maintains a head office in Chicago. They produce a good supply of literature and are anxious to interest other like-minded evangelical groups to co-operate with them in the establishment of schools.

Some of our Mennonite communities have made some beginning in setting up schools of this day-school type. The Lancaster Conference District now has three Christian day schools in operation, near Smoketown and Willow Street, Lancaster County; and near Atglen, Chester County, Pennsylvania. These were organized in 1939, 1940, and 1941, respectively. These schools have an approximate enrollment of 175 pupils, and five teachers. The Virginia Conference has two schools, operating near Fentress and Denbigh, Virginia, organized in 1941 and 1942, with a third school recently opened near Harrisonburg, Virginia. The Conservative Amish Conference has two schools, one near Greenwood, Delaware, operating since 1927, and the other near Springs, Pennsylvania, since 1941. Two teachers are employed, and approximately sixty-five pupils are enrolled. There are many good arguments in favor of increasing the number of this type of schools.

3. WEEKDAY CHURCH SCHOOL.

This leaves for discussion a third means of providing for the Christian education of our children. This means is commonly called the Weekday Church School. This means comprises several agencies. One of these is the Christian instruction of our children during regular public school hours on what is called "released" time.

This movement began in 1905, at a meeting of the Inter-Church Conference held in Carnegie Hall. Dr. G. U. Wenner of New York City read a paper on this occasion on the subject of weekday religious education. The paper aroused a great deal of interest and elicited much discussion. The group adopted the following resolution:

Resolved, That in the need of more systematic education in religion, we recommend for favorable consideration of the public school authorities of the country the proposal to allow the children to absent themselves, without detriment, from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.

The first tangible attempt to carry out this proposal was made in 1913 in Gary, Indiana, where the experiment proved to be very successful and has continued to the present day. Since then the movement has grown in considerable proportions. This type of religious school is now being conducted in at least one thousand communities, scattered over thirty-five different states of the Union.

A survey shows that our Mennonite Church ministry has not taken advantage of this means of giving our young people Bible instruction. Out of 192 answers received, 165 ministers replied that they were not giving their young people any Bible instruction on school "released" time. Probable reasons for a failure to do so may be that not being a supported ministry our pastors find it difficult to find the time to make this contribution. Others again feel themselves inadequate to the task, especially so when there is a lack of suitable teaching materials. Investigations show that a number of Protestant churches have excellently prepared materials for use by their pastors in conducting such classes. Here is one open door which we have not utilized. However, to succeed will require the preparation of suitable materials and the employment of consecrated, well-trained teachers.

Another means associated with the Weekday Church School Agency is the Daily Vacation Bible School. In this area, due to the work of our Commission for Christian Education and other agencies, our church has done better. Excellent materials are available or in the process of being prepared. And, according to the 1943 Commission Handbook, we had 211 such schools with a total enrollment of 22,984. This total enrollment is 4,000 less than the high peak of 27,083 the year before. It is hoped that this drop is due only to transportation and teacher difficulties related to the present war.

Another weekday agency to provide for more Bible instruction is the Wednesday evening or Saturday school. This only means shifting the instruction which is given on "released" school time to a period outside the regular hours of public school. Some non-Mennonite churches have arranged for such class on Saturday morning. These are often held at the school, or, if facilities are available, at the church. Our Lancaster and Franconia brethren have made considerable headway in carrying out this idea by arranging for such classes for children in connection with a midweek church serv-

Questions on Mennonite Community Life

X. *What Are the Fruits of the Brotherhood Life?*

By GUY F. HERSHBERGER

Man is a social being. He cannot live as God intended he should without association with others. In our world there are many social groups which provide this needed association. Among them the family is one of the most important. The family is important because more than any other group it helps to refine the selfish, lustful nature of human beings. If an individual is kind, loving, and merciful, it is usually because he has learned to cultivate these qualities through intimate association with father and mother, and brothers and sisters. Even a non-Christian family can be of help to the individual in this respect. The savage American Indian, for example, is known to have been kind and hospitable in his intimate family circle. The influence of the Christian family on the individual, however, is infinitely greater than this. In the Christian family the individual not only learns the love of parents, and brothers, and sisters. He also experiences the love of God and learns to live his own life in conformity to this greater love.

Other social groups can also help the individual to be kind and loving and merciful. But they can perform this task better to the extent that they resemble the family or brotherhood in their organization and manner of life. When the members of a church know each other personally and maintain a continuous intimate fellowship, they are less likely to engage in unchristian practices than when they do not live in this way. Some years ago certain members of a large city church became concerned about the bad

(Continued on page 317)

ice. A committee in Lancaster County has worked out a syllabus of studies for this purpose, covering grades one to ten. According to reports they touch a good many children in these weekly meetings. This plan seems worthy of wider use. An improved syllabus in the hands of a trained corps of consecrated teachers should make this a valuable means of bringing up our children in Christian nurture.

These are then, as I see it, the outstanding possible direct educational agencies available for us for meeting the problem: (1) the parochial or church controlled school, (2) the Christian day school, and (3) the several types of the weekday church school.

Goshen, Ind.

1 Deuteronomy 6:7.

2 Christian Home and School Magazine, August, 1943.

FAMILY CIRCLE

FORGIVE HIM NOW

*That little slight of yesterday, don't let it spoil your day;
That little word, that little shrug, last night they passed away;
Between the sunset and the dawn, God blotted out the slight;
To clear the past of its mistakes, God used the ink of night.*

*Last night when all was very still, the Christ came to your bed;
He said to you, "Forgive him, child." His hand was on your head;
And then He said, "He's dear to me; he's mine the same as you.
He tries so hard to do the right. This is not hard to do."*

*Then in your dream you smiled a smile. The Christ was happy too;
He knew that He could count on you, that you'd begin anew,
That in the night that slight offense was lifted from your brow,
That you will love that friend again, that you'll forgive him now.*

—Frank Whitney, in *Quests and Conquests*.

A CAMPER'S VIEW OF THE CANNING AND DRYING PROJECT

BY DAVID D. SGHRAG,
BUSINESS MANAGER
C.P.S. CAMP No. 64
TERRY, MONTANA

Let us listen in to the conversation of an evening meal at one of our Camp 64 tables at Terry, Montana. There are eight fellows at the table, all coming from different parts of the United States. As the buttered peas are passed, John from Minnesota remarks, "I wonder if this dish of peas doesn't represent the work of my mother or one of her neighbors. You know, when that carload of donated food arrived here several weeks ago, I noticed quite a number of cases of peas, beans, tomatoes, peaches, pears, and cherries labeled as coming from my own community. On looking further I surprisingly found the names of my own parents and neighbor on some of the jars. I think these peas we are eating now are my mother's because she is the only one in the world that can preserve them in such a good way."

"Just a second, John," interrupts Bob; "my mother in Nebraska always had the best peas, and I wouldn't be surprised if we asked the cooks whose names were on the jars they opened this afternoon that they might be my mother's."

"Well," says Harry, "I know some folks in Oregon for whom I used to work who canned some peas for the canning project, and some of them must have come here. These peaches we have for dessert probably came from the community in Pennsylvania where my aunt lives. They

had plenty of jars of fruit in the shipment. You know all these donations certainly show a wonderful spirit on the part of the Mennonites and affiliated groups all over the United States. This unselfish service shows that they are thinking of us; they are wholeheartedly back of us, and their spirit is making us more unified."

Such remarks as the above, which are quite frequent, are an outgrowth of large shipments of donated canned and dried fruits and vegetables received at Camp 64 during October, November, and December, the largest one being a carload of nearly 19,000 quarts.

In the winter and spring of 1943, strict rationing, high prices, and shortages made it increasingly hard to stabilize the cost of feeding and to provide a wholesome, nutritious diet. It was then that the Mennonite constituency, having vision and faith in God, launched upon a project of canning and drying fruits and vegetables. The need was laid before the churches, and the outcome was certainly gratifying.

Our nearby Mennonite groups worked hard in giving generously of their time and goods to help supply us with both fresh and canned commodities. A collection center in Oregon sent a nice shipment of canned fruit, which was the most difficult item to obtain, commercially. Besides being difficult to obtain, what could be had was usually only water packed and of a poorer quality compared to the homeprocessed goods we received.

A few days before Christmas we received notice of a carload of nearly 19,000 quarts of canned fruits and vegetables to arrive from the Denison, Iowa, collection center. Everyone was anxiously waiting to see just how much that amount would be. Immediately a carpenter began building extra shelves in the basement and root cellar.

The day came when the carload arrived. The technical agency allowed us to have two trucks and six men to do the unloading. One day was spent in transferring cases and barrels of fruits and vegetables from the heated freight car to the camp recreation hall, a room 20 by 80 feet. All the goods were stacked according to kind of food, awaiting checking of each jar for spoilage and breakage.

That evening at the supper table the director made known to all of us what had been received. After a few remarks of gratitude we were all asked to bow our heads in a few words of silent prayer, during which many prayers of thanksgiving were made to God for His many unfailing blessings, for the Mennonite Central Committee, for our tolerant government, and for all those over the

United States who are praying and giving of their time, money, and goods that we in camp might continue to witness for the cause of Christ. After supper nearly everyone went to the recreation hall, and there before them was represented the loving, sacrificial, and willing work of many a mother, father, sister, brother, and sweetheart. It truly revealed again that where a call is given and a need presented, our Mennonite people most heartily respond, as they always have done in the past four hundred years.

The next few days were spent in checking every jar for spoilage and breakage. Very little of either was found. Everyone who had a part in sorting and checking had an enjoyable time doing it. Whenever a case of strawberries, peaches, or pineapples was opened, mouths began to water. The labels attracted the greatest attention. It was a sense of great satisfaction to find on some jars the names of our own parents, relatives, neighbors, or friends. It was a good incentive to write letters to some folks who had not been written to for some time.

Enough shelving had been made available in the root cellar and basement for about six thousand quarts, and the remainder was stored in the incoming cartons in a vacant room in the laundry building. The shelves full of canned fruits and vegetables certainly created a homelike atmosphere.

This canning program has indeed been a great help in supplying vital foods to us in camp. It not only provides a greater variety but also a higher quality. It has greatly lessened the work and worries of those in our camps who are responsible for the purchasing of the food and for the preparing of the meals. The dietitian can now make out her menus in advance, with greater ease, and can rest assured that a great variety and quantity of fruits and vegetables are within a few steps.

We at Camp 64 appreciate with heartfelt gratitude that many folks took so much time and effort in preparing, packing, and shipping this food. To those of us in camp, this is a genuine token of the abiding interest of all our churches in us and of our testimony to a deeply held Christian conviction which we are trying to bring to a world at war. May the Lord bless each one that had a part, and may this be a means of uniting all of us in the cause of Christ and His way of peace.

Via M.C.C. Headquarters, Akron, Pa.

Though he [Paul] was an apostle, yet he wanted books. Though he was inspired, yet he wanted books. Though he had been preaching for about thirty years, yet he wanted books. Though he had seen the Lord, yet he wanted books. He had a wider experience than most men, and yet he wanted books. He had written a large part of the New Testament, and yet he wanted books.—J. D. Mininger, in "Exalting Christ in the City."

TO BE NEAR TO GOD

July 23, 1944

Read I Chron. 4:9, 10.

We know nothing for certain about Jabez except what we read here. From a long genealogical list he is singled out as a man pre-eminent because of his desire for God and His blessings. He prayed for the enlargement which can come only from God, for the blessing of God's hand upon him, and that God might keep him from being a Jabez indeed, a man of sorrow. His hunger for God broke out into an exclamation: "Oh that thou wouldest bless me indeed!" And so, Lord, hear our prayer, as Thou didst that of Jabez. Enlarge our capacity to receive and to do; let Thy hand of guidance and enabling be upon us; and protect us from all evil, particularly the awful threat of sin.

"In my narrow heart
O make Thyself more space!"

July 24, 1944

Read I Chron. 29:10-19.

This prayer of David's was offered on a joyous occasion. He and his people willingly and joyfully had offered to the Lord the materials which Solomon was to use in the building of the Temple. We notice especially the full recognition on David's part that they were simply giving back to God what God had given to them. "This store . . . cometh of thine hand, and is all thine own." So we should always pray as we give to God. We give Thee, O Lord, but Thine own.

"My heart restores its borrowed ray."

Thou hast blessed us with life, and we would give our very being to Thee. Thou hast given us talents, and we lay them at Thy feet. Thou hast richly blessed us with goods, which we pour into Thy treasury. Why should not the One to whom we owe all have our all?

July 25, 1944

Read II Chron. 14:9-15.

How frequently we feel that the odds against us are overwhelming! Insurmountable difficulties face us; strong enemies threaten us; impossible tasks loom before us. Then, like the good king Asa, we may throw ourselves upon God. "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee." And in His strength we are made strong; His enablement turns what seemed certain defeat into glorious victory. O Lord, our reliance is not upon ourselves. Man cannot prevail against man. Our learning is but foolishness; our organization only increases the confusion. Our trust is in Thee.

"We will not fear, for God hath willed
His truth to triumph through us."

July 26, 1944

Read II Chron. 20:1-13.

"We have no might . . . neither know we what to do: but our eyes are upon thee." It is good for weak man to know and confess

his weakness. To know that we are helpless in ourselves, and that in our God we have an able and a willing champion, is the first step to victory against the hosts that swarm against God's people. Even our faith may be weak, but a little faith in a great God who will not fail is better than a great faith in some power that will disappoint. Our "help cometh from the Lord, which made heaven and earth." In His greatness our smallness is more than compensated for.

"I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Strong Deliverer,
Be Thou still my strength and shield."

July 27, 1944

Read II Chron. 30:13-20.

Necessity demanded that the Passover be observed out of time and with some lack of the preparation specified by the law of God. Hezekiah's prayer for the people was that God would look to the intent rather than the deed; that He would consider the prepared heart, and overlook the lack of ceremonial preparation. So we may have boldness to pray, not to condone our own carelessness, but to make up for human disabilities. For our loved ones, and for those whom we lead, we may implore the

"Love which outlives
All sin and wrong. Compassion which forgives
To the uttermost, and Justice whose clear eyes
Through lapse and failure look to the intent,
And judge our frailty by the life we meant."

July 28, 1944

Read II Chron. 33:11-19.

Manasseh by his great wickedness had undone the good his father Hezekiah had done. Now by his prayer of repentance he seeks to undo his own evil. His prayer is not here recorded, but in the apocryphal books is a prayer ascribed to him. "I have sinned above the number of the sands of the sea. . . . Forgive me, O Lord, forgive me, and destroy me not; thou art the God of those that repent." It is an honest confession, and a humble petition, such as God delights to answer with merciful forgiveness. So, when our sins bring us "among the thorns," may we repent and receive forgiveness.

"I bless Thee, Lord, for sorrows sent
To break my dream of human power;
For now, my shallow cistern spent,
I find Thy founts, and thirst no more."

July 29, 1944

Read Ezra 8:21-32.

It is a good thing to make our boast in God. We cannot make too great a claim for His goodness and His power. Such a commitment of our trust in Him will make us ashamed ever to act as if He were not worthy of that trust. Ezra had told the king that the Lord would take care of them. Now he was ashamed to ask a convoy for their party as they traveled through dangerous territory. His prayer was that God would not let them down, and we see how fully it was answered.

O God, we walk a strange road. May the pillar of Thy guidance and the fire of Thy protection be with us that we may not be put to shame before those to whom we have spoken of Thy goodness and Thy might.

"From the sword at noonday wasting,
From the noisome pestilence,
In the depth of midnight blasting,
God shall be thy sure defense."

—E.

OH, RETURN YE UNTO GOD

Sunday School Lesson for July 30

Where is Israel? Yes, they are in the promised land. But their enemies, the Midianites and Amalekites, are there too, oppressing Israel. These enemies are living in the best of the land, while "Israel made them the dens which are in the mountains." The enemy has reached the harvest which Israel had sowed. No sustenance is left for God's people, because their enemy has taken the cattle as well as the grain. "Israel was greatly impoverished," all because they disobeyed God's command to drive out the enemy.

After seven years of oppression Israel cried unto God and "he regarded their affliction, when he heard their cry." "He is good." I believe God planned their deliverance so that it might be a very kind and fond call to return unto Him, whose children they were. "I am the Lord thy God, . . . open thy mouth wide, and I will fill it."

An angel is sent to commission a new prophet, Gideon, to deliver Israel. Gideon had heard of the Lord and of what He had done in bringing Israel out of Egypt. But he was puzzled concerning the present oppression. When the Lord commissioned him to go and save Israel from the Midianites, he was more puzzled yet. How could he save Israel—he, the least in his father's house a poor family? But the Lord said, "Surely I will be with thee, and thou shalt smite the Midianites as one man." The Lord strengthened the humble prophet with several signs. Gideon at the command of the Lord cast down the altar of Baal in his father's grove.

When "the Spirit of the Lord came upon Gideon," he blew a trumpet and called Israel to the battle. Since the enemy were as grasshoppers for multitude, Gideon sent messengers and gathered thirty-two thousand men. The battle, however, was not to be Israel's but the Lord's. At His suggestion Gideon sent home all who were fearful. Twenty and two thousand returned. Yet there were too many for Israel's good. For their sake God wanted to save them with His strong arm and just a handful of men, the three hundred who lapped the water. Before the battle the Lord showed Gideon through the telling of the dream that He, the Lord, would deliver Israel. The three companies, of one hundred each, blew their trumpets and "the Lord set every man's sword against his fellow, even throughout all the host: and the host fled." The enemy feared "the sword of the Lord, and of Gideon." "Thus was Midian subdued," and they troubled Israel not again for forty years.

"There is no restraint to the Lord to save by many or by few." Lest Israel vaunt themselves against the Lord, this time the Lord (Continued on page 317)

FIELD NOTES

Monday, July 10, saw the beginning of summer Bible schools at the Fairview Mission, Reading, Pa., and at the Plain Church near Lansdale, Pa.

Bro. Frank Horst, Calico Rock, Ark., who has spent the past few weeks assisting in the Bible school work at Reading, Pa., filled the following appointments at other churches near by: July 2, Churchtown, Martindale, and Welsh Mountain Mission; July 8, Deep Run; July 9, Doylestown and Plain. On his return to his home, he stopped briefly at Scottdale, Goshen, Ind., and Kansas City, Kans.

A Christian Life meeting, the first of its kind to be held by the Lancaster Conference District, is announced for July 25, 26 at the East Petersburg Church. The printed program says the conference "is planned to be of definite spiritual help to the brotherhood." The brethren J. Irvin Lehman and Lloy Kniss, together with numerous brethren from the conference district, will discuss topics related to the following themes: The Holy Spirit, Appropriating Christ, The Problem of Carnality, Revivals, The Ministry, Secrets of Victorious Experience. May the Lord richly bless this meeting.

Speakers at the Greystone Park C.P.S. Camp in New Jersey on July 9 were P. C. Hiebert of Sterling, Kans., and Sanford G. Shetler, Hollsopple, Pa. Their messages were appreciated.

A Harvest Home and Biennial Sunday-school Meeting is announced for the Landis Valley Mennonite Church, August 5 and 6. The following speakers are on the program: Amos S. Horst, Simon Bucher, Eby Hostetter, M. C. Lehman, Harvey Bauman, Howard Charles, Noah G. Good.

The Fourth of July was enjoyed by an estimated five hundred, when a mission meeting was held at the Sweet Home, Oregon, Mennonite Church. A speaker from outside the conference district was Elmer Swartzen-druber, Wellman, Iowa. Bro. Rufus Franz, regional director of Pacific Coast C.P.S. camps, also spoke at this meeting.

Bro. A. J. Metzler, manager of the Publishing House, was in Goshen, Ind., July 11, on Publication Board business.

Bro. Floyd E. Kauffman was ordained to the office of bishop at Minot, N.D., July 9. Bishops Eli G. Hochstetler and E. D. Hersberger had charge of the ordination.

Bro. John C. Wenger, of Goshen, Ind., was ordained to the ministry Sunday, July 9. Bishop Sanford C. Yoder preached the ordination sermon, and Bishop Paul Mininger conducted the ordination.

A Harvest and Bible Meeting will be held at the Stauffer Mennonite Church near Edgemont, Md., Aug. 3. The brethren Harry E.

Shreiner and John S. Hess are the speakers listed.

Bro. Monroe Wyse, who has recently taken up his duties as assistant to the secretary-treasurer of the Publishing House, spent the week end of July 16 at his former home near Midland, Mich. Upon his return, he will bring his family with him to make their home at Scottdale.

Bro. E. S. Hallman, Tuleta, Texas, preached at Goshen College, Sunday, July 9. He also assisted Sunday evening in the ordination of Bro. John C. Wenger at North Goshen. The return of Bro. William Hallman from South America made possible a family reunion in northern Indiana.

Bro. J. Robert Kreider from the Clearspring, Md., C.P.S. Camp filled the regular appointment at the Marion Church near Chambersburg, Pa., Sunday evening, June 25.

Bro. J. M. Nissley will speak at the Men-nonite Gospel Mission, Norristown, Pa., July 22 and 23 on Christian Life themes. Sunday morning he will preach a sermon on qualifications for the ministry. The ordination of a minister is planned for Sunday afternoon, Aug. 6.

Bro. L. C. Hartzler, Goshen, Ind., spoke at the Detroit Mission Sunday morning, July 16, and at Imlay City, Mich., the evening of the same day.

About sixty young people registered for the Young People's Conference at the Laurelville Campground July 12-16.

Bro. E. G. Gehman, Harrisonburg, Va., will give chalk talks at the closing program of the summer Bible school, S. Christian and Locust Streets, Lancaster, Pa., 7:00 p.m., July 21.

Bro. Donald Lauver, McAlisterville, Pa., will preach at the Altoona Mission on July 23.

Calendar

Boys' Camp, Laurelville Campground, Laurelville, Pa., July 25 to August 1.

Young People's Institute, E.M.S., Harrisonburg, Virginia, July 28-30.

Southwestern Pennsylvania Conference and Associated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas., August 21-24.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

An elementary Christian Day School somewhere in the Johnstown, Pa., district seems a probability from sentiment expressed and actions taken in a meeting of twenty interested patrons on July 11. Pray for this work.

Bro. Amsa Kauffman and family, of the South Texas Mexican mission field, gave the Young People's Meeting program at Goshen College Sunday evening, July 16.

Bro. Leonard Haarer of Scottdale conducted evangelistic meetings and a Summer Bible School at the Dry Run mission Sunday school near Grantsville, Md., July 9-16. Excellent interest was reported.

Bro. N. A. Lind, spiritual advisor to C.P.S. camps in the Pacific Coast district, spent two weeks in the California camps recently.

Bro. S. C. Yoder spent the week-end of July 16 at La Junta, Colo.

Bro. E. C. Bender, treasurer of the general mission board, is auditing the books of Board's institutions west of the Mississippi.

Bro. J. S. Hartzler is scheduled to preach at the Prairie Street church, Elkhart, Ind., on Aug. 6, just two days before his eighty-seventh birthday. Bro. Hartzler preaches frequently and is editor of the Rural Evangel, quarterly mission organ of the Ind.-Mich. Mission Board.

Bro. C. Z. Martin will conduct evangelistic meetings at the Belmont Church, Elkhart, Aug. 2-11.

Speakers at Elkhart on July 9 were the following: Orie A. Miller, Peoria, Ill.; Mina B. Esch, just returned from India; Dorothy and Laurence Horst, Peabody, Kansas.

Announcements

FAMILY WEEK

At the Laurelville Mennonite Camp

The last general meeting to be held at the Mennonite Campground this summer is designated as Family Week, which will begin Monday evening, August 21, and continue through Tuesday, August 29. This week is planned for older people, parents, and younger children. There will be plenty of opportunity for rest and relaxation, and a fine opportunity for spiritual upbuilding through Bible lessons and discussions, conducted by Milton G. Brackbill, Harold S. Bender, and John R. Mumaw. For rates and other information, write to Mennonite Campground Association, Scott-dale, Pennsylvania. We invite you to fellowship with us and with the Lord at this time.

—Paul Erb, Director.

OHIO YOUNG PEOPLE'S INSTITUTE

A cordial invitation is extended to all young people of high-school age and upward to attend the Ohio Young People's Institute at the Sebring Campground east of Alliance August 2-6, 1944. Instructors are J. Irvin Lehman, William Hallman, Carl Kreider, J. J. Hostetler, and Paul Erb. Total fee \$7.00. Free to C.P.S. men. Evening and Sunday services open to the public. Director, O. N. Johns. For bulletin or information write the Institute secretary, Loren King, West Liberty, Ohio.

CORRESPONDENCE

ALPHA, MINNESOTA

Dear Gospel Herald Readers: On March 19 we were happy to have with us Bro. Irwin Schantz, Loman, Minn., and Carroll Raymo, also Bro. and Sister E. S. Garber, Nampa, Ida. Bro. Schantz preached for us at our morning service and Bro. Garber in the evening.

On May 28 Bro. Simon Gingerich was here, at which time three new members were taken into church by water baptism. Communion and feet washing were also observed, reminding us of the suffering and death of our Lord.

On June 14 one of our members, Bro. Chas. Trimmer, was laid to rest.

Our Bible school has been postponed to a later date due to whooping cough among the children.

Vivian Landis, and Rosalie and Rebecca Garber have returned home after helping in Bible school at the Iowa City Mission.

At present Sister Bernice Landis is helping in Bible school in the Northern Minnesota district.

We ask an interest in your prayers that we may be found faithful when He comes.

July 3, 1944.

Mrs. Ed Hartzler.

HOPEDALE, ILLINOIS

Dear Herald Readers: Greetings. Bro. Raymond Hartzler, who labored among the C.P.S. camps, spoke to us on the evening of May 21.

On June 18 a Sunday School Convention was held at this place. Bro. Henry King of Arthur, Ill., and Bro. Ezra Yordy of Eureka, Ill., were the speakers. The theme of the messages was, "Deepening the Spiritual Life." A quartet from the C.P.S. camp at Medaryville, Ind., gave four numbers in song during our morning worship.

On June 25 Bro. Harold Oyer of Morton, Ill., brought the message in our morning services.

The Lord willing, we expect Bro. J. N. Kaufman of Peoria, Ill., to have charge of the evening program on July 9.

July 4, 1944.

Marie Nafziger.

LANCASTER, PA.

(460 Rockland Street)

Dear Christian Friends: Our little group here has received many blessings. Recently some special prayer burdens were felt. The group agreed to pray earnestly every day, and the Lord has given us some definite answers. A grandmother who was unable to be with us for some time is coming to services again. Another sister has reconsecrated her life.

The Mt. Pleasant congregation has taken jars to fill during the summer canning season. There are still some jars here to be taken out. We express our gratitude to those who are filling the jars.

On June 9 Bro. and Sister Lester Shenk were with us in the Friday evening meeting. Bro. Shenk spoke on "Temptation." They were also with us on Sunday, June 11. In the

morning service Bro. Shenk gave a special children's message, and in the evening he spoke about the work in Kentucky where they are laboring. Sister Shenk gave an interesting talk about the homes of the people with whom they work. These messages and their visit were enjoyed by all. We wish them God's choicest blessings as they labor in the Kentucky field.

Other visiting ministers were Bros. Raymond Charles, David Moseman, and John W. Hess. Bro. John C. Wenger spoke in the Friday evening meeting on June 30.

Summer Bible school will begin, D.V., July 10 and continue each evening until July 21. Remember this work at the throne.

July 5, 1944.

Elizabeth M. Landis.

RELIEF AND C.P.S.

RELIEF NOTES

More Refugees Arrive in Egypt

Delvin Kirchhofer, Mennonite relief worker among Yugoslav refugees in the Middle East, in a recent letter, tells about the arrival of new refugee groups at the El Shatt camp, where he is working:

"What a day we had yesterday! We received a large number more at this camp, but they were so different from the groups before. . . . For ten hours we strained ourselves to register, bathe, feed, disinfect, inoculate, vaccinate, and tabulate them, provide them with bedding, and transport them to their tents. . . .

"I suppose thousands and thousands in Europe are far worse than these, but it was my first experience of working with people who were actually in need. Especially in the children and the old people one could actually see the effects of hunger. . . . We had to assist women and children who fainted before us with sheer exhaustion from their grueling experiences in the past."

* * *

China Relief Area Invaded

Newspaper reports in the past several months contained the disturbing news that the Japanese Army in their offensive to cut China in two, from Peking in the north to Canton in the south, have been quite successful, and have occupied the central part of the Honan Province, where the proposed Mennonite relief project was to be established. A report in the July issue of "Christian Aid in Asia" portrays a graphic picture of the situation in Honan:

"Again vast multitudes, including the rich and the poor, the old and the young, are on the move. They are forced to depart hurriedly, abandoning their homes, shops, lands, and practically all they possess. . . . Gripped by abject despair, these unfortunate multitudes know not where to go, and have little hope of finding their belongings if indeed they may ever return to their ravaged cities and villages. Children are separated from their parents. Many die on the way. Their worry is

intensified by hunger, homelessness, and a hopeless outlook ahead."

* * *

Paraguay Bound

Late word has reached the Akron Headquarters that Bro. Orie Miller left New Orleans by plane for Paraguay early on the morning of July 10. Later in the same day, Elvin Souder and Orval Myers also left for Paraguay by steamer.

* * *

C.P.S. NOTES

Smoke Jumpers Ready for Action

The one hundred twenty jumpers at the Missoula, Mont., C.P.S. Camp, have completed their period of training and are on the alert for forest fires. The period of training consisted of workouts on an obstacle course, and several practice jumps. The first jump is really the crucial one, and even though it is anticipated, the actual time for "stepping out into the blue" brings varied reactions. Below are a few:

"It was a tense situation from the time the plane took off, and at the moment the slap on the back came, my heart tripled its beating. It was only a second's fall through nothingness until I was yanked to security by the umbrella of silk."

"As I got on the plane, some of the boys came by, carrying the first injury of the season on a stretcher. I suddenly began to feel splinters up and down my legs. But with good faith and a good static line I pulled through."

"My teeth were chattering and my knees knocking until I got outside the door. From then on, it was really fun."

* * *

Foreign Relief Service for C.P.S. Men Out Again

The ruling preventing men in C.P.S. camps from serving in foreign relief service came to an end with the termination of the 1944 Federal fiscal year on June 30. But a similar ruling, with the same results, was enacted for the coming fiscal year. This restriction has been disheartening to the many relief trainees, and others, who have a conviction to perform relief work. This closed door, however, is no doubt of the Lord, and will be understood better in the years ahead.

* * *

MENNONITE AID

"Mennonite Colonization"

An eighty-page book with the above title, and subtitle, "Lessons from the Past for the Future," has come off the press and is ready for distribution. This first publication of the Mennonite Aid Section was prepared by J. Winfield Fietz, who for the past year has been visiting and studying successful Mennonite colonization efforts in United States, Canada, and Mexico. While this study was made in behalf of C.P.S. men, who will be faced with similar problems upon discharge from camp, the book will be of interest to the Mennonite groups at large. The book may be purchased from the Mennonite Aid Section, Akron, Pa., for twenty cents per copy.

Released July 12, 1944

Compiled by Irvin B. Horst

WITH OUR MISSIONARIES

WEARY IN WELL-DOING

*I would have gone; God bade me stay;
I would have worked; God bade me
rest.
He broke my will from day to day,
He read my yearnings unexpressed,
And said them nay.*

*Now I would stay; God bids me go:
Now I would rest; God bids me work.
He breaks my heart tossed to and fro,
My soul is wrung with doubts that lurk
And vex it so.*

*I go, Lord, where Thou sendest me;
Day after day I plod and moil:
But, Christ my God, when will it be
That I may let alone my toil
And rest with Thee?*

—CHRISTINA ROSSETTI (1830-1894).

CARRYING OUT THE GREAT COMMISSION IN ACTS

BY EMMA OYER

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

Jesus had called His disciples into His service prior to the giving of the Great Commission. He was with them in person three years, laying the foundation of the great work upon which they were to build. He was continually indoctrinating them and near the close of His ministry spent much of His time privately teaching them the great fundamentals of the Gospel. After His death and resurrection He gave them His last parting message, the Great Commission.

The Great Commission as given in Acts 1:8 serves as an outline for the Book of Acts. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The work of establishing and ministering to the church at Jerusalem is described in chapters 2 to 8:4, while chapters 8 to 12 tell of the spreading of the Gospel throughout the regions of Judaea and Samaria; and finally to the uttermost part of the earth, from chapter 13 to the end of the book. The latter section, however, in-

cludes some work done at Jerusalem as well as in the surrounding regions.

The disciples waited in an upper room, as they were commanded to do, until Pentecost. While waiting, they were engaged in prayer, an immediate result of Christ's teaching. After they tarried ten days, the Holy Spirit came upon them and they were all filled and spoke "as the Spirit gave them utterance" (Acts 2:4). The work of the Holy Spirit was not to give the disciples knowledge, although we know that He does enlighten the minds and hearts of believers, but rather to give them power to express what they already knew. They had been trained and taught by Jesus and now the Holy Spirit gave them power to put into action the knowledge they had. Their part was to be entirely submitted to God's will. The immediate result of the outpouring of the Holy Spirit was that every nationality represented heard and understood the apostles. (See Ch. 2:4-13). The ultimate result was the salvation of souls. Peter, who now felt himself a responsible representative of the new faith, preached a powerful, heart-searching sermon in which he defended the Gospel of Jesus Christ. He quoted Joel 2:28-32 to prove that the coming of the Holy Spirit was according to prophecy, and fearlessly told the Jews that henceforth salvation should not be for a chosen few but worldwide. The result of this first sermon after Pentecost was the ingathering of three thousand souls.

After the healing of the lame man (Acts 3:1-10), the multitude gathered around Peter and John, thus affording them another opportunity to preach the Gospel of salvation. At that time many more believed, the number being increased to over five thousand. After being imprisoned and persecuted, they were released and met with other believers for a prayer meeting in which they praised God for being counted worthy to suffer for Christ's sake. The place was shaken, and they received a refilling of the Holy Spirit 4:31.

As the work grew and "believers were . . . added to the Lord multitudes both of men and women," other men were appointed to help the apostles, among whom was Stephen, a man full of faith and the Holy Spirit. The people were "not able to resist the wisdom and the spirit by which he spake" (Acts 6:10). After he preached the Gospel of the crucified and risen Christ to them, they became angry and stoned him to death. Stephen was the first martyr for the cause of Christ. His persecution and death caused the disciples to be scattered abroad 8:1-3. This brings us to the second sec-

tion of Acts—the extension of the Gospel to Judaea and Samaria. Philip went through Samaria, and many believed and were baptized 8:12.

When the church at Jerusalem heard that the Samaritans received the Gospel they sent Peter and John to help them. They preached the Word in many villages 8:25. At Gaza, Philip met an Ethiopian eunuch who was reading from Isaiah. He explained the scriptures concerning the coming of the Messiah and how they had been fulfilled by the death and resurrection of Jesus Christ. The eunuch believed and was baptized.

In Acts 9 we have an account of Saul's conversion and of Peter's coming to Lydda, where all who saw him "turned to the Lord." Also at Joppa, many believed on the Lord.

At Caesarea, Cornelius, a Gentile, had a vision. He was a devout man but was in need of more light on the scriptures concerning salvation. An angel told him to send to Joppa for Peter, who would show him the way of life more perfectly. Peter came, and Cornelius and his whole household were saved. They received the Holy Spirit and were all baptized. Peter and the men who were with him were astonished at the fact that these Gentiles had received the Holy Spirit as surely as the disciples had at Pentecost. His amazement can best be expressed in his own words, when he said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

In chapter 11 we have the first record of the preaching of the Gospel to Gentiles outside of Palestine. Men from Cyprus and Cyrene came to Antioch and preached the Gospel to the Greeks also. The church at Jerusalem received the news with much joy and sent Barnabas to help them. Barnabas went to Tarsus and found Saul, and together they taught the people at Antioch.

About this time James was beheaded in Jerusalem. Peter was cast into prison but was delivered by an angel, and in spite of severe persecution "the word of God grew and multiplied."

At Antioch, Barnabas and Saul were separated for special work and sent by the church on their first missionary journey, thus opening the way for the Gospel to be carried to the "uttermost part of the earth."

At Antioch of Pisidia they preached in the synagogue. Many Jews and devout proselytes believed. The next Sabbath the whole city gathered to hear the Word of God, and the Gentiles also believed the Word. 13:44. At every city on the way they spoke to the multitudes. At some places they were persecuted, and at other places they were received gladly. They returned to Jerusalem and "rehearsed all that God had done with them." While Paul and Barnabas were on this journey, the other apostles were in other parts of the country, just as

busily engaged in carrying out the Great Commission.

On the second missionary journey, Paul chose Silas to accompany him, and Barnabas and John Mark went on another journey. From Lystra Timothy, a Greek convert, accompanied Paul and Silas, and Luke joined them at Troas. They had a definite call to Macedonia and went immediately to Philippi, a chief city of Macedonia. Here they suffered many hardships and were imprisoned, but their ministry resulted in the conversion of the jailor and his whole household. Before they returned to Antioch the Gospel was preached in Berea, Thessalonica, Athens, and Corinth, where some Jews and many Greeks believed and churches were established.

Sometime later, they went on a third tour, covering the same ground for the purpose of "strengthening all the disciples."

They returned to Jerusalem where Paul was later imprisoned and finally sent to Rome. Here he had many opportunities to preach the Gospel to both Jews and Gentiles, reaching even those of the household of Caesar.

Chicago, Ill.

WHITHER BOUND

By AMOS A. RESSLER

As we sit by the window and look out upon the highway, we see a constant stream of travelers. We wonder from where they all come; we wonder where they are going, and why. We may perchance be in the city on a weekday evening and sit for a while in the lobby of a busy department store, observing the facial expressions, the varied apparel, and the different moods that are manifest as we watch the individuals who compose the constantly moving and changing crowd. We visit our friends, and they visit us. We make a mental note of the conversation and of the general deportment of those who come under our observation, and see that there is a difference. Some are interested in this; others, in that. Some are going this way; others, that way—all bound for some destination, or intent on attaining a certain end. And yet we must wonder whether in this crowd there are not some who are just aimless wanderers, simply moving with the throng, unconscious of the fact that their going will bring them somewhere, and giving little thought as to whether the place they land will be desirable or undesirable.

When Jesus was here, He spoke of two main thoroughfares, leading to two distinct destinations. Matt. 7:13, 14. Translating the Saviour's words into modern terms, the one is described as a four-lane highway with a center lane of green, with beautiful flowers and shrubs. The sides are fringed with evergreens and other trees, and the highway leads through the most scenic parts of the land. Every-

thing along this road is intended to entertain—to please the mind.

The other road is not so pleasant to the natural senses. It is described as narrow. There are stiff grades, steep descents, and sharp curves that call for constant care. I Cor. 10:12. Each of these roads is in charge of a competent guide; and in each case, the guide has all the helpers he needs to care for all patrons. As we notice the various individuals, we wonder whether many of them do not belong to the class of aimless wanderers who are simply drifting along, now reaching for a little pleasure here, then for some personal gratification there, never giving a thought to the fact that sometime they will come to the end of the trail—never wondering whether the course they are pursuing will lead them to a desirable place.

There is another class that has been taught and knows about the two roads, and the difference in the conditions at the end of each. But just now the world with its allurements seems to be too enticing for them to cut loose from it and cast their lot with those who are walking on the narrow way, even though they know that it leads to life eternal.

Kind Reader, will you stop and ponder? Where will the path you are treading now lead to? Which path will you wish you had taken when you come to the end of the trail? Will it be a little self-denial, a bit of reproach, a daily bearing of the cross now, and then a crown of glory and "pleasures for evermore"? Or will it be self-gratification and pleasure now, with no thought of our obligation to our Maker, and in the end, banishment from the presence of the Lord and separation from all that is lovely and good? Today we may choose; tomorrow may be too late!

Ronks, Pa.

A FAREWELL FROM THE BEARES

Dear Friends: Greetings in Christian love. For a few days we have been in New York, waiting for final sailing arrangements. Much patience has been required. Praise God, His grace has been abundant! It seems as though our waiting days are almost ended. We expect to get on the ship tomorrow.

We have found the five days of waiting far less inspirational than the five days spent at the Annual Board Meeting last month. We enjoyed that fellowship very much.

We know very little about the arrangements for sailing. Neither the name of the ship, nor the route is known to us. We are, however, acquainted with the Master Pilot, and we feel safe in His care.

We have had an enjoyable furlough. Many of you, dear readers, have helped make it such a pleasant one. We say, "Thank you," and "God bless you and reward you."

Pray for us as we return to India, and continue to pray for your work in India. The need is so great!

And now farewell.

Sincerely,

George and Ida Beare.

AFRICA LETTER

Our Lord said to His disciples, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." For some time the Lord has called us to pray that the Word, God's Word, be put forth in some of our outlying districts where the devil has been having full sway. Several weeks ago the Lord laid His hand on two of His children and sent them forth on an evangelistic tour to tell the precious story of Calvary's victory. They returned after four days, telling of some of the attempts of the enemy to keep the Word from entering his territory, but also telling that in several places there seemed to be a definite hunger to know more of this way of deliverance from the clutches of the enemy. We are looking to the Lord to send forth those of His own choosing into these needy districts to continue to sow the seed of the kingdom. It is the Lord's work; so we shall not allow the enemy to bring any discouragement into our hearts as we see his attempts to hinder the work. The devil knows that if he can get us to become a bit doubtful as to the outcome of these tours, then he has made quite an inroad. But we are assured of the outcome, for we are following the way of our victorious Lord.

Early in January baptismal services were held here, and two men thus publicly acknowledged their relationship with their Saviour. Several weeks later the devil tried to encroach on our Lord's territory by drawing one of these recently baptized babes into a fight about some cattle. It did seem to the natural eye as if the devil were gaining ground, but, praise the Lord, faith trembles not at the roaring of the enemy but rejoices and claims the surety of our Saviour's victory over the enemy at Calvary. The Lord got liberty in that man's heart to show him the sinfulness of his sin. More than that, the dear brother has again learned experimentally that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Praise the Lord with us for another manifested victory over the enemy of our souls.

Vacation month is over and school is again in session. Both the regular school and the Bible standard have started with an attendance a little lower than at the beginning of the last term. For both classes we are claiming that the Spirit have liberty to convict, instruct, and lead on as He desires.

The latter part of January, Dr. Eshleman spent four days with us to oversee the medical work. We are expecting him again later, to help in this way.

Bro. and Sister Smoker have been on the station the past several weeks, and we have enjoyed fellowship with them in Christ.

We ask a continued interest in your prayers that the Spirit have full liberty in our own hearts to work out death in us in order that life may flow out to others. The enemy of our souls will try to bring this to naught in our lives, but we praise the Saviour for that full and complete victory which He wrought on the cross.

Nyabasi, E. Africa.

Edna S. Hurst.

GENERAL CONFERENCE

(Continued from page 306)

tion by the General Conference itself declaring such forfeiture to have taken place would be necessary, and this vote would need to be by a two-thirds majority, since a two-thirds vote is required for admission to the General Conference. It should be noted that loss of membership results only from departure in "faith, doctrines, and general practices," not by failure to support work, to accept certain methods of work, or to follow certain methods of discipline. To date General Conference has taken no action voting any particular district conference out of membership, although it clearly has the power to do so.

2. *The Relation of the General Conference to Church-wide Boards, Committees, and Institutions.* A second question of considerable importance in considering the functions and authority of General Conference is the relation of the Conference to our church-wide boards (Mission Board, Publication Board, Board of Education), committees (only General Conference committees at present are church-wide), and institutions (schools, hospitals, missions, publishing houses, etc., all of which are under one of the three church-wide boards.) There is considerable confusion on this point. Some have expressed themselves as though all boards, committees, and institutions are "under" General Conference, meaning under its authority. This is clearly in error, as reference to the minutes of General Conference will show. Obviously, all committees, commissions, boards, etc., *which have been or will be created by General Conference*, are wholly responsible to that body and under its authority. General Conference can dictate ("legislate") to them, can dissolve them, can remove all members and officers, in short, has full power and authority over them. This applies to the Commission for Christian Education, the Peace Problems Committee, the General Problems Committee, the Music Committee, and all other standing or special committees of General Conference.

However, the General Conference has no authority over any one of the three general church-wide boards, or any of the institutions under the jurisdiction of these boards. A careful search of the minutes of General Conference reveals that it has seldom adopted any resolutions relating to these boards and institutions directly, and that when it has done so, it has acted in an advisory or admonitory capacity. In fact, it failed to recognize one of the boards altogether (Board of Education), by refusing until 1923 to elect the members at large to which it was entitled, although it had elected members on the other two boards from the beginning of their organization. Each of the three church-wide boards is in fact an incorporated entity, not subject to the authority of either General Conference or district conferences,

and can be self-perpetuating if necessary in the sense that if district conferences fail to elect members, the board can elect for them. It is inconceivable that any of the general boards would violate the wishes of the majority of the district conferences or General Conference, but each board is in fact the final arbiter of its own affairs, and is not subject to the legislative authority of General Conference or any district conference.

The record of General Conference shows that for the first eleven years (1898-1909) it had a "Committee to investigate Church institutions," appointed in 1898 by the following resolution: "That this conference appoint a committee to investigate all organizations that wish to be considered as church institutions, and report the result of their investigations to the next meeting of General Conference." This committee investigated the following: Old People's Home, Orphans' Home, Elkhart Institute, Mennonite Evangelizing and Benevolent Board, Mennonite Book and Tract Society, and Mennonite Aid Plan; but its policy was to investigate only those that desired the investigation. The report of the committee led to the following action by the second (1900) General Conference, "That this conference recommend the institutions investigated and reported by the committee as institutions worthy of the support and encouragement of our people in general." Similar reports were made every biennial conference time until 1909, but since they gradually became perfunctory, the committee was ultimately discontinued. In place of the committee reports, the practice of General Conference came to be to have each of the three general boards make its own report, which is merely received by the Conference. These reports are commonly not reviewed, and seldom if ever contain recommendations which require General Conference action. The real business of the boards is carried on at their own official annual or biennial sessions. The first General Conference of 1898 did consider taking the Mennonite Evangelizing and Benevolent Board "under its direction," and appointed a committee to study this matter. However, the project was dropped by official action of the 1900 conference, and was never received. No doubt it was difficult to take over control of a board that did not want such control.

[It is worthy of noting here that the so-called "General Conference Mennonite Church" has an altogether different organization. All the boards of this branch of the Mennonite Church are wholly created and appointed by the General Conference of the denomination, and all business and policies of these boards are reviewed and must be approved by the General Conference at its triennial sessions. The separate boards are, however, not incorporated, and hold no property. However, most of the institutions of this branch are not con-

trolled by its church-wide boards but by local incorporated boards of trustees. Such is the case with its schools, hospitals, and charitable homes.]

Article VIII of the 1929 Constitution of General Conference reads as follows: "It shall be the duty of the General Conference—

"4. To assume supervisory direction of the activities of the organizations and institutions under its control, or such organizations and institutions as may hereafter come into possession of the church in general or come into existence by action of General Conference. This supervisory direction shall consist in; (a) The appointment of representatives on each of the general boards under its jurisdiction. (b) The appointment of members of the general committees operating under the auspices of the General Conference, and (c) Receiving reports from the various boards and committees working under the auspices of the General Conference, and taking such action as will insure the safeguarding of this Conference and the institutions and organizations under its supervision in accordance with the doctrines and standards of the Mennonite Church as set forth in this Constitution." The language of this statement is somewhat confused in speaking of "institutions under its control" and "boards under its jurisdiction," when as a matter of fact there are not now and never have been any such institutions or boards under General Conference control or jurisdiction. At the same time the constitution errs in speaking of its own committees as merely "operating under its auspices," when in truth these committees are under its jurisdiction in the strictest sense. The confusion is finally made complete by the reference to both boards and committees as "working under the auspices of the General Conference," and thus seeming to suggest that church-wide boards and General Conference committees have identical relations to General Conference, which is not true. Whatever this Article VIII may mean in its cumbersome wording, it has never been interpreted by General Conference to mean that General Conference assumes responsibility for the general boards and institutions or that it in any way legislates for them or directs their work, although it does wholly direct the work and control the policies of its own committees.

CONCLUSION

This historical review has revealed four things clearly:

1. General Conference is *advisory only and not legislative* for the district conferences and the general church-wide boards and institutions, most of which existed before General Conference was organized and derive their powers from other sources.
2. General Conference is *legislative* for the committees and commissions

which it has created and which are responsible fully to it.

3. General Conference has been careful in its constitution and its deliberations and actions to keep in its proper place and not transgress on the authority or prerogatives of district conferences and church-wide general boards.
4. The seat of ecclesiastical authority in the Mennonite Church as it is now organized, lies in the district conferences, and to some extent and in some districts in the local congregations. The General Conference could secure authority over the district conferences only if the district conferences would by their own voluntary action surrender their authority to General Conference, in which case General Conference authority would extend only over those conferences which made such a surrender. The same would be true of the general boards. General Conference could not by its own unilateral action seize such authority. There are other types of general church organization in other denominations which give general synods or conferences supreme authority over all district conferences, boards, and institutions, but this is not the historic Mennonite polity.

Goshen, Ind.

QUERIES

In the light of Deut. 14:8 is it right for us Christians to eat pork?—N. B.

God gave the Israelites various laws and rules governing not only their worship, but also their daily living. These rules in their time and place served a good purpose. It may still be true that some people would be better off if they ate less pork or none at all. But the rules for our daily living are found primarily in the teachings of the New Testament. In Acts 10 we read the story of how God commanded Peter to eat various animals which Peter saw before him in a vision. When Peter protested that they were unclean, God said to him, "What God hath cleansed, that call not thou common." The Jerusalem conference (Acts 15) decided on the regulations which were to be taught to the Gentile Christians. Nothing was to be said to them concerning the numerous rules to which the Old Testament Jews were required to conform. Jesus taught that it is not what enters into a man that defiles him, but rather the words and deeds of sin. Being a Christian is not eating nor refraining from eating, but the creation of a new man in Christ Jesus.—E.

HYPOCRISY

(Continued from first page)

Scriptures teach that we are to forbear one another in love. When all others in the church become so hypocritical and sinful in people's eyes that they can no longer fellowship with them, and they withdraw themselves from the services of the church, it is quite clear evidence that they are lacking the first principles of the Gospel of Christ. The beam in their own eyes has grown to such a great size that everyone else looks to them like a beam. Their own inconsistencies begin to blind their eyes to any virtues that may exist in their fellow Christians. Then the god of this world so blinds their minds that the Gospel is hidden to them. Loving our fellow men as we do ourselves does not mean that we ignore their sins, but that we have a sympathetic, loving attitude toward them, for we know we have some weaknesses and faults ourselves.

A few modern gnats and camels which are examples of present-day inconsistencies may be those listed below; you might be able to add others. They strain at gnats of church failures and swallow camels of Sunday sickness. They strain at gnats of clothing and swallow camels of immorality. They strain at gnats of charity and swallow camels of dishonesty. They strain at gnats of supposition and swallow camels of evidence. They strain at gnats of others' weaknesses and swallow camels of unchristian harsh criticisms.

The most Christlike persons are the most sympathetic with others who are striving to do God's will. Jesus expressed this truth when He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Someone has said, "Doctrinal orthodoxy is now and then an overcompensation for moral integrity. The more ethically lax some people are, the more they contend for the tenets of a theological system. A pastor of wide experience and discrimination declares that when a member of his congregation is extremely and intolerantly orthodox, he is prepared to discover a skeleton in that individual's closet." There is undoubtedly a great deal of truth in these statements.

"He that doeth truth cometh to the light," Jesus said, "that his deeds may be made manifest, that they are wrought in God." A failure to do this is an indication of some possible inconsistency. One of the church fathers said, "I may hide Thee from myself, but I cannot hide myself from Thee." Isn't this the truth? By our own efforts we often keep Him from our view lest we be condemned by Him; but He knows the thoughts of our most secret moments, and our deeds in darkest secrecy are as open as light to Him.

It is the prayer of those "over you in the Lord" that you each may conscientiously obey the admonitions of Paul to the saints of his day, recorded in Eph. 4:13 and Gal. 6:1. These commandments are to be obeyed as well as any other in Holy Writ. Pray for us that the Word of the Lord may be known by us.—Nelson E. Kauffman, in Pastoral Letter No. 44.

COMMUNITY LIFE

(Continued from page 309)

moral and social conditions which existed in a large tenement house of that city. They decided to find the owner and persuade him to do something about it. To their astonishment they discovered that the tenement house was owned by their own church. The trustees had purchased the building as an investment of its endowment funds, but the membership was quite unaware of the fact. If the members of this church had constituted a more intimate fellowship, of the brotherhood or family type, this situation could not have come about so easily.

There is no doubt that the brotherhood type of church life has been a great help to the Mennonites in maintaining their testimony of peace, and nonresistance, and brotherly love. The family life of the brotherhood is a constant reminder of what the love of God requires. The Mennonites of Holland first lost their brotherhood type of life to a large extent, and then they lost their nonresistance. The Mennonites of Russia, on the other hand, retained their brotherhood type of life, and also continued to hold the principle of nonresistance. This is hardly a mere coincidence. When the members of a church live together as a large family, they cultivate those qualities which make for love and nonresistance. When the family type of life breaks down, it is easier to forget the way of love and peace. The Mennonite Church in America should do all in its power to perpetuate the way of Christian brotherhood.

Goshen, Ind.

SUNDAY SCHOOL LESSON

(Continued from page 311)

saved by a few. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "O Israel, . . . return unto me." "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel."

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me." "I can do all things through Christ which strengtheneth me."—A. M. E.

It is impossible, when the love of God fills the heart, to hate our brother.—William R. Eicher.

SPECIAL MEETINGS

CASSELTON, NORTH DAKOTA

Report of the Dakota-Montana Sunday School Conference, held at Casselton, N. Dak., June 6, 7, 1944.

Organization: Mod., Floyd Kauffman; Asst. Mod., Llewellyn Groff; Chor., Lydia Hersbberger; Secy., Opal Nitzsche.

Program and Speakers: The Holy Spirit in the Life of the Believer, B. B. King; Sermon (Text, Rom. 1:16), Alvin Gascho; The Christian Worker's Prayer Life, Ezra Good; Love, George Zook; Love, the Greatest Thing in the World, Florence Mullet; Love, the Constraining Motive of the Sunday-school Worker, Sherman Yoder; Love, the Outstanding Theme of the Scriptures, Harold Hochstetler; Love, the Outstanding Qualification of Sunday-school Workers, Stella Gingerich; Stimulating Interest in the Teaching Program, A. J. Stoll (paper read by John Hochstetler); What is Lost by Being Absent from Sunday School—As a Teacher, Earl Yeackley; As a Pupil, Mildred Yoder; Children's Meeting, Linford Hackman; Child Evangelism, Llewellyn Groff; Securing Workers for the Summer Bible School, Andrew Glick; The Summer Bible School Worker's Responsibility, Gladys King; The Summer Bible Worker's Reward, John Stoll; Summer Bible School Objectives, Elmer Bontrager; Report of Sunday-school Field Worker, L. A. Kauffman.

Thoughts Gleaned: We receive the Holy Spirit by asking for Him. We need the Holy Spirit for service, for testimony, for guidance, and for comfort. The Holy Spirit gives us enthusiasm, reveals ourselves to us, gives us a message of Christ for the world, changes us, and illuminates us. The power of the Word is genuine; it brings salvation; it saves sinners. The power of the Word cleanses us, keeps us from sin, keeps us in affliction, gives us hope, directs us, and gives us peace. The Christian worker must feel the effect of prayer to be able to give to others. Prayer is the breath of the soul and comes natural to the Christian. God sent Christ because of love. Love changes people. It is the outstanding characteristic of a Christian home. God's love excels all loves. We teach because of love and because we have an important message to give. Love will win where all else will fail and is more important than eloquence. Sunday-school teachers have a responsible position. They have a part in building a life. We should heed the call to teach as a call of God. When the teacher is absent from the Sunday school, she loses the confidence of the pupils, and Satan gains a victory. When the pupil is absent, he loses the privilege of becoming better acquainted with God and His Word; he loses the opportunity to work for Christ; and he loses a blessing from God. Children should be consecrated to God. Two thirds of the children do not go to Sunday school. Summer Bible school workers should be God-called, faithful, loyal, and Spirit-filled. More consecration is needed. Christ must be exalted. The workers must spend time in prayer. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We must teach the child about sin and about the new birth. We must teach the Word of God.

Secretary.

CASSELTON, NORTH DAKOTA

Report of the Young People's Institute of the Dakota-Montana Conference, held at Casselton, N. Dak., Monday evening and Tuesday, June 5, 6, 1944.

Organization: Director, Dr. Fred Brenneman; assistant director, Linford Hackman; chorister, Dorothy Stoll; secretary, Florence Mullet.

After the singing of hymns, C. L. Graber conducted the devotional exercises, using John 17. Bro. Hackman helped us to realize our privileges as young people compared to other young people who are dying, crying, and starving, and to those who are slaves of sin. We were in the presence of the greatest young person of the world, Jesus Christ. Bro. Fred Brenneman then spoke to us on the subject, "In the World, But Not of the World," asking us to look at Christ as our Saviour, Teacher, and Example. Christ's physical development was the same as ours; His reactions constituted the fundamental difference. We are to love instead of hate. We are to be a separate people, living faithful, consistent lives in public and private. We should

be as anxious to manifest our relationship to God as folks are to manifest husband-and-wife relationship. B. B. King, using II Tim. 4:2 ("Preach the word"), spoke to us, driving home the effect of the preached Word. The change it brings and the needs it fills make us respect and appreciate God's Word.

The allied invasion of Europe cast its shadow over our meeting on Tuesday morning. Bro. G. D. Sheuk used Mark 9 in conducting the devotional services. Our Institute should center around and point to Christ, the Son of God. After a ladies' quartet sang for us, Floyd Kauffman gave an introduction to and history of Ephesians. He used verses from this book which state our position before and after our contact with Christ. We are a purchased possession, and therefore enjoy a heavenly position. The purpose is to present us holy, acceptable in His sight, without spot or blemish.

We then had the privilege of hearing Mrs. Many Penuy, a real Chippewa Indian, sing "Jesus, Lover of My Soul" in her native tongue. Following this, Joan Hochstetler spoke to us on "The Meaning of Membership in the Body of Christ." We are His spiritual Israel. We are adopted, forgiven, sealed, made nigh; and we enjoy privileges. We are responsible to let Christ live in us.

On Tuesday afternoon, Dr. Fred Brenneman held separate meetings for the men and women. He helped us to appreciate God's gift of life to us, and gave us a better understanding of ourselves and a desire to glorify God through our bodies. P. A. Eriksen, Linford Hackman, and C. L. Graber had charge of alternate meetings, presenting opportunities for young people in the fields which they (the three brethren) represented.

Secretary.

MUMMASBURG, PA.

Report of the Fifth Annual All-day Meeting held at Bethel Mennonite Church, June 5, 1944.

Organization: Mod., Coffman Shenk; Secy., Retta B. Shenk; Chor., Michael Horst.

Program and Speakers: Sunday-school Session; Children's Meeting, Mrs. Samuel Denlinger; The New Creation (II Cor. 5:17), Leonard Haarer; Christian Standards of Piety, Leonard Haarer; Satan as an Angel of Light, W. N. Zabler; Christian Standards of Purity, Leonard Haarer; Separation from the World, J. M. Danner.

Thoughts Gleaned: We can be new creatures only through the new birth. False prophets try to teach some other way than the blood-sprinkled way. The devil says, Just reform, live a good life, and join the church. This is false. Church membership is not in itself an end but the means to an end. The only reformation acceptable to God is that coming by the work of grace in our hearts, and the good life God wants is that which naturally follows when man becomes a new creature in Christ. The new birth is the Christian's starting point. Desires, motives, and understanding are transformed. Only the power of God can change and sustain. Piety may be defined as sincerity, devotion, earnestness, and holiness. These standards are old but not out of date. They are Christian fundamentals yesterday, today, and forever. The modernist would remove them from their high position, but his streamlined religion has no place in the Christian life. Philosophies of man are no substitute for the doctrines of God. The modernist teaches man's sufficiency. The Bible says without Christ we are nothing. Scriptural standards are not for certain times and places only but for our whole walk and conduct. The standards we hold in our heart will build the character by which we are known of men and judged by God. Satan transforms himself to deceive. Without divine leading we cannot discern his wiles. He offers only the artificial. True values are from God. The devil's playground appears innocent but is the sure road to deception. World standards and Christian standards of purity are as different as day and night. To the Christian, pure means pure. To the world any counterfeit will do. Purity is after the nature of God. The world's interpretation is anything you can get away with. The results are darkened minds, lowered efficiency, shortened lives, divorce courts, wrecked homes, spiritual death. We should practice pure thinking, pure speech, pure conduct, and should seek pure associates. Modest and consistent dress is conducive to purity. The pure in heart shall see God; the impure God will destroy.

Secretary.

NEWVILLE, PA.

Report of the all-day worship and praise meeting held at the Diller Mennonite Church, Newville, Pa., June 25, 1944.

Organization.—Mod., Simou Bucher; Secy., Doris Lauver.

Program and Speakers.—Sunday School Lesson, H. Raymond Charles; The Place and Purpose of the Christian Church in the World, D. Stoner Krady; Children's Meeting, Christian K. Lehman; The Relation of the Church to the Powers That Be—The C.P.S. Program, Amos S. Horst; The Need of Consecration in the Life of the Christian, J. Irvin Lehman; Mission Work in the South and Its Future Prospect, H. Raymond Charles; Sermon, J. Irvin Lehman.

Thoughts Gleaned.—Christ loved the church. He gave His life and blood to redeem us. The church is the body of Christ, a flock of God, children of God, a called out group in the world. The purpose of the church is to go and preach the Gospel. We are chosen, sealed, seated, builded, and growing in Christ. Bro. Christian Lehman told the story found in John 5:1-9. Christ said, "My kingdom is not of this world." The powers that be are of God. The Lord gives grace so that we can minister and witness for Him. We are God's by creation; therefore we owe something to Him. He has filled our hands, and we should in return render honor and glory to Him. We must search the Scriptures. We must resist the devil. We must walk according to God's way. If we let the Holy Spirit guide us, we will grow in knowledge. Bro. H. Raymond Charles gave a summary of his itinerant evangelism trip to northwestern Florida. We are called to be apostles and ambassadors for Christ. God does not put envy in our hearts. It is from the evil one. We should walk worthy of the work we are to perform.

Secretary.

MARRIAGES

Apple—Lauver.—On June 4, 1944, at the home of Bro. W. W. Graybill, the officiating bishop, Bro. Glen Apple and Sister Ellen Lauver, both members of Lauvers congregation, Juniata Co., Pa., were united in marriage. May God richly bless this union.

Brubacher—Bowman.—On June 18, 1944, Bro. Elam B. Brubacher and Sister Minerva Bowman, both of Floradale, Ont., were united in marriage at the home of the bride's parents. Bro. Reuben Dettwiler officiated. May God's blessings be theirs.

Birkey—Widmer.—On May 28, 1944, Bro. Vernon Birkey of Manson, Ia., and Sister Oletha Widmer of Wayland, Ia., were united in marriage at the Manson Mennonite Church. Bro. Nicholas Stoltzfus officiated. May the blessings of God attend them through life.

Youndt—Gehman.—On May 14, 1944, Bro. Clair R. Youndt and Sister Veronica W. Gehman, both members of the Gehman congregation, Reinholds, Pa., were united in marriage by Bro. J. Paul Graybill at his home. May the Lord richly bless this union to His glory and their happiness.

Miller—Kauffman.—On June 11, 1944, Bro. Wayne Miller of Millersburg, Ohio, and Sister Dorothy Kauffman of Minier, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Aaron Kauffman. Bro. Simon Litwiler officiated. May God's blessings attend them through life.

Albrecht—Sutter.—On June 11, 1944, Bro. Marion Albrecht of Morton, Ill., and Sister Oleada Sutter of Hopedale, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister L. S. Sutter. Bro. Roy Roth officiated. May God's blessings attend them through life.

Boettger—Yoder.—On Thursday, June 29, 1944, Bro. Marvin Boettger and Sister Edith Yoder, both members of the Salem congregation, near Tofield, Alta., were united in marriage at the Salem Mennonite Church. Bro. John Stauffer officiated. May the Lord richly bless them through life.

Hooley—Miller.—Bro. Ernest F. Hooley and Sister Anna Grayce Miller, both members of the Shore congregation, Shipshewana, Ind., were united in marriage on the evening of June 24 at the home of the bride's parents. Bro. Percy J. Miller, father of the bride, officiated. May God's choicest blessings be theirs all their days.

Gockley—Hess.—On June 24, 1944, Bro. Lester W. Gockley of the Ephrata congregation, Ephrata, Pa., and Sister Miriam G. Hess of the Myerland congregation, Willow Street, Pa., were united in the bonds of holy matrimony at the home of Bro. D. Stoner Krady who officiated. May God bless them throughout life.

Miller—Becker.—Bro. Jacob C. Miller, deacon of the Vine Street congregation, Lancaster, Pa., and Sister Nellie V. Becker, of the same congregation, were united in marriage on June 30, 1944, at the home of the officiating bishop, Bro. D. Stoner Krady. May the Lord abundantly bless them.

Wenger—Weaver.—On Sunday, July 2, 1944, at the East Chestnut Street Mennonite Church, Lancaster, Pa., Bro. Chester L. Wenger, formerly of Fentress, Va., and Sister Sara Jane Weaver of Lancaster, Pa., were united in marriage at the morning service. Bro. D. Stoner Krady performed the ceremony, and Bro. Chester Lehman preached the sermon. May the Lord richly bless them through life.

OBITUARIES

Beam.—David J., son of Joseph and Katie (Hostetler) Beam, was born in Ohio, March 10, 1863; died in the Lagrange Co., Hospital, Lagrange, Ind., June 1, 1944; aged 79 y. 2 m. 21 d. He was married to Margaret Hostetler, who passed away in Nov. 1932. To this union were born 3 daughters and one son. The son died in infancy, Loretta at the age of 18 months, and Lydia on Feb. 22, 1940. Remaining are one daughter (Grace, wife of Frank Haarer), 8 grandchildren, and one great-grandchild. On Friday, May 26, while in Lagrange, he had a stroke and was taken to the hospital where he passed away without regaining consciousness. He was a member of the Shore Mennonite Church, and was a regular attendant. Funeral services were in charge of Bro. Percy J. Miller. Burial was made in the Shore Cemetery.

Campbell.—Dennis Cleaveland Campbell was born March 21, 1927; departed this life June 18, 1944; aged 17 y. 2 m. 27 d. He leaves to mourn his departure foster parents (Mr. and Mrs. Frank Hatter), mother (Mrs. Jessie Campbell Smiley), one brother (Chester), 2 half sisters, and one half brother, as well as a number of other relatives and friends. On July 30, 1939, Dennis united with the Mt. View Mennonite Church and grew to young manhood in the faith. He was of a pleasant disposition and was a willing worker, both in the home and church. He was a regular attendant at Sunday school, and was there on the morning before he met his death in the afternoon by drowning. Willing hands did what they could to revive him, but without avail. We humbly bow in submission, knowing that what He does is well done. May his sudden calling be a warning to others, for we know not the day nor the hour. Funeral services were conducted at the home by Bro. Chas. Grove and at the church by Bro. Jos. R. Driver. Text, I Sam. 20:3, last clause, "There is but a step between me and death." Interment was made in the church cemetery.

Fretz.—Christian, son of Jacob and Magdalena (Sherk) Fretz, was born near the village of Campden, Ont., Aug. 29, 1869; passed away on June 20, 1944; aged 74 y. 10 m. 2 d. He was united in marriage on March 20, 1894, to Lydia, daughter of Bishop Amos Cressman of New Hamburg, Ont. His beloved wife, 2 daughters (Anna, wife of Aaron Hallman; Mrs. Lena Hoover), one son (Dalton), and 7 grandchildren are left of his immediate family. Also surviving him are 2 sisters (Mrs. Clara Martin and Mrs. Arminta Overholt) and 2 brothers (Manasseh and Edward). Bro. Fretz was converted during a series of meetings held at the Moyer Church by the late John S. Coffman about 1892. In his earlier years he shared in the work of the Sunday school and in Sunday School Conferences,

and maintained his interest in the work of the church. He established an extensive greenhouse industry along with fruit and vegetable growing in which he was much interested and successful. Through his business connections he was widely known. About six years ago he was afflicted with partial paralysis, which limited his activities, and from which he never fully recovered. He bore his affliction with patience and gave himself to a more quiet life and to meditation and devotions. He enjoyed meeting with his friends, and especially rejoiced when at the time of communion services he had this fellowship in his home. He often expressed his desire to leave this world and be with Christ. For this he was heard to pray, and for it he waited patiently. Funeral services were conducted at the home and at the Moyer Church on July 3 by the following ministers: O. Burkholder, Breslau; C. F. Derstine, Kitchener; John Wichert, D. Steinman, and S. F. Coffman, Vineland. Text, Matt. 6:33. Interment was made in the Vineland Cemetery.

Gascho.—Leah Zehr, daughter of Michael and Barbara Boshart Zehr, was born near Wellesley, Ont., Aug. 15, 1857; peacefully fell asleep in Jesus May 12, 1944, at her home in Baden, Ont.; aged 86 y. 8 m. 27 d. She accepted Christ in her youth and was a faithful member in the Amish Mennonite Church till called to her heavenly home. She had a lingering illness of bronchial and heart trouble for 19 years, and the last 3 months jaundice set in. On Oct. 1, 1878, she was united in marriage with Christian Gascho of Baden, Ont., who was later ordained to the ministry and served in the Wilmet A.M. congregation for almost 50 years. To this union were born 5 daughters and one son: Mrs. Fannie Iutzi, Baden, Ont.; Barbara, Mrs. Samuel Steinman, New Hamburg, Ont.; Mattie, Mrs. N. M. Steinman, Baden, Ont.; Lydia, at home; Emanuel Gascho, Kitchener, Ont.; Lovina, Mrs. Solomon Mayer, Pigeon, Mich. (deceased). Seven grandchildren and 3 great-grandchildren also survive. Her companion, one daughter, one great-granddaughter, her parents, and all her brothers and sisters preceded her in death. She had a great longing to leave this life of suffering and be at rest. She was a very kind and devoted mother to her family. Her Bible was her comfort and stay in life. Her last words were, "Through Jesus Christ our Lord." Her children rise up and call her blessed. Funeral services were conducted May 15 at her late home by Bro. Menno Wagler, and by Bros. M. O. Jantzi and C. F. Derstine at the A.M. Church west of Baden.

Mast.—Salina C. Smucker was born Oct. 13, 1863; died at her home in the village of White Hall, near Belleville, Pa., June 27, 1944; aged 80 y. 8 m. 14 d. Her first marriage was to Levi H. Zook, who died Sept. 16, 1924. She was married Sept. 20, 1930, to John L. Mast, bishop of the Locust Grove Conservative A.M. congregation. Sister Mast had been in failing health for some time, yet the end came suddenly and unexpectedly, while preparing to retire for the night. She was seized by a heart attack and departed this life before the doctor arrived. She will be missed in the church where her place was seldom vacant when health permitted. She will also be greatly missed in the home. She is survived by her husband and a foster stepdaughter (Ruth Ackerman), at home. Funeral services were held Thursday afternoon, June 29. Bro. Eli Zook had charge of the services in the home, and Bros. Emanuel Peachey, John B. Zook, and Paul Roth at the Locust Grove Church. Interment was made in the Allensville Cemetery.

Schantz.—Peter Schantz, Jr., son of Peter and Katie (Ackerman) Schantz, was born at Fulda, Minn., Oct. 8, 1900; died at Thomas, Okla., July 5, 1944; aged 43 y. 8 m. 27 d. At the age of 15 years he was converted and united with the Mennonite Church of which he was a faithful member until death. On Oct. 3, 1926, he was united in marriage with Barbara Detweiler, which union was blessed with 8 children: Ernest, John Dale, Ruby, Alma, Emery, Willis, Donald, and Vernon Dean, who is three months old. These, with his companion, remain; also his mother, 2 brothers, and 5 sisters: Emma, wife of Joseph Slagell, Thomas, Okla.; Wm. J., Wichita, Kans.; Alice, wife of John Slagell, Joe, Anna, and Amelia, Hydro, Okla.; and Mary, wife of Everett Leroy Harris, Oklahoma City, Okla. His father, one sister, and one brother preceded him in death. His death came a few hours after the tractor with which he was moving a railroad car of grain overturned, crushing him. In our deep sorrow we rejoice in the good expression of hope and confidence given in his last moments:

"My race is run; the victory is won. Meet me in heaven. I see the angels. It is a beautiful place, worth all the suffering it takes to get there." These expressions were given several times. Funeral services were held at the Pleasant View Mennonite Church, conducted by Bros. Naoh Ebersole and Alva Swartzendruber. Interment was made in the cemetery near by.

Smith.—Roger Kent, son of Ralph and Jaice Smith, was born at Garden City, Mo., July 10, 1943; passed away June 7, 1944; aged 10 m. 29 d. Besides his parents, he leaves to mourn his going one brother (Larry), 4 grandparents (Mr. and Mrs. J. P. Smith, and Mr. and Mrs. D. O. Schrock), one great-grandmother (Mrs. E. W. Beyler), aunts, uncles, cousins, and many friends. Funeral services were held at Bethel Church on June 9, conducted by the Brethren W. E. Helmuth and J. C. Driver.

Sommerfeld.—Henry H., eldest son of Heinrich and Anna Schroeder Sommerfeld, was born July 7, 1871, in the village of Alexanderwohl, South Russia; passed away at the Bethel Hospital, June 30, 1944; aged 72 y. 11 m. 23 d. When he was three years old, the family with a large group of Mennonites migrated to America. The Sommerfeld family located in Mariou Co., Kans., and later moved to McPherson Co., where Henry grew to manhood. The last 18 years of his life were spent in Harvey County. There he resided on a farm near Hesston until he retired three years ago. He was united in marriage Aug. 20, 1895, to Elva Smith of Ashland, O., who survives him. To this union were born 5 sons and 2 daughters: Percy H., who passed away at the age of 21 years; Hattie E., at home; Charles John, Canton, Kans.; Anna M. (Mrs. George Chapple), Newton, Kans.; Meuno W., Hesston, Kans.; George R., Halstead, Kans.; and Edwin M., Moundridge, Kans. He is survived also by 17 grandchildren, 3 brothers, and 5 sisters. Two brothers and one sister preceded him in death. At the age of 23 he was baptized and received as a member of the Spring Valley Mennonite Church near Canton, Kans. During the time of his residence in Harvey County he was a member of the Pennsylvania Church. He was a man of few words but of strong Christian principles. He was a faithful church attendant and a liberal supporter of her work. He was industrious and hard working, and scarcely knew what sickness was until about three years ago when he became afflicted with creeping palsy, and his rugged body gradually lost its strength. Funeral services were conducted at the home in Hesston by Bro. Fred Brenneman and at the Pennsylvania Church by Bro. Earl Buckwalter, assisted by Bro. Owen Hersberger. Text, I Pet. 1:3, 4. A mixed octet sang favorite numbers. Interment was made at the Spring Valley Cemetery near Canton, where a short service was conducted by Bro. Charles Diener.

Wagler.—Eldon, son of Noah and Magdalena Wagler, was born in North Easthope, Perth Co., Ont., Nov. 13, 1915; died June 29, 1944; aged 28 y. 7 m. 16 d. At the age of 17 years he accepted Christ, and was received into church fellowship in the East Zorra A.M. Church. On Oct. 26, 1938, he was joined in matrimony to Elizabeth Zehr. On the evening of June 29, after a day's work in harvesting hay, he intended to go to New Hamburg for another hay implement. Passing by the river, just before coming into the village, he, along with his hired man, went into the water, where he drowned a few minutes later. His helper was unable to get him out. Help was summoned, but the doctor's efforts failed to revive him. He leaves to mourn his untimely death his sorrowing companion, parents, parents-in-law (Bro. and Sister Emmanuel Zehr of East Zorra), and 5 brothers (Henry, South Easthope; Ivan and Elmer, New Hamburg; Omar and Lorne at home, North Easthope). Services were held at the home July 2 by Bro. Jacob R. Bender, and at East Zorra A.M. Church by Brethren P. Nafziger and D. S. Iutzi. An unusually large concourse of friends gathered to pay their last tribute to the departed one. Texts, Luke 4:17-19; Jer. 10:23; John 5:24. Interment was made in the adjoining cemetery.

Yoder.—Katie Ellen, daughter of the late Geo. L. and Polly C. Mishler, was born Dec. 8, 1890, near Shipshewana, Ind.; died June 22, 1944; aged 53 y. 6 m. 4 d. She was married to Ammon J. Yoder on Dec. 23, 1911. She accepted Christ as her Saviour in her youth and became a member of the Shore Mennonite Church. She was a faithful and devoted Christian. She leaves her husband, her aged mother whom she lovingly cared for as long as she had strength to do so, one sister, 2 brothers, one foster sister, 2 foster

sons, 2 foster grandchildren, and many other relatives and friends who will greatly miss her. She suffered from cancer for about three years. The testimony she gave and the life she lived will long be remembered by those who visited her and administered to her. She made very detailed plans for her funeral, and never lost interest in her home and plans for her dear husband, as she planned to go on that long journey to be with her Saviour whom she loved. Funeral services were held at the Shore Church in charge of Brethren O. S. Hostetler and Percy J. Miller.

THE BOOK SHELF

International Relief in Action; 1914-1943; Selected Records, with Notes; by Hertha Kraus, with the Collaboration of the Research Center, 4035 Spruce Street, Philadelphia, Pa.; Mennonite Publishing House, Scottsdale, Pa., 1944; 248 pp.

This book, compiled by Hertha Kraus with the collaboration of the Philadelphia Research Center, is a selection of fifty-seven relief projects culled from the records of some half dozen prominent relief organizations and the reports of relief work published by other public bodies and private individuals. The fifty-seven records are based on the activities of twenty-seven agencies. The book is published by the Mennonite Publishing House at Scottsdale, Pennsylvania, and sells for \$1.25 in cloth. A paper edition is exhausted. Copies may be secured from the publisher.

I do not know whether there was any conscious connection between the selection of just fifty-seven separate projects and the fifty-seven varieties of Heinz or not. However, the fifty-seven projects do cover a wide range of relief activities. An excellent feature of the book is that it provides the prospective relief worker with firsthand instances of a wide pattern. The book does not propose to serve as a history of relief operations, yet it does give illustrations of the recurring needs of widely different groups. The situations have come out of the drama of relief rehabilitation and reconstruction enacted during the period of two devastating wars. The illustrations should help us to understand the types of skills, the knowledge, and the attitudes which will be needed in the task immediately ahead of us.

The book should be useful to three types of persons. It will be a great help to the young men and women sincerely eager to prepare themselves as relief workers. It is now being used as a text by the women in the summer classes in Ypsilanti and at Howard. It will be a part of the study course in all the men's relief training units as from next September. The book will also be of interest to experienced workers who wish to orient themselves in the requirements of foreign areas. And, the book will serve well as a text for study groups who wish to understand better the essentials of international relief in order to lend intelligent support to such programs. A list of discussion questions at the conclusion of each chapter enhances its value as a text for study groups.

The book is readable. I found myself read-

INTERNATIONAL RELIEF IN ACTION

1914 - 1943

SELECTED RECORDS, WITH NOTES

BY

HERTHA KRAUS

WITH THE COLLABORATION OF

THE PHILADELPHIA RESEARCH CENTER

SPONSORED BY

AMERICAN FRIENDS SERVICE COMMITTEE

BRETHREN SERVICE COMMITTEE

MENNONITE CENTRAL COMMITTEE

Mennonite Publishing House

610-614 Walnut Avenue

Scottsdale, Pa.

Gentlemen:

Enclosed is remittance for.....copies of INTERNATIONAL RELIEF IN ACTION.

No. _____ Cloth covered copies (\$1.25 each)

Name

Street

City

ing successive chapters, not as an assignment, but with eagerness. The pages are full of human interest. The story of Suzanne, taken from Dr. Mabel Evelyn Elliott's experiences among Armenians, is most fascinating. It is full of pathos and tragedy, coupled with a courage and fortitude which touch the heroic. A careful study of Suzanne's story and of similar material will help to a better understanding of the struggle of the typical refugee. It should help keep alive in our hearts a compassion for the unfortunate.

A disappointing feature of the book, from the standpoint of our church group, is that some project reports could not be included which relate to the work of our young men in France and the Near East following World War I. Forty-six Mennonite men gave a year or more doing a good service in France, while twenty-six young men and two young women gave distinguished service in the Near East. Both of these projects were church sponsored, and appointed leaders of the church visited the fields. Surely out of the experiences of these eighty persons some excellent projects could have been selected, typical of the basic problems of relief. Such examples would have been of meaningful significance to the young men and women of the church now in training and eagerly anticipating an opportunity to serve in a program of relief and rehabilitation.—Ernest E. Miller, Director of Relief Training, Mennonite Central Committee.

Table of Contents

305—The Word and Prayer in Conference
Hypocrisy
Prayer (Poem)

306—The Function and Authority of General
Conference

307—Editorials

308—Some Possible Solutions to the Problem
of a Church Program of Education

309—Questions on Mennonite Community
Life

310—Forgive Him Now (Poem)
A Camper's View of the Canning and
Drying Project

311—To Be Near to God
Sunday School Lesson for July 30

312—Field Notes
Announcements

313—Correspondence
Relief and C.P.S. Notes

314—Weary in Well-doing (Poem)
Carrying Out the Great Commission in
Acts

315—Whither Bound
A Farewell from the Beares
Africa Letter

317—Queries

318—Special Meetings
Marriages

319—Obituaries

320—Book Shelf

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JULY 28, 1944

NUMBER 17

The Lord's Way, and Ours

BY A. J. METZLER

Theoretically, it should be a simple thing for the church to decide on her doctrine and practice. We have the Bible with all fundamental truths clearly shown. Then we have the Holy Spirit to guide holy men in the interpretation of those eternal truths and in their application to our current issues and problems; and so the Lord has made ample provision for the answering of every question.

But history shows that it is not as simple as that. Church history indicates a frequent record of conferences, differences, divisions; more conferences, more differences, more divisions.

Do we conclude from this, then, that the only thing to expect is a continuation of this vicious circle? No, emphatically, no! There is nothing more clear in the New Testament than the Lord's will, "that they all may be one . . . that they also may be one in us: that the world may believe." So to believe the Scriptures is to believe that it is God's plan and the present possibility for a continuation of harmonious worship and work together as believers. Not only is it possible that any organizational group can continue in unity, but we must believe that it is even possible to reverse history and for groups divided by former "conferences, differences, and divisions" to be reunited on a Biblical basis as a power and testimony for the Lord.

To bring clearly into the open the question in the minds of some regarding the forthcoming special session of General Conference, it is this: Will it result in unifying us, thus helping to bring about warmer Christian charity within the brotherhood with all the accompanying evidences of it, a greater passion for lost souls that will drive us out in evangelism as never before, and a movement of the church farther away from the world (actually, not just according to my pet notions) and thus closer to Christ, with all the resultant benefits that that intimate presence and fellowship will bring in revitalizing the church? Or, will the Conference simply mean a further emphasizing and intensifying of already existing differences?

In attempting to answer the above, we must first recognize that there is no question whatsoever regarding the Lord's

will in the matter. Furthermore, that which is His will for His church is absolutely a possibility here and now.

Let us ask another question. What is there to hinder the full results of the Lord's will and work in this coming Conference? A simple answer would be to say that the devil is out to hinder every good purpose of the Lord for His church, and that he is going to hinder the work of this Conference if possible. Well, that is part of the truth, but let us bring it closer home. Honestly, frankly, brethren, to place the responsibility specifically and squarely where it belongs, we will need to recognize that, under the blessing of God, the results of this forthcoming Conference rest with us who will assemble together for that purpose in mid-August, 1944.

Preparation of Spirit

How are we preparing for this Conference? What are we expecting? What do we want to see accomplished in this Conference? If we allow the Lord to prepare our hearts so that we will assemble in the spirit of meekness and humility, with a deep sense of our need of divine wisdom, judgment, and guidance, we know the results. If it is in the spirit of Solomon, "I am but a little child; I know not how to go out or come in"; if it is in the spirit of the psalmist, "Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day," we are assured of the result. How long the body will need to wait before the Lord until His Spirit will move mightily upon us to give the needed wisdom and guidance no one knows. Maybe the program as prepared will allow for this. Maybe it will take additional hours or days of meditation on the Word, prayer, and even fasting before we will be ready for and worthy of that divine revelation and guidance which will be needed. But again we repeat that we know the Lord has the way if we are willing to pay the price to find it and walk therein.

On the other hand, if we come together with all of our preconceived notions, petty ideas, opinions, prejudices, and biases, built up through traditions, customs, and our likes and dislikes for in-

dividuals because of our former experiences with them, then we well know the results, for we can take an unpleasant page from church history most anywhere, make minor changes as to places, dates, and individuals, and other details, and read prewritten the results of the forthcoming General Conference now and in the decades that will follow.

Are we ready for the necessary conviction, humiliation, repentance, cleansing, sanctifying, melting, and molding necessary that the Lord may lead us and thus lead through us? Scottsdale, Pa.

THY SEA IS GREAT, OUR BOATS ARE SMALL

O Maker of the Mighty Deep.

*Whereon our vessels fare,
Above our life's adventure keep*

*Thy faithful watch and care.
In Thee we trust, whate'er befall;
Thy sea is great, our boats are small.*

*We know not where the secret tides
Will help us or delay,
Nor where the lurking tempest hides,
Nor where the fogs are gray.
We trust in Thee, whate'er befall;
Thy sea is great, our boats are small.*

*When outward bound we boldly sail
And leave the friendly shore,
Let not our heart of courage fail
Until the voyage is o'er.
We trust in Thee, whate'er befall;
Thy sea is great, our boats are small.*

*When homeward bound, we gladly turn,
Oh! bring us safely there,
Where harbor-lights of friendship burn
And peace is in the air.
We trust in Thee, whate'er befall;
Thy sea is great, our boats are small.*

*Beyond the circle of the sea,
When voyaging is past,
We seek our final port in Thee;
Oh! bring us home at last.
In Thee we trust, whate'er befall;
Thy sea is great, our boats are small.*

—Henry Van Dyke.

Results of a Survey on Young People of High-School Age

BY ERNEST E. MILLER

There is considerable interest throughout our brotherhood on the problem arising out of the attendance of an increasing number of our young people in public high schools. Various phases of the topic were discussed in the recent Annual Meetings of the Board of Education. The subject in some form or other appears on the programs of some of our district conferences. Sensing all this rising interest, the Board of Education arranged for a survey to ascertain certain facts which would help to a better comprehension of the problem. Many of you helped in the collection of the data and were promised a copy of the results. The more important facts of the survey are given below.

1. Extent of the Survey

The survey covered the following Conference districts: Alberta-Saskatchewan, Dakota-Montana, Franconia, Illinois, Indiana-Michigan, Iowa-Nebraska, Missouri-Kansas, Ohio and Eastern A.M., Ontario, Pacific Coast, Southwestern Pennsylvania, and Virginia. There was an attempt to send a questionnaire to some one minister in each congregation. Two hundred and fifteen forms were sent out and 182 replies were received. This is a return of almost 85 per cent and is an unusually high return for questionnaires. No survey was made of the Lancaster Conference.

2. Number of Mennonite Young People of High-school Age

The returns showed a total of 4,850 boys and girls falling within the normal high-school age group. A statistical computation of possible boys and girls of this age group resident in Lancaster County shows an approximate 1,920 such additional young people. Adding another possible five hundred for the questionnaires not returned brings our total Mennonite population of the high-school age group to 7,270. It appears that a fair approximate total figure may be 7,500. The division between boys and girls covering the actual return stands practically equal—there being 2,422 boys and 2,428 girls.

3. Number Attending Public High School and Church Academies

The returns indicate that out of 4,850 young people falling within the high-school age group, 2,117 are enrolled in our public high schools and 364 in our

church academies. This figure does not include any estimate on Lancaster County and does not make any provision for the thirty-three questionnaires not returned. Thus, the percentage of our total Mennonite high-school population actually in attendance in secondary schools is 56.86 per cent. The United States Office of Education gives the figure for the United States as a whole as 69.8 per cent. This means that the number of our young people enrolled in secondary schools is 12.94 per cent lower than the norm for our entire United States population. However, the figure for the Ohio and Eastern A.M. Conference stands at 76.73 per cent, which is an approximate 7 per cent higher than the national norm. The districts of Virginia, Southwestern Pennsylvania, and Indiana-Michigan approximated the national norm.

4. Number Attending Church Academies

The reports indicated a total of 364 Mennonite young people in attendance at our church high schools. Of these, 217 were women and 147 men. Some of the men are likely in C.P.S. camps. The percentage of young people in attendance at church schools varied from 31.76 per cent for Virginia Conference to .57 per cent for Illinois.

The reports indicate certain geographic clusters of the Mennonite high-school age group. Four churches in the vicinity of Kalona, Iowa, have a high-school population group of 238 young people with eighty-five now actually enrolled in secondary schools. Sixteen churches within a twenty-mile radius of Goshen have a high-school population of 516 boys and girls, with a total of 279 young people actually in attendance at secondary schools. Seventeen churches in the Franconia district have a high-school population of 700 boys and girls with 265 young people actually enrolled in secondary schools. There are other communities in Ontario, Ohio, and Pennsylvania where the population of Mennonite young people is sufficiently large and concentrated to make operation of day high schools feasible.

It is to be expected that following the war there will be a large increase in attendance of young people throughout the United States in high schools and colleges. This will naturally also affect our

Mennonite group. What will we do to see that this group of young folks will be surrounded with adequate safeguards? During the high-school age the problems of sex and of life crowd themselves upon our children. Fortunate the child whose companions during this period of social awakening are conscientious and God-fearing. During the high-school age the child is inclined to criticize his elders, to question authority, and to doubt even that which is most fundamental. Especially favored is the child who, during this period of instability, is kept daily under the influence of the Word of God. Wise is the parent who, during this period, places his child in an educational institution which is guided by strong Christian teachers.

Conclusions

It seems clear that the cultural breakdown of our Mennonite life is sufficiently serious to warrant the best provisions that the church can make in surrounding our young people with the necessary educational safeguards at all levels. It must be remembered, however, that there is no one agency which can alone provide the solution to this problem. Surely the home is the basic arch in the supporting structure of our church practices. It is in urgent need of repair. The local church, too, must approach the problem with a sense of urgency and with positive methods.

In so far as our educational agencies may be helpful it is essential that we move in several directions at the same time. It seems clear that there are several communities where church high schools of the day type might be established to advantage. It is a matter of encouragement that serious consideration is being given by the Franconia Conference, by the Ontario Conference, and by the ministerial leadership of the churches around Kalona, Iowa, to the establishment of such schools in their areas. The Board of Education should stand ready to be helpful in any way they can to the furtherance of such projects.

It also seems expedient that the entire church should do more in the utilization of public-school-released time for the teaching of Bible to our Mennonite young people. It has been specifically suggested that a group of churches like those in northern Indiana may jointly employ, through some appropriate agency of its District Conference, a teacher who would tour weekly the public high schools of this area and carry on a definite organized program of Bible study and related subjects in Christian education.

Goshen, Ind.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Continued Revival

A revival in a church is a good thing. Often it is desperately needed and usually it accomplishes much good. We all rejoice at every evidence of revival within the Mennonite Church. Congregations and groups here and there are deeply stirred as the Lord sends conviction to sinners, and as decisions are made by both church members and outsiders which will vitally and permanently affect their lives. But one is always saddened to realize that some of these results will not be permanent. Sometimes they hardly outlast the stay of the evangelist. If a revival in a life or in a church is to accomplish real good, it must be continuous and progressive. A certain church advertised on its bulletin board, "Revival here except on Mondays." It is on those fatal Mondays when we aren't having a revival that the devil gets in his destructive work and often undoes what has been done when the revival was on. A growing Christian life must go up and on and not down and back.

The Battlefield of the Soul

One is constantly reminded these days of the far-flung battlefield of the world. But we should also be reminded that from time immemorial every human soul has been a battlefield where a life-and-death struggle is being fought. The experience of Simon Peter on the night of Jesus' arrest is a striking example. Peter was reminded that evening by his Lord that Satan desired to have him. The great Adversary was awake and active, that in the hour of temptation he might get control of the disciple's heart and life. But Jesus also reminded Peter that He was praying for him that his faith fail not. His Lord and Master was awake and active also, and ready to wage battle with the Enemy on the field of Peter's soul.

And today this battle is an incessant one in your soul and mine. Satan fights to the last for an advantage in every human life, but the forces of the good are likewise vigilant and powerful. Every-

one must at some time or other have been conscious of the terrific battle being fought in the area of his heart and mind. But the Christian particularly, because he has earnestly and sympathetically made an alliance with the forces of good, must frequently be aware of the desperate and deadly devices of the Enemy. "We wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world." As we look back we can see many places where the Enemy was well-nigh successful, but how we rejoice that he was, nevertheless, defeated, and how we need to pray that the final issue of the battle in our hearts will be the ignominious defeat of our adversary and the glory of God in our eternal salvation.

Hard to Be a Christian

Is it easy or hard to be a Christian? Is it easy or hard to be a sinner? The answer to these questions depends upon the connotation of the words. If one is speaking of final effects, then it is easy to be a Christian and hard to be a sinner. Satan is a hard taskmaster, and he saves the worst till last for those who follow him. The Lord starts us off with the bitter herbs of repentance and self-denial, but His road leads us to the pleasant land of Beulah. It is when one considers the hindrances in the way of the beginning and the maintenance of the Christian life that one would say, "It is hard to be a Christian." The enemy of our souls blocks the way to eternal life in every way that he can. Pride stands in the way of humble contrition, and doubts stand in the way of faith. Sometimes friends and loved ones discourage us; sometimes the inconsistencies of professing Christians raise serious questions of the realities of the Christian life. There are sacrifices to be made which are a sore test to our human nature. It is much easier to be conventional and to drift with the tide than it is to be a nonconformist and to go against the current. A part of the challenge that there is in the Christian life rests in the very fact that it is hard to be a Christian. It takes strength of purpose and persistent determination to fight against all the odds and

to come through to final victory. There are some spineless people who just can't be Christians because there isn't enough to them. God could change their very character if they would let Him, but they are too weak to seek with diligence. It is hard to be a Christian, and that is the reason there are few who find the way.

Let Somebody Else

There are many things to be done, but we would rather see others do them. We hope someone will take time to visit Sister Blank in the hospital. Certainly the other neighbors will look after the needs of a family lately bereaved of a mother. One of the Smith boys ought to look after Bro. Yoder's threshing so he can go to conference. There is canning to do for the Old People's Home and the C.P.S. camps, but the congregations over in the other valley have such good gardens; let them do it. The midweek prayer meeting should by all means be kept going, but they can hardly expect such busy folks as we are to come. It is certainly fine that they have such piles of garments at Ephrata to send overseas, but women who don't have so much sewing of their own ought to do that kind of work. The Lord has so many children; surely He could find someone else. I'll try to fill my little corner, but I hope no one expects too much of me.

The King of Books

As Christ is pre-eminent among all the men who have ever lived, so the Bible is pre-eminent in the world of books. It is, indeed, the king of books. It is the one book which remains year after year and century after century at the head of all best-seller lists. And how abundantly the Bible deserves its popularity! It is the only divinely inspired book; it presents the only way of salvation; it is the supreme guidebook for this life; it is commonly acknowledged to be above all other books, even in literary interest and worth. Certainly no other book has had an influence in the religious and intellectual life of the world that is in any way comparable to it. Philosophers, artists, lawmakers, orators, authors—all acknowledge an incalculable debt. Let us recognize the sovereignty of this Book in our lives, for in it we find temporal and eternal health.

Let's Think Straight on Instrumental Church Music

J. MARK STAUFFER

The war has not only brought "blood, sweat, and tears" to the warring nations; it has affected their thinking. In wartime, people's thinking becomes warped and a bit revolutionary. Tradition is thoughtlessly tossed aside, and the line between right and wrong is blurred and unheeded. Men lose their heads and don't care.

Theoretically these conditions should not unduly affect the church of Christ; practically they have. For example, there are those in our beloved Mennonite Church who are thinking out loud regarding the introduction of musical instruments into our worship service. This fact should be disturbing to the lovers of the church because of its apparent implications. It indicates gross ignorance of the history of church music or else a deliberate attempt to discard what we hold dear and to refashion the music program of the church according to present Protestant specifications. Without becoming technical, let us go back into history and take a look at the church and some great church men.

The Church and Great Church Men

While instruments were used freely in the Temple and in the Tabernacle, there is no record of their use in the ancient synagogues. In proof of this, we note the silence of both Testaments regarding instruments in the synagogues, the consistent practice of the orthodox Jews, and the discovery of the archaeologists. To the fair-minded student of history, instrumental church worship is a part of the old law and ritual that was once and for all disregarded by Christ.

We note, with interest, the complete and impressive silence of the New Testament regarding instruments. We can read nothing into the practice and teaching of Christ and the apostles that would give any sanction to instrumental church music. All their music emphasis and instruction is for the production of music by the human voice.

The attitude of the early Christian church must receive attention. Their worship service resembled that of the synagogue and not that of the Temple. Certainly the beliefs and standards of this new, vigorous church, so lately separated from its founder, were pure, right, and unadulterated. The early Christian church opposed instrumental church music because it savored of the paganism of the Roman Empire. Musical instruments were a part of the pagan worship of the Romans and an integral part of the huge military displays so characteristic of the Roman conquerors. These early Christians were determined to keep them-

selves unspotted from the world, and here they felt was a practical expression of their nonconformity.

We must pause to observe the work of two great church men, St. Ambrose, about 384 A.D., and Pope Gregory, who headed the Christian church from 590 to 604 A.D. St. Ambrose set the standard for church music with his Ambrosian Chant. He worked entirely with vocal music, and in all his tributes and encomiums to music he never once mentions instrumental music. Pope Gregory contributed greatly to choral church music and absolutely prohibited the use of instruments.

According to history, the organ was permitted in the church about the thirteenth century; organs had been used in the theater previous to this date. They were never looked upon with favor by the Eastern Church and were vehemently opposed by some of the Western Churches of Europe.

This discussion would be incomplete without due respect to the convictions of later church men. It is possible to mention only a few from the host of consecrated men who have voiced their protest of this innovation. There is Thomas Aquinas, Erasmus, Luther, Calvin, Knox, Henry Cooke, Dr. Adam Clarke, C. H. Spurgeon, Dr. Arthur T. Pierson and others.

Thomas Aquinas says, "But the church does not use musical instruments lest she should seem to Judaize. Nor ought a pipe, nor any other artificial instruments, such as organ, or harp, or the like, be brought into the Christian church, but only those things which shall make the hearers better men." Luther called the organ an ensign of Baal. Calvin said that instrumental music was no fitter to be adopted into the Christian church than the incense and the candlestick. Knox called the organ a kist (chest) of whistles. I quote Henry Cooke, D.D.: "It was an organic, a fundamental law of this church (the Presbyterian Church of Ireland), that the praises of the Lord should be sung without the accompaniment of instrumental music, and it could not be altered." Dr. Adam Clarke asks the following questions: "Is it ever found that these churches and Christian societies which have and use instruments of music in divine worship, are more holy, or as holy, as those societies which do not use them?"

And is it always found that the ministers who recommend them to be used in the worship of God, are the most spiritual men, and the most useful preachers? Can mere sounds, no matter how melodious, where no word or sentiment is or can be uttered, be considered as giving

praise to God?" Permit my quoting from C. H. Spurgeon, one of the great church men of a past century: "We should like to see all the pipes of the organs in our nonconformist places of worship either ripped open or compactly filled with concrete. The human voice is so transcendently superior to all that wind or strings can accomplish that it is a shame to degrade its harmonies by association with blowing and scraping. One broken note from a grateful heart must have more real acceptable praise in it than all the wind which sweeps through whistling pipes. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartette, the refined niceties of a choir, or the blowing of wind from inanimate bellows and pipes. We might as well pray by machinery as praise by it."

Some Obvious Conclusions

A book could, and should, be written on this subject. We, as a church, have no excuse for faulty thinking. If we fail to profit from the warnings of those who have lived before us, we have no escape from losing our identity as a simple, separate people.

We dare assume from our study that when instruments became a part of the divine worship of a church, it was the conservative, spiritual leaders and members who were grieved. Nowhere do we notice that the introduction of instrumental church worship had a spiritually stimulating, evangelistic reaction upon the church. Third, last, and most significant is the fact that the acceptance of instrumental church music indicated a spiritual breakdown of no small degree and a definite, deliberate drift of the church toward the world. This is the sad plight of professing Christendom at present; the church has mixed with and accepted the world's standard to such an extent that she has lost her virtue and identity. May God help us never to become a party to this tragic mixture.

So, dear Mennonite Christians, let's think straight on instrumental church music. We do not need to drift worldward as the members of other Protestant groups have predicted. Anything we can do to maintain our simple, distinctive, beautiful, choral congregational music will be well done. If we fail to invigorate and perpetuate our present Biblical, historic church music, our religion may lose its soul and we, too, may be lost in the vast sea of modern professional Christianity. Personal consecration to God and straight thinking will save us from this fate. To this end may the Almighty assist us.

Harrisonburg, Va.

I am sure we would all rather be at home—and anxious to come home again—but I am sure when it is all over we would not sell our experience for money! —A C.P.S. Boy.

Questions on Mennonite Community Life

XI. *What Is the Importance of the Small Christian Community?*

By GUY F. HERSHBERGER

Last week's column stressed the importance of the family for the cultivation of the highest qualities of life and character. It was also said that the church can do its best work when it resembles the family or brotherhood in its manner of life. Today we call attention to the importance of the small Christian community.

When a considerable number of families live close together, having certain interests in common and doing many things together, we have a community. In any well-developed community there are schools and churches, and a village or small town where the members of the community do their trading, shopping, and banking. The members of the community have many relationships with each other. They buy and sell among themselves; they exchange help in harvest and in other seasons; they labor together in building and maintaining their schools; and they worship together in the church.

The community may be defined as an area of common living. The more interests and activities the people of the community have in common, the more complete is the community life. Until recently many of our American communities were so complete that an individual was able to live almost the whole of his life within the community. He received his education in the community and all his life he attended the church located in the community. He married a young woman who grew up in the community, and made his livelihood by working and producing within the community.

When a people are strongly attached to their community, when they live most of their life within it, and work together closely for the promotion of its welfare, we say they have a strong community life. A vigorous community of this type resembles a large family. This is especially true of Mennonite communities where the church is the center of community life, and where the church is the brotherhood or family type.

Today, however, in many places the community spirit is not as strong as it once was. Many people who live in a given community make their living by working outside the community. Paved roads and automobiles make it possible for them to leave the community on Sunday, with the result that they no longer support the local church as they once did. Frequently there are so many outside interests that the community no longer seems as necessary as it one time did. This change is affecting even some of our Mennonite communities.

It is unfortunate, indeed, that these influences should affect the modern community in this adverse manner. When the community spirit breaks down, the members of the community lose their interest in each other; they develop an attitude of indifference; they grow more selfish in their relations with each other; their life tends to be cold and hard. This breakdown in turn weakens the life of the family and the church. And when this occurs, the life of the entire nation is weakened.

Goshen, Ind.

THE BOOK SHELF

Who's Who Among the Mennonites, compiled by A. Warkentin and Melvin Gingerich, North Newton, Kans.; 1943; 428 pages; \$3.50.

This book, an enlargement of an earlier book with the same title, is a kind of directory of the more or less prominent persons among the Mennonites of all groups in North America. It includes only persons now living, excepting that there is brief mention of some who passed away in recent years. The personal data included under each entry consists of facts on the individual's ancestry, family, education, positions (both occupational and honorary), and other information. Around a thousand persons are thus listed in the book. The information printed under each name is evidently reported just as it was supplied by each individual about himself, a fact which adds in many instances a marked touch of human interest to the otherwise bare factual data.

There is also included in the book a classified directory of the Mennonites in the learned professions, of business firms operated by Mennonites, of Mennonite Civilian Public Service camps, homes, hospitals, mission fields, periodicals, and schools. About thirty pages are devoted to photographs of Mennonite institutional buildings and plants.—Edward Yoder.

Jack Miner and the Birds, Jack Miner; Reilly and Lee Co., Chicago, Ill.; 1933; \$1.00.

This interesting book in Jack Miner's own words gives one a greater appreciation of his feathered friends, especially the wild ducks, geese, and swans. Have you often heard the statement, "as silly as a goose"? Jack Miner says, "This is one of the many demonstrations of how a man's mouth can go off empty." Then he shows how the Canada goose has a great amount of knowledge, and many qualifications that the human race could well afford to profit by.

Jack Miner is well qualified to write concerning the life of these birds, for near his home in Kingsville, Ontario, on the north shore of Lake Erie, he has built a large bird sanctuary, where thousands of birds visit in the spring and fall.

He has caught and banded thousands of wild ducks and geese, on which he places his address on one side of the band and a scripture verse on the other. In this manner he has been able to check on their migrations and spread the Gospel in a unique way.—Mary Wenger.

ITEMS and COMMENTS

Figures for 1943 show that the people of Chile consumed almost sixty liters of alcohol per capita, as against thirty-four of milk.

* * *

Gifts to church and church-related agencies decreased from approximately \$1,319,000,000 in 1928 to \$1,006,000,000 in 1943 while our national income during this period soared from \$77,000,000,000 to \$143,000,000,000.—Gospel Messenger.

* * *

Jacques Maritain, the French Catholic philosopher, has written an essay published under the title of "Christianity and Democracy." His thesis is that democracy has failed because it was not founded on the Christian gospel. He urges a return to the "law of brotherly love and the spiritual dignity of the human person."

* * *

Harold Laski, the British publicist, on the other hand, in his latest book entitled "Faith, Reason, and Civilization," argues that the day of Christianity is over. Some new religion which can emerge with a fresh exhilaration and an enthusiastic hope must take its place. He sees this religion, strangely enough, in Russian communism.

* * *

S. F. Pannabecker, who is being sent to China by the Mennonite Central Committee, has two sons in C.P.S. One is at the Alexian Brothers Hospital in Chicago, and the other is at Hill City, South Dakota.

* * *

Recent figures show that of the four million men classified 4-F by an Army medical examination, almost one third are mentally ill, or likely to become so. Is this tremendous and constantly increasing breakdown of our mental health a result of the lack of the resources of religion in the unprecedented strains of modern living?

* * *

Alarmed at the growth of prohibition sentiment, the Allied Liquor Industries, Inc., have launched a publication called "Frankly Speaking," whose obvious purpose is to conduct propaganda to offset prohibition activity.

* * *

The following excerpts from an article in the Christian Century by a former Navy chaplain are significant:

"I never encountered one man who was happy to be in the service."

"The Army does not 'make a man' out of anybody."

"They feel that they are wasting their time."

"No war marriage will work unless the couple has roots in the same community."

"War destroys democracy not only in the group but in the individual."

* * *

It is now pretty generally known that Gen. Eisenhower is of Pennsylvania Dutch ancestry. His grandfather, a minister in the Brethren in Christ or "River Brethren" Church, migrated to Kansas from Pennsylvania in 1878.

FAMILY CIRCLE

HE WALKS WITH ME

*Beside the plow He walks with me,
And if my step be slow,
He pauses, waiting so that He
May lead me where I go.
I feel His presence at my side,
His hand upon my hair;
His love sweeps boundless, like the tide,
About me everywhere.*

*Beside the plow He walks with me,
I cut the furrows deep.
I know His gentle eyes will see
The harvest that I reap.
His guiding touch is on my arm,
And well I know the care
That keeps me safe from sin and harm,
Is with me everywhere.*

*Beside the plow He walks with me,
And all my troubles sweep
Away; I know that there will be
No time to pine or weep;
My very oxen seem to feel
The rapture in the air;
The love that lives to bless and heal
Surrounds us everywhere.*

*Beside the plow He walks with me,
And lo, the sun shines down;
The same that smiled on Galilee,
And on a thorny crown.
God grant that when the shadows creep
Across the mountain fair
His love may still be wide and deep
About me everywhere.*

—Margaret E. Sangster, Jr., in *Quests and Conquests*.

WHENEVER WE GET TOGETHER

BY MRS. L. L. SWARTZENTRUBER

All of us feel that we would like to get together oftener. But we are too busy to get ready for such occasions, or perhaps our store of food is low. But, in reality, are not these occasions oases in our lives, requiring foresight rather than a lot of time and money?

We learn much from people. Association in our homes tends to better understanding, and understanding often deepens our love and appreciation for each other.

The fellowship enjoyed in getting together is of great value. It is not always necessary to have a large meal or refreshments; it is an aid in "breaking the ice" and gives all a common ground. Pleasant conversation is a "must" in healthful eating. Informal luncheons and lawn picnics require less attention for eating and give more time for conversation than a full meal. The former is especially valuable to a mother who often finds herself very closely confined at home. A lunch or a freezer of ice cream accompanied by the family to the home of a neighbor or friend gives all an enjoyable evening; inviting others in for such occasions requires little time for preparation. It is at such times that we

can discuss mutual problems, interests, and views, closing the evening fellowship with devotion and prayer.

Another suggestion which adds variety is that of inviting guests for breakfast. This gives additional value—it provides an opportunity for others to fellowship with us in our morning family worship period. The voices and prayers of friends blended with those of the family inspire us. It may also be the means of encouraging and improving our own worship period.

Mothers do well to make welcome the guests of father and children. How pleased they are to let others enjoy their home with them when they know their friends are welcome, and that it does not work hardship on any member of the family!

The family will unconsciously form the habit of keeping friends from their home if they are ashamed of the appearance of house or mother when they appear unexpectedly. That doesn't mean that the house should be "just so." To the contrary, it is much more pleasant to enter a home with a lived-in look and a homey effect. Daily putting away of those things which will accumulate requires little time and gives worth-while rewards. Mother's contacts with friends of the children enable her to know and understand her children better.

"What saith the scripture?" We notice that the servants of the Lord are especially instructed to be hospitable. It is required of those who are ordained elders. "Use hospitality one to another without grudging" (I Pet. 4:9).

This makes us think of the strangers whom so often we are privileged to have in our homes. Do we count it a privilege or an obligation? Everyone, no matter what his station in life, his background, or his social standing, can contribute to our store of knowledge. Those who seek to learn from others will often surprise us with the extent of their knowledge. Tennyson says, "I am a part of all I have met."

Now let us reverse the thought, and accept the challenge to give something of benefit to each individual whom we contact. Perhaps we can give a warm welcome, a bit of encouragement, useful, tactful advice, or witness with an unmarred light to those who are not saved. It might surprise us to see how much of this needy world comes to our doorstep if we will only see it there.

A beautiful illustration of hospitality is given in the life of Abraham. Sitting in his tent door during the heat of the day, he noticed strangers approaching. Quickly he gave them water to bathe their feet, and they rested under the tree, while

he and Sarah prepared something for them to eat. Later he found these strangers to be angels, whom they entertained unawares.

Lydia exemplifies the nature of those who experience the joy of a new life within. Eager to return what lay within, she most gladly shared her home with His servants—He who had gladdened her life and home.

God grant that we may be not only willing, but also anxious to practice that Christian virtue of hospitality, that we may use our homes freely to show forth His glory.

Greenwood, Del.

OUR DEPARTED LOVED ONES

BY L. C. KAUFFMAN

During the second quarter of 1944 there were 146 obituaries reported in the GOSPEL HERALD of persons ranging in age from infancy to 94 years, 6 months, and 24 days. The average age at death was 59 years and 11 months plus.

The ages may be tabulated as follows:

Over 90 years	6
80 to 90	36
70 to 80	36
60 to 70	20
50 to 60	9
40 to 50	8
30 to 40	2
20 to 30	6
10 to 20	2
1 to 10	9
Under 1	11
Age not given	2

Among these deaths, seven were caused by accidents. One bishop, one minister, and one deacon passed away during this quarter. Deaths were distributed by states and provinces as follows: Pennsylvania, 48; Ohio, 19; Ontario, 19; Indiana, 10; Kansas, 6; Illinois, 5; Oregon, 5; Iowa, 5; Virginia, 5; California, 3; Nebraska, 3; Michigan, Texas, Alberta, West Virginia, Missouri, each 2; Delaware, Maryland, New York, Florida, Oklahoma, Minnesota, each 1; place of death not given, 2.

Hesston, Kans.

GUIDANCE

When you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. In the meantime, continue along the path which you have already been treading; it lies in front of you; pursue it. Abide in the calling in which you were called. Keep on as you are unless you are clearly told to do something else. Expect to have as clear a door out as you had in; and if there is no indication to the contrary, consider the absence of indication to be the indication of God's will that you are on His track.—F. B. Meyer.

TO BE NEAR TO GOD

July 30, 1944

Read Ezra 9:5-15.

Sometimes we need to confess our individual sins; other times we may well blush and weep for the sins of the groups to which we belong. There is such a thing as corporate sin; in the failure of our brethren we see our own. When any member of the body suffers, the whole body suffers with it. Sin anywhere in the church should result in universal sorrow and repentance. No truly spiritual man of God will sit in self-righteous condemnation of his fallen brother, or callously indulge in gossip comment. O God, we confess to Thee our sin. We are confused and ashamed before Thee because of the carnality within the church. Our testimony is beclouded by our careless living, and witness is hindered by our indifference. O Lord, forgive and cleanse.

July 31, 1944

Read Neh. 1:1-11.

Nehemiah recognized and confessed the sin of God's people, and the apostasy into which they had fallen. But he remembered God's promise to restore the penitent, and he joined with those who feared God's name in a prayer for revival. The great need of the Church today is revival. Many are burdened greatly and are praying earnestly. May hundreds more join in the mighty prayer that God's Spirit may be poured out upon us with conviction for sin, and with spiritual refreshing. Let us, like Nehemiah, weep and mourn and fast and pray. For a heaven-born revival we long, our God. Hear, and send.

"Revive Thy work, O Lord,
Disturb this sleep of death;
Quicken the smoldering embers now
By Thine almighty breath."

August 1, 1944

Read Neh. 2:1-8.

There is a place for the formal set prayer. But there is also a place, and frequent need, for the momentary prayer which flies to heaven with the quickness of thought. Nehemiah's unexpected opportunity to make a request of the king dare not be wasted. Without time to think it over or to frame a petition, he must ask the king for the aid which Jerusalem in its sad plight requires. What is more natural for a godly man than the lightning request for God's help? The heart's wordless cry is enough; God will understand. What a resource is such instantaneous contact and response!

"I raise my hand, and touch Thee;
I raise my eyes, and see."

August 2, 1944

Nehemiah prayed without ceasing. That is, his fellowship with God was so close that prayers punctuate his narrative with perfect naturalness. He did not have to wait for the set time and the formal attitude of prayer. He prayed any time and any place. The fear of his heart, the opposition of his enemies, was immediately relayed to God in

a fitting petition. It seems a perfect illustration of our Lord's teaching that men ought always to pray, and not to faint. Be not far from me, O God. Among the busy activities of the day, between the very words that I speak, my prayers shall be to Thee. I need Thee every hour.

"No help! nay, it is not so!
Though human help be far, thy God is nigh."

August 3, 1944

Read Neh. 9:5-38.

This is a remarkable prayer. It gives recognition to the attributes of God, particularly His power and His mercy. It recites the history of the people, their inveterate sinning and God's merciful dealing with them, to bring the attributes of God down out of the realm of academic theology to the plane of human experience. It confesses their error, and pleads God's continued remembrance. We have here a model of prayer which we may often follow. We do well to acknowledge again and again God's essential character as He has revealed Himself in His Word and in His dealings with us. We may with profit rehearse God's past relations with us, confess our further need of Him, and covenant our loyalty and obedience.

August 4, 1944

Read Neh. 13:14. 31.

We need not always confess failure. God's grace in our lives makes possible the performance of His will. The usual testimony of the true servant of the Lord is, "I have done as Thou hast spoken." In the light of the New Testament doctrine of grace we may not present our obedience to God as merit to be reckoned in our favor, as Nehemiah seems to do, but we may acknowledge with satisfaction the joy which we have found in walking the path of God's will. Thou hast saved us, O Lord, from wallowing in the sins of the flesh. We have found pleasure in testifying of Thee, and in working in the church. It is sweet to know that we have Thy approval, and not Thy condemnation.

"I delight to do Thy will, O God."

August 5, 1944

Read Job 1:21.

Like successive hammer blows came Job's misfortunes. Snatched away, lot after lot, was all his wealth and prosperity. Worst of all, his children were no more. Most men, as Satan well knew, would react in hot rebellion. But Job sinned not in charging God foolishly. In one of the grandest submissions of all history he said, not to man but to God, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Few of us are called upon to suffer as much as Job did. But as our lesser bereavements come, may our response be like that of Job. Let us own, and trust, Divine Providence in our lives.

"Yes, Lord, one great eternal yes
To all my Lord shall say."

—E.

SELF-CONTROL AND CHRISTIAN MANHOOD

Sunday School Lesson for August 6

From the beginning man was given a will to choose between good and evil, and between the good and the best. Adam and Eve couldn't keep their bodies in subjection but ate of the forbidden fruit. They chose the evil, and their choice brought us all under sin. However, as in Adam all die, so in Christ may all be made alive if they will. The loving invitation of Christ, "Come unto me," implies that we may come if we will.

The commands for Christian conduct, both positive and negative, imply that man must discipline himself to follow righteousness and forsake the evil ways: "Abstain from fleshly lusts"; "If sinners entice thee, consent thou not"; "If any man will come after me, let him deny himself"; "Be not conformed to this world"; "Have no fellowship with the unfruitful works of darkness"; "Put off anger, wrath, malice"; "Be not ye therefore partakers with them"; "Whatsoever things are true, . . . honest, . . . think on these things"; "Walk in wisdom toward them that are without"; "Set your affection on things above"; "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof"; "Put on the whole armour of God."

Whosoever will may be saved. Whosoever will may be strong in the Lord. But God will not compel anyone to be a strong Christian. He has made the provision for growth in the Christian life. We must learn the fear of the Lord, hear the instruction, and walk in the Spirit. The Spirit helps us to mortify the deeds of the body. A strong Christian life is the result of resisting all the weakening forces.

Paul took a lesson from the runners in the great races. What self-control the runners exercised that they might gain some corruptible crown! He, too, kept his body under control that he might obtain an incorruptible crown. Today the man of the world can teach us something of self-control. The great athletes can discipline their lives to win their contests, and all for some worldly gain that fadeth soon away. What power in Christian living, what power in testimony for Christ, what power for meeting temptation has the Christian who has learned to say "no" to the enticements of the enemy!

Self-discipline explains the difference between the weak Christian and the strong one. "Be strong in the Lord, and in the power of his might" is God's plan; but too often there is so little evidence of strength. We do not by the Spirit's help bring ourselves to "put off" and "put on." "He that ruleth his spirit [is better] than he that taketh a city." "Every man that striveth for the mastery is temperate in all things." "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." "My son, . . . keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck." "Happy is he that condemneth not himself in that thing which he alloweth."

(Continued on page 331)

FIELD NOTES

A song service is announced for the Spring Mount Mission in eastern Pennsylvania, July 30, at 2:00 o'clock. Everybody welcome.

There will be a harvest home service and Sunday-school meeting at Risser's Mennonite Church, Lancaster Co., Pa., July 29, 30. The speaker on the program from outside the district is Bro. Aaron Mast, Belleville, Pa.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., July 24.

Bro. C. F. Yake returned to his desk in the East Room on July 20 after a refreshing period of study at Winona Lake, Ind.

Quite a number of the young people attending the Young People's Conference at Laurelville, Pa., visited the Publishing House during their stay in this vicinity. To visit the various institutions of the church is an important part of a young Mennonite's education.

A Gospel Herald reader requests the prayers of other readers for a sister who has heart trouble and a brother who has poor eyesight.

Katherine Blyston, who has been a linotype operator at the Mennonite Publishing House for almost twenty years, recently resigned from her position here to accept similar employment elsewhere.

Bro. Abram M. Baer, Maugansville, Md., attended a part of the Young People's Conference near Laurelville, Pa., the week end of July 16. Bro. Baer and his wife also called at the Publishing House.

Bro. Harold Bender, of Goshen, Ind., was in Scottdale on July 15 on matters pertaining to the work of the Historical Committee of the Mennonite General Conference.

Bro. C. Z. Martin on July 16 closed a series of meetings at the Salem congregation, Needmore, W. Va. There were eleven confessions.

Instructors at a Sunday-school and Bible meeting to be held at Bossler's Church near Elizabethtown, Pa., Aug. 5, 6, are Sanford G. Shetler, Hollsopple, Pa.; Elmer E. Kolb, Pottstown, Pa.; and A. J. Metzler, Scottdale, Pa.

An all-day harvest home and Sunday-school meeting is announced to be held at the New Providence Mennonite Church, Lancaster Co., Pa., on Aug. 24. Everybody is welcome.

The Peace Problems Committee has purchased an eighty-acre farm ten miles northwest of Lincoln, Nebr., near the Milford Mennonite community, and in agreement with the Mennonite Central Committee will operate in connection with it a 35-man C.P.S. Farm Unit, similar to the farm units near Hagerstown, Md. This project will be the direct responsibility of the Committee within the general framework of the Mennonite Central Committee organization. The Mennonite

Publication Board is furnishing the purchase price of the farm as a loan without interest to the Peace Problems Committee. It is hoped that the additional funds necessary for the housing of C.P.S. men, equipment, etc., can also be secured as a loan without interest from interested brethren. This project is in line with the C.P.S. Policy approved by the 1943 General Conference.

Bro. M. C. Lehman preached the morning sermon at the South Union Church, West Liberty, Ohio, on July 9. That evening Bro. Lehman spoke at the Bethel Church at the Women's Missionary Meeting of the western Ohio district. These appreciated and much-needed messages had to do with the present-day Mennonite witness to the nonresistant and nonconformed faith.

Change of Address: Bro. R. J. Shenk from Cottage City, Md., to ElkrIDGE 27, Md. He continues his work in the church in Cottage City.

The Camper Aid Committee, of which Harry E. Sauder, Terre Hill, Pa., is treasurer, wishes to thank all who have helped in carrying on its work through donations or otherwise. In the spirit of good will and bearing one another's burdens the committee furnishes clothing to C.O. brethren in C.P.S. camps. Many expressions of thanks and appreciation have been received.

The Executive Committee of the Ohio and Eastern A. M. Conference met at Lima, Ohio, on July 18.

Bro. and Sister S. J. Hostetler, recently returned from India, spoke at the Beech Church in Ohio Sunday morning, July 23, and in the afternoon and evening at the home-coming service of the Stoner Heights Mission Sunday School.

Calendar

Southwestern Pennsylvania Young People's Incorporated Meetings at the Springs, Pa., Mennonite Church, July 30 to Aug. 2.

Ohio Young People's Institute, Sebring Camp, Sebring, Ohio, August 2-6.

Southwestern Pennsylvania Conference and As-stitute, Laurelville, Pa., August 9-20.

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas., August 21-24.

Family Week, Mennonite Campground, Laurelville, Pa., August 21-29.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

Church School Day, as suggested by the Mennonite Board of Education, September 3 (or the Sunday previous or following as suitable).

On Sunday morning, July 30, D.V., nominations will be taken for a deacon at the Geiger congregation near Baden, Ontario. If favorable an ordination is to take place in the afternoon of the same day. Brethren M. Hallman and M. H. Roth are to be in charge. Pray that the Lord may have His way.

Among recent visitors at Scottdale were the following ministers: Harold S. Bender, Goshen Ind.; Abram Baer, Maugansville, Md.; Jacob Weirich, Buffalo, N. Y.; A.A. Landis, Ephrata, Pa.

A harvest home and Sunday school meeting will be held, D.V., at Habecker's Church, near Lancaster, Pa., Aug. 2.

A Christian life conference is announced to be held Aug. 5 and 6 at the Mennonite Church at Hinkletown, Pa.

Bro. Leonard Haarer, Scottdale, Pa., filled the morning appointment at the Sunnyside Church, near Meadville, Pa., Sunday, July 23.

Bro. Levi C. Hartzler, Goshen, Ind., recently made a trip through Michigan soliciting students for Goshen College. He was used of the Lord in bringing messages to a number of churches at regular or special services.

Request for Prayer. A sister requests that our readers remember her and her family that they enjoy the fullness and power of the Holy Spirit in these dark days.

Announcements

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board is planning to hold its Biennial Meeting at the Prairie Street Mennonite Church, Elkhart, Ind., Aug. 12-15, 1944.

The Executive and Publishing Committees will meet on Saturday, 10:00 a.m. Saturday evening and Sunday afternoon and evening there will be inspirational meetings. These services are for the public and we especially urge that all Board Members be in attendance.

On Sunday morning visiting ministers will speak in the different churches in the vicinity of Elkhart.

On Monday and Tuesday the Board will be in regular session. The public is invited to attend all these sessions. It is an opportunity that a community has but once in a great while.

For information relative to transportation, etc., write to Bro. John E. Gingerich, 1300 Eden St., Elkhart, Ind.

Remember the meeting in your prayers even if you cannot with your presence.

Simon Gingerich, President.

O. N. Johns, Secretary.

Special Session of MENNONITE GENERAL CONFERENCE

at Goshen College, Goshen, Ind.
Aug. 15 to 18, 1944

The full ministry is invited. See program in June 23 issue of Gospel Herald.

Executive Committee.

CORRESPONDENCE

HARRISONBURG, VIRGINIA

Dear Herald Readers: On March 12, Bro. H. N. Troyer, Hartville, Ohio, preached at Weavers.

Bro. Newton Weber and family have moved into our midst from Salisbury, Pa., and have their church home with us.

The ministers and council body saw the need of starting a midweek Bible study and prayer meeting at Weavers Church each Wednesday evening. Bro. C. K. Lehman has charge of the meeting, which is well attended and helpful to all.

Although the number being added to the church here is not as large as in the past few years, we were made to rejoice when five young people accepted Christ and were added to the church recently by water baptism.

Bro. A. C. Good, Sterling, Ill., was with us Sunday, July 2, and brought a stirring message at Mt. Clinton in the morning and one at Weavers Church in the evening on the subject, "The Second Coming of Christ."

A few of the brethren here saw the need for a parochial school in part of the middle district. A small building was erected at Bro. Warren Kratz's home, and Sister Kratz taught a successful term here the past year. They are looking forward to an enlarged enrollment next year.

July 13, 1944.

Ruth Blosser.

LANCASTER, PA.

(North End Church)

Dear Herald Readers: Greetings in Jesus' name. Our summer Bible school was held from June 5 to 16 with a very good attendance, the highest being 114. A very interesting group of girls and boys attended, and the Word of God was taught to them by faithful and consecrated teachers.

Besides the home ministers, we had the privilege of having with us the brethren Joseph Lehman, Noah Good, John S. Hess, and John Mosemann, who gave us very helpful messages.

As one Lord's day in the month is spent in visitation work, we receive many blessings and much encouragement. Recently on one of these occasions we visited in a home where there is a large family. The father was sorely afflicted and realized that his life in this world would be very short. After a short service with him, he was willing to accept the Lord Jesus as his Saviour. Our hearts were made to rejoice for the privilege of leading another soul to Christ. A few weeks later we visited him again, and the following day he passed on to be with the Lord, as was his desire since he knew that he could not get well. Will you remember at the throne this widow and her children that they too may find the Lord precious to their souls?

Prayer meetings are well attended. Since the warm weather, these meetings are held in the homes on the lawns when the weather

permits. We can truly say with the psalmist David, "The heavens declare the glory of God; and the firmament sheweth his handy-work."

In Christian Love,

July 13, 1944. Mrs. John E. Landis.

IOWA CITY, IOWA

Greetings to the Herald Family: It has been some time since we wrote to this paper, and much has taken place; above all, the Lord has been very good to us. We express our gratitude to our heavenly Father in these words: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

At the time of the counsel meeting, a number of our flock were in the hospital, and at home because of sickness, and so would have been unable to attend the communion service. In counsel with Bro. D. J. Fisher, our beloved bishop, communion was postponed for two weeks. Sunday morning, May 14, communion was observed, at which time three precious souls were received into church fellowship by water baptism.

Summer Bible school was conducted from June 5 to 16. Much interest was manifest among the Iowa City people, and seven other Protestant groups conducted Bible school this year. Our enrollment was not as large as in former years. The enrollment was 138, and the average attendance, 111. Nine denominations were represented. Many had no church affiliation. Of the 138 enrolled, 31 were of Mennonite parentage, and the rest were from non-Mennonite homes. The school gave a program on Thursday evening before the closing day to a filled house of parents and friends. The teachers this year were from various parts of our church—Illinois, Minnesota, and Iowa. Other than home teachers were Leola Yoder, Mildred Brenneman, Artis Brenneman, Mary Frye, Vivian Landis, Rebecca Garber, Rosalie Garber, and Gladys Widmer. Summer Bible school is always a stimulator to our Sunday-school work, opening up to us many new homes and stirring up the older contacts. Fathers and mothers are quite often aroused by the interest shown to, and taken by, their children.

The prospects for future work in Iowa City are good. There is still much to be done—many souls to be saved. We ask an interest in your prayers for the blessings of God, with His leadership, in this great work.

We are very grateful to our heavenly Father for the way He has so wonderfully watched over and provided for the work at Iowa City through the years. The trials and tests have led us to know that God will not leave nor forsake, but will supply all our need according to His riches in Christ Jesus. How wonderful it is! Some of us give of our time and prayers, others of our possessions and prayers. Yet in that great day we shall share together in the Father's blessed "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." May God continue to lead us and bless us one and all, is our prayer.

Sincerely till Jesus comes,

The Workers,

July 17, 1944.

Per Norman Hobbs.

ALTOONA, PA.

(Canan Station)

Dear Herald Readers: "Whoso shall receive one such little child in my name receiveth me." These words of Christ challenged us daily as we welcomed the children to our thirteenth summer Bible school. Including the twelve teachers, we had an average attendance of 95, and 103 were enrolled. Awards for perfect attendance were given to 62 pupils. The high-school class carried honors for being present every day. Eight denominations, including Catholic, were represented. Five pupils were granted diplomas for having completed eight grades of S.B.S. work.

Teachers who came from other communities were Edna Collins, Mary Lauver, Mary Kaufman, Ellen Kauffman, Lois Weaver, Betty Shue, Oliver Schenck, and John B. Kanagy. Their labors were greatly appreciated. We say "Thank you" to all our friends who sent supplies and made delicious meals possible for our large family of teachers.

To hear the children beg for more stories or emphatically say, "That was a good story," rewarded us sufficiently for our efforts. After the closing program a smiling-faced, second-grade pupil remarked, "I wish Bible school would be for nine months and day school only two weeks." Many parents were present for the program and were challenged to continue teaching their children concerning the things of God and His Word.

Happy in His service,

July 19, 1944.

Mina Glick, Secy.

FLANAGAN, ILLINOIS

(Waldo Congregation)

Greetings in Jesus' name. On May 29, our Bible school was opened with an enrollment of about fifty pupils. Myra Roeschley supervised the school. The closing program was given on Sunday evening, June 11.

On June 18, Bro. Phil Frey, Archbold, Ohio, came to begin a series of meetings, which lasted until June 25. His stay with us was very profitable, and our prayer is that the seed which was sown will yield much fruit.

Our Young People's Bible Meeting was reorganized on July 2. Floyd Hartzler was chosen as superintendent; Edd Stalter and Myra Roeschley are the new members on the Program Committee; and Wilma Roeschley is chorister for the next three months.

Mrs. J. D. Hartzler.

ALTOONA, PA.

(2504 Fourth Avenue)

Dear Herald Readers: "Bless the Lord, O my soul, and forget not all his benefits." Many and rich were the blessings received as we labored with the boys and girls in another Bible school. This is the second year we were a separate school from the Mill Run group, and we were happy to have an increase in attendance. We gladly welcome the new pupils. On the first morning, June

(Continued on page 333)

WITH OUR MISSIONARIES

THROUGH THE WATERS

(Isaiah 43)

BY BARBARA CRIPE

*Fear thou not, for I've redeemed thee;
I have called thee by my name;
Thou art mine and very precious;
To thee my love is e'er the same.
Waters deep shall rise before thee,
But no overflow shall be;
When thou passest through the waters,
Fear thou not; I am with thee.*

*Fear thou not, for I am with thee;
I'm the Lord, the Holy One.
I have made thee for my glory
And will lead till victory's won.
Then go onward, be not fearful;
Thou art mine, and I love thee;
When thou passest through the waters,
Fear not, for I am with thee.*

Delavan, Ill.

RELIEF WORK IN INDIA

BY S. M. KING, Dhamtari, C.P., India

The Mennonite Relief Committee of India was organized in the spring of 1942 at the request of the Mennonite Central Committee of America for the purpose of doing relief work should the need arise. (Our own American Mennonite Mission, at the same time, received a communication from the Mennonite Board of Missions and Charities also encouraging us to help in the formation of such an organization among the different Mennonite missions in India.) The first representative meeting was held at Champa, C.P., on April 9, 1942. At that time a relief program was discussed, a constitution adopted, and an organization effected in which each co-operating mission was allowed membership according to the number of her missionaries. All the Mennonite missions appointed representatives according to their respective quotas as follows: American Mennonite Brethren (Hyderabad), two members; Brethren in Christ (Saharsa), one member; General Conference Mennonite (Champa), two members; Mennonite Brethren in Christ (Rangadih), one member; and the American Mennonite (Dhamtari), two members. Thus the organization consists of eight members and represents five missions.

The M.R.C.I. was formed at a time when war refugees were pouring into India from Burma, and just as we were gathering for our first representative

meeting we learned of the bombing of an Indian port. So it appeared that we would soon have a number of war sufferers to care for, and we made preparation for the task. We were indeed glad, however, when the enemy suddenly left the shores of India and the possibility of war sufferers became less. Then, too, the refugees from Burma were in the main soon taken care of, since most of them were Indians who had been living in Burma and now they returned to their former homes and were soon to become assimilated in their respective communities.

Even though the anticipated need of helping war sufferers in India did not materialize, our committee has had opportunities of helping the needy and suffering ever since its founding. The first great need presented itself in the fall of 1942 when a cyclone and tidal wave struck a portion of Bengal Province, destroying many lives and homes. There was also a great loss of livestock and of crops just ready for harvest. Representatives of our committee at once went to the area of destruction and, after investigating conditions, gave some financial assistance to worthy agencies which were ready to give immediate relief. We were glad to give help in this way since we could spare no workers at that time and also since it was hoped that conditions would improve in a few months. But additional factors arose which made the situation worse, and by September 1943 severe famine conditions prevailed in and around Calcutta. By October we were definitely committed to a relief program of our own for Bengal in spite of our shortage of mission workers. Fortunately, the Brethren Goering and Graber arrived in India just at this time and were able to lend their assistance in getting this work started before proceeding to China. The various Mennonite missions have been supplying Indian and missionary workers as much as it has been possible to do so. Since none of the missions could spare a missionary for more than one or two months at a time, we have been handicapped not only by a shortage of workers but by a lack of continuity in the directing of our relief program. It was a great boon to our work when Bro. Graber on his return from China agreed to serve as director of our Bengal relief program. This gave an impetus and hope for which we had longed, and we were disappointed greatly when Bro. Graber was so suddenly called home. For the past few months the task has been rather heavy and trying to our workers in Bengal. But we are indeed grateful for the safe arrival in India of the Isaacs and Miss Schrag, and for the fact that Bro. Isaac has been

loaned to the M.R.C.I. for a period of at least six months. He has just assumed duties as director of our Bengal relief program, and Bro. Vogt, who has been on the job since April, will continue a few weeks longer. Other helpers from our missions will continue to be used, but we are hoping that more help will soon come from America.

Our relief work in Bengal is carried on in villages outside of Calcutta in the 24-Parganas District, the three main centers being at Sonarpur, Champahatti, and Gorla. The district magistrate has been very sympathetic toward our program and most helpful in various ways in the planning and carrying out of the relief work. From the beginning we have been distributing rice and clothing, and those suffering from malaria have also been given quinine. For the last few months we have also been giving milk to babies and children. This milk was shipped from the U.S.A. to the Friends' Ambulance Unit in Calcutta, from whom we receive our supply without cost. Cloth and clothing have been purchased at very reasonable rates and the sisters' sewing circles of our Indian church have made a number of garments for distribution. We appreciate the fact that the home church has offered to send ready-made clothing and blankets, but thus far we have found it more practical and economical to supply such articles made in India rather than to import the same. At present about 8,000 people are receiving help from our organization. For many of these the help is of a supplementary nature, as they are now able to provide some of their own requirements. Then, too, about twenty-five per cent of those receiving food and clothing pay in part for the same, the charge being about one half the cost. This is to encourage those who are able to help provide for their own needs. Without such stipulations our relief work could soon prove a hindrance rather than a blessing, as many would gladly become subjects of a charitable organization rather than try to live independently. It seems that the motives of charity can easily be misunderstood and that even deeds of mercy may have a demoralizing effect. We desire to be among the merciful, praying that our deeds may be seasoned with wisdom and justice.

In addition to the above, we have recently opened a work camp and hospital in Sonarpur, within a short distance of our headquarters. This camp itself has been provided by Government, and the district magistrate took a very active interest in the construction of the same and is following up our work with the same interest. The purpose of this camp is to provide work for the poor as they become fit for manual labor, and thus it is intended to help them back to normal and independent living. The medical part of this camp is also considered important. The inmates who are suffering from malaria, malnutrition, etc., need more than merely food to restore them

to health, and others outside the camp can be touched by this agency. At present there are about twenty inpatients and sixty outpatients who are receiving attention daily. An Indian doctor is in charge of the medical work.

How long should our relief program in Bengal continue? This question cannot be answered definitely now, but under the most favorable conditions for recovery we feel that we can continue a worth-while project throughout 1944, and likely that will not see the end of our task. The present Bengal famine has passed its crisis, and many of the relief agencies have closed their work. In Calcutta in particular the situation has greatly improved. If a good rice crop is harvested in the fall of 1944, we can hope for continued and rapid improvement. Even though many relief agencies are now closing their work in Bengal, we are glad that our own workers and the officials upon whose approval we must depend feel that we have a unique task which should not terminate at this time. The future needs and opportunities will be closely studied, and we hope to continue the work in Bengal as long as conditions warrant and as long as the efforts put forth make a real contribution to the cause of Christ.

Via M.C.C. Headquarters, Akron, Pa.

NEWS LETTER FROM ARGENTINA

Dear Herald Readers: This week the painter finished his work on the hall after the mason had finished plastering the front and sides. Now it looks very nice, and everybody is saying, "Cuan lindo queda" "How nice it is!" and "Do you still intend to go home on furlough when everything is fixed up so nice?" We tell them that it will also be nice for somebody else.

Visitors

Bro. and Sister Hershey, in the absence of their daughter and son-in-law (William Hallmans) who left on a trip to the Chaco and to Paraguay before leaving for home (i.e., on furlough), gave us a pleasant visit. Bro. Hershey came over to see about the remodeling of the hall.

We are so rationed in regard to gasoline that it is now almost impossible to make many trips from one town to another. When the Smokers came through on their way to Africa, we could still take them around with our cars, but now that is a thing of the past until more gas is allotted to us; we would be better off without our cars. We are getting about twelve gallons of gas per month.

The Litwillers invited the missionaries to a dinner on their silver wedding anniversary (April 24), but on account of the poor train service, very few missionaries were able to attend. We wish them many more anniversaries.

During the past two months we lost three families who attended our services; in fact, four of them were baptized members. We at least hope and pray that they will keep up

their spiritual relation with the church in Buenos Aires, where they are now living.

With sufficient rains, the country is very beautiful this fall (something which was lacking for a number of years). With an abundant harvest of corn and sunflower seed, the laboring class will have plenty to do during the coming three months. The good harvests are very much appreciated by them (i.e., the laboring class), since this section has not had good harvests for a number of years.

Pray much for us, as the enemy is very busy trying to deceive the sheep.

May 26, 1944. In His glad service,
America, F.C.O., Argentina. J.L. Rutt.

AFRICA LETTER

Several months ago two young Christian men from here felt led of the Lord to carry the Gospel to the outlying districts around this station. They went on a four-day evangelistic tour. When they returned, they reported that quite a number of people whom they contacted seemed interested and expressed a desire to have the Gospel brought to them regularly every Sunday. Since that time, representatives of the Christians here have been going to two different places on Sundays where people meet together under the shade of a tree while listening to the message of Calvary. One of these places, called Kegenche, is approximately seven miles to the northeast of the mission. The writer accompanied several native brethren to this place two weeks ago. The means of travel has been by foot, although the road going to Kenya passes quite closely to this place. Such places as this are usually very anxious to have a school started in their community. We have informed these people that for the present we do not feel that it is the Lord's will that school be started, but that we shall be glad to come every Sunday for services if they so desire. Plans are under way among them to put up a building to be used for Sunday services for the present, and later on also for school, if the Lord so directs. We are standing in prayer battle against the enemy that several of those souls may learn to know the Lord as their own personal Saviour and be living witnesses to their own fellowmen.

The other place where the testimony has been going forth weekly is over in Bukira land. Bukira is out another direction from here, approximately six miles. At this place there is one young man who is a believer and has been coming to the mission school and services regularly for several years. The people there also seem interested, but are bound and blinded by the devil. We are holding on in prayer for this young man that he remain true to his Lord and that others in that land be set free from the bondage of sin. Yesterday one of the Christians, a believer, and myself went over to this district for services. On our way over we stopped in at a number of villages and invited people to come to the services. Most of the people were out working in their gardens. When asked to come to the services, most of them said they would. We have learned that here in Africa such promises are made very readily, with no intentions whatsoever of carrying them out. I sup-

pose this is true not only of Africa. There were about fifteen who gathered together, but most of these were not the ones contacted who had promised to come. After the meeting we went across the valley to where there were about a dozen people working in the garden. We noticed that one person in the group was dressed better than the rest and was not participating in the work, but was rather overseeing what the rest of them were doing. In speaking to him, he soon informed us that he was one of the Islam religion. Opportunity presented itself to testify to him that there is no other name under heaven whereby man can be saved except the precious name of Jesus. He later informed us that he was the native chief of Bukira land. Praise the Lord for this opportunity of testifying to him of the saving power of the Lord Jesus. From there we went to another garden where there was a group of about twenty-five who had just finished their work for the day. These listened attentively to a short message on God's great love and the coming judgment on the sinner. Some of these promised to attend our Sunday services in the future. It is a blessed privilege that we have of giving forth this message of the absolute freedom and full deliverance of Calvary, and resting in Him that He shall add unto the church daily such as should be saved. We praise Him that He takes care of giving the increase. Too long were we more concerned about that than about His glory.

This past Sunday we had an all-day meeting here at the station. The afternoon was our regular time for the monthly service we have been having with the believers and Christians. This time is usually given largely to the natives to express themselves in testimony and praise. On Sunday the Spirit got liberty to convict the hearts of several of the believers for whom we had been praying. These young men had gone back into sin after accepting Christ as their Saviour. We continue to stand in prayer for these that they be fully restored and learn to know the full and complete victory of Calvary and also that they get to realize more fully the awfulness of sin in the eyes of a holy and righteous God. Continue to pray that the Spirit may be unhindered to give forth the blessed truth in this land.

Nyabasi, E. Africa. Simeon W. Hurst.

SUNDAY SCHOOL LESSON

(Continued from page 327)

The Word very clearly teaches that God's people should live a temperate, self-controlled, and self-disciplined life. Some of us need to discipline ourselves in one point and some in another. Perhaps your pupils need encouragement for resisting the temptations of a large income today; or they may have trouble in putting first things first (no time to be holy or little time for Christian nurture of children); or your pupils may need help in controlling the tongue which is so unruly (the whispering in our church services is a disgrace to us all); or might they need help to say "no" to sinful drugs and worldly pleasures? Prepare to help them on some one point in which they need self-discipline.—A. M. E.

Ontario Conference

Report of the Annual Meeting of the Mennonite Conference of Ontario, held at the Geiger Church, New Hamburg, Ont., June 6-8, 1944.

Tuesday Afternoon

A private session of Conference was opened with a song service at 2:45 p.m., conducted by Bro. S. F. Coffman. Bro. Arnold Gingrich conducted the devotional service, meditating on the general theme, "The Better Things in the Book of Hebrews." The particular topic was, "The Better Revelation," as set forth in the first chapter of the book.

The Assistant Moderator called upon the Moderator for an address. He used as his text a portion of I Tim. 4:16, "Take heed unto thyself, and unto the doctrine," emphasizing the importance of the minister's personal life and his message. There followed a season of silent fellowship, which was closed with an audible prayer by Bro. Simon B. Martin.

The Conference program was approved with a motion that the Executive Committee make provision for visiting brethren to have a part. Conference questions, which had been sent to all members, were considered. Five questions were passed on to be considered in open Conference. These will be found elsewhere in the Calendar.

Tuesday Evening

After a song service, the evening program was carried out as follows: Devotional Meditation: "The Better Salvation" (Heb. 2), Stephen Peachy.

Responsibility of Conference to the Conscientious Objector, Merle Shantz.

Christian Baptism—Holy Spirit Baptism, C. Z. Martin.

The evening session was closed with song and prayer.

Wednesday Forenoon

The session was opened with a song service, and a devotional period conducted by Bro. A. D. Grove. "The Better Mediator," as revealed in Hebrews 3, was the topic for meditation. A communion service was conducted by Bro. S. F. Coffman, assisted by others of the ministry. The text used was Luke 22:19, 20. It was pointed out that the important thing for the communicant is to be in the proper spiritual relationship with the Lord.

The Moderator addressed the Conference briefly before commencing the business of Conference.

The following brethren, ordained to the office of deacon since our last Conference, were welcomed as Conference members: Abner Cressman, Biehn congregation; Arnold Shantz, Waterloo congregation; Chester Buschert, Hagey congregation.

The privileges of Conference were extended to the following visiting brethren: Harvey Shank, Chambersburg, Pa.; C. Z. Martin, Mountville, Pa.; Milton Brackbill, Paoli, Pa.; Henry Harder, Didsbury, Alta.; Daniel Slabaugh, Guernsey, Sask.; D. Edward Diener, Yoder, Kans.

The following committees were approved:

Resolutions Committee.—Merle Shantz, Emerson McDowell, Abner Good.

Committee on Arrangements.—Lorne Burkholder, Isaac Hurst, Arnold Gingrich.

Church Records Committee.—Abner Cressman, Lorne Schmitt.

Nominating Committee.—L. H. Witmer, O. D. Snider, Gordon Schrag.

Program Committee (whose work had previously been approved).—S. B. Martin, Oscar Burkholder, Moses N. Baer.

The minutes of the last annual Conference were accepted as having been read. The minutes of the special Conference held at the Elmira Church in November were read and approved. The minutes of the Executive meetings were read and accepted.

Reports were read and accepted as follows:

Treasurer, Eldon Hunsberger—together with auditors' report.

Chairman of City Mission Committee, S. Brownsberger (read by H. D. Groh).

Chairman Rural Mission Committee, S. B. Martin.

Wednesday Afternoon

After a song service conducted by Bro. J. W. Witmer, Bro. D. Edward Diener took charge of the devotional period, using Hebrews 4 to show "The Better Rest" of the Christian.

The privileges of Conference were extended by the Moderator to Brethren Joel Swartzentruber, J. R. Bender, and D. Swartzentruber. Further reports were presented and accepted as follows:

Secretary of Mennonite Mission Board of Ontario, J. C. Fretz.

Treasurer of Mission Board, M. R. Good (read by M. H. Roth).

City Mission Bishop, C. F. Derstine.

Rural Mission Bishop, M. H. Roth.

Ontario Mennonite Bible School:

Business Manager, J. B. Martin, and auditors' report.

Principal, S. F. Coffman.

Secretary, J. B. Martin. It was agreed to consider the recommendations later.

Trustee on Mennonite Board of Education, A. L. Fretz.

Member on Publication Board, O. Burkholder (read by H. D. Groh).

Home Evangelist, Reuben Dettwiler.

Trustee on Mennonite Board of Missions and Charities, H. D. Groh.

Peace Problems Committee, J. B. Martin.

The topic, **Christian Baptism—Water Baptism**, was discussed by Bro. C. Z. Martin. Bro. S. F. Coffman had charge of a memorial service in honor of five of our brethren who passed away during the year. He called upon others to make brief remarks about the lives and work of our departed brethren.

Daniel Shantz, Deacon, Hagey Church.—Testimony by B. B. Shantz.

Moses Heckendorn, Deacon, Cressman Church.—Testimony by Alson Cressman.

Eli Kauffman, Deacon, Clarence Center.—Testimony by S. F. Coffman.

Ira Yoder, Deacon, Clarence Center.—Testimony by S. F. Coffman.

Nathaniel Bergey, Minister.—Testimony by C. F. Derstine.

After singing two verses of "Only Remembered by What We Have Done," Bro. J. B. Martin made a motion that the Resolutions Committee take note of several of our brethren who are not present because of infirmity and prepare a suitable resolution. The motion was passed.

Reports were continued as follows:

Conference Historian, J. C. Fretz. Accepted.

Welfare Board.—Gilbert Bergy. Accepted.

After a song, Bro. Slabaugh dismissed the public session with prayer.

A private session convened at 4:10 p.m. to consider the question of birth control. On motion, the Resolutions Committee was asked to prepare a resolution setting forth our views, to be presented to open conference, and the Executive Committee was asked to appoint a committee to study the whole question.

Wednesday Evening

The devotional meditation on "The Better Priest" (Heb. 5) was conducted by H. D. Groh after a brief song service. The main feature of the evening was the Conference Sermon, delivered by J. B. Martin. The topic chosen was, "Redemption and the Charge of Evangelism." Two texts were used, Heb. 9:28 and 13:8. The wonder of God's plan of redemption, and the responsibility placed upon the Christian to make it known to the world, were emphasized, as well as the need of Holy Spirit direction and power. Testimonies were given to the sermon by brethren A. L. Fretz, Emerson McDowell, C. F. Derstine, and D. Slabaugh. Conference members and the audience as a whole gave their testimony by standing.

Thursday Forenoon

After a song service, led by Bro. Arnold Gingrich, the devotional period was conducted by Bro. A. L. Fretz. The theme was, "The Better Life and Hope" (Heb. 6). The Moderator welcomed Bro. E. E. Miller to the privileges of the Conference.

Reports were presented as follows:

Committee on Conference Charter, H. D. Groh. The report was adopted.

Committee on Sunday School Conference Constitution, H. D. Groh. Accepted.

Chairman of Finance Committee of Mission Board, Angus Weber. Accepted.

Educational and Young People's Committee, Roy S. Koch. Accepted. A motion was passed that in view of the enlarged responsibility given to the Sunday School Conference, this committee be dissolved and the Bible School Board be made responsible for contact with the Inter-church Committee.

Associate Member on Relief Committee of General Board, C. F. Derstine. Accepted.

Nonresistant Relief, S. F. Coffman. Accepted.

Military Problems Committee, J. B. Martin. Accepted. A short season was spent in prayer, remembering world needs. Bro. J. B. Martin closed this period with audible prayer.

Committee to Recommend Pastorate of Braeside Home and Editor of Church and Mission News, J. B. Martin. The report was accepted with the recommendations that Bro. Merle Shantz be pastor of Braeside Home as well as editor of the Church and Mission News, and that the Executive committee of the Mission Board and the Conference complete plans and arrange suitable remuneration for Bro. Shantz.

The forenoon session drew to a close with the discussion of the topic, **Christian Baptism—Baptism of Suffering**, by Bro. Slabaugh.

Thursday Afternoon

Song Service in charge of O. D. Snider.

Devotion, "The Better Priesthood" (Heb. 7), Reuben Dettwiler.

Bro. L. H. Witmer, chairman of the Nominating Committee, was

given charge of the meeting to carry out the election of officers. When this was completed, the Moderator again took charge.

The recommendations from the Mission Board to have Bro. M. H. Roth as Rural Mission Bishop and Bro. C. F. Derstine as City Mission Bishop were accepted and these brethren were declared elected.

On motion, the former delegates to General Conference were reappointed as follows: C. C. Cressman, J. B. Martin, H. D. Groh.

Bro. Harvey Shank discussed the topic, **New Testament Church Government**, stressing the need for Holy Ghost power more than organization.

Reports were again presented as follows:

Treasurer of Bible School Board, Moses Bowman. Accepted with auditors' report.

Mennonite Aid Union, Urias Snider. Accepted.

Mennonite Mutual Aid Committee, C. F. Derstine. Accepted. On motion, the committee was retained for the benefit of churches which wish to avail themselves of the information gathered, and is asked to bring a report to next Conference.

Delegate to Alberta-Saskatchewan Conference, J. B. Martin. Accepted.

The recommendation from the Bible School Board for the 1945 faculty as follows, S. F. Coffman, Principal; Oscar Burkholder, C. F. Derstine, J. B. Martin, Merle Shantz, was approved.

Since no reports were presented by the Braeside Home Committee or the Secretary of the Sunday School Conference, a motion was passed that these reports be passed by the Executive Committee before inserting in the Church Calendar.

Auto Aid Committee, Abner Cressman. Accepted. On motion, it was agreed to hand the material to the Conference Secretary and disband the committee.

Aid Union Study Committee, Stanley Brubacher. Accepted.

Bro. E. E. Miller of Goshen, Ind., spoke briefly in the interests of the Board of Education, after which more reports were received.

Financial Policy Committee, Angus Weber. The report was accepted and a resolution passed that the committee be retained to work out the recommendations.

Church Records Committee, Lorne Schmitt. Accepted.

On motion, the Executive Committee was made responsible to appoint a committee to continue the study of a Conference Charter.

Bishop of Clarence Center, M. H. Roth. Accepted with recommendations.

Bro. L. H. Witmer reported for the Nominating Committee the results of the election.

Conference questions were next taken up for consideration.

1. What shall be the relation to Conference of licensed ministers in the church?

A motion was passed that licensed ministers be recognized as associate members of Conference with the privilege of discussing matters in Conference.

2. What action shall Conference take to supply extra bishop help so that the bishops who are now overloaded can be relieved of some or their responsibilities?

A motion was entertained that the question be handed back to the Executive Committee for action. An amendment to include the bishops with the Executive Committee in this responsibility was passed. The motion as amended was passed.

3. What is the Conference attitude toward modern birth control and the present propaganda with regard to it?

The Resolutions Committee presented a resolution which is recorded along with their report. The Executive Committee was made responsible to appoint a study committee to report its findings to next annual Conference.

4. There are several mission stations that are not included in bishop districts. What can be done to include them?

On motion, the question was referred to the Mission Board.

5. Shall the Waterloo County Ministers' Meeting give way to an annual Mennonite Ministers' Meeting of Ontario?

On motion, the Executive Committee was instructed to arrange a Conference for this fall as an experiment, and at that time we shall decide whether this is to become a regular annual feature.

On motion, Bro. Moses H. Roth was appointed bishop-pastor in charge of the Clarence Center congregation, and Bro. D. Edward Diener associate pastor, for one year.

A motion was passed that the Bible School Board appoint a committee, subject to the approval of the Conference Executive, to study the question of a high school and to report to Conference.

The recommendations of the Mennonite Aid Union Study Committee were adopted as follows: (1) that the present policy of limiting evaluations be continued; (2) that we adopt the policy of providing nominal coverage and, in case of unusual loss, the Board responsible for the institution suffering loss shall canvas the church constituency to make up the balance.

The Resolutions Committee reported. The resolutions are printed elsewhere.

By resolution, the time and place of the next annual meeting were left to the Executive Committee to decide.

A motion to adjourn was passed at 6:45 p.m. Bro. D. Edward Diener led in a closing prayer.

H. D. Groh, Secretary.

CORRESPONDENCE

(Continued from page 329)

19, it was an inspiration to see the eager children come, and on the last day they were loath to leave. Our prayer is that the Truth may remain in the tender hearts.

Our new principal was Sister Nellie Nissley. She also taught a combination class of upper grades, made necessary because a number of the older children were working this year. Other teachers were Kathryn Ebersole, Lebanon, Pa.; Edna Collins, Pinto, Md.; Mary E. Lauver, Cocolamus, Pa. (our new worker at Mill Run); Mary Kaufman, Belleville, Pa.; Ellen Kauffman, Akron, N. Y.; and Katie Wingard and Anna Graybill, Altoona.

Our enrollment was seventy-six, and the average attendance was fifty-nine. Our pupils were from thirteen different denominations, including children from five different Catholic homes. Many parents came the last night to hear the children give His message of love, an expression of what they learned in class.

The teachers enjoyed fellowship in the mission home, and had many times of new refreshing from the Lord. We praise Him for His every blessing and goodness.

In His service,

Anna P. Graybill, Secy.

PUEBLO, COLORADO

A regular minister to serve the Pueblo congregation became a reality when on Sunday evening, July 2, Bro. Marcus Bishop was or-

daind to the ministry, with Pueblo as his field of service. The ordination services were conducted by Bishop Allen H. Erb, assisted by Deacon A. W. Rhodes, of La Junta.

An examination meeting was held the evening previous, and on Sunday morning communion was observed.

The Daily Vacation Bible School held at the Pueblo Church closed Friday, June 30, with an enrollment of seventy-five, and a high attendance of sixty-seven. An invitation was extended at the last assembly, and fifteen young people manifested their desire to accept Christ as their Saviour. Much instruction work will be needed during the coming weeks for the upbuilding of these young disciples.

Bible school work was conducted under the supervision of Sister Letha Evers, of La Junta, assisted by her sister, Alice Evers; Irene Snyder, of La Junta; Marcus Bishop; Genevieve Bishop, of Kim, and Exie Serviss, of Pueblo.

On July 3 another vacation Bible school was started at Blende, an eastern suburb of Pueblo, in a community schoolhouse.

The ordination of Bro. Bishop to serve the Pueblo Church is especially timely because of the fact that on May 8, Del Longgear, a retired minister of the M.E. Church, South, who had been favoring the Pueblo group with regular ministerial services, passed away very suddenly. Although of another denomination, his work with our group was effective, and was deeply appreciated.

Attendance at the regular services is steadily increasing, and as visitation work in the com-

munity is being strengthened, the prospects for growth are extremely favorable.

July 3, 1944.

J. H. Shank.

CONCORD, TENN.

Dear Herald Readers: The past weeks have been very busy ones here. The work of teaching in the summer Bible school in Knoxville took up most of our time for two weeks. We were glad for the privilege of attending the meetings several times during that period. The drouth broke near the end of our Bible school here, and we had another good rain this morning. There are prospects of good late crops.

We are happy to report a very good interest and attendance in our Summer Bible School from July 3-14. The Lord answered prayer, and we were able to use a school bus owned by a neighbor, Mr. Brown, who owns the old Neuhauser place across from us. We drove about 23 miles each evening, hauling from 50 to 60 pupils. There was a total enrollment of 84, besides several visitors each evening. Our average attendance, including visitors, was 70. Teachers were as follows: Kindergarten, Grace Metzler; Primary I, Rosalyn Brenneman; Primary II, Mrs. E. J. Berkey; Junior I, Helen King; Junior II, Gladys Shank; High School I, Harry Hertzler. Largest class, Junior I, had 23 enrolled. There was good interest in the high school class, with seven completing the work satisfactorily.

Bro. E. J. Berkey gave us evangelistic mes-

(Continued on last page)

RELIEF AND C.P.S.

RELIEF NOTES

New Center Opened in Puerto Rico

On June 13 another branch community center was opened up at Nogueras. Nogueras is located in a thickly populated community about halfway between the towns of Cayey and Cidra, and about sixteen miles from La Plata. Roman Gingerich will be in charge of the activities at Nogueras. This is the second community branch center to be opened, the other being at Buena Vista, under the direction of James Hean. Justus Holsinger and Al Bohrer remain at La Plata to conduct the community activities there.

P. C. Hiebert Visits Puerto Rico

As Chairman of the Mennonite Central Committee, Bro. Hiebert is scheduled, the Lord willing, to leave Miami on July 30 to visit the Mennonite unit in Puerto Rico. Bro. Hiebert's visit has been planned to coincide with Bro. Orie Miller's stop on the Island on his return from Paraguay. Bro. Hiebert and Miller together will view the present work to decide upon further plans for the workers at La Plata.

Teacher to Serve in Puerto Rico

Carol Glick, Sugarcreek, Ohio, at present a member of the summer service unit for Mennonite women at Ypsilanti, Mich., has consented to teach school in Puerto Rico. She will leave Miami, July 29. While Sister Glick will be a member of the Mennonite unit at La Plata, she will serve on the teaching staff of the Baptist high school at the city of Barranquitas. She will teach English and Bible subjects.

India Workers Leave

At an unannounced time, from an undesignated place, Bro. and Sister George Beare left this country recently for India. Bro. Beare, who was a former missionary to India, will, for a period, serve in relief work. He will relieve Bro. F. J. Isaac, who has been in charge of the Bengal program, so that Bro. Isaac can return to his mission work. Prayers are solicited for a safe voyage.

C.P.S. NOTES

C.P.S. Staff Changes

Phil L. Frey, who has been intimately connected with the C.P.S. program from the beginning, and who has recently served as area director for the Eastern States, will be leaving the program Aug. 1. Harry E. Martens, who has been serving in the Rocky Mountain area, will be shifted to the East to fill the vacancy Bro. Frey is leaving. Erwin Goering, director at the Camino, Calif., C.P.S. Camp, will succeed Bro. Martens as area director in the Rocky Mountain section.

Dentist to Serve Camps

Dr. Robert H. Maris, Quaker dentist from Wilmington, Del., is giving a month of service to Mennonite camps to provide dental

care for the C.P.S. men. Dr. Maris is equipped to transport his instruments from camp to camp. His first stop was at the Luray, Va., Camp, where he arrived the beginning of July.

Dependency Bill Deferred

Before Congress adjourned on June 23, three objections in the House were raised to remove the C. P. S. dependency bill from the unanimous consent calendar. The bill is now in a position where it will likely not be considered for some time. The C.P.S. dependency bill would have permitted the flow of monies, earned by C.P.S. men of dairy service, to dependents of C.P.S. men rather than into a frozen treasury fund. Said one Congressman, "I fully agree with the resolution of the American Legion which says, in effect, that setting up allotment payments to families is encouraging those who would not actually be conscientious objectors to try to take advantage of the law."

C.P.S. Briefs

On June 27, eight campers from the Three Rivers, Calif., Camp, had the opportunity to pick one-half ton of apricots for camp use on a ranch near Reedley. The camp as a result now has 299 quarts of canned apricots and 160 quarts of jam, besides several generous meal servings.

A number of campers at the Medaryville, Ind., Camp, have the task of hand-feeding 275 Mallard ducklings. During the spring months other men at the same camp transplanted approximately 1,300,000 pine trees.

PEACE SECTION NOTES

Civilian Bond Subscriptions

As of July 5, 1944, total civilian bond subscriptions reached a cumulative total of \$4,527,748.50. Of this amount, \$3,286,315.50 was subscribed by Mennonite and Brethren in Christ groups. A report by States will be made in a later release.

Released July 19, 1944

Compiled by Irvin B. Horst

SPECIAL MEETINGS

JOHNSTOWN, PA.

Program of the Annual Fourth of July Mission Meeting of the Johnstown District, held at the Thomas Church.

Organization: Mods., Delmar Shetler, Kenneth Thomas; Treas., Robert Cable; Chors., Irwin Sell, Denton Croyle; Secys., Cora M. Hostetler, Katie Thomas.

Program and Speakers: Forenoon Session: Theme—Promoting the Missionary Spirit: Through a Genuine Christian Experience, David C. Alwine; Through Effective Teaching, Mrs. Irwin Sell; Sermon, "We Are Witnesses," Charles Shetler. Afternoon: Children's Meeting, Elizabeth Kniss. Theme—Exercising the Missionary Spirit: More Effective Rural Mission Work, Harold E. Thomas; Providing Avenues of Service, John A. Lehman; Looking on the Fields in Our District, Lloyd A. Kniss. Evening: Theme—Rewards in Missionary Work: Souls for Our Hire, Irwin Sell; Strengthening of the Home Congregation, Lloyd Croyle; To Hear God's "Well Done," Harry C. Blough.

Thoughts Gleaned: A Christian experience is a turning around—from darkness to light, from the power of Satan to the power of God. A Christian experience is the foundation of all missionary efforts of the church. A genuine Christian experience can testify for the grace of God. Assurance gives weight to the testimony. Effective teaching is living out in daily life what we teach on Sunday. We dare not neglect to feed ourselves with spiritual food and to fellowship with God in prayer if we want our teaching to be effective. Witnessing for Christ is not only for ministers to do, but for every child of God. Our debt to the world is to bring them the Gospel of peace. If a congregation is not a soul-winning body, it is dying or dead already. Christianity without salvation is the laughingstock of hell. The unsaved will not come until we make this day the day of salvation and have the blessing of the Lord on the morrow. It is so easy to help lift a little on one side, and let someone else pull the load. A real taste of the constraining love of Christ and the attraction of the cross draws so that we cannot help doing His will. Rural mission work is done, not because they ask us to come, but because we feel the need in some community and then go. For our rural work to be more effective, there must be (1) a vision of Jesus, (2) living in Jesus, (3) a prompt surrender of heart and life, (4) instant doing of God's will, (5) careful selection of workers, (6) union with Christ and other workers. Some avenues of service are: (1) prayer, (2) the written page, (3) tract work, (4) Christian aid, (5) evangelism. Mission work is one kind of work in which we need not stand in line and wait our turn to work. There is a scarcity of workers, and many fields are calling indirectly. The soul of a church member who is not saved is worth just as much as the soul of a heathen. We need more consistent living in our own ranks. It is worth while to go to the wicked and ignorant to tell them about Jesus. If we watch the individuals we are working with, at the right time we can reap souls. No church or congregation has ever suffered by sending the best to the mission field. We do not work in various fields for any financial gain; we are serving to hear God's "Well done." Secretaries.

GREENCASTLE, PA.

Report of the Thirty-first Annual Sunday School Meeting held at Cedar Grove Mennonite Church on May 28, 1944.

Organization.—Mod., Charles Martin; Secys., Pauline Barnhart, Leona Parmer; Chor., Harold Horst.

Program and Speakers.—Sunday School, Victor Lehman; Spiritual Safeguards, Newton Weber; Utilizing the Resources of Our Youth, C. F. Derstine; Sunday School Teachers, Mrs. C. F. Derstine; Children's Meeting, Mrs. Newton Weber; Mission Work in Oregon, Mrs. Ida Bontrager; The Feeder, the Feed, and the Flock, C. F. Derstine; Round Table Discussion on "How to Capture Disinterested Pupils in Sunday School," Abram Baer; Evangelistic Sermon, Newton Weber.

Thoughts Gleaned.—The more we contribute to a meeting, the more benefit we receive from it. The Word of God is a quickening power. We as Christians should keep looking up and depending upon God for power to do His work. Christians are encouraged to look ahead and tell the gospel story to others. Spiritual safeguards should be found in the home first, then in the church, and in religious education. Older folks should challenge young people to sensible work, and young people in turn should accept the challenge and dedicate their lives for the service of the Lord. Sunday-school teachers should be born again and wholly surrendered to the Lord in order to teach and win their pupils. Feeders of the flock are preachers, evangelists, teachers, and parents. The feeder should love his flock and be spiritual and staunch in the Lord. Feeding can be done through prayer, Bible reading, spiritual songs, and liberal offerings. The flock is composed of black sheep, dark gray sheep, gentle sheep, disillusioned sheep, and lost sheep. Being born from above indicates the beginning of a new life. "Ye must be born again" to enter the kingdom of heaven. Secretaries.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Schrock—Reeb.—Willard E. Schrock, Metamora congregation, and Arline Reeb, Roanoke congregation, by Ezra B. Yordy at the Mennonite Church near Eureka, Ill., on April 22, 1944.

Reeder—Shetler.—Charles Reeder and Helen Shetler, both members of the Filer, Ida., Mennonite Church, by S. Honderich at the home of the groom's parents.

Nussbaum—Brenner.—Dallas E. Nussbaum, Kidron, Ohio, and Bernice Brenner, Wadsworth, Ohio, by Noah Hilty at the Crown Hill Mennonite Church, June 18, 1944.

Stutzman—Leasa.—Glen V. Stutzman, Garden City, Mo., and Bertha Ellen Leasa, Belleville, Pa., by A. J. Metzler at Allensville Mennonite Church, on June 25, 1944.

Tice—Townsend.—Alva Tice, Harrisonburg, Va., and Rebecca Townsend, Masontown, Pa., by M. B. Miller at the Masontown Mennonite Church, July 8, 1944.

Hege—Myers.—Mark H. Hege, Reiff's congregation, Hagerstown, Md., and Ruth G. Myers, Doylestown, Pa., congregation, by Joseph L. Gross at the home of the bride, May 13, 1944.

Emmerson—Mitchell.—Johnny Emmerson and Hazel Mitchell, both members of the Duchess, Alta., congregation, by C. J. Ramer, on March 12, 1944.

Kissell—Thomas.—Richard M. Kissell, Stahl congregation, Davidsville, Pa., and Novelda F. Thomas, Thomas congregation, Hollsopple, Pa., by Aldus J. Wingard, on June 24, 1944.

Atkinson—Detweiler.—Howard R. Atkinson, Jr., and Lovina D. Detweiler, both members of the Deep Run, Pa., congregation, at the home of the officiating minister, Erwin K. Nace, June 10, 1944.

Zimmerman—Blough.—Wayne Henry Zimmerman and Twila Catharine Blough, both members of the Blough congregation near Hollsopple, Pa., by the bride's father, Harry C. Blough, on June 17, 1944.

OBITUARIES

Augsburger.—Christian, son of Mr. and Mrs. John Augsburger, was born in Germany Sept. 16, 1856; died at the Mennonite Home, Eureka, Ill., July 5, 1944; aged 87 y. 9 m. 9 d. He emigrated to this country with his parents and located near Flanagan, Ill. Later, the family moved to Arkansas, where they lived for a number of years. After his parents' death, he retired from farm work and entered the Home on May 16, 1932. He was never married and leaves only a few relatives to mourn his departure, among whom are Dan Augsburger and Christian Ringenberg, Flanagan, Ill.; Mrs. Dan King, Morton, Ill.; and Mrs. Joe Kennel, Roanoke, Ill. Death was due to hardening of the arteries and general debility. Funeral services were held on July 8 at the Mennonite Home, in charge of Ezra Yordy. Burial was made in the nearby cemetery.

Graft.—James H. Graft was born Sept. 11, 1859 at Hancock, Md.; died July 10, 1944 at his mountain home near Pond Bank, Pa.; aged 84 y. 9 m. 29 d. He was ill about a month. He was

the last one of a family of 17 children. A number of years ago he was baptized upon the confession of his faith and received into the Pond Bank Mennonite Church. He fell from grace, but we have reason to believe that he came back to the Lord and served Him as best he could. He is survived by 2 sons (Thomas, Hagerstown, Md.; John, Baltimore, Md.), 2 daughters (Mrs. Jennie Muscolina and Mrs. Lanra Davis, Baltimore), 2 grandchildren, and 2 great-grandchildren. Funeral services were held at the Pond Bank Church by Harvey E. Shank, Text, Matt. 27:22. Interment was made in the Mont Alto Cemetery.

Good.—John H. Good was born in Morgan Co., Mo., Jan. 6, 1877; died at the Mennonite Hospital, La Junta, Colo., July 6, 1944; aged 67 y. 6 m. At the age of 8 he came with his parents to Kansas and grew to manhood in the vicinity of Peabody. About 1908 he went to New Mexico. In 1916 he came to the Mennonite Sanitarium as a patient. He gradually improved and began taking on responsibility for tasks assigned him. Finally he assumed full responsibility for the hospital laundry. This task and others he carried with methodical regularity. He never would take a vacation. Each day he could be counted on to do the same faithful tasks. He will be sadly missed. He was loved by the patients and workers. He always had a little opinion of himself. He was a striking illustration of I Cor. 12:22, 23. In the development of hospitals and nursing in the Mennonite Church, the public generally has not known of John. But in the great Book where the record is written in heaven what he has done has been faithfully recorded. He may be more surprised than anyone at the large reward he will receive. He was baptized as a believer in Christ in the Mennonite Church near Peabody, Kans. Although puzzled over assurance, he died testifying that he had asked God to forgive all his sins. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." He is survived by 2 brothers (Charles, Peabody, Kans.; Emanuel, Sheridan, Oreg.), one sister (Minnie, wife of S. G. Winey, Goshen, Ind.), 21 nephews and nieces, and also great nieces and nephews. Three brothers and one sister preceded him in death. Funeral services were held in the La Junta Mennonite Church, conducted by E. E. Showalter and Allen H. Erb. Interment was made in the La Junta Mennonite Cemetery.

Landis.—Abram Paul, son of A. A. and the late Martha Buckwalter Landis, was born July 2, 1901; departed this life at the home of his father, Ephrata, Pa., June 13, 1944; aged 43 y. 11 m. 11 d. The cause of his death was chronic nephritis, with which he suffered three years. He was a member of the Bethel Mennonite Church, Mummaburg, Pa. During his affliction he spent much time reading his Bible, which was presented to him by his parents on his twenty-first birthday. This was a great comfort to him. He often expressed a desire to be absent from the body and present with the Lord. There are left to survive him, his wife (Eva Grim Landis), 4 daughters (Dorothy Jean, Evelyn Ruth, Joanna Elaine, and Sylvia Esther, all of Harrisonburg, Va.), father, stepmother, and 3 sisters (Mabel, a nurse at the Oreville Old People's Home; Mary, wife of Titus S. Horst, and Esther, wife of Reynolds H. Minnich, both of Ephrata, Pa.). Funeral services were conducted June 17 at the home by C. C. Sollenberger, and at the Ephrata Mennonite Church by W. N. Zobler, John F. Grove, and George S. Keener. Text, II Tim. 1:12. Interment was made in Metzler's Cemetery.

Martin.—Sarah, daughter of the late Henry G. and Cathrine (Lehman) Rife, was born near Chambersburg, Pa., March 18, 1857; died at her home at Chambersburg, June 18, 1944; aged 87 y. 3 m. In November, 1878, she was united in marriage to John J. Martin of Shippenburg, Pa. To this union were born 7 children—4 sons and 3 daughters. Her husband, 2 sons (Henry and Eber), one daughter (Mrs. Noah L. Weaver), and one grandson preceded her. There remain to mourn the departure of a kind, loving mother and grandmother, 2 sons (Stephen and John, Columbiana, Ohio), 2 daughters (Mrs. Calvin Martin, Shippenburg, and Mrs. Walter Lehman, Chambersburg), 30

grandchildren, 25 great-grandchildren, and one sister (Mrs. Henry Whitmer, Chambersburg). She united with the Mennonite Church over 60 years ago and lived a faithful, consistent life until death, always manifesting a meek and quiet spirit. She was much concerned for the welfare of her children and grandchildren, who miss her so much. But we know our loss is her gain. She enjoyed fair health until 3 months ago when heart trouble developed, from which she gradually grew weaker. Services were conducted at the home by Daniel Kuhns, and at the Chambersburg Mennonite Church by Harold Hunsecker and Christ Martin. Text, Mark 14:8.

Peachey.—Dorothy Verda, daughter of the late Gideon and Eunna (Allgyer) Peachey, was born March 19, 1920, near Belleville, Pa.; died July 5, 1944, in the Lewistown Hospital of acute leukemia, after an illness of three months; aged 24 y. 3 m. 16 d. She was admitted to the hospital on April 5, but was able to return to her home on April 26. She was again able to attend church services and to visit relatives and friends. Two weeks before her departure, however, she was again admitted to the hospital, where she peacefully passed away. She was of a loving disposition and loved by all who knew her. She leaves to mourn her departure 2 brothers and a sister (Byron, Belleville; Verda E. and John A., at home), 2 half-brothers and 2 half-sisters (Nelda and Roy Peachey, near Belleville; Ellie, Mrs. Harvey Hartzler, Belleville; Ethel, Mrs. Calvin Petersheim, Morgantown, Pa.). Her father preceded her in death 9 years ago. At the age of 16 she united with the Locust Grove Mennonite Church, in which fellowship she remained till death. Brief funeral services were conducted at the home by J. L. Mast, with further services at the Locust Grove Church by J. B. Zook and E. B. Peachey. Text, Prov. 27:1. The body was laid to rest in the Locust Grove Cemetery.

Wenger.—Isa, beloved wife of J. J. Wenger, and daughter of Isaac and Jane (Swank) Beery, was born April 26, 1875, near Edom, Va.; departed this life July 11, 1944, at Rockingham Memorial Hospital, Harrisonburg, Va., where she was a patient for most of the past year; aged 69 y. 2 m. 15 d. Ten years ago she had several strokes of paralysis which left her entirely helpless, and her speech was much affected. She was for many years an active member of the Mennonite Church and manifested a special interest in the young people of the church and in the sick of the community, and seemed to have a smile for every one. She often said she was never happier than when she gave two years of free service working for the sick at the Mennonite Sanitarium, La Junta, Colo., in 1909 and 1910. She also gave her service as matron and dietitian the first three years at Eastern Mennonite School when it started first as a Bible School. Surviving are her husband and 3 foster children (C. C. Smith, York, Pa.; Elizabeth Rice Hynson, Indian Head, Md.; and Wilson D. Wenger, overseas). Funeral services were conducted by J. L. Stauffer and Moses Slabaugh. Interment was made in Lindale Cemetery.

Zehr.—Emmanuel E., son of the late Chris S. and Phoebe Zehr, was born near Flanagan, Ill., Dec. 23, 1889; passed away at the Lutheran Hospital, Ft. Dodge, Ia., July 1, 1944; aged 54 y. 6 m. 7 d. His death was caused by muscular heart trouble. In the spring of 1898 he came with his parents to Manson, Ia., where he has since made his home. In his youth he accepted Christ as his Saviour, and united with the Mennonite Church. On March 20, 1913, he was united in marriage to Freda Schertz, to which union were born a son and 2 daughters, who preceded him in death. Bro. Zehr leaves to mourn his beloved wife, his foster son (Earl), his aged mother, 5 brothers (Arthur N., Ben A., John H., Clarence D., and Elmer E., all of Manson), 4 sisters (Bertha, Mrs. Wm. Birkey; Ada, Mrs. Ray Sutter; Leua, Mrs. Aaron Sutter; and Cora, at home with her mother), and many other relatives and friends. He was a persistent worker in his home, and also in the church. Since a young man he continuously served as Sunday-school superintendent or teacher. Previous to his passing he was superintendent of the primary department of

the Sunday school. He was a lover of all that was right and good, with a burden for the unsaved, always willing to hear a testimony of his faith, often expressing his convictions on church issues, desiring that everyone might live by the faith once delivered to the saints, and doing his part in making the church a true church. Bro. Nick Stoltzfus had charge of the services at the home and at the Mennonite Church. Burial was made in Rose Hill Cemetery.

Zehr.—Michael S., son of Bishop Christian B. and Veronica Schultz Zehr, was born Nov. 7, 1872, in Waterloo Co., Ont., departed this life July 5, 1944, at Phoenix, Ariz., aged 71 y. 7 m. 28 d. As a young man he left the place of his birth and spent a short time in Johnson Co., Ia. On Nov. 29, 1894, he was married to Anna Zehr of Lewis Co., N.Y. She preceded him in death June 2, 1941. He leaves to mourn his departure one daughter (Barbara, Mrs. Jacob Esch), one foster daughter (Verna, Mrs. Harklas Dietzel), seven grandchildren, one brother (Jacob, Poole, Ont.), and 2 sisters (Mrs. Barbara Zehr, Elkton, Mich., and Mrs. Peter Lichty, Wellesley, Ont.), as well as many other relatives and friends. In the spring of 1900, he with his companion and her parents left Croghan, N.Y., where they lived after his marriage, and came to Huron Co., Mich., settling on a farm near Pigeon. When still in his youth, he accepted Christ as his Saviour and became a member of the Amish Mennonite Church. He was a zealous worker for the cause of Christ, being an active worker in the Sunday school and other church work wherever opportunity afforded. On Sept. 22, 1905, he was ordained by lot to the ministry, and to the office of bishop on Nov. 30, 1930. Early in his ministry he manifested an interest in mission work, and at two different times he labored in the Ozarks, in Dent Co., Mo. He took an active part in organizing the Conservative Amish Mennonite Conference and was a member of the Executive Committee at the time of his death. He served the church in many places in evangelistic efforts and Bible school work. He traveled quite extensively and never hesitated to leave home when called to labor in the work of the Gospel. For a number of years he was afflicted with asthma, but never seriously until about a year ago. Last November he went to Phoenix, Ariz., where he soon improved. Early in May he returned home and assisted in holding communion and in ordaining a bishop to succeed him. He was much concerned about the future welfare of the church and was anxious that the work be well supplied with workers. After a stay of about a week he returned to Arizona, where quite suddenly and unexpectedly he passed away, being seriously ill only a few days. He missed the fellowship of his home church much, and a number of times expressed himself as longing for just a few families of like faith with which to worship. In the home he was a kind and affectionate father and grandfather. In the church he was always ready with a solution for every problem. In the conference he will be greatly missed by his collaborators. We humbly submit to Him who doeth all things well. May He whom our departed one so faithfully served receive all the honor and praise. Funeral services were held July 10, 1944, at the home of Bro. and Sister Jacob Esch, by J. R. Bender of Tavistock, Ont., and at the Pigeon River Church, in charge of Emanuel Swartzen-druber and Nevin Bender of Greenwood, Del., assisted by Edwin Albrecht, Earl Maust, and Raymond Byler. Texts, I Tim. 4:6-8; I Cor. 15:51-55. At least 25 ministers were present, with a large concourse of brethren and sisters from far and near. Burial was made in the adjoining cemetery.

Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children.—Robert Murray McCheyne.

Mennonite Colonization, By J. WINFIELD FRETZ, fills a gap long manifest in Mennonite literature. Many fields of Mennonite faith and practice have been more or less fully explored before. But the practice of Mennonite community building, and the co-operative, mutual aid way of life that goes with it, has been little explored in our literature. This concise booklet of eighty pages therefore fills a real need.

The author discusses typical Mennonite migrations and colonization movements of the past, noting the causes and the types of each. He takes up in some detail past colonizing ventures to discover what factors contributed to their success in some instances and what factors contributed to failure in others. This information should serve as a guide for building new communities in the future.

The booklet was written at the instance of the Mennonite Central Committee, particularly in anticipation of the need for offering aid to brethren coming out of Civilian Public Service at the end of the war. The aiding of these brethren must be a church-wide concern. And since stable and successful communities are a part of the Mennonite way of life, every Mennonite minister, and in fact every Mennonite parent needs to have the information found in *Mennonite Colonization*. EDWARD YODER. Order from Mennonite Central Committee, Akron, Pa. (20 cents per copy.)

CORRESPONDENCE

(Continued from page 333)

sages each night following the Bible school. We praise the Lord for the showers of blessings of these weeks.

July 19, 1944.

Harry Hertzler.

ALTOONA, PA.

(Mill Run)

Dear Christian Friends: The days from June 19 to 30 were happy ones as we met with the boys and girls in Bible school at the Mill Run Chapel.

Excellent work was done during class periods. There was an average attendance of 44; 20 received recognition for perfect attendance. The range in age of the pupils which attended was from two years to 76.

Oliver Schenck from Lancaster served as principal and teacher. Others who assisted were Mary Cashman, Altoona; Ruth Saner, Bunkertown; Mina Glick, Belleville; and Anna Stover, Altoona.

One morning as Bible school time approached, a pouring rain was falling. Forty-one ventured out, and most of them were drenched. Soon a fire was built and all were busy in class. One girl remarked, "The devil tried to keep us home, but he couldn't keep me there."

We were concerned about one little boy who was slow in reciting in class because of a difficulty in speaking. We told the Lord about his problem. In the next class period, without waiting for his turn, he jumped to his feet and repeated a number of verses with ease.

As we came to the Lord with mingled burdens and prayers, He blessed definitely as the teachers contacted many homes in the community.

We praise the Lord for His marvelous working during these days which have brought rich blessings for all.

In His service,

Anna Stover, Secy.

Table of Contents

- 321—The Lord's Way, and Ours
Thy Sea Is Great, Our Boats Are Small (Poem)
- 322—Results of a Survey on Young People of High-school Age
- 323—Editorials
- 324—Let's Think Straight on Instrumental Church Music
- 325—Questions on Mennonite Community Life
The Book Shelf
Items and Comments
- 326—He Walks with Me (Poem)
Whenever We Get Together
Our Departed Loved Ones
- 327—To Be Near to God
Sunday School Lesson for August 6
- 328—Field Notes
Announcements
- 329—Correspondence
- 330—Through the Waters (Poem)
Relief Work in India
- 331—News Letter from Argentina
Africa Letter
- 332—Ontario Conference
- 334—Relief and C.P.S.
Special Meetings
- 335—Marriages
Obituaries

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, AUGUST 4, 1944

NUMBER 18

The God of Nehemiah

BY J. B. MARTIN

"Remember me, O my God, for good" (Neh. 13:31).

If ever there was a spiritual task to be done that almost looked hopeless, it was the task in the time of Nehemiah. We want to consider the God of Nehemiah as a very present help during spiritual tasks that are difficult. May our prayer as Christians be like Nehemiah's, "Remember me, O my God, for good." In all of our spiritual activities and plans, whether as individuals, congregations, or conferences, it is well to focus our eyes and minds on God, that we might be remembered for good.

Nehemiah was facing an immense task. The majority of his people were in captivity. The few that were in the homeland were in affliction and reproach. The walls of the city were broken down, and the gates were burned. The king detected the burden on Nehemiah's heart and said, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Nehemiah prayed to the God of heaven as he told the king about his people and the sad condition in the homeland. God honored the spiritual travail of prayer and intercession of the man of God. The king gave Nehemiah official letters to return to his homeland and sent along captains of the army and horsemen. Besides this, the king gave Nehemiah material to repair and build the gates and walls of the city. When it seems that spirituality among God's people is lacking, and we see spiritual walls and gates that are in need of repair, let us not forget that the God of Nehemiah is sovereign in power and that His good hand can be upon us to open the way and give the means for spiritual tasks.

Nehemiah lost no time in seizing the open door of opportunity to build the walls of Jerusalem. "Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18). In the meantime Satan and the enemies of righteousness began to oppose the work. Notice the various means of opposition: "laughed us to scorn, and despised us" (2:19); "mocked" (4:1-3); conspired to fight and hinder (4:10-12); sought to do Nehemiah mischief (6:2); false report and slander (6:5-7); threat to kill (6:10).

It is of interest to note how Nehemiah met this opposition and how it ended. "Hear, O our God; for we are despised" (4:4). "So the wall was finished . . . they were much cast down in their own eyes: for they perceived that this work was wrought of our God (6:15, 16). What is so very outstanding in the midst of their opposition is the God of Nehemiah. Nehemiah could have depended on fleshly defenses of human scheming and plans to defeat the enemy, and thus he would never have been remembered for good. He trusted (1:5) in the Lord God of heaven—the great God, the terrible God, the covenant God, the God of mercy.

Certainly there must be a secret to such spiritual victory. The secret was a fourfold program carried out by Nehemiah.

1. *Prayer.* Nehemiah was a mighty man of prayer. Prayer was his privilege, resource, and power. Nehemiah laid his problem before God in prayer. 1:4-11; 2:4; 4:4-9. Nehemiah's prayer and fellowship with God kept him and his people through a serious spiritual crisis.

2. *Working.* After Nehemiah had made a thorough investigation pertaining to the need of the people, and after he had committed the entire task to God in prayer, he begins to work. He gives the orders to get busy, to dig away the rubbish, to organize the workmen, and to build. The task was not done in one day. Notice the progress: "Let us rise up and build" (2:17, 18); "So built we the wall" (4:6); "So the wall was finished" (6:15). After this part of the repairing and building was done, the real task was yet to be undertaken—that of spiritual building. From chapter 8 to 13 we note the following: worship was restored; the law was read and taught; confession and repentance were revived; the altar service of offerings was restored; the people again brought tithes and offerings; the priests received their dues; the Sabbath day was restored; and the sanctity of marriage was observed. Nehemiah believed in a work program to build the holy city and the place of worship, but he proceeded to the greater task of building the spiritual temple with a constructive appeal to the law of God and the practical living of righteousness.

3. *Watching.* Nehemiah is a great example of common sense and precaution, as is demonstrated by his program of watchfulness. "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them" (4:9). Watchers were set on the wall; trumpeters were called out to give signals of danger; others held spears "from the rising of the morning till the stars appeared."

4. *Obedience.* Listen to the five statements of obedience: "So they strengthened their hands." "The people had a mind to work." "Every one with one of his hands wrought in the work, and with the other hand held a weapon." "All the people answered, Amen, Amen." "We will not forsake the house of our God." "Remember me, O my God, for good."

Nehemiah was a great man of God. The God of Nehemiah is our God, and He still remembers His servants for good. We today have immense spiritual tasks to perform. The preaching of the Gospel must go on. In spite of the devil's opposition, we must work for the Lord. Let us, like Nehemiah, *pray, work, watch, obey.* "Remember me, O my God, for good."

Waterloo, Ont.

JESUS, GUIDE OUR WAY

*Jesus, guide our way
To eternal day!
So shall we, no more delaying,
Follow Thee, Thy voice obeying;
Lead us by Thy hand
To our Father's land!*

*When we danger meet,
Steadfast make our feet!
Lord, preserve us uncomplaining
'Mid the darkness round us reigning!
Through adversity
Lies our way to Thee.*

*Order all our way
Through this mortal day;
In our toil with aid be near us;
In our need with succor cheer us;
When life's course is o'er,
Open Thou the door!*

—ARTHUR TOZER RUSSEL.

A Brief History of the Mennonite General Conference

BY THE LATE DANIEL KAUFFMAN

(Found among his unpublished papers)

In the early days of the oldest members of our church now living, there were two ideas of what a General Conference of Mennonites ought to be.

The first idea was that it should be composed of all branches of Mennonites in America, with the proviso that all co-operating branches were true to the fundamentals of the Christian faith. This was the view held by John H. Oberholtzer and other leaders who organized the General Conference of Mennonites in America, the first meeting of said body being held in Lee County, Iowa, in 1859. This organization is supported by what were formerly known as the Oberholtzer Mennonites, the Swiss Mennonites, the Russian Mennonites, and certain others who withdrew from the mother church since the Oberholtzer schism in 1847.

The second idea was that the membership in General Conference should be confined to members of what is officially known in America as "The Mennonite Church." Articles appeared in the early issues of the Herald of Truth, a Mennonite paper founded by J. F. Funk in Chicago in 1864, and the idea was kept alive until it was finally consummated by the organization of the Mennonite General Conference at Elida, Ohio, in 1897. Among the early leaders in this movement were J. F. Funk, J. S. Coffman, J. N. Durr, D. H. Bender, D. J. Johns, J. S. Shoemaker, Jonathan Kurtz, John Smith, Albrecht Schiffler, and others. Since the organization of this body, the Conference has been held biennially, with the exception that three years elapsed between the meeting at Elida, Ohio, in 1902 and the one held at Berlin (now Kitchener), Ont., in 1905. The official body of the Conference is composed of the bishops in the Mennonite Church, three or more delegates from each of the supporting district conferences, and the members of the Interboard Committee.

From the organization of the Mennonite General Conference it has been loyally supported by the greater part of our membership. All but three of our district conferences have officially endorsed it, and members of these three conferences have also been in attendance from time to time and rendered valuable

service in its deliberations. At times there have been spurts of opposition from certain quarters, but these did not keep this leading organization in our church from growing gradually in power and influence. The original idea was that the General Conference should be confined largely to business sessions, but gradually the idea of mass attendance gained in favor, so that after the first three or four meetings it became necessary to erect a tent to accommodate the crowds.

There have been differing opinions as to how the General Conference might be of greatest service to God and the church, but these differences have had the effect of awakening prayerful thought, so that they have proved an element of strength rather than the reverse.

One of the debates often heard is that pertaining to the question of whether the General Conference is a legislative or an advisory body. Really, it is both. It has never taken the attitude of arbitrary dictation, but as for legislation, it has served the same purpose of the church at large that our district conferences have for their respective fields. It is legislative in the same sense that the General Conference recorded in Acts 15 was legislative. In other words, it has served as spokesman for the church in all matters pertaining to the interests and welfare of the Church. We thank the Lord that we have this kind of central body in the church. As a unifier it has filled a unique place in the work of the church.

But neither the General Conference nor any other conference or institution in the church can serve as a helpful factor in the church unless it gives full recognition to "all things whatsoever" the Scriptures require. The great question to be held foremost at all times is not, what saith some conference or institution or self-appointed leader? but "What saith the SCRIPTURE?" Let this be the deciding point in all matters coming before us—in the General Conference, in our district conferences, in our church institutions, in all our congregations, on the part of *all* our church leaders.

One thing that impresses us is the growth of our membership and of our church institutions and activities since

General Conference was organized forty-six years ago. Our Sunday-school work, our young people's meetings, our educational system, our literature, and everything else pertaining to the work of the church has had a remarkable growth since that time. The General Conference is not responsible for all of these things, but its work and influence have had an uplifting and strengthening effect upon all the church's activities. This fact should move us to unceasing prayers to the end that this leading organization in the church may lead the entire church in the direction of Christian orthodoxy, maintain the conservative Christian faith, a hundred per cent loyal to "all things whatsoever" taught in the Gospel of Christ. So long as our General Conference leads in a heavenward direction, and the entire church follows its leadership, our prayers in behalf of a full-Gospel church will be answered.

A CONVERSATION

Farmer Joe: John, have you seen my son smoking cigarettes? I have been told that he does. I have never seen him, and I don't want to speak to him about it unless I am sure it is true.

Neighbor John: Well, Joe are you sure you are in a position to speak to him about it? You know he can come back on you for raising it.

Farmer Joe: Because I raise it is no reason for him to use it.

Neighbor John: Pardon me, Joe, but you mean then that you are raising it for someone else's child to use?

Joe's head dropped.

Neighbor John: You would never think of mixing a glass of poison for another to drink, would you?

Farmer Joe: Why ask such a foolish question? Certainly not. That would be murder.

Neighbor John: Pardon me again, but I can see no difference in your getting the poisonous plant ready for someone else to destroy his body with.

Joe's head dropped farther while he walked away saying, "I need the money to pay off the debt on my farm," not realizing that no man can afford to pay his farm or anything else at the expense of another man's soul. "The love of money is the root of all evil," and one soul is worth more than the whole world.

You may ask, "Am I my brother's keeper?" That was the question Cain asked God, and God did hold him responsible.—Contributed.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Far and Near

When God is unreal to people, they speak of Him as being far away. As a matter of fact it is impossible for God to be far from us in a geographical or spatial sense. Paul told the pagan Athenians that God is "not far from every one of us." For God is a Spirit who fills heaven and earth. The psalmist speaks of how impossible it is to get away from the presence of God.

And yet we have the prayer in Psalm 22:11, "Be not far from me." Proverbs tells us (15:29) that "the Lord is far from the wicked." David says, "It is good for me to draw near to God" (Ps. 73:28). Obviously one could not draw near who has not been farther away. In what sense can one be far from God or near unto Him?

Distance from God must be thought of in moral terms. God intended that Israel should be "a people near unto him" (Ps. 148:14). But the prophet complained that Israel as a people drew nigh to God with their mouth, but their heart was far from Him. Zephaniah's indictment against Israel was that "she drew not near to her God" (3:2). Isaiah told the people that it was their sins which had separated them from God. In this sense, then, people may be far from God. It is not so much that God holds Himself at a distance from them, as that they by their sins have removed themselves from moral nearness to Him.

To be near unto God we must meet certain moral conditions. The approach to Him is by way of a broken heart (Ps. 34:18) and by a definite calling upon Him for mercy and forgiveness. Ps. 145:18.

The Jews of Paul's day made much of their nearness unto God as a people. They spoke of themselves as being "nigh" and of the Gentiles as being "afar off." This is the point of Paul's expression in Ephesians 2:13 and 17. It was through the coming of Christ that peace could be preached to those afar off, the Gentiles, and to those who were nigh, the Jews. In Christ the middle wall of partition between Jew and Gentile had been broken down. The Gentile, like the Jew, has been drawn nigh by the blood of

Christ. Christ is that better hope, "by the which we draw nigh unto God" (Heb. 7:19).

Let us not think, then, that there is something inherently distant in the nature of God. "In him we live, and move, and have our being." Man by his sin can depart from God, yes, can get far away, but if in his sin he calls upon God, if he draws nigh to God, God will draw nigh to him. Jas. 4:8. The cause of separation always lies in man, not in God. If we will get rid of that cause, there is nothing that can keep us from the closest fellowship with God. Not only is He near us, but He dwells within us.

*"Closer is He than breathing
And nearer than hands and feet."*

The Importance of Man

"What is man, that thou art mindful of him" (Psalm 8:4)?

In the appraisal of man's worth there are two extremes in modern thought. There is the extreme which overvalues man. This is the philosophy of the humanists. Man is virtually a god. He needs no being above him. He is sufficient unto himself. He is the lord of the universe, to whom all forces are subject and to whom all problems are finally solvable. He has by his own efforts risen from lower levels and is destined to heights as yet beyond imagination. This is MAN, the god of the universe.

Another extreme undervalues man. Man is only a bit of living tissue, soon to be lost in the common dust of the earth. No one man is important, for there are millions like him. In comparison with the great astronomical universe in which he finds himself, he is a mere speck upon a speck. To the mere scientist, it is incredible that there should be any connection of love and interest between whatever Spirit is beyond the universe and the biological bit called man.

The Christian concept of man, set forth in the Bible, avoids these two extremes. Man's pride is properly deflated as his puny weakness is revealed in contrast to the greatness of God. But, in-

credible as it may seem, the plain scriptural teaching is that this insignificant man does matter to God. Not one hair of his head can fall without God's knowledge, which is to say that God is interested in the smallest details concerning us. He cared so much about us that He sent His Son from heaven to die that we might be saved. He calls upon us to do His work in the world, and He has destined us to eternal fellowship with Him. Well may we wonder with the psalmist why God should be mindful of man. It is sufficient to know that He is, and that we cannot pass beyond His love and care.

The Enticement to Sin

The devil, who is our tempter, is a liar. So the Scriptures describe him and so he has proved himself. With the utter falsehood or the still more dangerous half-truth, the enemy of our souls deceives us and leads us astray. In James 1:14 there is an interesting word to describe this deception. There a man who is tempted and drawn away is said to have been "enticed." The Greek work here means to entrap or to ensnare. It is the word with which one might describe the method by which a fish is caught. The bait on the hook promises food, but gives death. The trapper of wild animals uses various methods of deception in order to allure the animal into the trap.

It is an excellent word with which to describe temptation. For when we are tempted, we are not told the truth. To know all the facts, all the concomitants and effects of our sin, would be to warn us away. But the truth is hidden and the deadly lie is paraded before us with various false promises. We are told that the forbidden fruit will make us as gods, but we are not told that it will bring death into the world. We are told that certain animal satisfactions will give us pleasure, but we are not told that they bring disillusionment, disappointment, and despair. Sinners are people who believe the devil's lies. Christians are people who, forewarned by divine teaching and perhaps by their own experience, look beyond the lie to the fact and stay out of the trap. What "poor fish" men are to believe that every pretty fly skimming the water's surface is a delicious morsel! It is only the bait which catches the gullible. We do well to remember that at the heart of every temptation there is a lie.

Questions on Mennonite Community Life

XII. What Do Some Modern Writers Say about the Small Community?

BY GUY F. HERSHBERGER

Many writers and thinkers today are greatly concerned about the influences which tend to weaken the life of the community. They believe it necessary for our small Christian communities to remain strong, because this will make it possible for the familistic or brotherhood way of life to influence a greater number of people. If an entire community of people live together as one large family, its members will catch the spirit of brotherhood, love, and good will. If there are many familistic communities, they can and do have a wholesome influence on the life of the nation. This is especially true when the communities are truly Christian.

The communities of the early Christian church were of the familistic type, and of them one writer has recently said: "The more one thinks about the early Christian communities and the Roman Empire, the more one is convinced that the only piece of permanent social building was that carried on by the Christian community in the face of the Roman Empire." He goes on to say that the values of democracy have their "natural rootage in the simpler and more intimate relations of life—the home, the neighborhood, and the world of simple labor." Professor Pitirim A. Sorokin of Harvard comments on the vicious character of our present-day civilization and then adds: "There is no way out of the present triumph of barbarism but through the realm of familistic relationships."

In the following words, Arthur E. Morgan, the former chairman of the Tennessee Valley Authority, describes the small rural community as the very source of life for our civilization:

"The foundations of our civilization are self-control, good will, mutual respect, open-mindedness, and co-operativeness. Where these qualities are strong, a great civilization will grow. Where they become weak, no matter how great our wealth may be, nor how many cities and factories and universities there are, a civilization will break down.

"Now, these qualities of neighborliness, good will, and mutual regard grow best in families and small communities where people know and trust each other, and are not afraid of acting in a civilized way. In big crowds and among strangers people tend to act in self-defense, and these finer traits do not have a good chance to develop.

"What can we do about it? First we must realize the importance of the community, that it is in fact the foundation of our national life. Young people who want to have some part in the making of

history would do well to forget for a time the great organizations of the cities, where life is consumed. They need to see that there is more genuine adventure in the small communities where life and national character are being created."

Goshen, Ind.

A GENERATION WHICH KNEW NOT THE LORD

BY ORRIE D. YODER

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment [right], and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:23, 24).

A generation (or generations) "which knew not the Lord" is not uncommon in the history of a sinful world, but as we have recently studied in our Sunday-school lessons, the expression is tragically unique because it was said of God's specially enlightened people, Israel. Doubtless, if the sacred historian were to record the tragic conditions of present-day enlightened Christendom, he would have to repeat again the sad declaration that there has arisen a generation that knows not the Lord.

The unique nation of Israel were a people who had fallen heir to both untold material blessing and to marvelous spiritual blessing acquired and laid up by God-fearing ancestors and leaders. As long as they remembered that the eternal God was their refuge and was the giver of their multiplied blessings, they grew and prospered. As long as they feared God and kept His commandments, they could say in truth, "The Lord is my shepherd; I shall not want." However, when they willfully refused to know God and obey Him, they had to say, "We looked for peace, but no good came; and for a time of health, and behold trouble" (Jer. 8:15)!

Surely the fact that our present generation has looked for good but evil has come instead, witnesses that we have, like Israel, forgotten God. Like Israel, we too have inherited unprecedented blessings from God-fearing ancestors and leaders, but what pious ancestors and leaders have acquired for us at a tremendous cost, we seemingly are wasting in self-indulgence and self-complacency because we are forgetting God and spiritual values. Like Israel of old, we need to be reminded and taught, perhaps by bitter experience, that to know and understand God is of far more value than wisdom, wealth, or power. Whether we know Him or forget Him, He will exercise loving-kindness, judgment, and righteousness in the earth.

Just now many of us may be looking to the special session of General Conference (and also to other district confer-

ences), a burning question being whether General Conference has only advisory powers, or whether it has also legislative powers. This question is not without weight, be it General Conference or our district conferences, but a far greater question for our present generation is whether we know and understand a God whose Word and commandments are both advisory and legislative to those who profess to know Him. Surely the greatest task of all our conference work is to help the present and rising generation to know God and to foster a reverence and regard for His Word and its binding principles, such as our forefathers held and lived. We should so labor and fear that the rising generations need not revise modern hymns and sing—"Faith of Our Grandfathers" instead of "Faith of Our Fathers."

From Israel we also learn that national as well as spiritual blessings come only to those who know and fear God. As so-called Christian nations, especially our own, are today occupied more with wisdom, power, and wealth, than with reverence for God. His Word, His name, and His holy day, we should never be so deceived as to hope for national blessing and prosperity on the basis of military victories, political parties, or economic organizations. Whoever may be the political leaders, or whatever may be the Utopia of economic prosperity, the generation that forgets God can never have the blessings of ancestors who feared God. If today we forget rather than fear God, we like Israel must forfeit the blessings of bygone days, inherited by pious ancestors. We may look for peace, but no good will come, for a time of health, but behold trouble will be our lot and disappointment. As Christians, let us be separate from the world and its ways, but pray for our national leaders (I Tim. 2:1, 2); let us proclaim and uphold Christ and His Gospel to a lost world that God who is sovereign over the nations (Dan. 4) might yet exercise loving-kindness and judgment in the earth before the day of His righteous indignation. Cf. Rev. 19:11.

Bannock, Ohio.

REGENERATION

BY JONATHAN R. ERNEST

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). A new spirit is essential to man to enable him to have a spiritual vision. God is spirit, and by regeneration man becomes a child of His, created in His likeness, bearing His image, and understanding some of the deep myster-

ies revealed only to those who are born again. The body of man is not spirit. He, being a living soul, only lives in a body. His present body is just a suit of clothes to cover him and is loaned to him by God. When this temporary suit wears out, the divine tailor will fit him with a more glorious garment, which will not change nor decay, because it is a spiritual body created for eternity.

Man has been likened to an observatory, composed of two stories and a basement. The body nearest to its foundation from which it was taken contains the senses, which correspond to the doors and windows of a house. The middle room is endowed with personality, intellect, sensibility, and will, which operate through the body and communicate with the outside world. The observatory contains the telescope or organ of faith. It is through this eyepiece alone that man can see God. Faith is that feeling of certainty which may be called the sixth sense. It is faith which sees, measures, and weighs. It is through faith that the soul realizes God's presence, which gives assurance and confidence to move forward and upward in life's pilgrimage. In Gen. 2:7 we read that God formed man of the dust of the ground. This refers to his structural frame, called the body. God breathed into his nostrils the breath of life. The inbreathed life of God imparted to the body, or structural frame, a spiritual quality, so that man through this inbreathing became a living soul. In the order of creation, the body was first, and not until God breathed into him the breath of life did he become a living soul. The soul united to the body with the spirit gives the soul, which occupies the middle position of our creation, with capacity to operate downward through the senses of our bodies and upward through the organ of faith.

Man in his creation resembles the order of the Mosaic tabernacle—the outer court, the body; the holy place, the soul; the holy of holies, the spirit. He has the body for sense-consciousness, through which he contacts the material; the soul for self-consciousness, through which he contacts others; and the spirit for God-consciousness, through which he worships and communes with God; or, the body for identity, the soul for personality, the spirit for responsibility. In Ps. 139:14, David expresses the thought of our being fearfully and wonderfully made. The work of the Lord in our creation truly is marvelous.

It is through regeneration or the new birth that man receives spiritual understanding. This, however, is not an attainment, for the natural man with all the wisdom, intellectual ability, and knowledge possible for man to have cannot attain to this understanding. He can, however, obtain it through the will of God. Neither is it acquired, but is revealed through faith, flowing out of obedience. In the natural world men obey no farther than they understand,

and in the spiritual they understand no farther than they obey. "If any man will do his will, he shall know of the doctrine" (John 7:17). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26). This is a new heart into which God can impress an understanding and living knowledge; into the will He puts a voluntary obedience, and into the inclinations a holy order. He will put His spirit, which is the great principle of light, love, and life, within us. "The Lord is my light" (Ps. 27:1). In John 8:12 Jesus said, "I am the light of the world." It is this light that appeals to man's reason in the department of his intellect. It gives him power to see. Love is the attribute of God that appeals to his heart in the department of his affection. It gives him power to feel. Life is the attribute of God that appeals to his will in the department of his purposes and gives him power to do.

God is the source of the personal attributes of light, love, and life. Man is endowed with the personal faculties of intellect, sensibility, and will. He has been created in God's likeness and after His image, and through regeneration has become a child of His. He has through regeneration the capacity to know God, because he has these attributes of personality in common with Him. The attribute of light in God answers to the faculty of intellect in him. Life in God answers to the power to achieve in him. Figuratively speaking, God is the one blade of the shears; man is the other; and these will operate efficiently and effectively only when man's will is in full harmony with God's will.

When Adam sinned, innocence in the God-created man perished, and thus spiritual bankruptcy passed on to the human race which followed. To bring man back into full relationship with the Father, a Saviour was needed. This required a sinless man to be made sin for us. A renewal of spiritual life and understanding which Adam forfeited when he sinned was needed as well as a restoration of fellowship which he had enjoyed but lost.

Before the fall, man had a natural capacity for worshiping God. After the fall, this was lost. Man, however, retained his responsibility to God but could not fellowship as before. When Adam ate of the forbidden fruit, he died spiritually. Spiritual death is endless existence minus something; and this something, minus or plus, is unbroken fellowship with God. In regeneration, man finds God, fellowship is restored, and the union of Father and child enables the child to communicate again with the Father.

Regeneration restores the lost eyepiece to the telescope in the observatory of our being. By this restoration we enter into the realm of eternal life, which is endless existence plus fellowship with God.

Regeneration is the change wrought when the Holy Ghost comes into a man's personality with the heavenly attributes of light, love, and life.

New Holland, Pa.

IS THE CONSCIENTIOUS OBJECTOR LIVING IN A DREAM WORLD?

BY EDWARD KAUFFMAN

It has been stated that the conscientious objector in time of war lives in a dream world. There are various methods of escape which people who wish to avoid realities resort to. Among these are rationalizing (a process of thinking by which they are able to excuse themselves from fault, duty, or circumstance); drinking, which captures the mind and places it in an unreal world; pleasures and excitements, which captivate the mind and help it to forget existing circumstances, and suicide, by which the entire picture of earth life is erased. Is the conscientious objector, through rationalization, living in a dream world? Has he, because he does not like the world of war in which he finds himself, gone into a reverie in which he finds himself in another world, his actions being patterned by this unreal world?

The true Christian does not want to be responsible for all that is done in the name of Christianity, nor does he want to identify himself with all the teachings and movements sponsored in the name of pacifism.

The person who believes the inspired Word of God and orders his life thereby, is living in a very real world. The person who does not accept the Word of God as inspired, and does not accept its statements concerning the condition of the world now and hereafter, is living in an unreal world. The Word of God says that in the beginning of man's history "the wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually." Greed, lust, and murder existed from then until now and, according to the Word, shall exist in increasing intensity until the end of time. The pacifist or anyone else who thinks that through "Peace Now" movements or any other peace movement, or through any form of political legislation, or through war, or through any social, moral, or even religious program, the world can be made into a good world, is not thinking in terms of reality as revealed by divine truth.

The conscientious objector may live in a dream world. He may also—and the true Christian objector does—live in a very real world. He may live in a world where sin is rampant on every hand—where greed, lust, deception, murder, and other evils are prominent, occupying the center of the stage. The fact that he cannot become a part of the program of

(Continued on page 349)

FOR OUR SHUT-INS

PERFECTION OF BEAUTY

By LENORE YODER

*From an exquisite blending of sunshine and rain
Comes the beautiful mist-hued rainbow.
From the same matchless fusing of raindrops
and sun
Earth's flowers and trees thrive and grow.*

*From the thorn and the petal is fashioned the
rose,
So dainty and dewy and sweet;
Before the pure spring comes the winter and
fall;
Before the fruitage, there's heat.*

*Before a reunion, there's meeting and parting;
Before there is peace, there is strife.
So we see from the blending of sorrows and
joys
Come the beautiful things of this life.
Wakarusa, Ind.*

GOD'S PRECIOUS PROMISES

By HELEN M. WENTLING

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

"O how love I thy law! it is my meditation all the day" (Ps. 119:97). Yes, indeed, God's promises are a great blessing to our souls. There are many, many for us. They are food and strength. They are revelations of truth, in the terms of human experience. The truth revealed is brought into the emotions, desires, and sufferings of the people of God by the circumstances through which they pass.

Patience and comfort—how deep and recurring the need of both for every child of God! In the office, store, workshop, meeting the public with its varied and vexatious moods, in the home with its multitude of duties, in illness, and in every walk of life, great is our need of patience and comfort. But where are we to find the examples of encouragement and comfort that we may attain? We are pointed to the Holy Scriptures, wherein is the true light and life, the inspired revelation of God.

Drink deep at the Fountain, for never can the waters fail. The Lord is our Helper, our Shield, our Shepherd, our Strength, our Light, and our Salvation. As we look unto Him, God endows us with power. The road was rugged for Christ with its fiery temptation and fierce assault, but royal His victory; and He, knowing all the road, can fully meet our need. Jesus says, "In the world ye

shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

We must trust Him. "It is better to trust in the Lord than to put confidence in man" (Ps. 118:8). In quietness and in confidence shall be your strength" (Isa. 30:15). "The Lord reigneth." Let this be our song:

"I would trust Him in the shadow,
I would trust Him in the light,
I would cast on Him my burden,
Walk by faith and not by sight.
He my guide and strength would be
Through all time and eternity."

Hudson Taylor was so very ill some months of his life that he was too weak to write, or read his Bible, or even pray. He could only lie still in God's arms like a child and trust. This wondrous man of God with all his spiritual power came to a place of physical suffering and weakness where he could only lie still and trust. How blessed it is in times like that to know our dear Master cares, and that He is nearer to us than our own hands or feet! I can say the last sentence from experience.

Comfort is also brought to every believing heart as they tell that God's presence is their cheer and God's power is their confidence. How blessed it is to trust in His precious promises and in His shed blood!

"In 'pastures green'? Not always; sometimes He

Who 'knoweth best' in kindness leadeth me
In 'weary ways' where heavy shadows be.
And by 'still waters'? No, not always so;
 Oft' times the heavy tempests round me blow
And o'er my soul the waves and billows go,
But when the storm beats loudest and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, 'Lo, it is I.'

"So where He leads me, I can safely go,
And in the blest hereafter, I shall know
Why, in His wisdom, He hath led me so."

Sterling, Ill.

"IF THE WAY WERE BRIGHT"

By RACHEL HEATWOLE

For two and one-half years she has lain there—helpless, suffering. Sister Luella Gum, of Waynesboro, knows what it means to face the "blinding darkness and the furnace of sevenfold heat." She knows, too, how to say in the words of the song that come close to her heart so often, "Oh, teach me from my heart to say, 'Thy will be done!'" Sister Gum has suffered from arthritis together with complications for more than three years and has been unable to turn herself in bed for over two years. Until recently she enjoyed reading and writing, but

now that pleasure, too, has been taken away from her. With tears she told me it was very hard to be "cut down" so completely. Yet, she can pray! A friend wrote, requesting to be remembered in prayer. And heaven is always an open door to her. She recalls how with great joy she read a book by D. L. Moody on "Heaven," and how grand it felt to be called "saint." Resting in the wonderful love of her Saviour who made this possible, she wrote in one of her original poems:

When Jesus was on earth, much time in
prayer He spent;
To die for us poor sinners, from heaven He
was sent.
I trust, my dear people, He did not die in
vain;
He shed His blood for you and me to wash
away our stain.

Some time ago she found a poem entitled, "If the Way Were Bright" in which she found much comfort and help, and which she is passing on to you. The poem is as follows:

God would never send you the darkness
If He felt you could bear the light,
But you would not cling to His guiding hand
If the way were always bright,
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing if you can as you go;
Your song may cheer someone behind you
Whose courage is sinking low;
And well if your lips do quiver,
God will love you better so.

—Author Unknown.

May we all be a companion to Sister Gum in prayer.

Waynesboro, Va.

LAMPS

Brethren, do you satisfy yourselves with the dainties of the Christian life, and live to eat, rather than to labor and toil? Do you come up to the sanctuary to regale yourselves with spiritual manna, and give no crumbs to those who must starve in the agonies of the second death? Do you lose sight of the sorrows of the wicked, and quite forget their case? Do you—can you forget their awful afflictions here and hereafter—so heavy, so enduring, so fearful? Oh! can you let these things pass from your minds, and live on as if all were well? Beloved, you must one day give account for souls—for souls saved or lost.—Charles G. Finney.

TO BE NEAR TO GOD

August 6, 1944

Read Job 6:8-11.

This prayer of the patriarch is a passionate one, recorded, as Matthew Henry says, "for our admonition, not our imitation." He is praying under great trial and sore provocation, and we who have never suffered as he did do ill to criticize him. And yet we may well ask whether we do right to pray for death. In the aged or in those who suffer in hopeless disease the prayer for deliverance seems fitting, and even beautiful. To desire to depart and be with Christ argues a good conscience and a lively hope. But when our prayer is simply the lack of courage to carry the burden or endure the suffering, it argues a sickly faith, or even a rebellious heart. As long as Thou wouldst have us here, Lord, we wish to stay. It is for Thee, and not for us, to set the time of departure.

August 7, 1944

Read Job 19:23-27.

If in his earlier requests Job seems peevish and querulous, here he has risen to the grandeur of a magnificent faith. He has turned from his accusing friends to the God who he knows will vindicate him, if not on this side of death, then on the other side. May we follow Job in the triumph which his faith in immortality gives him: if earth seems to defeat us, heaven will set it right. We can trust God with the most intricate case; He will bring light out of darkness.

"If I stoop

Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom: I shall emerge one day."

August 8, 1944

Read Job 23:3-10.

True faith is not necessarily a spineless acquiescence which has no doubts or questions. Unbelief doubts and turns away from God; faith may have questions, but brings them to God for an answer. Our Lord delights in the faith of those who cling to Him even when they cannot understand. Job wanted to find God so that he might present his case to Him. That was faith, and God rewarded that faith with a revelation of Himself. Job sought to see the answer, and he saw more: he saw the Answerer. To have found Him who can resolve all our difficulties is better than merely to have them resolved, or even to have no difficulties.

"I may not know the way I go,
But oh, I know my Guide."

August 9, 1944

Read Job 40:4, 5.

Job did have something to learn from his experience. Somewhat like his accusers, though not to the same degree, he had tried to bring the providences of God down to the level of human understanding and explanation. He had obviously talked too much,

God, by demonstrating through a series of questions Job's ignorance in the realm of nature, had revealed how incompetent he was to judge the ways of God in the realm of His spiritual dealings with men. So again we have the prayer of confession, the admission of ignorance and folly. Thy wisdom, O God, is beyond our comprehension. Forgive our foolish pretensions.

"Behold, I know not anything."

August 10, 1944

Read Job 42:2-6.

There is nothing that can take the place of a personal experience. To know by hearsay is not enough. The testimony of others is good, but it does not fully satisfy. A second-hand experience leaves one eager to know for himself. Job's final triumph, and the thing that made all his trial a profitable experience, was his new and firsthand knowledge of God. For that his faith had cried, and the answer came. Now he had something that all the accusations and doubts of other men could not take away from him; he had met God himself. We may well thank God for what we have been taught by others. But let us not be satisfied until we know God ourselves through an experience which is uniquely our own.

"Open our eyes, O Lord, we pray,
To see our way, our Guide."

August 11, 1944

Read Job 42:10.

We are not told the words in which Job prayed for his friends. They had been false friends to Job when he needed them most. In the hour of his trial they were like the deceitful brook. But we may be sure that Job's prayer was not one of gloating revenge. Now that the tables had turned he did not rub in his triumph. He did not ask God to deal with them as they had dealt with him. As Job was forgiven his debts, so he was willing to forgive his debtors. The bigger a man is, the more quickly does he forget the sins of others against him. Job's prayer for his friends was that God would grant them His mercy and favor. O God, bless those who have spoken spitefully against us.

"Sweeten my bitter-thoughted heart
With charity like Thine."

August 12, 1944

Read Psalm 3:3, 7.

We all have enemies: human enemies, perhaps; spiritual enemies, certainly. But we do not need to fight these enemies ourselves. The Lord is our shield and our salvation. He is both able and willing to protect us from the thousands that have risen against us.

His grace is great enough to meet the great things—

The crashing waves that overwhelm the soul,
The roaring winds that leave us stunned and breathless,
The sudden storms beyond our life's control.

His grace is great enough to meet the small things—

The little pin-prick troubles that annoy,
The insect worries, buzzing and persistent,
The squeaking wheels that grate upon our joy.

—Annie Johnson Flint.

—E.

WHAT IF THE PRIESTS ARE UNFAITHFUL?

Sunday School Lesson for August 13

Eli was a "high priest, being taken from among men [the tribe of Levi], . . . appointed for men in things pertaining to God." Eli was also a judge who judged Israel forty years. And Eli was a father. His two sons served as priests in the Temple when Eli became old. In the Temple with Eli at the time of this lesson was the boy Samuel, lent to the Lord. Samuel "ministered unto the Lord before Eli."

Already God was preparing another "house," "a faithful priest" who would do His will. Eli, whose house God had greatly blessed, was dishonoring God. A man of God came unto Eli and told him that God would cut off his house and "the increase of thine house shall die in the flower of their age." Both Eli and his sons were to be removed from the great privileges of the priesthood. A second time God spoke this doom to Eli through the boy Samuel. "I will judge his house for ever for the iniquity which he knoweth." "The iniquity of Eli's house shall not be purged with sacrifice nor offering forever." This prophecy was fulfilled.

Kicking "at my sacrifice and at mine offering" was a term used to describe Eli's dishonoring God. Eli's sons, although acting as priests of God's sanctuary, did not know the Lord. They were deliberately disobeying the laws of the sacrificial offerings. They disgusted the offerers because they took more than their share of the offerings; they got what part of the offering they wanted before they were entitled to it; and they demanded their portion raw so that they could roast it rather than boil it. If the people hesitated to give what and when they asked, they threatened to get it by force. Moreover, Eli's sons "lay with the women that assembled at the door of the tabernacle of the congregation." Gluttony and sensuality are gross sins in any place, but how much worse they appear in the name of religion. These sons brought shame upon Eli, upon themselves, upon the sanctuary, and upon the nation. No wonder God calls them "sons of Belial," which means sons of worthlessness, or good for nothing.

But God judged Eli too. Why? Because his sons made themselves vile [or accursed], and he [Eli] restrained them not." Eli did speak to the boys, but probably not at the proper time. Surely Eli was a godly man, but why did he invest such sinful sons with such sacred authorities? He was aware of their evil-doings and yet contented himself with mild and ineffectual remonstrating. Was it himself that he was unwilling to mortify? Was he preferring his sons to God? God said Eli was kicking at His sacrifice. According to the law (Deut. 21:18-21) the sons should have been removed from the priesthood and punished.

Continued on page 348)

FIELD NOTES

The Eighth Annual Open-Air Song Service will be held, D. V., on Sunday, Aug. 6, at the Martins Church near Red Run, Pa., at 1:00 p.m., E.W.T. Everybody welcome.

A sister requests prayers of the Herald readers for her two sons who have both left the church. One is living in deep sin, and the other speaks of coming back, but delays.

Bro. D. Edward Diener, who has recently taken over pastoral duties at Clarence Center, N.Y., spent a few days in July at his wife's former home, Greenwood, Del. Dorothy Hershberger and Dorcas Swartzentruber accompanied them on their return to Clarence Center to help with summer Bible school work.

Bro. C. F. Derstine will spend Aug. 7-13 at Lakeside Park School, Lake Brighton, Mich.

Bro. N. A. Lind, of Sweet Home, Oreg., was in the Idaho field, July 14-25. He conducted communion services at Nampa, Indian Cove, and Filer. He, with the brethren E. S. Garber of Nampa, and Joe Slatter, of Filer, visited the C.P.S. camp at Downey, Idaho, over the week end of July 21-23.

Bro. E. S. Garber and wife of Nampa, Idaho, expect to attend General Conference at Goshen, Ind., and the Missouri-Kansas Conference at Hesston, Kans. and then spend several weeks in evangelistic meetings and Bible conference work in Mississippi and Louisiana.

A harvest and inspirational meeting is scheduled for the Oreville Mennonite Home on the Harrisburg Pike, one mile west of Lancaster, Pa., Aug. 9, 1944, beginning at 9:15 a.m. All are welcome.

The Anderson Mennonite congregation and J. S. Newhouser, pastor, covet the prayers of God's people for their evangelistic tent meetings to be held at Hometown, Ind., July 30 to August 13. Bro. C. C. Culp of Brethren, Mich., is the evangelist.

Bro. Abram Metz, of Telford, Pa., superintendent of the Perkiomenville Mission, was ordained as pastor there on July 25 in an impressive ordination service. Four brethren were in the lot. Bro. Nevin Bender of Greenwood, Del., preached the sermon.

A Christian Life Conference is scheduled to be held at the Hinkletown Mennonite Church, Saturday evening, Aug. 5, and all day, Sunday Aug. 6.

At the meeting of the Executive Committee of the Mennonite Board of Missions and Charities held at Elkhart, Ind., on July 24, definite steps were taken for the building of a church building for the Mexican Mennonite Mission in Chicago. This mission has, to the present, been holding its services in a rather

inconvenient second-floor hall. It is also possible to report that conditions seem favorable for sending missionaries to both South America and India. Further announcements on this may follow soon.

Bro. E. E. Miller, of Goshen, Ind., spent July 24-31 visiting various hospital and C.P.S. units and also at Scottsdale, Pa., and at the Southwestern Pennsylvania Conference at Springs, Pa.

The newly organized Sunday school at Benton, Ind., which is conducted by members of the Clinton Frame Church, reports a rapid growth in attendance. On the third Sunday the school was in session, there were almost one hundred present.

Bro. S. C. Yoder spent Sunday, July 23, at Vineland, Ont., in the interest of the General Mission Board.

A summer Bible school is being conducted at South Lawrence, Wis., by Sisters Carolyn King, Louise Hershey, and Olive Moore of the Sheldon congregation. Good interest is reported.

We are exceedingly sorry that we can accommodate no more persons at the 12-Day Young People's Institute, Aug. 9-20, 1944, to be held at the Mennonite Campground near Laurelville, Pa. Advance registrations have been so heavy that all available rooming space is taken. Any persons coming without reservations in advance will be disappointed.

Week-end overnight guests may be able to secure accommodations at Mt. Pleasant, which is about four miles away, or at Scottsdale, about ten miles distant. We regret that we can supply no accommodations on the Institute grounds.

C. F. Yake, Secretary
Young People's Institute Committee.

Calendar

Southwestern Pennsylvania Young People's Institute, Laurelville, Pa., August 9-20.

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas., August 21-24.

Indiana-Michigan Christian Workers' Conference, Clinton Brick Church, near Goshen, Ind., August 21-23.

Family Week, Mennonite Campground, Laurelville, Pa., August 21-29.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

Church School Day, as suggested by the Mennonite Board of Education, September 3 (or the Sunday previous or following as suitable).

The Christian Workers' Conference soon to be held at Walnut Creek, Ohio, will be the fiftieth annual session of that body, known until recently as the Ohio Sunday School Conference. It has made a remarkable record of interest and accomplishment.

Bro. John G. Gehman, of Quakertown, Pa., preached for the North Goshen congregation in Indiana, on Sunday, July 23.

Bro. Charles Shoemaker, secretary-treasurer of the Publishing House, has returned from a trip to the hospital at Philadelphia with a report of improved sight and good prospects of still further improvement. We praise the Lord for answered prayer.

The editor enjoyed a visit in his office recently with Bro. Aaron Loucks, former general manager of the Publishing House. In spite of his eighty years, Bro. Loucks enjoys fairly good health and maintains his former keen interest in the work of the church.

Bro. Sanford G. Shetler spent July 29 at the Publishing House in the interests of our tract work.

Dr. Paul M. Nase and wife, Souderton, Pa., called at the Publishing House on July 27. Dr. Nase rendered very valuable service at the near-by Boys' Camp in giving health talks and medical supervision.

A harvest home and Bible meeting is to be held at the Chestnut Hill Mennonite Church, Lancaster County, Pa., Aug. 12, 13.

The Boy's Camp at Laurelville, Pa., had an enrollment of about one hundred boys from quite a number of different communities. Counselors for the camp included, besides the director, J. J. Hostetler, Canton, Ohio, the following brethren, all ministers: Raymond Yoder, Chicago, Ill.; Clayton Keener, Nottingham, Pa.; Leonard Haarer, Scottsdale, Pa.; Paul Roth, Masontown, Pa.; Clayton Beyler, Protection, Kans.; and Harold Brenneman, Kalona, Iowa. Fourteen boys who were not Christians had confessed Christ a few days before the close of the camp.

The spiritual life conference held on July 25 at East Petersburg, Pa., was attended by a large number of people. There were over one hundred ministers present, including all the bishops of the Lancaster Conference district. The presence of the Holy Spirit was felt in a marked way.

Bro. Clarence Fretz, Philadelphia, Pa., spent a week at Scottsdale, July 24-31, working on the revision of the summer Bible school manuals. Throughout the week he led the morning devotional services which the House workers attend at 7:45 a.m.

Bro. Raymond M. Yoder, Chicago, Ill., preached for the Scottsdale congregation Sunday morning, July 30, and Bro. Clarence Fretz, Philadelphia, Pa., performed a similar service in the evening. Both messages were much appreciated.

CORRESPONDENCE

GOSHEN, INDIANA

(North Goshen)

Dear Christian Friends: Greetings in Jesus' name. "The Lord hath done great things for us, whereof we are glad." At a special service at 7:30 Sunday evening, July 9, Bro. J. C. Wenger was ordained to the ministry. Dean Harold S. Bender of Goshen College Bible School conducted the devotional service, and Bishop S. C. Yoder of the Goshen College congregation preached the ordination sermon, which was followed by the ordination charge, given by Bro. Paul Mininger, our bishop. Since May of 1943 Bro. Wenger has served the congregation as deacon and on Sunday, July 2, 1944, was chosen by the congregation to be ordained to the ministry.

On Sunday forenoon, July 16, Bro. Wenger preached his first sermon to the home congregation since the ordination, using as a text Gal. 6:14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ. . ."

Our bishop, Paul Mininger, left Tuesday, July 18, for Philadelphia, Pa., to do further work for the completion of his doctor's degree.

There has been a good deal of sickness among us. At the present time, Verlin Schrock is in the Elkhart General Hospital, and Louis Bickel is in the Goshen Hospital. Mrs. Henry D. Miller who has been ill for some time is believed to be improving. Our prayers, if it is God's will, are that they will be restored to health and again be permitted to worship with us. Also remember with us at the throne of grace Sister McCutchan who recently laid her husband James to rest.

Pray for the congregation here that we may ever be a bright and shining light for our Lord to the lost about us.

Cor.

PEABODY, KANSAS

Dear Herald Readers: Greetings. Another harvest season has just ended. It would be fine if everyone were as concerned and industrious in gathering sheaves from the spiritual harvest fields which are "white already to harvest" as they have been in the natural harvest of grain.

We have enjoyed having a number of ministers and other visitors in our services during the past months.

On Jan. 2, Bro. Richard Birky of Adair, Okla., brought us the morning message.

Bro. A. Lloyd Swartzentruber, superintendent of the Kansas City Children's Home, delivered messages at both our morning and evening services on Jan. 16. He was accompanied by a girl's trio—Delores Brandt, Mary Maple, and Caroline Peek—Children's Home girls who were Hesston Academy students.

Bishop P. A. Friesen of Denver, Colo., was with us for evangelistic meetings from Feb. 4 to 13. We greatly appreciated his messages and his stay here. His stories from experiences

in India especially interested the children. One young soul yielded his life to Christ.

Bro. Laurence Horst attended ministers' meeting in Kansas City Feb. 16 to 18 and remained there over Sunday, Feb. 20. In his absence, Bro. Ivan Lind, Dean of Hesston College, brought us the morning message. He was accompanied by a mixed quartet, composed of Norma Shenk, La Junta, Colo.; Ethel Miller, Berlin, Ohio; Wayne Bontrager, Midland, Mich.; and Homer Rice, Columbiana, Ohio.

On March 5, Bro. Edwin Weaver, missionary on furlough from India, preached here. He brought his mother, Mrs. Mose Weaver, and niece with him.

Dr. Fred Brennenman and family worshiped with us in our morning service on March 19. Bro. Brennenman delivered the morning message.

On April 2, Bro. and Sister Milo Stutzman of Tofield, Alta., worshiped with us. Bro. Stutzman preached the morning sermon.

In the evening of April 2, Bro. Edward Diener of Wellman, Ia., preached here. He spent the next day visiting homes in our community in the interest of the Board of Education.

Bishop Milo Kauffman of Hesston was here to conduct our communion service on Sunday morning, May 7.

In the afternoon of May 7, the Hesston College Mixed Chorus rendered a much-appreciated program at our church.

Bro. and Sister Frank Horst and daughters of Culp, Ark., spent several days here in June, visiting his mother and other home folks. We enjoyed his messages both morning and evening of June 4.

Bro. Laurence Horst spent the week of May 25 to June 2 visiting C.P.S. camps in Colorado.

On June 4 Bro. Horst left here for Goshen College, where he is attending summer school. In his absence, Bro. Allen White of Hesston has consented to be responsible for our church services. We appreciate having him and his family worship with us again. He has brought us a series of messages on "Prayer."

On June 18, Bro. White brought Bro. Maurice Yoder along to preach the morning sermon.

On July 16, the Whites were accompanied by Prof. Eli Stoltzfus and children of Hesston College. Bro. Stoltzfus delivered the morning message.

Among other recent visitors in our worship services have been Bro. and Sister Harry Selzer and daughters of Canton, and Sister Gladys Grove of Hillsboro on June 18, and Bro. and Sister Charles Coopridner of Windom on June 25. Also several families from our community have attended our services frequently because their own church is too far distant to attend all the time. We are grateful for all our visitors.

We were glad to have Sister Lizzie Good return home in March after an extended visit in California.

Sister Mary Edith Troyer, who had been teaching in our community, returned to her home at Hutchinson in April. We miss her in our services.

On April 19, a funeral service was held at our church for Miss Lavina Dohner of Canon City, Colo. She had formerly lived here, and attended our services quite regularly as a young woman. By request of the family, our minister, Bro. Horst, and a mixed quartet—Bro. and Sister Clifford Stutzman, Sister Anna Horst, and Bro. Lester Beck—had a part in the service. Burial was in the Dohner family lot in our church cemetery.

Bro. Floyd Good spent several days at La Junta, Colo., recently, having been called there by the death of his uncle, John Good.

On July 17, death claimed one of our number, Bro. Charlie Good, a brother of John Good. Bro. Charlie had been in failing health for several years and in the last several months failed rapidly. He was a patient in the Salem Hospital at Hillsboro a number of weeks this spring. His longing to return home was granted, and so he was cared for in his home the last few weeks. Funeral services were held at our church on Thursday morning, July 20. We will greatly miss Bro. Good, and our sympathies are with the family in their bereavement.

Sister Dorothy Horst of our congregation, who was a Junior at Goshen College last winter, remained there for the spring session, and since then is employed in Elkhart, Ind. We miss her here.

Sister Vera Newcomer, who taught at Marion last winter, is spending the summer here with her home folks.

Bro. L. L. Beck, our deacon, expects to celebrate his ninetieth birthday on July 30. He is still very well and active for that age.

We crave an interest in your prayers.

July 16, 1944.

H. Horst.

LA JUNTA, COLORADO

(East Holbrook Congregation)

Dear Herald Readers: A report of the recent Mission Board Meeting was given Sunday evening, July 16, by Bro. and Sister Allen Erb. The forward movements taken at the meeting were stressed. This was followed by a sermon by Bro. Erb on "Grace."

Bro. Erb was also with us for counsel meeting and communion services on April 30 and May 7, respectively. Texts, II Thess. 3:4 and Isa. 63:3.

For the young people's meeting for the summer months of July, August, and September the three chosen for leaders are Lucille Shultz, Margaret Kulp, and Alta Snyder. These form a committee who are responsible for the programs. At the end of each month a new leader is to be chosen to succeed that month's leader on the committee and to lead in the month following.

The summer Bible school was again held at the Cheraw Consolidated School, having the use of two school buses. The average attendance was ninety-eight, which is very good for this time. Irene Cook was superintendent again assisted by the following teachers: Hazel Headrick, Ida Bell Miller, Margaret Kulp, Anna Hershey, Zola Kauffman, Erma Henard, Alta Snyder, Letha Evers, Lucille Shultz, Elizabeth Kulp, and Edward Kauffman. A helpful program was given to an

(Continued on page 349)

THE MINISTER'S PAGE

THE MINISTER

*For him who is the servant of Thy people, Lord,
We ask Thy care.
Equipped with only human strength, unless
aided of Thee,
He stands helpless before Thy people's need.
Give him learning to know the ways of men and
nations.
As one who touches children's lives,
Bestow upon him a gracious spirit;
As one who must counsel youth,
Endow him with insight and knowledge;
As one who must arouse the people to injustice,
Equip him with fiery energy;
As one who must bring comfort,
Give him the word of peace;
As one who must travel our roads by day and
night,
Pour upon him the strength to meet his tasks.
Teach him to be a faithful shepherd of the
sheep;
And to Thee we shall give the praise and the
glory.
Through Jesus Christ our Lord.*

—GEORGE STEWART.

A PASTOR'S MISTAKE

(A TRUE STORY)

In a little central Ontario town—a town that is overchurched, that is, with church buildings—there lives a man, Donald Robertson, who is considered by many to be mentally deficient. However that may be from a medical standpoint, I believe him to be one of the sons of God, and therefore, joint heir with Jesus Christ. I also know that there are many men in various walks of life who are active in the Master's service today and who testify to the fact that if it had not been for the personal interest and persistency in presenting Christ by this humble, and oftentimes despised, soldier of the cross they would not have accepted salvation so early in life. I want to tell you about the boys' prayer meeting which he began and which was stopped by his pastor after three or four meetings had been held.

The pastor was an elderly man, and one who seemed unable to reach the young people of his congregation. He was a splendid preacher, but during the week the members saw very little of him. He was more often absent from the mid-week prayer meeting than present, and it was because of this and a few minor reasons that Don conceived the idea to hold a boys' prayer meeting after the regular Sunday evening service. Don was by no means a boy as far as his age was concerned, but he had a childlike faith in God that seemed to compel him to associate with boys rather than with men of his own age. Besides, many of the men of the church and the town considered it a waste of time even to talk to Don, let alone listen to his story of salvation by Jesus Christ. But the boys would lis-

ten, and many men of today are thankful that they did.

One Sunday evening in early summer, Don asked two boys who were members of the church (one was Gerald, the pastor's son) whether after service they would meet with him in the basement of the church for prayer, provided the janitor was willing. The boys consented. The janitor's permission was obtained, and the first meeting was held. It was a real prayer meeting because the boys did nothing else but pray. They had only one great request to make of God, and that was the salvation of the boys of the town. At the close of the meeting these three agreed to try to bring three more to the next Sunday evening service, and if possible, persuade them to remain afterwards for prayer. They were successful, and their prayers were answered by the conversion of all three that second Sunday evening. Now there were six boys banded together to bring another six within a week.

By this time the pastor had heard about the meetings and began questioning his son about them. There was nothing to tell except a great desire to win the boys of the town to Christ.

"This is so out of the ordinary," said the pastor, "that I think you ought to proceed very carefully. We never did anything like this in our church when I was a boy, and I think that you ought to consider a few things before this goes too far."

"But," protested Gerald, "three boys are already saved, and we have others in prospect."

"I'll let it go another week," replied the father, "and then we must make some final decision about the matter."

Gerald did not tell the rest of the boys what his father had said until after the third meeting. That third meeting will long be remembered by many of the boys who are now men and are scattered to many distant parts of the world. During the week Don and one or two of the new beginners had been spreading the news of the meeting and what had already happened. Before Sunday arrived, two more had confessed Christ, and when the meeting began in the basement, there were over thirty boys present. Don was the leader, and the boys were willing to have it so. The Spirit of God was manifestly present, and as the meeting progressed, boys began to weep and confess their sins. When the meeting closed that night, the little band of three had increased to fifteen believers in Christ.

On Monday, Gerald told Don what his father had said. Don was plainly troubled.

"Do you think the pastor is opposed to our meetings?" he asked.

"I'm afraid he is," replied Gerald, "and we'll likely have to stop them."

"They'll soon stop," said Don, "if the boys hear that the pastor is opposed. You know he isn't overly popular with the young people, and it won't take much to throw cold water over them. We'll tell a few of the boys, and then we'll go and see your father tomorrow night."

But as soon as the boys heard of the pastor's opposition, it became the chief topic when they met. Even though a few of them interviewed the pastor, nothing was accomplished. The boys decided to have one more meeting, but friction had done its destructive work. Only a few were there, and no boys were led to the Saviour.

You ask, What were the results? Of those fifteen who made a start in the new life, several went back into sin; a number are faithful in active Christian service as Sunday-school teachers; and three of them became preachers, one of these having gone to his eternal reward. But it is, What might have been? that troubles Don today. A few months ago I saw him, and he said, "We have some very wicked men in this town who might have been won for Christ, if—" and then tears came to Don's eyes as he remembered the tragedy of years ago.

Don may be simple in many things that are considered clever by the world, but his place in the Father's mansions is being prepared for him, and there will be many stars in his crown.—From "True Stories from Life," by Oscar Burkholder. Selected by Ruth Peachey.

PUT TRUTH IN CAPSULE FORM

BY IRA D. LANDIS

The homeopath likes his remedies in pill form, knowing psychologically that all children love them. The allopath is afraid they will not all take dry pills, and he wants his dissolved so that they run down the throat. The chiropractor, thinking the throat is closed and the back broken, won't use either, but figures on getting all vertebrae wrenched into place. The osteopath will try rubbing, dieting, and freezing, and if these fail, will also resort to the knife to remove the source of the trouble. When it comes to reading, or hearing (where I have a choice), I'm an homeopath.

Many factories in the industrial world today give vitamin tablets to employees. In World War I food was compressed into tablet form where bulk could not be sent. Some such methods still hold. Factories are still making buds, kisses, and candy pills, such as an old bachelor "pappy" gave me as a boy out of his rich supply.

Today if books, newspapers, and magazines which exalt nothing to the nth degree, which have no real excuse for existence, were to put their truth in capsule form, there would be no paper shortage for generations; the reading public

would have more time to read the best and think for themselves—a lost art.

As a schoolboy I was told that Emerson wrote his essays as concisely as he knew how and then crossed out every other line. At any rate, his writings are very much worth while, thus given in capsule form.

Do we always use this method—in writing? In speaking? A minister recently started by saying, "I wonder what the Lord will have for you this morning," yet spoke for an hour, and the congregation went home "wondering what He did say." It is quite embarrassing to a worshiper to be forced to throw into reverse gear to follow the speaker.

When God the Creator wrote the story of creation, He used only thirty-four verses, eight hundred sixty-five words in the English Bible. Volume upon volume of speculation has been written on possible theories of the creation and evolution. The capsule form is the only one worth reading. This can be read intelligently in three and a quarter minutes, with an assurance of the real facts in the case—blasting all man-conceived hypotheses, and giving us an appreciation of the great God who so marvelously provided for our preservation and blessing.

Scan any law library and you will have reason to marvel at the wide expanse of shelves on jurisprudence; yet when God would write the germ for it for every civilized nation for the last 3,400 years, He took but three hundred twenty-seven English words. The Ten Commandments can easily be read in seventy-five seconds.

When Jesus wanted to give the Sermon on the Mount, He transmitted the greatest sermon in comprehension, in force of presentation, in importance ever given, in spite of millions upon millions who gave sermons since. Here in the sermon proper there are but 2,453 words, which can be read in ten and three-quarter minutes.

When Calvin Coolidge, an astute lawyer, wrote his famous will, he used but twenty-three words: "Not unmindful of my son John, I bequeath all my estate both real and personal to my wife, Grace Coolidge, in fee simple." Clear, concise, and convincing to all concerned (providing you know how simple the last term is)!

"I'll try, sir," was Captain Miller's reply that won the battle of Lundy's Lane in the War of 1812. "I surrender," has been the doom of many an ambitious monarch (betimes of nations), the end of many long and bitter struggles, the herald of new eras in the histories of many people.

Ruskin says: "It is excellent discipline for an author to feel that he must say all that he has to say in the fewest possible words, or his reader is sure to skip it; and in the plainest possible words, or his reader will certainly misunderstand them. Generally also a downright fact must be told in a plain way, and we want downright facts more than anything else."

Bro. Warren Bean recently said: "Your soul—you cannot burn it; you cannot bury it; you cannot destroy it." The Sunday-school lesson comments in the "Christian Monitor" are in point.

Take the two addresses on November 19, 1863, at Gettysburg. Lincoln's platform orator made oratorically much ado about nothing. (Many today know not that there was another.) Lincoln's two hundred sixty-seven words, which can be read in a minute, have become immortal.

Language, however, can be marked by its gravity, rather than its brevity. The Dort Confession of April 21, 1632, for this reason, has been classic in Europe and America for more than three centuries, in many branches of the Mennonite Church.

Recognizing the accomplishments of this present supereducated age, we need but turn to the O.P.A., which has used 2,500 words to reduce the price of cabbage seeds. So many words to say so little! This makes almost twice as many words as the Declaration of Independence contains.

Let us labor to give more truth in capsule form to save time, energy, paper, and patience, to build up afresh the art of thinking for ourselves, and thus to make our people a folk founded upon the Rock rather than foundering around it.

Some one has this rule for all speaking: "Stand up, speak up, shut up." He immediately adds that for him the last step is the hardest. Isaac Eby, in counseling preachers, admonished them as follows: "Say what you have to say and sit down."

I believe just now most of us could say more in the time allotted. Lincoln knew his Bible, and its style bears its imprint on his works. The same is true of Shakespeare.

Without the burden (Nah. 1:1), say little or nothing. If you have it, give it in capsule form. The other will be given anyway.

Lititz, Pa.

PROVE IT

A great artist was once wandering in the mountains of Switzerland when some officials demanded his passport. "I do not have it with me," he replied, "but my name is Dore."

"Prove it, if you are," replied the officers, knowing of Dore, but not believing that this was he.

Taking a piece of paper, the artist hastily sketched a group of peasants standing near—with such skill and grace that the officials exclaimed, "Enough! You are Dore."

The world about us cares little about what we say we are but it is certainly interested in seeing us prove it. If we are truly Christ's we ought to be able to manifest it by our lives. Our love, grace, beauty and holiness of life, ought to prove our affection—not just on Sundays, but every day, at home, at work, anywhere.—Gospel Banner.

SUBJECTS FOR SERMONS

Here I name some of the sermon subjects which may prove suggestive to fellow ministers.

The Man Who Was Down But Not Out.—Matt. 9:9.

Two Men Under One Coat.—Luke 19:7, 9.

The Man of Hard Luck Who Kept a Stiff Upper Lip.—Job 13:15.

The Young Man Who Got His Eyes Opened.—II Kings 6:17.

The Man Who Cheated the Undertaker.—Gen. 5:24.

The Man Who Disgraced His Family.—Joshua 7:24, 25.

The Dead Man Who Did Good.—II Kings 13:21.

The Man Who Wanted to Fly.—Ps. 55:6.

The Man Who Had a Tough Time.—Gen. 42:36.

A Bad Man Who Had a Good Father.—II Chron. 33:1.

A Good Man Who Had a Bad Father.—I Kings 15:14.

The Preacher's Secretary.—Rom. 16:22.

The Man Who Blamed His Wife.—Gen. 3:12.

The Man Whose Chickens Came Home to Roost.—Esther 7:1.

The Man Who Said, "I'm from Missouri!"—John 20:25.

The Young Man Who Got Another Chance.—Acts 15:36, 37.

The Man Who Lost a Good Impression.—Acts 24:25.

The Good Farmer Who Failed.—Luke 12:20.

The Man Who Didn't Make the Home Run.—Mark 10:22.

The Man Who Failed in Good Environment.—Matt. 27:5.

The Man with a Wonderful Future.—John 1:42.

The Man Who Looked on the Bright Side.—II Cor. 4:17.

The Man God Surprised.—Gen. 28:16.

The Man Who Had a Bad Mother.—II Chron. 22:7.

The Man Who Tried to Run the Church.—III John 9, 10.

The Man Who Found God's Cure for Grief.—Josh. 1:2.

The Man Who Lost Faith in His Calling.—I Sam. 20:3.

An Old Testament Bigot.—Dan. 1:8.

The Man Jesus Refused to Speak to.—Luke 23:9.

The Man Jesus Took with Him.—Luke 23:43.

The Man They Couldn't Keep Down.—Luke 24:6.

The Man with a Handicap.—II Kings 5:1.

The Man Who Got More Than He Expected.—Acts 3:6, 7.

The Man Who Conducted His Own Funeral.—Phil. 1:21.

The Man Who Made Others Sin.—I Kings 14:16.—The Expositor.

ITEMS and COMMENTS

Up to December 31, 1943, the cases of 58,289 conscientious objectors were considered by local tribunals in Great Britain. Of these, unconditional exemption was given to 2,789; conditional exemption was granted to 21,958. In 16,465 cases the objectors were assigned to noncombatant military duty, and in 17,077 cases to regular military service. Some 2,000 objectors refused medical examination and were committed to prison.

* * *

Most of the churches of Australia have agreed to undenominational religious instruction in state schools, and are asking for the removal from the education act of the clause, "that state education shall be secular." They are asking the premier to add to the curriculum lessons in personal conduct, public duty, and service to the community. It is apparent that differences in the concept of religious education make it very difficult to hand over this area of training to the state. Such a course apparently means the secularization of so-called religious instruction. It seems to be a far better plan to grant to the churches the opportunity to conduct religious instruction according to the conviction and understanding of the various churches. Religious instruction in and by the public schools, that is, may be a positive evil rather than a good.

* * *

The Netherlands Bible Society reports that in spite of all difficulties the number of Scriptures delivered in 1943 has been larger than in any previous year since the Society was founded one hundred thirty years ago. The following are the figures over 1943: Bibles 75,000; New Testaments 90,000; portions 40,000. The first edition of the new translation of the Psalms was sold out immediately after its appearance.—I.C.P.I.S., Geneva.

* * *

Following the pattern of denominational union in Japan, two regional Christian federations have been formed in occupied China, one for northern China and one for central China.

* * *

From Geneva, Switzerland, come reports of spiritual revival in parts of Germany. It is reported that church members are making more use of church buildings on weekdays. In Silesia many parishes have introduced daily morning and evening devotions in the church.

* * *

A Canadian Council of Churches has been formed with the following churches participating: Church of England in Canada, the United Baptist Convention of the Maritime Provinces, the United Church of Canada, the Presbyterian Church in Canada, the Baptist Convention of Ontario and Quebec, the Canadian Conference of the Evangelical Church, and the Churches of Christ (Disciples) in Canada. This council will have its first session in September of this year. Its function will be similar

to the Federal Council of Churches in the United States.

* * *

The state of North Carolina has taken action equalizing the salaries of white and negro teachers for the same grade of work. It is to be hoped that other southern states will follow the lead of North Carolina in doing away with racial discrimination.

* * *

The Hebrew University at Jerusalem announces the intention to publish the authentic Hebrew text of the Old Testament for the first time in Palestine. The most scrupulous fidelity to the Hebrew text adopted by the Jewish tradition will be observed.

* * *

The Attendant is a new publication sponsored by some of the C.P.S. mental hospital units. In the first issue, Dr. George S. Stevenson, Medical Director of the National Committee for Mental Hygiene, closes an article with the following paragraph:

"The Mental Hygiene Program of Civilian Public Service can be an invaluable aid in meeting this emergency, but promises even greater benefits through the fact that hundreds of men after the war will through firsthand experience be acquainted with the problem and the needs. The conscientious objector is bound at the present time to suffer from the attitude accompanying a united forceful effort to win the war. I think of this group of a few thousand men as an army of vigilantes who in this society of ours carry the function of preserving and securing peace. The loss of a few thousand men from our armed forces is a small price for a country to pay to have within it an intelligent group directed year in and year out toward those elements that tend to preserve international good will and directed against those elements that would destroy it. If we can add to this value that it is potentially a nucleus of informed citizenry directed against violence in the handling of the mentally ill and aimed at the reduction of conflict in the minds of the mentally disturbed, the price paid will be even more justified."

* * *

A dozen young men of the Russian Orthodox Church will be attending Chicago Theological Seminary this next year.

SUNDAY SCHOOL LESSONS

(Continued from page 343)

In due time God's judgment fell on Eli's house. Israel was defeated by the Philistines. The ark of God was taken. Until the prophet Samuel arose, Israel was in bondage to their enemies.

What if our priests (ministers) fail to discipline their members for disobedience? What if parents neglect to deal sternly with their children when they sin? Is it kindness that prompts leniency? Is neglect of parental discipline a sign of strength? a mark of wisdom? Wherein did Eli fail in his discipline?

(The teacher of children will do well to emphasize the great sin of the boys who brought disgrace on their father and on the religion of God.)—A. M. E.

THE BOOK SHELF

Just Among Friends, William Wistar Comfort; The Macmillan Co., New York; 1941; two hundred and ten pages; \$2.00.

In these days of global warfare we have become particularly conscious of our historic peace witness as members of the Mennonite Church. But we are not alone in our peace testimony; with us also stand the Quakers. Many of us, however, know little about the Quakers except that they are opposed to militarism and that they have been characterized in history by certain peculiarities of speech and dress. But Quakerism is broader than this—it stands for a total philosophy of life which in certain periods of history has exerted great influence in the life of England and America. This book, written by the President Emeritus of a Quaker College, attempts to set forth in an interesting fashion "the Quaker way of life." The Quaker is described in regard to his beliefs, his manner of worship, his business ethics, his concept of education, his racial relations, his peace testimony, etc. After reading this book one cannot help but appreciate the contributions this group has made to our religious life as well as understand more clearly some of our basic weaknesses.—Howard H. Charles.

* * *

Notes on the Pentateuch, by C. H. McIntosh; Mennonite Publishing House, Scottsdale, Pa.; six volumes; price, \$5.50.

I have been grieved to know that there are those who would discourage the use of commentaries. While the Bible is its own interpreter, yet, just as truly as God has provided for the instruction of His children through the preached Word, so He has done through the written Word. In His gifts to the church, the Spirit has given men the ability to expound and reveal gospel truth in written form.

In my youth it was quite the usual thing to hear, from pulpit and pew, these men referred to. Thus we were introduced to Matthew Henry, Adam Clark, et al., and early learned to know and appreciate them. This contact has enriched my life.

While **Notes on the Pentateuch** "are not commentaries in the ordinary understanding of the word, they are of a more pleasing style, helpful, suggestive, inspiring." They take one into the inner sanctum, and reveal sin and self and God's glorious provisions. They unfold riches of divine truth and inspire desire for God's best. I would encourage our young people to drink deeply at these fountains of truth and find enrichment and blessing.—Emma Risser.

The truth is, of course, that religion must form the very basis of any education worth the name, and that education with religion omitted is not really education at all.—London Times, Feb. 17, 1940.

Ontario Mission Board Report

Report of the Fifteenth Annual Meeting of the Mennonite Mission Board of Ontario

This meeting was held at the M.B.C. Pavilion on May 28, 29. The Sewing Circle organization had the Saturday afternoon and the fore part of the evening services, which were held at the Waterloo Church May 27, Bro. A. J. Metzler, Scottdale, Pa., closed the evening meeting with a gospel message, based on the subject, "The Presence and Power of Christ." He commented as follows:

1. In the church today (Mark 4:35-39) we need frequent experiences and demonstration of the revelations of Christ's power.

2. In reaching out (Mark 5:1-20) our business is not to tame or chain the world, not to feed or clothe the world, but to present Christ.

On Sunday the following were the subjects, with comments from the discussion:

"The Call of the Fields." Seeing the neglected world should constitute the call.

"Suitable Preparations for Better Christian Service." Tomorrow needs the preparation of today.

"The Worker's Passion for Souls." Man having become reconciled to God can then have a true attitude toward man.

Mission testimonies from Parker, Toronto Mission, Bothwell, and Coronation Gardens. There was request to encourage the work by visiting, and to whisper or breathe a prayer for the workers.

The mission sermon (Ps. 42:1, 2) contrasted the tragedy of India's natives looking for God in everything and not finding Him, with the greater tragedy of the North American not trying to find Him and not finding Him.

The consecration service found response by more than a dozen young people seeking guidance and a closer fellowship with God in the prayer service.

Delegates' Session (Monday)

The Roll Call showed 1 proxy and 16 members present.

Committees appointed by the President:

Resolutions Committee—Gordon Eby, Andrew Bean, L. D. Witmer.

Nominating Committee (which had been previously appointed by the Executive Committee)—Oscar Burkholder, Abner Cressman, Jos. B. Reesor.

The minutes of the fourteenth annual meeting and sixteen meetings of the Executive Committee during the year were read and accepted. The reports of the Treasurer and Auditors of the Rural, City, and Finance Committees, of the Superintendent of Toronto Mission, of the Chairman of Braeside Home, and of the Tract Director were read and each in turn accepted.

Business Session (Monday)

"Financing Braeside Home" was discussed by Bro. Angus Weber. An effort to liquidate the deficit soon instead of carrying it was explained. A pamphlet prepared was now to go out to the entire constituency. "The Evangelistic Emphasis of Summer Bible Schools" was discussed. It is recommended as the best counteractant for adverse doctrines. The questions of Placement of Workers and Probation of Workers were opened for discussion, with the result that action was taken to have the matter referred to the Conference Executive for investigation and study.

Inspirational Service (Monday)

"The Future Outlook in Missions" calls for a changed attitude toward other peoples. Humility and love must predominate, and racial pride disappear. Christian missionaries in the future should work as among the unchurched rather than over them. We can have first-generation Christians. Distinct qualifications for mission work are direct experimental knowledge of Christ and the ability to apply it. "Sir, we would see Jesus." To lead a seeker to Christ is the greatest business. You can do it if you have walked with Him, talked with Him, and know Him.

Organization: President, M. H. Roth; Vice-President, S. B. Martin; Secretary, J. C. Fretz; Treasurer, M. R. Good; Fifth Member, I. M. Hurst.

THE CONSCIENTIOUS OBJECTOR

(Continued from page 341)

the prince of the power of the air does not mean that he is living in dreamland. Because the Christian objects to the liquor traffic, to the tobacco industry, to the movie business, to white slavery traffic, and to bank robbery affairs does not mean that he imagines these things do not exist. No more does the objector imagine that the evils of war do not exist. The objector is aware that he is in a world of sin. This awareness has called for moral fortitude on his part. The way of least resistance does not lead to a C.P.S. camp. The true objector is merely trying to live in a world of evil and at the same time follow the example and teachings of his Master, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He is trying to be as Jesus said His disciples are: "in the world"—"not of the world."

Cheraw, Colo.

gave us an inspiring message from Heb. 12:1, 2, and at the evening service Bro. George Holderman spoke on the prayer head covering. He emphasized its importance and the danger of regarding it lightly.

A quartet from the Fort Collins C.P.S. Camp sang after the Sunday school hour of June 25. They were Lester Cook and Allen Snyder of this congregation, John J. Miller, Kalona, Ia., and Marcellus Duerksen, Corn, Okla.

Fellowship gatherings were held as follows: June 11 at the home of our pastor, Edward Kauffman, on the occasion of their wedding anniversary; June 18 at the La Junta park in connection with the nurses' graduation; July 4 at the home of our deacon, Bert D. Snyder, for the annual outing; July 16 at the Nunemaker home for a farewell to the Curt Headrick family who are moving to Ramah, Colo.

July 21, 1944. W. N. Nunemaker.

FT. WAYNE, INDIANA

(Anderson Congregation)

Dear Readers: On March 26 Bro. I. E. Burkhart, Goshen, Ind., brought the evening message. Subject—"The Six Great Things in John 6." Everyone appreciated and was helped by this message.

On May 18, 19, our bishop, Bro. Ray Yoder, held counsel meeting and communion services at Anderson. These were helpful and heart-warming services.

From June 12 to 16 we held our summer Bible school. In spite of the gas and tire shortage, we had a good attendance. The average attendance of pupils was sixty-eight,

and the total average attendance was eighty. We thank God for the privilege of teaching these children. Sister Marie Brunk, Delphos, Ohio, came to help teach in our Bible school. On June 18 a basket dinner was held at the J. S. Neuhouser home in honor of Sister Brunk. There were thirty-seven present, and all spent an enjoyable afternoon.

On the morning of June 25 Bro. Perry Heller brought us a thought-provoking message. Subject—"Why We Should Love Jesus."

We continue to hold services at the county infirmary the fourth Sunday of each month.

Bro. J. S. Neuhouser and wife spent June 25 at the home of his sister, in honor of his mother's birthday. They worshiped at the Lockport Church, Archbold, Ohio.

The Anderson congregation will hold their tent meetings (D.V.) in Hometown, Ind., from July 30 to Aug. 13. Bro. C. C. Culp, Brethren, Mich., will be in charge. We covet the prayers of God's people in behalf of these services. Pray that this may be a real revival in which Christ will be glorified, sinners saved, and saints strengthened. Plan now to attend if possible.

July 26, 1944. Vergia M. Woods.

CORRESPONDENCE

(Continued from page 345)

appreciative audience the evening of June 9. An offering was taken, amounting to \$50.00.

The baccalaureate sermon for the Cheraw graduating class was given by Bro. E. E. Showalter the morning of May 7. His subject was, "The Influence of Little Things." Text, Jas. 3:4.

At the morning service of June 4, Bro. Marcus Bishop, at present of Pueblo, Colo.,

Dwell upon the words of Psalm 131, "I have stilled and quieted my soul" (R.V.). What do they mean in the light of the figure? Have I recovered from the disappointment of not having my own poor little way, in the enjoyment of the larger life which God had in mind for me when He took child's food and toys away?—Sel.

RELIEF AND C.P.S.

RELIEF NOTES

Assisting Incoming Refugees

Delvin Kirchhofer, Mennonite relief worker among the Yugoslav refugees in the Middle East, writes the following lines concerning the arrival of an additional group of refugees:

"Not only are they a group of proportionately large numbers of women and children, but there are so many orphans. Again and again we found some children ranging from six to thirteen who had no parents, and often not even an aunt or uncle, and in some cases they knew absolutely no one in camp. We would find them crying, not knowing what to do or where to go. . . . Certainly, looking after their welfare on the very first day is one of the essentials we dare not forget, and trying to keep families together or to care for the homeless and orphans is one of the prime requisites. Our 6,400 or so at the present time will give us plenty to do in this camp for some time to come."

Workers to Puerto Rico

Mrs. Richard Weaver, Pennsburg, Pa., left Miami for Puerto Rico on July 25. While Sister Weaver will teach in the public schools at La Plata, she will be a member of the Mennonite unit at that place.

Farewell services were also held recently at the Akron Headquarters for Robert Ehret, Goshen, Ind., and Carol Glick, Sugarcreek, Ohio. Robert will act as ambulance driver for the hospital at La Plata, and Carol will serve as a member of the teaching staff at the Baptist high school at near-by Barranquitas. They will leave Miami July 26 and 30, respectively.

Orie Miller in Paraguay

A cable has been received announcing the safe arrival of Orie Miller in Asuncion, Paraguay. Bro. Miller expects to return via Puerto Rico and arrive in Akron by Aug. 12.

Workers Leaving for Middle East Alert

The four Mennonite relief workers in training at the U.N.R.R.A. relief school at College Park, Md., are ready to leave for their field of service on 24-hour notice. Marie Fast, because of her special training as anesthetist, has already left without any announcement of the place and time of her leaving. The remaining three workers are Grace Augsburger, Mary Emma Showalter, and Nancy Hernley. Ervin Hooley, who was a member of this group, was recently rejected because of his draft status. He will be processed and sent through other channels.

C.P.S. NOTES

When John C.P.S.-Man Arrives at Camp

The brethren in charge of the supervision of the C.P.S. program have felt for some time that a new man arriving in camp should be given special orientation training before enter-

ing as a full-fledged worker on the project and as a member of camp life and activity. Consulting with Selective Service, an arrangement has been worked out whereby inductees in C.P.S. will receive a 12-day initiatory training in project education, C.P.S. program, camp regulations, first aid, and the concern of the churches.

Selective Service is co-operating by sending registrants to camps twice monthly instead of once every ten days, and whenever possible they will be assigned in larger numbers than before.

Camp Staff Changes

The following C.P.S. camp personnel has recently been appointed: Roy Smucker, Business Manager at Mulberry, Fla.; Walter D. Unrau, Business Manager at North Fork, Calif.; Levi P. Tschetter, Assistant Director at Staunton, Va.; Melvin Lauver, Business Manager at Belton, Mont.; Alfred G. Zook, Director at Benton, Mont.

C.P.S. Briefs

The May-June issue of the Red Cross Reporter contained the following news item under the caption, "C.O.'s Take First Aid":

"Within the past year one hundred men at Civilian Public Service Camp No. 18, Denison, Iowa, have taken Red Cross First Aid. Of the twelve who completed the Instructor Course, some immediately transferred to other camps to begin teaching."

Aganetha Fast, former Mennonite missionary to China, has been secured to serve the C.P.S. camps as traveling matron. She began her period of service on July 20, starting at Hill City, S. Dak., Camp.

Selective Service has decided that a C.P.S. man who requests transfer to military service, and who is rejected in the army preinduction physical examination, shall be returned to a C.P.S. camp. Formerly, a C.P.S. man who failed the physical examination, was discharged and classified IV-F.

Mennonite Aid Section Notes

C.O.'s Not to Receive Employment Aid

Section 8-g of the Selective Service Act stipulates that "persons who have satisfactorily completed any period of their training and service under this Act" are to receive the assistance of Selective Service personnel in securing re-employment. While C.O.'s have never counted heavily upon assistance from such quarters, they have been interested to note the memorandum that was recently issued by Selective Service as an interpretation of the above clause:

"The Act does not confer employment rights on conscientious objectors who have been assigned to work of national importance under civilian direction in lieu of military service, and it has been determined as our policy that the Selective Service System has no responsibility to aid such conscientious objectors in regaining their former positions or in obtaining new positions."

Released July 26, 1944

Compiled by Irvin B. Horst

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Roth—Forgan.—George Roth and Florence Forgan, both members of the Salem congregation, by John B. Stauffer at the Salem Mennonite Church near Tofield, Ata., July 14, 1944.

Herr—Ober.—John L. Herr, Strasburg, Pa., congregation, and Jane S. Ober, Rohrers-town, Pa., congregation, by Christian K. Lehman at the home of Bro. Paul Shertzer, on July 26, 1944.

OBITUARIES

Franck.—Jonas H. Franck was born May 21, 1863, near Lititz, Pa.; died July 4, 1944, at the Oreville Mennonite Home, Lancaster, Pa.; aged 81 y. 1 m. 13 d. On Oct. 27, 1887, he was united in marriage with Emma Stoner, who survives him. To this union were born 4 children: Mrs. Nora Wolle, Lancaster; Mrs. Frank Pierce and Ira S., Elizabethtown, Pa. One son, Stoner, died in 1920. Bro. Franck and his companion were received into church fellowship at the Landis Valley Church soon after their marriage, and he continued faithful in the service of the Lord until He called him home.

Garber.—Fannie N., widow of the late Henry E. Garber, was born near Mt. Joy, Pa., Oct. 23, 1856; died at her home in Elizabethtown, Pa., of infirmities of age, July 13, 1944; aged 87 y. 8 m. 20 d. She was a daughter of the late Elias and Martha Nissley Eby. She and her husband united with the Mennonite Church in the early years of their married life. This union was blessed with 3 sons and 2 daughters. A son, Jonas, died in 1896 at the age of 14 years. The surviving children are: Tillman, Elizabethtown, Pa.; Ellen, widow of Ira R. Longenecker, Rheems, Pa.; and Elias and Ada, both of Elizabethtown, Pa. She is also survived by 11 grandchildren, 17 great-grandchildren, and 2 sisters (Martha, wife of Israel Mumma, and Mrs. Ellen Garber, both of Mt. Joy, Pa.). Funeral services were held Sunday afternoon, July 16, at her late residence, with further services at the Elizabethtown Mennonite Church. Burial took place in the Bossler Cemetery. Bros. Benjamin Keener and Clarence Lutz conducted the service at the home, and had charge of the opening service at the church. Bishop Noah Risser preached the sermon. Text, I Pet. 1:3-5.

Good.—Anna, daughter of Samuel and Anna (Weaver) Good, was born near North Lima, Ohio, May 24, 1857; peacefully passed away June 14, 1944, at the home of Mr. and Mrs. Ira Eberly, near Orrville, Ohio.; aged 87 y. 20 d. Nearly six years ago she fell and broke her hip and was not able to walk since. She was the youngest of a family of seven, and the last to depart this life. Quite a number of nephews and nieces survive. She came to Wayne County over 50 years ago. In 1893 she went to the John Martin home, being as a mother to his son Elmer (whose mother had died) from the age of three to manhood. She spent 35 years in the John and Elmer Martin homes, 11 years in the Mary Kreider home, and the past 5 years in the Ira Eberly home. She was a faithful member of the Mennonite Church. Funeral services were held June 16 at the County Line Church in the forenoon, and at the North Lima Mennonite Church in the afternoon, conducted by Bros. David Wenger and Abram Good. Texts, Ps. 116:15 and Luke 2:29. Interment was made in the North Lima Cemetery.

Good.—Charles Aaron, son of Joel and Susanna Good, was born near Versailles, Mo., April 29, 1874; passed away July 17, 1944, at his home in Peabody, Kans.; aged 70 y. 2 m. 18 d.

In 1885 he moved to Peabody with his parents. When a young man he accepted Christ as his Saviour and joined the Mennonite Church of which he was a member until called home to glory. On December 24, 1900, he was united in marriage to Catherine Winey. To this union were born 7 children: Maytie Dunken, Peabody; Huber, Dallas, Tex.; Pessie Aslin, Colorado Springs, Colo.; Paul and Marion, Wichita; Chester (deceased 3 years ago); and Maybelle Richert, at present in Augusta, Ga. In 1911 he and his family moved to New Mexico, where they were pioneers on the mesa. They were the last of several Mennonite families there remaining true to their faith. In 1927 they moved back to Kausas and in 1939 moved to Peabody. He was in failing health for several years, but the last few months he failed rapidly. His death was caused by dropsy and heart trouble. He is survived by his wife and 6 children, 3 sons-in-law, 3 daughters-in-law, 8 grandchildren, one brother (E. E. Good, Sheridan, Oreg.), and one sister (Mrs. S. G. Winey, Goshen, Ind.). Four brothers and one sister preceded him in death. He will be greatly missed by his many friends and relatives. He left a testimony to relatives and friends that all was settled and he was ready to go. When in distress a few hours before he departed, his faithful wife asked him if he wanted Jesus to come for him and he assented that he did. He said the past is all under the blood and he loved everybody. He was resigned to the Lord's will. A short service was conducted at the home in Peabody by — Duffey and at the Catlin Church by Bros. Earl Buckwalter and M. A. Yoder. Text, Jno. 14:1. Burial was made in the Peabody Cemetery.

Good.—Emma Good, daughter of Jacob Shank and Sarah Myers, was born April 4, 1871 in Putnam Co., Ohio.; departed this life July 20, 1944, at the home of her daughter and son-in-law, Jess Good, of near Lima, Ohio.; aged 73 y. 3 m. 16 d. She confessed faith in Christ and accepted Him as her personal Saviour in early life, in which faith she lived and died. She became a member of Mt. Blanchard congregation. On Oct. 6, 1894, she was united in marriage to Emanuel Good of Concord, Tenn. They lived at this place until the fall of 1904, when they moved to Putnam Co., Ohio, where they lived to within less than 3 weeks before her departure. To this union were born 5 children: Sarah, with whom she spent her last days; Leah, who died at the age of 18; Noah and Aaron of near Elida; and John F. of Detroit, Mich. Those mourning her departure are her devoted husband and children, 22 grandchildren (one of them overseas), 4 great-grandchildren, 3 sisters, and many other relatives and friends. Sister Emma suffered greatly for 4 years, especially the last few months, often calling on the Lord. Among her last words were these: "Come Jesus; take me to green pastures." She fell asleep peacefully in Him. Funeral services at the home were conducted by Bro. G. H. Brunk, and at the church by Bro. Maurice O'Connell, assisted by Bro. E. E. Zuercher. Text, Ps. 23.

Hunsberger.—Leah, daughter of Mr. and Mrs. Joseph Hunsberger, was born in Wilmot Twp., Ont., April 9, 1867. She was one of the large group who accepted Christ during the revival under J. S. Coffman about forty years ago, and was a faithful member of Shantz Mennonite Church ever since. She was never married but was always a faithful stand-by in the home. She peacefully passed on to her reward on July 19, 1944, at her home in Baden; aged 77 y. 3 m. 10 d. She leaves to mourn her passing one sister (Hannah) and a niece (Selena), of Baden, another niece (Mrs. Wilfrid Wick), of Listowel, Ont., and one nephew (Edward Hunsberger), now in Italy. Services were conducted at the home and at Shantz Church July 22 by Bro. L. H. Witmer and M. H. Roth. Burial was made in Shantz Cemetery.

Kauffman.—Glenna Ann, daughter of Charles and Wilma Kauffman, was born Jan. 13, 1933, at Kneeland, Mich.; passed away at the Alpena General Hospital, Alpena, Mich., July 16, 1944; aged 11 y. 6 m. 3 d. She leaves to mourn her passing, her father and mother, 6 brothers and 2 sisters (Boyd, somewhere in France; Fred, of the United States Navy; Robert, Center Line, Mich.; Mrs. Jay Roe, Fairview, Mich.; Richard, Edward, Vada, and Eugene at home), one grandmother (Mrs. Harry Harr, Lowell, Mich.), aunts and uncles, and many friends whom she enjoyed during her 5 years of illness. Funeral services were held at the Fairview Mennonite Church, in charge of Bro. F. F. Bontrager. Interment was made in the Fairview Cemetery.

Jutzi.—Elisabeth Jantzi was born March 2, 1863; died May 2, 1944, near Petersburg, Ont.; aged 81 y. 2 m. On Jan. 8, 1884, she was united in marriage to John B. Jutzi, who died in August 1939. She united with the Amish Mennonite Church in early youth and remained a faithful member until death. She is survived by 5 daughters (Katharine, Mrs. Louis Gingerich, Petersburg; Elisabeth, Mrs. Peter Nafziger, Baden, Ont.; Nancy, at home; Veronica, Mrs. Daniel Roth, Preston, Ont.; Magdalena, Mrs. Noah Jantzi, Petersburg, 3 sons (Simeon and John, Kitchener, Ont.; Rudy, Milverton, Ont.), one brother (Moses Jantzi, Fergus, Ont.) 34 grandchildren, and 12 great-grandchildren. Eleven brothers, 3 sisters, 3 grandchildren, and 3 great-grandchildren predeceased her. Funeral services were held May 5, 1944, at the home by Bro. Benjamin Gingerich, and at the Steinman Church by Bros. Moses Jantzi and Manasseh Hallman. Text, John 17:24. Interment was made in the Steinman Cemetery.

Kempf.—Marie Mae, daughter of Glen and Mae Alliman Kempf, was born Feb. 19, 1932, at Wayland, Ia.; died at the Mercy Hospital, Burlington, Ia., June 30, 1944; aged 12 y. 4 m. 11 d. She leaves to mourn her father, mother, one sister (Doris), one brother (Glen, Jr.), one great-grandmother, 2 grandmothers, and one grandfather. One infant brother preceded her in death. She was a member of the Lutheran Bible Class. She took seriously ill Thursday night and passed away Friday morning. Marie, Doris, and a girl friend prepared a lunch together, and it is thought probably food poisoning caused her death. She won many friends and had a smile for everyone she met. She was exceptionally well liked by her teachers, schoolmates, and classmates. She was very close to her sister and brother, who always depended on her for help and guidance.

Martin.—Ben E., son of Chris and Phoebe (Naffzinger) Martin, was born March 7, 1879, at Garden City, Mo., passed away at Trinity Hospital, Minot, N.D., July 13, 1944; aged 65 y. 4 m. 6 d. Death was caused by complications which resulted from a major operation for thrombosis of the small intestines on June 13. By his request, on the evening of July 1, he was anointed with oil, at which time two bishops and a minister were present, and until his death was conscious and manifested a willingness to submit to God's plan. When a young man, he accepted Christ as his Saviour and joined the Sycamore Grove Mennonite Church, later transferring his membership to the Fairview Mennonite Church, near Surrey, N.D., where he remained faithful until death. He was united in marriage to Ida Pearl Kauffman on Oct. 13, 1901, at Garden City, Mo. Until 1916 they farmed in this community, then moved to Minot, where they lived on a farm until three years ago, at which time they retired from active farm life. In October, 1943, they moved to their Minot home, where the widow plans to remain. Two sons and a granddaughter preceded him in death. He is survived by his wife, 2 sons (Earl, Minot; Glenn, Goshen, Ind.), 4 daughters (Mary, Mrs. Ed Hartzler, Alpha, Minn.; Ruby, Elkhart, Ind.; Bertha, Mrs. Homer Gresser, Wooster, Ohio; Erma, Mrs. Lyle Yost, Hesston, Kans.), 12 grandchildren, one brother (Amos J. Martin, Manson, Ia., who visited the deceased just a week prior to his death), one sister (Nellie, Mrs. E. G. Kenagy, Garden City), and many other relatives and friends. All the children, and all the grandchildren except two, were present for the funeral services, which were conducted the afternoon of July 16, at the Fairview Mennonite Church by Bro. Eli G. Hochstetler, assisted by Bro. L. A. Kauffman, the local pastor, and Bro. Ray Harris, of the Church of the Brethren. Text, II Tim. 4:6-8. Burial was made in the adjoining cemetery.

Business friends in Minot and Surrey, and other friends, have presented a substantial amount, given in memoriam, to be used in educating a South American native at Goshen College, where a son of the deceased (Glenn) attends. Upon completion of his course, this native is to return to Argentina to teach in the Bible School. The family wishes to thank these many friends for this gift, to be used in such a worthy cause.

Mellinger.—Ida Rohrer, youngest daughter of the late Christian and Maria Buckwalter Rohrer, passed away at her home in Soudersburg, Pa., July 5, 1944, after a seven-month illness, less than three months after Father passed away. She was born at Rohrer's Mill in Paradise Twp., Nov. 3, 1866. Had Father and Mother lived until Nov. 22, 1944, they would have enjoyed their

fifty-seventh wedding anniversary. In their early married life they united with the Strasburg Mennonite Church, but during their declining years most often attended services at Paradise, one mile away. From the farm in Strasburg Twp., they moved to Soudersburg, where they spent the past 43 years. For about 24 years Mother was afflicted with angina pectoris. Early in June dropsy developed, and there were many complications. She was ever concerned about her family and friends, constantly inquiring for their welfare and health. Surviving are 3 children: Harris R., Lancaster; Mary E., at home; and Edith A., wife of Ralph R. Metzler, Manheim; also 2 granddaughters (Mrs. Russell Griffith, Christiana; and Janet E. Metzler, Manheim), and one great-granddaughter. Services were conducted July 9 at the home by Bro. Parke Book, and at the Paradise Mennonite Church by Bros. Christian Brubaker and Emory Hess. Texts, Ps. 23 and I Cor. 15. Mother's favorite song, "No Night There," was read. Interment was made in the adjoining cemetery, where Bishop Abram Martin had the committal service.

—The Family.

Miller.—Katie A., daughter of the late Joseph D. and Anna Conrad Miller, was born near Canton, Ohio, Nov. 1, 1882; died at her home near Canton, July 18, 1944; aged 61 y. 8 m. 17 d. In the year 1896 she accepted Christ as her Saviour, was baptized, and united with the Beech Mennonite Church. She continued faithfully in this faith until the end. She was a lifelong resident in the vicinity of Canton. She was 25 years old when her mother passed away. She, being the oldest of the home then, became somewhat like a mother to the younger children. She took a great interest in her church and was a regular attendant at the Sunday services when health would permit. For many years she was not so strong in body. A number of times she was very sick, but the Lord spared her life. Her last sickness was of short duration, and on Tuesday morning she apparently had a heart attack and passed away very suddenly and unexpectedly. She is survived by 4 sisters (Mrs. Esther Graber, Mrs. Christian King, and Susan of Canton, and Mrs. Aaron Schmucker of Louisville, Ohio), one brother (John J. Miller of Canton), 8 nephews and 3 nieces, with many other relatives and friends. Her parents, 2 sisters and 2 brothers preceded her in death. One brother (Joseph D.) preceded her only three months ago. Funeral services were held at the church with the Brethren O. N. Johns and J. A. Liechty in charge. Text, Ps. 73:26. Interment was made in the Westlawn Cemetery, Canton.

Shank.—Paul Raymond, oldest son of Paul and Dorothy (Bragg) Shank, was born April 15, 1931; died July 21, 1944; aged 13 y. 3 m. 6 d. On Sunday, July 16, he was thrown from a horse at his home near Bolivar, Ohio. He received a severe head fracture and was taken to the hospital at Dover, Ohio, where he died. He is survived by his parents, 4 brothers (Stanley William, Jerry Lee, Dale Richard, and David Neil) and 2 sisters (Helen Louise and Georgia Ann), all at home, his maternal grandmother and stepgrandfather (Mr. and Mrs. Nathan Ryan of Winamac, Ind.), and his paternal grandparents (Mr. and Mrs. Harry W. Shank of Paris, Ohio). Short funeral services were held at the Funeral Parlors in Bolivar, conducted by the pastor of the Lutheran Church, where he attended Sunday school. The body was then taken to the cemetery of the Beech Mennonite Church, where interment was made. A short service was held at the cemetery before burial, conducted by Bro. O. N. Johns.

Smith.—Carolyn Ann, daughter of Roy H. and Dorothy Mae (Byer) Smith, was born June 3, 1944, at Orangeville, Ont.; died at the Orangeville Hospital June 29, 1944, of spinalifidi. We humbly submit to the Lord's will, knowing He doeth all things well. Because of her physical disability this little one could not long remain with us, but we have this confidence—We may go to be with her. She leaves to mourn her passing, her parents, maternal grandparents (Bro. and Sister Edwin A. Byer of Markham), paternal grandparents (Bro. and Sister Wm. I. Smith of Stouffville), and maternal great-grandparents (Bro. and Sister J. L. Byer of Markham). A short funeral service was held at the graveside, conducted by Bro. A. D. Grove. Text, II Sam. 12:23. A trio sang:

"Go to thy rest, fair child!
Go to thy dreamless bed.
While yet so gentle, undefiled,
With blessings on thy head."

Swartzendruber.—William Charles, son of Bro. and Sister Joe Swartzendruber, was born near Bay Port, Mich., Sept. 5, 1918; died of pneumonia at the Caro State Hospital, June 26, 1944; aged 25 y. 9 m. 21 d. His mother preceded him in death. He leaves to mourn his departure his father and stepmother, 5 brothers (Walter, Owendale, Mich.; Omar, Pigeon, Mich.; Edward, Goshen, Ind.; Paul and Claude at home), and 2 sisters (Alma and Bessie at home). The departed one suffered much through life, being blind and subject to epileptic fits. The funeral was conducted by Bros. C. C. Culp of Brethren, Mich., and Sherman Maust.

Announcements

GENERAL CONFERENCE

Transportation restrictions require that travel by auto or rail be kept at a minimum. The special session of General Conference has been planned with that in mind. No sessions of the Conference are open to the public. It is to be a minister's meeting. This is also in keeping with the action of the last General Conference, calling for this meeting. It is to be a period of fellowship, study, and prayer for the ministry of the Mennonite Church.

General Conference Secretary,
Amos O. Hostetler.

CONCERNING GENERAL CONFERENCE ENTERTAINMENT

The following arrangements have been made for taking care of General Conference guests at Goshen College, August 15 to 17:

1. Beds in the College dormitories can be reserved for the whole conference by sending one dollar for each bed to Levi C. Hartzler, Goshen College, Goshen, Ind.

2. Anyone arriving in Goshen by bus or train can secure transportation to the College by calling 305 or 314. There is regular bus service from Elkhart to Goshen every hour. There is also bus service from Fort Wayne to Goshen and from Warsaw to Goshen.

3. Meals will be served in the College dining hall at thirty-five cents each or three for one dollar. Meal tickets will be on sale at the business office.

Ernest E. Miller.

INDIANA-MICHIGAN C.W. CONFERENCE

The Mennonite Christian Workers' Conference will hold its first annual meeting Aug. 21-23, 1944, with the Clinton Brick congregation.

Amos O. Hostetler, Secy.

Illustrious confessors of Jesus Christ, a Christian finds in prison the same joys as the prophets tasted in the desert. Call it not a dungeon, but a solitude. When the soul is in heaven, the body feels not the weight of fetters; it carries the whole man along with it.—Tertullian.

Now with New Feature . . . "GREAT BIBLE PRINCIPLES"

Each of these three volumes, *God's Purpose*, *God's Minute*, *God's Message*, now contains eight pages of "Great Bible Principles"—a new feature that will prove an important spiritual guide to everyone: Atonement, Courage, Eternal Life, Faith, Friendship, Love, Salvation, Mercy.

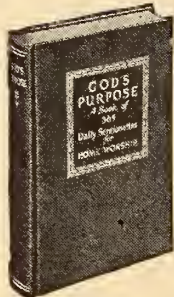
Handy Size DEVOTIONAL BOOKS

GOD'S PURPOSE

A handy little volume of inspirational sermonettes written by the most eminent clergymen of the English-speaking world. Arranged in calendar form, one for each day in the year, and one to each page.

These little sermonettes help to quicken faith, bring comfort to those bereft of a loved one, or explain the working of God's plan. Eight pages of "Great Bible Principles" included. A companion volume to *GOD'S MINUTE* and *GOD'S MESSAGE*.

Bound in Cloth.....\$1.00

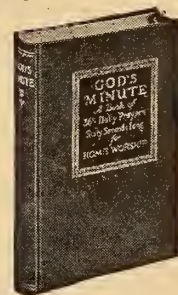


GOD'S MINUTE

One of the most cherished books in the religious world.

An inspiring collection of 365 daily prayers, each 60 seconds long, written expressly for this book by 365 of the most eminent preachers and laymen of the English-speaking world. Arranged in calendar form, one prayer for each day in the year, and one to each page. More than half a million copies sold. Size, 3 3/4 by 5 1/2 inches. Eight pages of "Great Bible Principles" included.

Bound in Cloth.....\$1.00



GOD'S MESSAGE

A companion volume to *GOD'S MINUTE*. Three hundred and sixty-five prominent clergymen of the United States, Canada, and Great Britain have chosen a Scripture passage which is precious to them personally, and have written a Message that quickens faith, inspires to service, or brings comfort. Each Message fills a page, one for each day in the year, arranged in calendar form. Eight pages of "Great Bible Principles" included. Size, 3 3/4 by 5 1/2 inches.

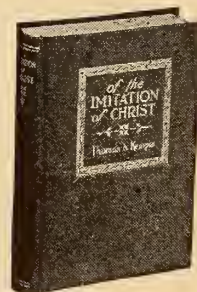
Bound in Cloth.....\$1.00



OF THE IMITATION OF CHRIST

By THOMAS A KEMPIS

This beloved devotional book, which has guided and comforted millions, is here presented in a new edition. Bound in Cloth, gold-stamped.....\$1.00

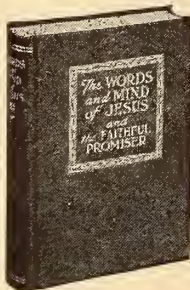


THE WORDS AND MIND OF JESUS

By J. R. MACDUFF, D.D.

A new edition of this well-known religious work, including both *THE WORDS AND MIND OF JESUS* and *THE FAITHFUL PROMISER*.

Bound in Cloth, gold-stamped.....\$1.00



MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Table of Contents

337—The God of Nehemiah	Jesus, Guide Our Way (Poem)
338—A Brief History of the Mennonite General Conference	A Conversation
339—Editorials	
340—Questions on Mennonite Community Life	A Generation Which Knew Not the Lord
	Regeneration
341—Is the Conscientious Objector Living in a Dream World	
342—Perfection of Beauty (Poem)	God's Precious Promises

"If the Way Were Bright"	
343—To Be Near to God	Sunday School Lesson for August 13
344—Field Notes	
345—Correspondence	
346—The Minister (Poem)	A Pastor's Mistake
	Put Truth in Capsule Form
347—Prove It	Subjects for Sermons
348—Items and Comments	The Book Shelf
349—Ontario Mission Board Report	
350—Relief and C.P.S.	Marriages
	Obituaries
352—Announcements	

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

August, 1944



Sankra Church with the Relief Project Wall in Construction

This year's report from India is composed of personal articles by the various missionaries in which they have presented outstanding incidents and a summary of the work in their respective stations. We believe the touch of realism in these articles will be interesting and the messages will give a fair impression of the work in our India Mission during the year.

While the work has not produced the visible results that we had hoped for, yet we are encouraged as we remember the words of the prophet: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." When we pause to think that the value of one soul is more than the whole world we are made to realize that even though the number won may be small, nevertheless the evaluation of the results is far beyond human ability.

For the difficult task that lies ahead more prayer and consecration are needed. Pray for us that our lives and our ministry in this land may be fruitful in souls born anew.

India Number

Will You Share in These Prayer Burdens?

"We can praise the Lord for some great blessings in His work, but we must also pray for making things work together for good."

"Will you join with us in intercession for the work in Bihar that souls may be saved and those who have confessed Him may grow?"

"We keenly feel a great need for help, and pray that there may be more from the home church and the Church in India who will dedicate their all to Him."

"Will you pray with us that our progression and digression may be according to the direction of the Holy Spirit?"

"Please do remember to pray for us, and for guidance in the work. Ask God to give us strength for every task."

"We are praying that Dondi, as well as other stations, may soon be supplied with missionaries who may be sent to us."

—Our India Missionaries.

Editorials

Our Missionaries in India

With this issue of CHRISTIAN MISSIONS we are presenting the annual report of the Mennonite Mission in India. The foreword appearing on the front page was written by a missionary on the field and represents the group consciousness of great need in their land.

We are confident that you will enjoy the touches of realism in this report. The missionaries have written out of experience and deep conviction. They do not hesitate to speak of their apparent failures and are quick to tell us of those needs wherein they find themselves insufficient for the task. We are all happy to commend them to God and to recommend to them the Word of His grace, thinking that it will both build them up and be a means of salvation to the unsaved in the field. But this is not enough. We must enter into their labors through the sacrifice of prayer and participate deeply in the work of intercession. This is a call to pray for a staff of missionaries who are carrying heavy loads and whose task is extremely difficult in these days. They are counting on our fellowship at the throne to carry on the great work to which they have been called.

Service Through Personal Work

With the apparent closed doors to opportunities in foreign fields the church finds a renewed obligation to reach the unsaved in the homeland. The most important task in any community resolves itself to the winning of men for Christ. This is a calling to royal service.

There are several types of personal evangelism which are open to the average laity. We can all participate in the everyday witnessing, living the life of testimony. Christians represent the will of God on earth in the life we live. We share in a responsibility to be true witnesses to the teachings of His Word.

There are many opportunities for verbal testimony in which by word of mouth men give testimony to the power of the Gospel. In our daily conversation we have opportu-

nity frequently to tell what the Lord has done for us. There is occasion for some restraint in this respect, but more often we need encouragement to give our testimony to the grace of God in our own lives. Men need to be told and shown how the Christian life is productive of fruit that is satisfying to the soul.

There is no Christian who is excluded from the obligation of intercessory prayer. Some Christians have heard the call to intercession and are devoting much time and energy to labors in prayer on behalf of missionaries, ministers, and Christian workers. This kind of participation in the life and testimony of the church is more fruitful than is generally recognized. The need for prayer support can be supplied in no other way. In this issue of CHRISTIAN MISSIONS there are many requests for prayer. We urge the readers to pause at each request and enter into the experience of soul labor for the great needs that are presented.

Christians of every congregation can participate also in the witnessing of the Gospel through correspondence. Letter evangelism is an unused channel with far too many people. Efforts thrown into this type of service have been the means of great blessing to many. When you write a letter you can be deliberate, prayerful, and critical of what you say before it reaches the person to whom you address yourself. If you have never written a letter with the view to winning the person to Christ, you should at least ask the Lord to lay the burden of some soul upon your heart. The Spirit will lead in this type of service, too.

Visitation work is a greatly neglected field of service in our home communities and yet it is one of the most fruitful means of bringing the Gospel to our neighbors. The presence of a Christian worker in the home of the unsaved sanctifies the place for noble purposes. It brings into the home atmosphere a sense of God's presence. It reminds the people of their obligations to Christ. The fellowship of sinners with saints has a purifying effect and give the Holy Spirit an opportunity to press the power of conviction upon them.

Vocational evangelism is another means of making Christ known to the lost. Men in business have many opportunities to present the claims of Christ to their patrons. Their contacts with other men give them a unique opportunity to witness to the love of God by means of simple

(Continued on page 366)

Table of Contents

EDITORIALS	354
INDIA MISSION ANNUAL REPORT FOR 1943	355
THE PLACE AND NECESSITY OF LAY WITNESSING IN THE PROGRAM OF THE MENNONITE CHURCH IN THE FOREIGN FIELD—George Beare	362
THE UNFULFILLED COMMISSION—C. W. Long	363
SOUTH AMERICA PAGE	364
AFRICA LETTER	365
RURAL FIELD: Culp, Ark.; Harman, W. Va.	365
FINANCIAL REPORT	366
NOCTURNE (Poem)—Victor Hugo	366
GLEANINGS	367

India Mission Annual Report for 1943

The Year 1943 in Our Experience

• S. Jay and Ida Hostetler

The year 1943, aside from the regular routine, saw several unusual things in our work and experience. The outstanding thing that occurred was nothing short of a spiritual upheaval in Harila. In August the oldest son of one of our Christian families came home from work in another town, infected with cholera. We arrived several days later when the disease had taken hold of him. When we got there in the morning, he was almost gone. The family had taken him off the "Family" bed and laid him on the ground to die, as is the custom here—to avoid pollution of the bed. His eyes were fixed, and it was evident that he was near death. His family were dejectedly sitting about him, waiting for the end.

We called all the Christians to come together to pray for the young man. Some of the men had allowed their "chundies" (the hair queues Hindus wear) to grow again. We explained that we could not pray and expect God to hear if we have such signs of disobedience, and so they were all cut off. Then we prayed, about eight or nine of us leading in turn. It was a joy to hear the sincere prayers uttered by the unlettered believers. When we finished, the sick man's eyes opened, and he responded to conversation. We then left to get a doctor to treat him and inoculate the rest of the people. When we returned several hours later with the doctor, the young man was on the bed again, quite able to enter into conversation, though of course not without limit. The doctor pronounced him out of danger, with good pulse. The father and mother said they had never in all their lives seen anything like this answer to prayer.

When we returned several days later, we received such a welcome as we had never had there, although we had always been heartily welcomed. Every family wanted us to come to their house to pray for the sick, for others had taken the dreaded disease. They reported several definite answers to their prayers for healing. People accompanied us from house to house, and took wholehearted part in prayer and praise. A non-Christian uncle of the young man who had been healed announced his faith in Christ and said he wanted to be a Christian. It was just such an experience as one longs for, to see the blessings poured out on these children in the faith, and their hunger for fellowship with God.

But where the Spirit gains victories, there Satan also insinuates himself. Just after Moses had met God so closely in the desert, he went to Pharaoh through whom Satan violently thwarted him seemingly, so that Moses cried to God, "... Why is it that thou hast sent me?" So it was in Harila. As soon as the non-Christians of their caste heard what happened, they began to threaten the Christians with boycott in eating, in marriage, and in all other social relationships. Perhaps it was jealousy or some other aberration of mind that can only be explained by the wiles of Satan. But this resistance kept growing until by the end of the year two families of our Christians were unable to face the opposition longer and announced their renunciation of Christianity, and two other families fled from the village and have not returned.

We have again established contact with one of the families who renounced their faith, but they are still very friendly, and really believe. They have not quite sufficient faith to overcome their fear of their caste brethren. But we cannot think that the Lord would bring such abundant blessings to these people, and then cast them off and let them go. We believe that in the end He will work a still greater work among them, and bring back those who at heart believe and bring yet others with them. We feel like Moses when he said, "Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." So we feel that it cannot be the Lord would bring such blessings to these people and then

allow them to perish, so that people could say that He could not save them. But neither does it mean that we can sit idly by till the Lord brings them back. We must work and pray, and we request all men of faith to join in prayer for them.

We are thankful for Lakra and his wife, our workers there. They have the confidence of the people. This year we have employed another young man, who is a trained teacher. He has been teaching here in Telaiya, and it has made a decided difference in the life of our little church here. Two of the boys who are studying were baptized this year, and there is increased interest in the church.

Then there is another promising field which needs much of our prayer, that the people may not be turned aside by outside agencies. This is a comparatively newly settled village of people of the same tribe as our worker in Barhi. They asked this year for a teacher, and we have been preaching to them. Now they appear to us on the very threshold of entrance to the kingdom, but there are some questionable influences at work. To counteract those, it seems all we can do at present is pray.

We spent several weeks in the Central Province Mission in October and November, helping in the annual workers' normal. We also toured as usual. We can praise the Lord for some great blessings in His work, but we must also pray for making things work together for good which now seem to be only saddening lapses. But God's promises are true and on these we want to rest.

A Year of Sowing

M. C. and Esther Vogt

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Ps. 33:1).

For a few days in the beginning of the year Bro. Mital was with us. He brought us several inspiring messages. It is wonderful how God has changed him from an uncompromising Hindu to a humble spiritual Christian who is an inspiration to all who meet with him. Our task of winning the non-Christian in this part of India seems so difficult and slow that we often become discouraged. But Bro. Mital was a living testimony to the power of God to change and transform a life.

After Bro. Mital left us, we went out on tour and continued our touring work until in June when the rains broke and made it impossible to continue living out in camp. During the month of February we had a few days of cold rainy weather. The ground was wet. The tents were wet. Everything was damp. A cold west wind blew continually. We were cold all the time except when we took strenuous exercise or were in bed.

We were disappointed that no one made a decision for Christ openly. A group of people in one village seemed to be very near. They accepted the teaching of the Gospel. The leader of the group was hostile towards us. He always avoided us but never attacked us openly. We are hoping and praying that the Lord will bring them in this year.

In another village, there was a group of people of the Bhuniya caste. For over a year they had been interested and were friendly, but during the past year some of the most interested ones have become very indifferent. Just how we are to interpret this I do not know. Until the Lord very definitely leads otherwise, we will continue to visit them occasionally and then teach them. We are praying that the Lord may open their eyes so that they may see that they are going on the road to destruction, and give them a godly sorrow for sin so that they might attain unto eternal life.

One day as we were coming home from a village we passed a group of little booths made of straight sticks about six feet long, fastened together at the top. This framework was covered over with leaves and is waterproof. We stopped, talked to them, and had a short meeting with them. Bro. Topono talked to them in the Santali language. They enjoyed the meeting and invited us back again. They are called "Bir Hor," meaning man of the forest. They live by hunting, by selling ropes made out of the bark of a vine, and on fruit and tubers of



The House the Vogts Are Occupying

the jungle. In a few days Bro. Topono went back by himself, but no one would come out of the booths for a meeting.

We are encouraged by a number of people who profess to accept Christ and are waiting for others to become ready to come with them. To a number of places we received an invitation to come and teach them. In most of these places the people are interested.

We thank God for His guidance and sustaining grace during the past year. Will you join with us in intercession for the work in Bihar that souls may be saved and those who have confessed Him may grow in the love and knowledge of Christ?

Cleansing the Leper

A. C. and Eva Brunk

When Christ sent out the twelve to preach, He also authorized them to cleanse the leper. We have now spent another year in trying to fulfill this commission, which, we believe, is still God's will for His followers today. The phrase, "Cleanse the leper," has two meanings or two applications. The one is that of healing them of the physical disease of leprosy; for that disease was considered a kind of physical uncleanness. We do not claim to have the power to heal the disease by word of mouth; but by giving them good food (as leprosy is partly a disease of the undernourished), by teaching them ways of bodily cleanliness (as leprosy is also a disease of filth), and by medical treatment quite a number have been virtually healed. Some have returned happily to their relatives and families.

There is also the deeper spiritual cleansing which is much more urgently needed than the physical healing. For this purpose during the past year much special effort was made. Bible classes were conducted during the rainy season. A special series of evangelistic meetings was conducted, and much personal work was done. As a result fourteen people were led to take baptism. There are many more whom we would like to have seen accept Christ as their Saviour.

During the year one very important change in the staff of the Home was made. Mr. David, who had been the "caretaker" or overseer of the Home for over twenty years, left the service. His place has now been taken by Bro. Obed P. Ram, who has been a deacon in the church at Balodgahan. We hope that by God's help he and his family may do much to glorify our heavenly Father here at Shantipur. Bro. David had been a great help in the Home since 1919, and we were sorry to see him go. However, that too may be for the good of the cause. We believe that God permits nothing to take place by chance.

The prices of all necessities, such as food and clothing and especially medicines, have been very high. Thus the cost of maintaining the Home has greatly increased. The lepers have been willing to get along without things which they formerly received. There is a cotton mill that has greatly helped us by giving us special concessions on the price of cloth. Several large bundles of bandage were given free. We are very grateful to the mission to lepers who in these difficult war days have increased their contributions, thus making it possible that this work of mercy be continued to the honor and glory of God.

Among these infected people God also has His witnesses. One Christian man by the name of Puran Singh, who used to be an evange-

list and schoolteacher, contracted leprosy. He was admitted to the Home, where he was faithful in his witness for his Saviour among non-Christian leper boys among whom he lived and whom he taught. During his last illness I frequently visited him in his room, where I often found him reading the Word of God from which he received great comfort. His faith sustained him during his days of suffering. Several scripture verses which he mentioned as especially precious to him were: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16); "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

At the time of his funeral, the non-Christian boys whom he had taught marched behind the procession, singing, "Jesus, Saviour of My Soul." This they did no doubt as a testimony to the influence of a sincere Christian life upon them. We hope they too will turn to Christ as their Saviour.

The Year in Dhamtari

S. M. and Nellie King

As we reflect on the past year we are reminded of many blessings that have come to us in India through Christian fellowship both with missionaries and Indians. And we are not unmindful of the blessings we have received in letters, though few in number, from loved ones and friends in America. Above all, we are grateful that we have had access to the throne of grace from which source we have received strength and encouragement during the year that is passed and gone.

At the beginning of May there was a change in the pastorship of our local church, Sundarganj; Bro. Isa Baksh succeeded Bro. Haider, who had served for the past four years. Conference appoints pastors every two years as regular procedure. Meetings were held during the month of August by P. M. Dassof Cuttack, Orissa. These were of special interest to the children and young people. For the past few months junior church services have been held each Sunday simultaneously with the regular worship service. This arrangement seems to offer special advantages to both the children and adults.

This year brought another step in the coeducational program of the academy. At the beginning of the school year in July the mission opened a hostel (dormitory) for the accommodation of high school and normal school girls. At present a part of south Sundarganj bungalow is being used for this purpose. Heretofore, such girls attended schools outside our mission. Now that a larger number of them are entering high school and normal school we feel justified in making provision for their training in our own school. It is clear that India is changing in her attitude toward women. One certain outcome of this changed attitude is the increased enrollment of women and girls in the schools of the land, a condition which is now going on and will continue. In our own situation we find it not only necessary to provide hostel accommodation for girls but also wise to offer more courses definitely related to home life. It seems imperative that our home science courses be enriched and that better facilities for teaching be provided. Accordingly, a special committee has been appointed to study the matter and draw up plans for the construction of additional classrooms in our academy grounds for the teaching of these courses. Our present building is too small, and we hope to build in 1944.

Another change which took place at the opening of the present school year was that of uniting the Shell class of Garjan Memorial School, Balodgahan, with that of the Christian Academy, Dhamtari. (The Shell course offers one year training between middle school and the various types of schools above that level. It is a course instituted by our own mission and gives special emphasis to Bible instruction.) The advantage of combining this work of our two schools is financial in that it reduces duplication of teaching. It also affords some educational advantages. In this change Bro. and Sister Pershadi were transferred from Balodgahan to Dhamtari. He is one of our Bible teachers and has also become the warden of the junior hostel.

We are glad that the percentage of Christians in our school continues to increase. At the same time we are very conscious of the fact that education alone will not build the church and that in our school we desire, especially, to lead our pupils to a deeper relationship

with Christ. We covet such an experience for all our Christian pupils, for we know that without it they will not be kept for Him and for the strengthening of the church. As for the non-Christian students we can say that the good seed is being sown but that the fruit seems to be very, very slow in developing as far as our eyes can see. It is an encouragement, however, to be able to report that during the year one such student accepted Christ openly and that he has found the Lord precious. This young man has been a pupil of our mission schools for seven years. This step costs much that we cannot appreciate because we were born in Christian homes. Remember Kiyaram in your prayers.

At the end of the 1942-43 school year our Bhatgaon Primary School near Dhanitari was closed. This was according to plans made a few years ago when another primary school was opened in a village near by. Our community was twice saddened during 1943 by the passing away of two of our primary school headmasters, Matthias and Sukrit. Both had served in our mission village schools for many years as well as serving in the church. They were both usually chosen as lay delegates to our Annual Church Conference.

We were glad to have Bro. and Sister Ezra S. Hershberger serve at this station throughout 1943, at the close of which they left for the homeland. Their work in our school was of special value, and the mission appreciates their voluntary consideration of our need in giving this year of service in our midst after having completed their five-year term of teaching in Mount Hermon School, Darjeeling.

We also appreciated having Bro. Graber stop with us for a month on his way to China. His presence was an encouragement, not only to the missionaries but to our Indian church as well, which had called him to the office of bishop sometime before his going on furlough. He is definitely needed, and we trust that he can soon be released and return to this field and to the church that has so recently called him to that service.

From the economic standpoint of our Indian brethren we have reason to thank God that there has been no unusual suffering in our midst from lack of food. While prices of all commodities have continually increased, there has been work for the able-bodied at increased wages. For our own Christian communities we have arranged work projects at different times for those who were out of employment. The crops of the past year were good, and in this part of India we have not had famine conditions. Even so it has not been easy for the poor to make a good living. And for those places in India where famine conditions have existed and still exist we are grateful that our mission could have some share in bringing relief to our suffering and dying through the planning of the Mennonite Central Committee and the liberality of our home churches. In spite of the favorable conditions in our own area, we are all experiencing the effects of the war to the extent that it is either impossible to secure some of the necessities of life or else we must pay exorbitant prices for those which can be secured.

As we look forward to 1944 we solicit your prayers. There are many, many souls who are lost, and they must hear. Besides, the church needs to grow and arise to her responsibilities. We earnestly desire a spiritual awakening and growth. Also, we keenly feel a great need for help in the form of workers, and pray that there may be more from the home church and the church in India who will dedicate their all to Him and respond to His call. Personally we desire for ourselves renewed strength and greater wisdom and faith for the daily duties and opportunities that may be ours in 1944.



A Bed Full of Children of Leper Parentage

Drug-1943

John and Genevieve Friesen

This has been a hard year to say the least. To declare it a success has been equally as hard, for others have demonstrated greater success under similar circumstances. There have been times, however, when the words of Jehovah through Isaiah, "Ye shall not go out with haste," may have been a message for us rather than His words through Moses, "Ye shall eat it in haste." Appropriation and subjugation always seem to take longer than departure and flight.

Further curtailments in our staff of native workers and in our facilities for traveling about have largely localized our efforts. The large area to the north of Drug has largely been left untouched for the past two years except for occasional visits into some of the near-by villages. Our village just north of Drug which has always heretofore resisted our preaching because of the strong antimissionary sentiment found in the five brothers who own it, has by the administration of a few soda mint tablets and the grace of God opened its doors to welcome us. There seems to be a blind on the eyes of many who are so-called objectionists to Christian teaching and propaganda, as is revealed by the one brother who asked if the Bible could be examined by anyone. There are numerous inquirers who come to the bungalow to talk—some with very surprising burdens on their hearts. A burdened college student passed one day and stopped in—a Hindu boy who had received a good education in a Christian college. He had a wide vista laid before him but no work—a social misfit in his own community out in the country. Why he chose a missionary to unload himself to when he did not know me was rather strange. Occasionally people have come with requests to become Christians; however, no new individuals have been baptized. We have tried to concentrate our sphere of influence on some of these individuals who show a willingness to think. This has been done by the regular visitation to homes with a distribution of a little monthly pamphlet called "Prakash" (Light). People accept this with appreciation since it is put up courteously and gives opportunity for expression of opinion, both Christian and otherwise. People are glad to be able to have their questions published and answered. A definite campaign was also carried out to sell Christian literature to the Christian community, selling books, Bibles, religious periodicals, etc. This was an eye-opener to us. The colporteur was able to sell in one forenoon more than he had in the past several months by visiting the public in the city. This has also revealed the need of more literature suitable for our Hindi-reading Christians. A person spending five dollars could very nearly exhaust the present reading material in the vernacular, apart from several more expensive books suitable for ministerial and Bible study aid.

The touring season was spent in the area south of Drug in trying to maintain contacts with lepers, especially those who had been baptized; since this number represented no one area, however, we were not as successful as we would like to have been. Considerable time was also spent touring in the environs of an outstation called Arjundah, where there were a few new Christians and some who seemed to show a desire to become Christians. Two leper families are still very much interested and openly show their disbelief in their old faith. The only thing holding them is strong social pressure, which they dread—one especially since he is a village owner. The clear testimony of one family here who has accepted Christ is always an inspiration to us. His wife takes care of the farm and home, and as much as possible he spends a part of every day in voluntary preaching and testimony. This he tells with his mouth, but it is reaffirmed by the community who everywhere mention him. We thank the Lord for this forward step.

The curtailment of petrol, etc., in the end seemed to win out so that the leper clinic, started some fifteen years back, had to be closed. This was really a grave step since it was a means of reaching personally a great many people in need. It was a most trying matter, however, to attempt to carry on this work by cycle alone, and when the Government closed the medical grants it was felt that perhaps this was the leading of the Lord for the present. We are known the area over it seems by this rural work, and the expressions of regret as to its closing make one feel that it will be wrong to consider the work permanently closed. Will you pray with us that our progression and digression may be according to the direction of the Holy Spirit?

Medical Station

J. G. and Fyrne Yoder

The year 1943 has now passed and has become history. With it have gone some of our failures, and also some of God's successes—successes in which we were permitted to be coworkers with God, and which have meant a great deal to us. And as we look into the new year we hope to be more and more able to follow His guidance so that all our work may be counted in the success column.

We must first say that truly the year has been one of stress and strain. The difficulties have been legion, and the traveling difficult. I believe the entire mission feels the handicap of lack of mission workers, and with it the burden of extra work and extra responsibility does cause strain. Then also we here at the hospital have experienced serious difficulties in securing supplies. There has been some anxiety about our ability to hold our staff together when government positions offer so much more money than we can pay. There has been difficulty in finding room for all the sick who came here for treatment. And there has been the strain of plain physical tiredness, which can become very wearing when the loads are heavy. But we must say that our heavenly Father saw all our needs, and supplied every one of them. At the end of the year we see that many of our fears were not necessary; God saw and planned for us. May we trust Him more and more? And the day soon come when wars may cease, and peace and calm again reign everywhere.

In the medical field we have again made decided advances in the past year. Both the number of outpatients and the number of inpatients have increased. In order to meet the need for more room for inpatients we were in a quandary. Should we build a new ward, or should we try to manage without? The managing committee appointed a committee to decide. On the very morning of the day set for the committee meeting we received a notice that we were to draw Rupees 98 which Bro. Edwin Weaver had received for us for a new ward. We felt that this was a mark of God's approval, and the committee decided to build the new ward. This new ward is now almost finished, but it has had patients from the time the roof has been on—in spite of the fact that the walls were not plastered, the floor only mud, and there were only holes for doors and windows. The floors are still not cemented, and the tile are not on the roof, but it has been much used, and has been full much of the time. It is one large room, 18 by 48 feet, inside measurements. There is a large veranda in the back for cooking purposes, and another large veranda on the front. If crowded, we can place from eighteen to twenty beds in it. Of course it does not allow patients to follow all their caste rules, as it does not permit full segregation of the various castes. We do have a movable curtain which we place between the male and female patients. But only the really poor people are willing to go into such a room; so it is used by the poor. Most of the people in it are treated entirely free of charge. We try to make up the costs by treating others at enough profit to pay the bills. Sometimes we succeed well and sometimes not so well.

Dr. Singh, our medical coworker, is still with us, and we have much appreciated his Christian attitude and help. He has a family of seven children for which he has truly made a Christian home. Without him the work would have been very difficult, and his kind advice has helped us many times.

Our head compounder and deacon, Mr. Sim, is also still here and must have become a permanent fixture of the hospital. His faithfulness, steadiness, and reliability have made him a real inspiration to all who have worked here with him.

There are also others on the staff who have been with us for quite a while and who are approaching the place where they too may become "permanent fixtures," we hope. Then there have been the usual changes, but in spite of war conditions I do not believe we have had more than the usual number.

At present our crying need is a nurse from the homeland who can step in here and carry some of the administrative burdens, help the missionary patients, and share responsibilities. We have now been without a nurse for years—not one nurse in the whole mission. We just cannot quite understand why this is as it is. Surely there must be nurses in the United States who are still willing to serve here in India. We pray the Lord will send, and send quickly.

Along with our physical ministry we have preached the Gospel and broadcast the seed. We have healed only in the name of Jesus, and we know there will be a spiritual harvest. Much of the seed has in truth fallen on stony ground, but we have had signs that some of it has also fallen on good ground. One man said, "When I was sleeping, I dreamed that Jesus was hovering over me and fanning me with His long white robes." Another said, "I thought Jesus came into my room and wiped the tears from my eyes." Both these are still Hindus, but we know that they were under conviction, and the Lord may bring them to Him sometime. The ties of caste are strong as iron, and seem unbreakable at times, but the Lord can break the strongest ones. In the meantime we are doing our best to heed the commandment of our Lord who said to preach and to heal. We continue to minister to the broken, and to bind up their wounds in the name of Jesus. We try to show a bit of the love of Jesus in the work we do, and we know that God will not let our efforts go fruitless.

When cares and troubles are heaviest, we especially feel our need of God's divine help. Without such help we could not do our tasks here. Please do remember to pray for us, and for guidance in the work we have to do. Ask God to give us strength for every task so that we may be truly victorious in everything.



Annual Jalsa Assembled Under Large Tent

The Year 1943

Minä B. Esch

As I sit down to write this report I feel there is so little to say that will interest folks because my work consists of so much routine, but I will try to give a summary.

The new year came in with the farm force busy threshing the bountiful crop of dhan the Lord had given us. There were about 1,200 bushels of dhan (rice in the hull), which helped much in feeding the women of the Home. There was also some wheat and other grain, and a good crop of alsí (flax), which is used for cooking oil and other purposes.

The orange crop also was good, but the price was low. I fed many oranges to the women of the Home because the doctor said they needed more fruit and vegetables. We had a good yield of cold-season vegetables; so we dried many for the Home kitchen to be used in the hot season when fresh vegetables are very scarce.

I had planned to take a few weeks out in camp with the Bible women in March, but sickness hindered me. Clara left me in March for her last year of school in India, and it was not easy to think I would not see her for the whole school year, as she wanted me to come for her graduation and I could not make two trips.

For the hot season I was alone in this station, and for a few days I was the only missionary in the mission area, which was perhaps the only time such a thing ever happened. The hot season was not extreme, and I did not suffer at any time.

The rainy season was the hardest we have had for some years and as a result, our garden did not produce much; but of course there was not too much rain for the rice fields, and so there is another good yield.

There have been, as usual, many problems and cases of discipline in the Home. There has also been an increase in inmates, so that at the end of the year there are sixty-seven—two of these being children with their mothers. There was one death, and it was such a grand example of the passing of a Christian that I am glad I could be present. I had to think, Where might many of these dear old mothers be if they had not found the shelter here in the Home?

One case of discipline was very hard for me, and I still wake at

night and wonder if I did the right thing and where this blind woman may be. Pulkuar was saved at the hospital when Sister Holsopple was there, and later came to the Home. Soon after I came (in July 1942) she ran away, and we did not hear from her until nearly a year later when an uncle brought her back. She was entirely blind. This blindness, we feel sure, was caused by the treatment of her stepmother, who did not want her. After much consultation, and warning her that she must abide by the rules of the Home, we took her in. She promised that she had come back to stay until she died. She was very quiet and submissive for some weeks and then suddenly turned against everyone and everything in the Home. I tried every method and means I could think of, but she only grew worse, and finally all decided she could not remain. I called a woman who took her to the uncle's home, but a few weeks later they brought her back and left her at the Home gate when we were away at the Jalsa meetings. The persons who had remained told her there was no hope of being taken in; so she wandered away and we know not what has happened to her. I am glad that such cases are few and that for most of the inmates it is indeed a haven.

My year ended with a trip to Landour, where Clara finished her high school. At that time we visited some of the noted places of north India.

I can truly say the Lord has been good to us all through this year.

Annual Report—1943

Mary M. Good

After completing the subjects that I had been teaching in the academy, in February, I had the privilege of going out into the village primary schools to help the teachers with the Christian teaching in the schools. Bagtari, eleven miles from Dhamtari, was the first school visited. There has been a school there since 1915, and when we consider that there has been only one baptism there and that that individual left the village because of opposition, we are made to wonder whether it pays. But as I saw the reasons of the people and realized that the seed has been faithfully sown, I thought surely there must be a harvest sometime. The head master of the school, since my visit there, has passed to his reward. He died while bringing a child to school. It was a disappointment to me that we could not proceed with a plan about which he and I had talked for conducting evangelistic meetings in the village. We must, however, submit to the Father's will knowing that He knows what is best and that He will guide. Three weeks were spent in the schools in and about Ghatula. I treasure the memory of friendships formed during those weeks of work with the village school-teachers. They have a difficult task, and I was glad that I could enter into it with them at least for a while.

For some years there has been a need for a hostel for girls in Dhamtari so that our girls could attend our own high school and normal school. It was decided that from the first of July the South Sundarganj bungalow be temporarily converted into a hostel for the girls until more satisfactory arrangements can be made. It has been a new experience to me to live in the same bungalow with the girls, but I believe it has been mutually helpful.

The work with the Christian women in Dhamtari has been a pleasure. There have been difficulties but mostly because of lack of sufficient time to give to the work. A number of coworkers among the women this year were girls who grew up in our Balodgahan Boarding School. They are now in their own homes and have families.

The securing and distribution of Hindi literature is a task also which I have enjoyed, but this too awaits some one who can give much more time to it.

The high point in the year for me was witnessing the baptism of a boy who entered our Balodgahan school in 1936. He came from a strict Hindu home and knew nothing of Christianity before he came to our school. To have seen this lad grow in the love of Christ and at last

make the great surrender was and is an experience for which I thank God.

The greater part of my time since the first of July has been occupied with teaching. I am very thankful that in these difficult years we have been permitted to press on in this work in India in the service of the Master.

Balodgahan

G. J. and Fannie Lapp

Women's Evangelistic Work

There were four Bible women regularly visiting villages during the past year. They walked to the near villages and spent their forenoons visiting homes and teaching the Gospel to the women and children. Sometimes we took the tonga and went to distant villages, taking in the whole day. While we visited the homes during the forenoon, our driver cooked the rice and curry for all of us. In the afternoon we visited more homes. The people in all the villages have known Sister Sarah Lapp for many years, and when they saw us coming, they expected that it would be she. She knew many of them and their relatives by name. We would tell them that they remembered many of the things she said, but they were not ready to accept her Saviour. They admitted that it was true.

Another Bible woman, Dhirja Bai, is working in her home village, about fifteen miles from here. She received Bible school training and for several years was a Bible teacher in the industrial school at Ghatula. When the girls from the school were moved to the women's home in Balodgahan, she was employed as matron of the girls' boarding. After serving in this institution for several years, she returned to her home

village as a Christian worker. She has been living with her mother and brother. The brother is a Christian, but his wife is not. The mother is old and feeble and has been taught much concerning the way of life in Christ Jesus, but she still seems to love caste and idolatry more than the Lord. Sister Lapp was much concerned about her and often prayed for her conversion. We also have been praying that she may give herself wholly to the Lord before she leaves this world. Early in the year two of the Balodgahan Bible women spent ten days with Dhirja Bai, and with her visited the villages near Kasawahi, her home village. She wants them to come and help her again during the coming year. There have been no conversions as a result of their labors, but we believe that the "line upon line" and "precept upon precept" will bear fruit to His glory. (Later: We rejoice that Dhirja Bai's mother has finally accepted Christ and received baptism.

On Jan. 10, 1944, Pershadi, one of our Indian ministering brethren, and Obadiah Paul, evangelist, visited the mother who was ill, and she joyfully confessed her Christian faith and publicly acknowledged it by the sacred rite. She was happy in her new-found faith, but has since gone to be with the Saviour.")

Work in the Church

It has been our privilege also to serve the interests of the church as bishop, overseeing the congregations. Although it was impossible to be present at all the communion services and special meetings where ordinarily the bishop would be present and carry his share of the responsibility, yet where traveling facilities and time and strength made it possible we enjoyed the fellowship of the brotherhood at communion time and at times of special counsel regarding the administration of the work of the church. The ministry were welcome to our home at any time and often came for necessary consultation on different matters pertaining to discipline and organized service. We have noted with pleasure the growth in the church of both ministry and responsible laity. The leadership of the church is concerned for the spiritual welfare of the body. The children and youth of the church community manifest a spiritual interest. In different congregations groups are organized for regular systematic Bible reading. They



Leper Women Weeding

also meet to share the blessing from such interest. Groups of volunteer workers from among the youth and adults are organized for special witness by song and testimony and preaching and teaching among the unsaved of town and village. The ministry has given encouragement to all such interests, knowing that they contribute to the welfare both of those who witness and of those who hear the Gospel through them.

Through the year we have held ministerial meetings and also were together in our Annual Church Conference. In both meetings such questions and problems were discussed and decided upon which were related to the discipline and regulation of the membership of the church and to the working and relationships of the members and congregations. New problems continually arise, such as developments regarding insurance, economic developments, relief, new kinds of snares to new circumstances, and provisions to meet new needs arising out of new conditions. We thank God for His guiding hand in all the affairs of the church.

During the year two brethren who were recognized as leaders in the church and the community were taken from us by death. They were the brethren Matthias and Sukrit, both schoolteachers of many years of experience, and faithful to their trust as servants of the Lord and the church. Special reference was made to them and to Sister Sarah Lapp in resolutions passed in our Annual Church Conference.

During the year we have gathered the material for our Hindi church paper, the Mennonite Mandli Samachar Patrika. We have had the co-

believe they will grow from strength to strength and will increase in wisdom and stature and in their witness of His grace.

Dondi

Except for one visit to the station we have been able to render only absentee management of the Dondi station and district work. Brother Sadhuram, our deacon stationed there, had been responsible for the detailed oversight of the station work. He and his wife and Sister Budhwantin are the station workers. Brother Lukas is a district worker, stationed at Kusum, eleven miles north of Dondi. The two brethren, Sadhuram and Lukas, also have toured together in different areas of the district. Sisters Jhariyarin, Sadhuram, and Budhwantin Yohan regularly visit villages near Dondi. We are praying that Dondi, as well as our other stations where missionaries are not living at present, may soon be re-manned by missionaries who may be sent to us.

1943 Annual Report

Wilbur and Velma Hostetler

We live in Balodgahan, where we have charge of Balodgahan Primary School, Garjan Memorial School, and Girls' Boarding. We are also in charge of evangelistic work and primary schools in two out-stations, Ghatula and Mohadi.

There are twenty-two orphans in the boarding. The youngest is about four years old. Five of them will finish the eighth class in 1944, then there will be only seventeen left, unless we find some new ones. Punai Bai, the matron, was married during the year, so Mangtin Bai, who was acting nurse for the sick girls, became matron. She has taken a three-year course in Bible and is a real born-again Christian.

We have had a good bit of malaria this year, and now very bad colds in the form of light "flu" are making the rounds. We have been very fortunate in getting enough medicine for fever.

We are very thankful for the interest the girls take in religious meetings. They always take an active part whenever opportunity affords. Our problems of discipline are few and insignificant.

Garjan Memorial School is a middle school (grades 5 to 8). Only girls were enrolled until several years ago. This year there were sixty-four girls and twenty-nine boys. Most of the girls live in the boarding during the school months. All of the pupils are of the Christian community except thirteen boys. In former years there was a fifth-year class for special Bible study, but this year this class was combined with the Dhamtari Bible class. The mission requires that all children take the Bible course before any assistance is given for further education. Of course Bible instruction is required in all the classes along with the prescribed courses.

There are seven primary schools in our charge. Two are in Christian communities, and the others are out in non-Christian villages. It would seem that here we would find great evangelistic opportunities, but the teachers have too much tendency to consider themselves as teachers only. Their lack of vision limits their witness. They do make a sacrifice in living outside of Christian communities, where they are deprived of Christian fellowship and church activities.

Four men and five women carry on direct evangelistic work in the stations which we manage. Their work is hard, too, for they witness to the same unresponsive people day by day. They need our prayers to keep from becoming discouraged, and in order to keep their message new and vibrant.

Needless to say, the Ghatula and Mohadi work did not get very much supervision from us on account of travel difficulties. I have a light motorcycle in which I use gasoline allotted for the car, but it takes much time to keep it in repair, and it is a difficult trip at best. Furthermore, there are many demands nearer home; hence it is easy to neglect more remote matters. Yet it would help the workers a great deal if we could give them more help and encouragement.

How often we hear the words "I'll do anything else, except—" Yet we cannot make exceptions in our forgiveness, if we hope ourselves to be freely forgiven. In what manner we mete it shall be returned to us. And God does not stop with a return of just measure He gives to us heaped up and running over.—Selected.



Changing Trains En Route to the Hills

operation of an efficient staff of fellow departmental editors who faithfully contributed and who put forth special efforts to increase the number of subscriptions. The subscription charge is on the graduated scale, according to the income of the subscribers. Those with less income are charged less, and those with more income are charged a higher rate. The highest rate is one rupee a year per copy, and the lowest is four annas. It is hoped that the average income from the subscriptions may become sufficient to meet entirely the expenses of publication, but even though help may be needed it is hoped that the paper will find its way into every member's home. The Conference also suggested to the congregations to provide a few copies free of charge to poor members. Conference also decided to grant newly wedded couples a year's subscription free.

One of our ministering brethren is suffering from asthma and oft-times is unable to give his entire time to the service of the church. Another's wife is ill from rapidly developing tuberculosis. At the close of the year another was suffering from a large blood boil on his limb, which rendered him inactive. We are praying that the Lord will bless them all with renewed health and strength for the coming year.

Remember the evangelistic work and the work of the church in your daily prayers. God has blessed the cause. The church and community with its total membership of more than two thousand souls are in His keeping, and we believe that He will lead them from victory to victory in their lives and witness. Some are weak. They often err, but they are the sheep of His fold, and as the Mennonite Church in India we

MY ACQUAINTANCE WITH SARAH LAPP AND HER HELP TO MY FAMILY

I have known and highly respected Sarah Lapp since 1921. For a year she cared for my mother and me. Afterward my mother went to live with her brother and other relatives in the village of Kasawahi, about fifteen miles southwest of Balodgahan. I had been put in the girls' orphanage and remained there until I was grown. I served as matron of small groups and finally as matron of the whole orphanage, and later as matron of the girls in the Industrial Home at Ghatula. In the meantime I also received special Bible training and now am in Bible woman's work in Kasawahi.

When Mama Ji toured, she often stopped in our village. This was many years before I came here to live and work. She would visit our family and plead with my mother and brothers to give their hearts to Christ. They respected her very highly and believed her gospel messages. My mother kept these things in her heart, but was not willing to accept Christ openly. Mama Ji also helped my brother in a material way. This also greatly impressed my relatives, as they could see by this that her generosity was according to the messages of love which she taught.

In the beginning of 1944 my mother became very ill and asked for some minister to come to her for prayer and spiritual help. Pastor Parsadi was sent to us by our bishop, G. J. Lapp, and my dear mother accepted Christ and also received baptism. She was very happy that Mami Ji's prayers in her behalf had been answered, and so are we. After a few weeks she fell asleep in Jesus and now is with Mama Ji in heaven.

I rejoice that I can be counted worthy to be a Christian worker among my people and also among the village people of Kasawahi and neighboring villages. Pray for me that I may win souls for Christ.

In Christian love,
Dhirja Bai, Bible Woman.

SARAH LAPP AND OUR FAMILY

Our whole family enjoyed very close fellowship with the late much-loved and much-lamented Mama Ji. In every respect she was a mother to us all. We always called her Mother. She and her departed husband, Bishop M. C. Lapp, took the place of our parents and cared for us as their own. I worked for them nearly fourteen years. They were among the happiest of my life and also the most profitable. I received much valuable help and also experience in spiritual matters. Through their help and influence I was led to witness for Christ among my own people.

Mama Ji was especially loved by my family. My wife, Tabitha, was their ward from childhood and lived with them and received their special care. Now that she is gone we mourn her loss to us. By the Lord's help and the fond remembrance of her love and kindness we want to submit to the will of the Lord for us and so live that we may meet Mama and Papa Lapp in heaven. May God so sustain us that we may remain worthy of the trust and confidence they placed in us, their unworthy children and servants.

In Christian love,
Milap Agnu.

* * *

It has been a pleasure to translate these messages of appreciation, written in Hindi by Milap and Dhirja. They express the sentiments of our entire Indian Christian community, for Bro. Mahlon and Sister Sarah who knew and loved them all, greatly influenced their lives. Their work in the village of Balodgahan which they pioneered, their help to the sick far and wide, and their witness for Christ through the years have meant much to the community and the people of the villages among whom they labored. While they are gone, their works and the influence of their sacrificial lives live on in the lives and hearts of the people.

—G. J. Lapp.

So On We Go S. Paul and Vesta Miller

The truth of "ye know not what shall be on the morrow" has once more been proved in our experiences of the year. Once, the year all unknown lay before us. Now, we can know and recount the hardships and sufferings we have seen about us, the disappointments, joys, and victories through answered prayer which have been ours.

The year began, along with other things, with the task of trying to relieve in a measure some of the hardships and sufferings of the people here. The majority of the Christian people of Sankra are very poor. Rice was very expensive food, and work was scarce. So it was decided that instead of giving out money or food, a work project should be opened to provide jobs for the needy. The project was the making of a brick wall around the plot on which the church building stands. For this we made and burned about 25,000 brick and gathered stone from which we made lime for painting the wall. Except for the gateposts, the wall is now completed. These will be made when iron for hinges is again available. This, being our first experience in brickmaking, has taken much time had supervision, but we feel that people have been helped through it.

All about us there is evidence of much suffering because of sickness. The work in the dispensary practically doubled this year. With only the help of a compounder it often is a problem to know what should be done for those who come. One day when even the compounder was not present, one of the largest problems of the year arose. Two men brought a boy about seven years old with a gangrenous infection in his hand. His one finger had been badly injured at least a week before. Their home remedies and the witch doctors availing nothing, they had brought

him to have the finger removed. Seeing at once that such an operation was necessary, I instructed them to go to the hospital in Dhamtari to have it done, as I had no anesthetic. At first they agreed to go, then said they could not go eighteen miles farther; they would go home and let him die. So as a last resort I put the boy on the operating table, and while two men held him, and Vesta held the infected hand, I proceeded with the amputation with the few broken instruments we had on hand. They had promised to stay in the ward for daily treatment. I gave him large doses of sulphanilimide. That evening when I returned they had run away to their village. About two months later we learned that the boy had recovered.

One unusual incident has been the source of a great deal of concern and disappointment. One Christian woman of the village took the life of her two-week-old illegitimate daughter. This has necessitated a series of Church Council meetings and court trials. The woman has been sentenced to deportation for life. So far there seems to be no evidence of true repentance. Pray with us that she might be brought back into fellowship with the Saviour.

This case has hindered us from touring as much as we had hoped. However, we were able to keep the evangelists and Bible women not mention one of the outstanding victories stopped even though we could not be there.

This report would be incomplete if we did not mention one of the outstanding victories through prayer. One of the young girls of the church lay in an unconscious state as a direct result of sin. We rushed her to the hospital in Dhamtari. D. Yoder immediately informed me that there was very little hope for her recovery. We had learned to love the girl. We felt we must do something to help her. Upon returning to Sankra we invited the community to come to our veranda for prayer. A number of prayers were offered that she might regain consciousness to confess her sin and then, if God saw fit, that He might spare her life. The next day, we learned

(Continued on page 365)



Sunday Morning Service in Kusum Village
Sister Lapp in Foreground

The Place and Necessity of Lay Witnessing in the Program of the Mennonite Church in the Foreign Field

George Beare

A number of questions might arise in our minds as we take up the discussion of this subject: What is the program of the Mennonite Church? Does the Mennonite Church really have a uniform program of lay witnessing? Some one has said the program of the Mennonite Church is the spreading of the Gospel, the preaching of the Word. Is this all? Are we doing it? If our program is the spreading of the Gospel, it would seem that we as a church should be as earnest in carrying out the program as we are in carrying out the other programs of our various committees. Our committees get together from many parts of the church. They think and plan how their programs can be carried out according to the wishes of the church.

Permit me to make a few suggestions regarding lay witnessing. To me lay witnessing is nothing other than Spirit-directed Christian living, and when Christian witness is Spirit-directed and when it is purposeful, it becomes evangelism. Purposeful, Spirit-directed lay witnessing is just as truly evangelism as when some individual minister holds a series of meetings. To be real evangelism it must have the purpose of drawing a person to Christ, of shedding light on some individual's pathway, or of helping some person to know God better. When that is the reason for witnessing, then it is evangelism in the true sense of the word. Our evangelism, our witnessing, has been confined too much to the ministry, and the ministry has been too much content to let it go that way. It seems to me there is a lack of emphasis on the ability of the laity to witness, and also on the value of lay witnessing. May I suggest that the obligation to witness for Christ comes not because of an audience or because of training. It comes because we know Jesus Christ and because we are to tell the things we have seen and heard. It is not confined to the ministry. Too often we hear the expression, "Let the preachers do it." Perhaps it is the preachers' fault, but there is a place for lay witnessing that can never be filled by the ministry.

A few months ago we were asked to visit a certain nursing home in Los Angeles. We have visited there a number of times. The first time we had occasion to visit with two ladies—one a Jewess and the other a lady of about seventy years of age. We talked to them. They were very friendly, but that was about as far as we seemed to get. The next time we were asked to visit the Jewish lady first. As we stepped into her room, she said, "I am one of you." She then told us how it came about. There was a Christian nurse working in that home and it was through her witness that this Jewish lady was won to God.

We then visited the elderly lady whom we had contacted before. She had taken very little interest in religion and had no inclination to belong to the church. Through the faithful witness of this Christian nurse, however, she came to realize there is something better—that there is something in Christianity, namely, real joy and peace. She said, "This nurse of mine is so kind. She comes in after church and tells me all about the services. She reads the Word to me. If I want to know anything about spiritual matters, she will sit down and talk to me. It is through her life, through her witness, that I have been brought to realize the need of a Saviour."

If witnessing and evangelism were confined to the ministry, where would the witness of our sisters come in? To me this is one of the most important parts of evangelism in our country today. There are different kinds of witnesses, and we as a church are witnessing in different ways. At Mission Board Meeting one of the speakers said that as he travels about he is quite often asked to what church he belongs. One man said to him, "I know about the Mennonites. They are good farmers." Is that our program? Is that our witness? Are you and I so keenly interested in carrying out the program of our church that people may see another kind of witness?

My subject is confined especially to lay witnessing in the foreign field. I would say that lay witnessing in the foreign field has a unique place in the program of the Mennonite Church, as well as in the program of all other churches, and it has been through this witnessing

that practically all of the great mass movements and all the movements toward Christianity have taken place. Some carpenter, some weaver, or some farmer will go out into a village, and as a result of his witnessing many people will be won for Christ.

Lay witnessing in the foreign field is a kind of advertisement. In America it may not be necessary to advertise as in foreign lands. There are few in America who do not know the teachings of Christ. Few there are who have not heard the gospel message. There are very few who do not know how a Christian should live and what the Bible tells us about honest, holy living. They all know who Christians are. In the foreign land this is not the case. People do not know who the Christians are. To them the message of salvation is absolutely unknown. The thought of individual salvation is outside of their thinking. And it is through lay witnessing that the foreign field is being evangelized today.

Among the heathen the spreading of religion is confined to certain groups—to the priestly group, to the Brahman caste, to the high caste—and it is a profession. The thought of an ordinary member going out and teaching others about religion does not come into their thinking at all. Those who teach the religion of the country do it as a means of livelihood. Because of this the lay worker has a great advantage over the paid evangelists and ministers. Often we hear the questions, "Well, if you were not paid for preaching, would you preach? If you were not paid for being a Christian, would you be a Christian? If you were not working for the mission or for the church and getting paid for it, would you still talk as you do?" The lay witness is not confronted with these questions. He witnesses simply because of what Jesus has done for him. He is asked, "Why are you doing this?" And his answer is, "Because Jesus has saved me, and He has told His followers to go out and tell others about Him." There is no question about pay.

The witness of our sisters, who are all lay members, is one of the greatest witnesses for the church in the foreign land, especially in India. To think that a woman will get up in front of a group and talk to them about religion! How can that be? What does a woman know about religion? She has no right to be teaching the things of God. But the Christian sister will stand before a group and tell them that through Jesus Christ she has received peace. She will testify that through Jesus Christ she has received freedom from the fear of spirits. Everyone who hears her speak thus is astonished. To think that a woman can be so close to God, that she can have such communion with him, that she is not afraid of the spirits—this is a real testimony. It is real evangelism.

We have a conference-wide program of lay evangelism in India—a program that is sanctioned by our conference and one in which all of our congregations take part. We have regular campaigns, when the members go out into the villages round about to witness for Christ. The meetings seldom close before twelve or one o'clock at night. We believe it is through this lay witnessing that India will become Christian. Of far greater importance is the witness of a lay member than of an evangelist or minister.

We also have what we call a witness week. At this time, too everyone goes out to witness, not only in the daytime but at night as well.

Another lay-witnessing program we term "relatives' week." During this time people go back to their Hindu relatives and put forth special effort to win them. How many of us have ever made special effort to win our brothers and sisters, our uncles and aunts? The program of the church will depend very largely, I believe, upon the amount of lay witnessing that is done within the church. Some officials point to the Mennonite community system as a very good system. They do not look at the ministry. They look at our Mennonite community as a whole. Do they see the witnessing part of our community, or do they see something else?

I believe it is the duty of every pastor to endeavor to develop and to direct a program of lay evangelism within his own particular
(Continued on next page)

The Unfulfilled Commission

C. W. Long

The people of God are appointed, authorized, and vested with authority to carry out the will of God here on earth. God impressed me to go or rather told me to go and do. God commissioned His first created people; then He commissioned His re-created people.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:26-28). This first human couple was commissioned to fill up, to "replenish," to fill the earth up with their own kind. This has never been accomplished. To fill up the earth with your own kind can not be done until death is put out of the way. This commission was given before there was any death. Man was made in the image and likeness of God. He is a perfect transcript of this image and likeness. This transcript should be propagated so that the earth will be replenished with God's image and likeness.

In the unfinished commission God instructed man further to subdue the earth and have dominion, that is, to break down, make submissive, or minister to the needs and comforts of man. It is only of recent times that man is beginning to learn what is in the earth, stored up for his needs and comforts. To have dominion he must learn how to subdue or control the elements of the earth. Man has learned that two ounces of coal and one pint of water in proper relationship to each other in a locomotive will drive one ton for one mile. Man has just learned that the great bodies of water he calls oceans, contain unnumbered tons of magnesium, which is used to make metal. Man has in the past subdued many things and is continuing to learn how to subdue more of the earth's resources. An object lesson on dominion in the unfilled commission in Gen. 1:26-28 was given to the Apostle Peter in Matt. 17:27, "... Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money [a stater, which is half an ounce of silver in value]: that take, and give unto them for me and thee."

In course of time there were other commissions given to various prophets. Let us note a few of them. "Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly, I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Ex. 3:9-12). Following is a commission given to a soldier, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9). "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, where with shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man" (Judg. 6:14-16). Following is a commission to a great evangelist, "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jer. 1:7).

The divine commission that is the most familiar to us is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am

with you always even unto the end of the world" (Matt. 28:19, 20). This commission is given unto us. The testifying done today is under this commission. It is quite clear that the devil will not do it nor will the world. The Jew and the Gentile Christians have never fulfilled this commission. The church has never fulfilled it. The early Christian Church went everywhere, preaching. They went because this divine commission was so personal to them, and because the Holy Spirit was so very precious to them. Today we are blessed with a multiplicity of organizations. We want these organizations under the personal supervision of ministers to carry on the work of this commission.

In the New Testament Church the disciples went out and preached everywhere. They brought their brothers to Jesus. John 1:35-51. This business in which they were engaged, namely, that of bringing souls to Jesus, is the greatest business on earth. To bring your child or brother or neighbor or a stranger to Christ is a great service. It is a great service to the individual who is brought to the Saviour. The woman of Samaria left her waterpot and went into her city to bring the whole city to Christ. John 4:27-30. This lady, after her experience with Jesus Christ, went to fill up—to "replenish" her city with her own kind. She is now a new creation in Christ Jesus. She is a transcript of the righteousness of Christ Jesus. In her mind this transcript must be propagated in her city, and thus she goes that her city (her world) will be replenished with God's image and likeness. Then it is that we read, "And many of the Samaritans of the city believed on him for the saying of the woman, which testified, He told me all that ever I did" (John 4:39). To her the commission became personal and Jesus was precious. She was impressed to go to her city, and SHE WENT. It is essential that we Americans leave our "waterpot" of worldly refreshment and take the divine refreshment, the soul refreshment, to the people of our city.

It is quite common for us to hear today: "God impressed me to go, or rather the Lord told me to go, but I did not go." Friend, when God impresses me to go and I do not go, that is an unfulfilled commission. The souls of my city died and I was sent in time to them, BUT I DID NOT GO. The Samaritan woman was impressed to go, and she left her waterpot and WENT.

The great commission belongs to you. It is a personal commission to you. God directs His people into the right place and into the right work. God selects the field and the worker. He who does not go has an unfulfilled commission.

Paul's missionary journeys led him anywhere there was a call for help. Livingstone said, "God had only one Son, and He was a missionary." My friend, we are to follow the footsteps of that Son. His commission was fulfilled.

A story is told of the older of two men who was once urging upon the younger the claim of Christian work, and encouraged him to follow the call of the Lord. The younger answered with an excuse that had a familiar ring: "But I have never felt any compelling call to give my life in that way." "Are you sure you are within calling distance?" was the disquieting reply. Some of us keep out of calling distance, intentionally so. Go or send.

Peoria, Ill.

(Continued from preceding page)

church. That perhaps will not be a very easy task. It will take much time; it will take much prayer; and it will take much grace. May the time come when the program of the Mennonite Church in America will include directed church-wide lay witnessing and lay evangelism. May God help each one of us to live in such a way that He can depend on our witness to further His cause.

Los Angeles, Calif.

(An address delivered at the Mennonite General Conference, held at Goshen, Indiana, August, 1943. Stenographically reported.)



SOUTH AMERICA

HUNDREDS CAME AND WERE BAPTIZED

By J. W. Shank

On various occasions we had been invited to attend the service of a big baptizing at one of the older missions here in the Chaco. It is the mission for Indians at Resistencia, the largest city of the Chaco region. The Indians do not live near this mission, but they come from the interior—some of them living as far as twenty, thirty, and even one hundred miles away. Some of them of course live nearer than that, but only a very few live near the city.

The Big Fiestas

Once or twice a year the missionaries, Mr. and Mrs. Lagar, call the Indians to a special fiesta. On such occasions they have a big feed for the Indians, composed of asados (beef roasted in barbecue style) and galleta (bread, something like large biscuits). Some of the Indians, having traveled for days and camped along the roadsides with little food, are quite ready for a big feed; so they all come one day ahead of the baptizing to be present for the fiesta. The next thing in order after the fiesta is the baptizing, which takes place at the river, and following this comes the big communion service. Since more than a thousand Indians have been baptized in this mission, these fiestas have become a pretty big affair. I shall in this article describe the fiestas that I attended.

The Arrival

I could not be present at the time when the Indians themselves arrived. They come from all directions in groups of ten or more, each carrying the necessary things for their journey, such as, a small cook pot, a little bedding, and such clothing as they require. When I arrived, they had finished their big meal; so I could not see that. A friend promised to send me some pictures of that part of the program. I went out to the grounds where they make their encampment. There are a few mud shacks there, where those who can find shelter from the sun and rain gather. Most of the people have to gather under big trees or in the shelter of some building or embankment. I saw them by the hundreds grouped here and there where they had chosen a place.

The Friday Night Meeting

About 1,400 people attended this meeting. The hall held only about 500; the inner courtyard held about 350 more; and the outer courtyard held 550, mostly young people. The hall has good benches; the inner courtyard has boards laid across boxes; while the outer courtyard has no seats. All had to stand. While one preacher was busy with his sermon in the hall, I was preaching in the inner courtyard, and a third preacher spoke to the young people in the outer courtyard. I was astonished at the way in which these Indians

could sing. They sang with real enthusiasm. The night meeting lasted for several hours.

The Baptizing

At about nine o'clock on Saturday morning we all started for the river. When we arrived (that is, the missionaries and the visitors who were present), we found that the Indians had already congregated for the occasion. There were several Indian helpers who had gone early to the river, and they had the applicants for baptism all lined up at the edge of the water, in a line three deep—the women in front and the men just behind them. There were 268 persons to be baptized. The crowd of about 1,500 was quite orderly. Five men did the work of baptizing. Only twenty-five minutes were required to complete this work. In the meanwhile, as the baptizing was in progress, several ministers spoke to the people regarding the significance of the act of baptism.

When the baptismal service was over, those who had been baptized formed themselves in groups of about fifty each, and then went forward toward the city, singing hymns. It was quite an impressive service.

The Communion Service

In the afternoon of the same day, the communion service was held. There were more than one thousand participants. This service was conducted with the same reverential spirit that was manifested in the baptism. After these services, the Indians started on their long journey towards home.

Occasions of this kind are pleasing to the Indians. They like to move from one place to the other. It is no chore for them to make a trip of many miles just for the satisfaction of being present for a meeting of this kind.

There are yet many thousands of Indians in these northern regions who have not been so fortunate as to hear the Word of God. It is our present task to bring the same Gospel to other groups whom we hope will later be in condition to be brought into the church through the baptismal rite.

Casilla 53,

Pcia. R. Saenz Peña, Chaco.

NEWS LETTER FROM ARGENTINA

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them" (Ps. 126:1,2). This the heathen said on seeing what the Lord had done for Israel. Israel also sang: "The Lord hath done great things for us; whereof we are glad."

The striking thing here is that the heathen witnessed that God was doing great things for His followers; also that His children were conscious of these great things God did for them. What a joyful time! The mouth was filled with laughter (a holy laugh) and the

tongue with singing (songs of praise). We, too, among the thousands here who know not God, can say: "The Lord hath done great things for us; whereof we are glad." And we trust these great things will cause the ungodly to cry out and say, "The Lord hath done great things for them—the evangelicals." We are living in trying times, and if ever the whole Christian family should let their light shine, it is now. Things, politically speaking, are very uncertain in this country. In spite of this, however, the Argentine Mennonite Church is preaching the whole counsel and will of God, leaving the results with Him. We are thankful to know that some are saying, "The Lord hath done great things for them."

Souls are being saved and members strengthened in the most holy faith. In spite of the cold weather, for we are in the midst of winter, the reports from the different stations show that the attendance in general is good.

Western Zone

Tuesday, June 27, the workers of the Western Zone held a workers' meeting in Trenque Lauquen. Since our field has expanded and now extends hundreds of miles north and south, east and west, the entire mission district has been divided into three zones, viz., Eastern, Central, and Western. Each is represented by a bishop. L. S. Weber is bishop of the Eastern Zone, A. Swartzentruber of the Central, and the writer of the Western. The latter has fourteen churches, including the outstations which are taken care of by three missionary families (the Rutts, the Brennemans, and the Hersheys), two national families, the Gorjons and the Herreras), and three single sisters (Anita and Maria Cavadore, and Quintina Gutierrez). These were all present at our workers' meeting with the exception of Sisters Rutt, Brenneman, and Gorjon. The first forenoon was spent in prayer and praise. In the afternoon, the activities, reports, and problems were presented. Then after discussing these, a number of vital questions were considered, and committees were appointed. In the evening a public missionary program was given, as follows: "The Work in the Chaco and How Develop It," E. V. Snyder; "What New Types of New Mission Work Should We Do Among the Tenements, Factories, and Hospitals?" T. H. Brenneman; "What Can We Do for the Farmers, Ranch Owners, and Country People?" J. L. Rutt; "Methods to Reach the Indifferent and Upper Class," Constancio E. Herrera; "Describe the Western Zone, and How Should Gospel Work Be Carried Forward in It?" Feliciano Gorjon.

The next day (Wednesday) was spent by swinging our axes in the camp ground that was purchased last year. We had the tall eucalyptus trees cropped, and then the brethren together with Bros. Swartzentruber and Snyder from the Central Zone spent the day trimming up the tops. The usual "asado" (outdoor beef roast), so enjoyed by the people of this country, made the work fun and a real picnic. There are five acres in the camp-ground, with a grove of five hundred eucalyptus trees, and a number of the pine and cypress. It is about twenty blocks from the

church in Trenque Lauquen, and is the place where our Church Conference and Young People's Institute were held in January of this year. It is the first fruit of the twenty-fifth Anniversary gift. We plan to erect cabins and a place for meetings (with a roof and perhaps closed in on one side). It will fill a long-desired place in our mission, especially for the young people of the churches.

Soon winter will pass, and then our evangelistic season will begin, when the three tents will be set up at different places to hold special services. We solicit the prayers of our brethren at home in behalf of our young people, our members, and the evangelistic campaigns that we expect to hold (D.V.). We need the prayers of the mother churches to perform the exceeding difficult task. The organization that had years of opportunity to evangelize these people neglected to do so, and now it opposes the evangelical church in their desire to do so. The blind leaders of the blind do all they can to turn the people against us. Many untruths are told to the general public—that our motives are false; that we came to conquer the Argentine people; that the president of the United States sends missionaries to gradually, under the cloak of religion, take possession of the South American republics. The latest move is that the Catholic catechism must be taught in the public schools. Children whose parents object to this will be excused if the parents send a written request to that effect, but the pupils are ridiculed and threats are made to cut their grades if they do not remain for the teaching. In the twenty-seven years that we have been in Argentina, persecution was never as severe as it is today. Therefore we request united prayer in our behalf; then the public will surely say, "The Lord hath done great things for them."

Trenque Lauquen, F.C.O., Argentina.

July 5, 1944.

T. K. Hershey.

NEWS LETTER FROM ARGENTINA

Again we greet the readers of the Gospel Herald in the name of our Lord. Feast days and **more** feast days! The twenty-ninth is St. Peter and St. Paul's Day. Some boys were gathering wood for a bonfire in a vacant lot across the street from the mission property. How bright the fire! How the children enjoy jumping around it and watching the grotesque shadows on the walls! We do not know just where they get the idea if it is not that of Peter warming himself by the fire before entirely denying his Lord.

The only benefit we see from these feasts is an increased attendance at the meetings, for it seems that everyone wants to go somewhere after dressing up.

Sowing and reaping, seedtime and harvest appear at all times and at all places where the work of the Lord is going on. The seed that has fallen on good ground will bring forth fruit to His honor and glory. I will give you a glimpse into our daily routine. On Sunday there are morning and evening meetings. This is also a good day to visit some sick folks. Monday is washing and cleaning day. In the evening a cottage meeting is held in the home of converts where the parents and older children work during the day. On

Tuesday, when gas is available, we visit other towns with tracts, or we work in the garden and do some visiting nearer home. In the evening cottage meeting is held in the home of a member who has ten children and a small income. They rent a room to a man who is very ill at the present time. The other night he dreamed that he was in hell, and, seeing some people whom he knew, he asked for help to get out. This was a warning to him. He came to the meeting once and heard the Gospel preached. Wednesday our time is occupied with household duties and correspondence. In the afternoon cottage meeting is held in the home of some members in a near-by village, with about twenty in attendance. We also have Sunday school. On Thursday there is cleaning, marketing, and visiting. We also have a Bible class, in which we are studying the subject, "Faith in Hebrews 11." If at all possible, we change or vary the routine on Friday by taking some tracts and walking over the hills to visit those who live in huts. We are received kindly and listened to with great respect. One of these families comes over seven miles to town and stays for the meeting. On Saturday we run no triple track, as it were—cleaning, marketing, and preparing for Sunday. In the evening we have our young people's meeting.

This is just a bit of what goes on here, not to mention the interruptions that come along, such as, helping to find a home for a newcomer to Cosquin and then looking for things they need, visiting the sanatorium and clinics, and writing letters and articles. There are some aches and pains, some tired bodies and minds. Some one has said, "We know how to bend but not break." By the grace of God we want to keep busy, for the night cometh when no man can work.

Pray for a revival in the Argentine. We are thankful to our God for the true Gospel and for the opportunity to preach a living Christ.

We wish to thank all who are supporting the workers with prayers and personal gifts. Especially do we wish to thank the sewing circles who have made it possible for help to reach some families that are very needy because of sickness.

"Lift up your heads; for your redemption draweth nigh."

Yours in the Coming One,

June 28, 1944.

Lillie F. Lantz.

INDIA

(Continued from page 361)

that the doctor was astonished when the girl regained consciousness and showed definite signs of improvement before the medical treatment which had seemed necessary was given. When we told the doctor that we had been praying for her at that very time, he answered, "That explains it." She has now recovered physically and spiritually. "Joy shall be in heaven over one sinner that repenteth."

"So on we go, not knowing—

We would not if we might;

We'd rather walk in the dark with God,

Than walk alone in the light."

Africa

Dear Prayer Partners: "Bless the Lord, O my soul, and forget not all his benefits." Yes, truly we have much to praise God for as we approach another rainy season. The rains are very late, but we are looking for abundant showers. Yesterday we had a heavy shower, and today it has been threatening all day. This evening we had planned for the monthly fellowship with our native young people, but the weather was very cloudy and threatened rain. The heathen rain makers have been busy at work. This week several chiefs and their men went across into Bukine and had the rain makers present. They have not been bringing rain, and they were rather ill-treated. That evening we had a heavy down-pour of rain. "He that sitteth in the heavens shall laugh." God alone knows when He shall pour forth His showers. "The heathen shall fear the name of the Lord, and all the kings of the earth thy glory" (Ps. 102:15).

This week, all the cattle at two villages were stolen in two nights. This was during moonlit nights before the rains, and the cattle could easily be hurried out. Quite a lot of cattle thieving is being done in the country.

During these months all the outschools are being visited again. Next month will be communion services here at Shirati and at several of the outschools.

Counting on your prayer support continually, In the victory of Calvary,

Musoma, E. Africa.

March 13, 1944. Elizabeth K. Stauffer.

Rural

CULP, ARKANSAS

Dear Herald Readers: Greetings, and praise to our Lord who abundantly supplies our needs. It's grand to be back in the Ozarks again where things are quiet—no hurry and hustle here.

I enjoyed being at the Mission Board meeting. The fellowship with old friends and new friends there was greatly enjoyed. I also appreciate the many cards and letters received.

Sister Mae Strubhar is back with us, and her presence is greatly appreciated.

To those who came to visit us before the roads were made, forget the trip you had then and see the country as it is now. The world has come to our door. We go places these days, too.

Let us not lose sight of the true peace that God's Word brings us.

Sincerely yours,

July 24, 1944.

Maude E. Douglass.

HARMAN, W. VA.

(Job Mission Home)

Greetings to the Herald Family: Bishop J. R. Driver, Waynesboro, Va., was the evangelist in a series of revival meetings at the Horton Church from June 8 to 18. Each evening during the devotional period he gave a talk on the Ordinances of the Bible. One woman accepted Christ during these meetings, the members received spiritual food for their

(Continued on page 368)

General	
Total	2,681 17
India	
General	1,622 64
India Missionary	1,542 17
Missionary Children	99 13
Evangelist	158 00
Bible Women	50 00
Educational	267 58
Orphan	611 71
Widow	84 50
Medical	309 12
Building	110 00
Lepers	5 00
Needy Children	20 57
Personal	10 00
Travel Expense	93 58
Total for India	4,984 00
South America	
General	1,011 84
South America Missionary	1,279 65
Missionary Children	81 13
Evangelist	737 56
Orphan	264 60
Bible School	90 65
Building	214 07
Chaco Indians	121 50
Nurses Training	2 50
Personal	335 00
Printing Supplies	24 08
25th Anniversary	581 05
Y P Retreat	7 53
Total for South America	4,751 16
Africa	
Total	133 75
City Missions	
Altoona Pa	50 00
Chicago Miss Ill	82 97

FINANCIAL REPORT

Mennonite Board of Missions and Charities

MAY, 1944

Chicago Mex Miss Ill	20 50
Denver Colo	15 00
Detroit Mich	78 15
Fort Wayne Ind	15 53
Hannibal Mo	50 00
Kansas City Kans	3 00
Lima Ohio	189 04
Peoria Ill	194 85
Total for City Missions	699 04
Charitable Institutions	
K C Children's Home	65 09
Orphans' Home Ohio	650 61
Home for Aged Ill	43 09
Home for Aged Lanc	5 00
K Children's Home Remodeling	23 80
New Hospital	290 00
La Junta Hosp Colo	87 86
La Junta Hosp Nurses Home	152 00
La Junta Hosp Nurses Support	64 50
Total for Charitable Institutions	1,381 95
Other Funds	
Annual Miss Board Meeting	1,252 65
Annuities	5,000 00
Board of Education	358 50
China	216 80
Commission for Chr Education	109 08
General S C Comm	229 30

Indian Miss Paraguay	1 94
Jewish Evangelism	252 29
Mexican Work Colo	20 26
Mexican Work Texas	339 01
Mission News Bulletin	1 00
Northern Minn	15 90
Ozark Mountain Work	7 85
Personal	128 15
Rural Missions	51 25
Testaments for Soldiers	5 00
Total for Other Funds	7,988 98
Relief Funds	
War Sufferers	3,960 25
Amish War Sufferers	395 00
China Relief	625 06
Greek Relief	120 00
Famine Relief	17 00
San Juan Relief	11 95
Puerto Rico Relief	7 00
Russia Relief	8 44
Totals for Relief Funds	5,144 70
C.P.S.	
Civilian Public Service	19,701 38
Amish CPS	2,758 50
C.P.S. Dependency	2,509 64
Total for CPS Funds	24,969 52

SUMMARY	
India	4,984 00
South America	4,751 16
Africa	133 75
City Missions	699 04
Charitable Institutions	1,381 95
General and Other Funds	5,670 15
Annuities	5,000 00
Relief and CPS Funds	30,114 22
	52,734 27
FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES	
Canton Ohio	169 04
Chicago Ill	43 00
Chicago Mex Miss Ill	81 62
Detroit Mich	110 06
Fort Wayne Ind	75 00
Kansas City Kans	37 45
Lima Ohio	100 00
Mexican Border Texas	10 00
Peoria Ill	149 05
Toronto Ont	40 00
K C Children's Home Kans	895 19
Orphans' Home Ohio	882 72
Home for Aged Ill	697 45
Old People's Home Ohio	887 30
La Junta Hosp Colo (May)	13,407 45
	17,585 33
Total Rec by Elk Off and Insts	70,319 60
Respectfully submitted and Gratefully acknowledged,	
E. C. Bender, P. O. Box 574, Elkhart, Indiana.	

OUR MISSIONARIES IN INDIA
(Continued from page 354)

verbal testimony to His grace. There are times when Christian principles are severely tested in business transactions. This is the Christian businessman's opportunity to prove how practical our religious faith is.

Personal work calls for an alert mind to see the opportunity when it presents itself. It demands a knowledge of the Word to succeed in leading persons to Christ. One should be ready to quote Scriptures that will help the sinner in his particular need. Among the Scriptures which are most practical are those which tell of the work of Christ and of the sinner's need of a Saviour. We must know how to offer the benefits of the Gospel and how to lead persons to understand the meaning of the Scriptures. We should be very observing of human nature also and learn to determine when persons are in the best mood to receive our testimony. There is no occasion for our being ashamed of the Gospel, but there is occasion for our being careful to present it at the right time.

Born of the Spirit

One of the elements of good news in the Gospel is the fact that into the hopeless deadness of human sin and failure, divine life, with all its rejuvenating power, may come. Into the helpless human scene there is a supernatural intrusion, and by the operation of the divine Spirit those who were dead in sin may become alive in Christ. By means of a divine birth, spiritual enlightenment, cleansing and enablement enter the heart of the repentant and believing sinner. This is the possible miracle which brings hope and light into the eyes of men and women bound in sinful habits and oppressed with a sense of sin and failure. Human life, left to itself, sinks deeper and deeper into the mire of its own corruption; but by transforming grace we reach the sweet highlands of the spiritual life.

Nocturne

*I walked beside the deep, one night of stars;
No cloud above, no sail upon the sea.
All nature seemed to question waves and sky
Of their dread majesty and mystery.*

*And the great breakers bowed their haughty crests,
and thundered forth, with voice of full accord,
The diapason of their ceaseless hymn
Of "Holy, holy, holy to the Lord!"*

*The starry legions cast their crowns of fire
Before the feet of God, and made reply,
In swelling anthems jubilant and strong,
"It is the Lord! It is the Lord Most High!"*

—Victor Hugo.

BEAUTY

Look at a poor little colorless drop of water, hanging weakly on a blade of grass. It is not beautiful at all; why should you stop to look at it? Stay till the sun has risen, and now look. It is sparkling like a diamond; and if you look at it from another side, it will be glowing like a ruby, and presently gleaming like an emerald. The poor little drop has become one of the brightest and loveliest things you ever saw. But is it its own brightness and beauty? No; if it slipped down to the ground out of the sunshine, it would be only a poor little dirty drop of water. So, if the Sun of Righteousness, the glorious and lovely Saviour, shines upon you, a little ray of His own brightness and beauty will be seen upon you.—F. R. Havergal.

IF YOU WANT HIM AS MUCH AS—

If we want God as much as the astronomer Herschel wanted the distant stars, with such sincerity that he would sit all night on a balcony in the wintry winds with an awkward telescope; if we want Him as much as Edison wanted an electric filament, so that he would experiment with six hundred different substances that he might get his radiant light—if we hunger like that for God, we will not complain about difficulty; we will quit arguing and postponing and begin this very hour to seek Him!—Robert M. Barlett.

GLEANINGS

REFUGEES LAND IN PALESTINE

Wandering in some cases more than ten years across Europe as transients until they reached the temporary haven of Portugal, seven hundred and fifty-four Jewish men, women, and children landed at Port Haifa in Palestine. They traveled aboard the nine-thousand-ton liner "Nyassa" flying the Portuguese flag, which has safe conduct from all belligerents and was the first neutral vessel to cross the Mediterranean unescorted since Italy entered the war in June, 1940.

The arrival of the Jews marked what is one of the happiest auguries for future co-operation between United Nations Governments and private organizations for salvaging refugees. They represented the largest batch of refugees ever to reach Palestine during this war directly from Europe.

They came from practically every country in Europe, including the Balkans.

The refugees arriving at Haifa received a hearty welcome. Many have relatives there who anxiously awaited their coming a number of years, while employment on farms and in factories has been assured, as there is a labor shortage in Palestine.—Jewish Missionary Magazine.

1,062 LANGUAGES

During 1943 four new languages were added to the list of those in which some part of the Scriptures has been published, so that the total is now 1,062. These were tentative, mimeographed editions of the Gospel of St. Luke in Yipounou and Yisangou, spoken in French Equatorial Africa; St. John in Walamo, spoken in Ethiopia; and St. Mark and I John in Gunwinggu, a language of the natives of northern Australia. These last two were published by the British and Foreign Bible Society, the Gunwinggu being printed in Sydney.—Bible Society Record.

OUT OF THE FLAMES

A statement from the "Bible Society Record" brings forcibly to us the famine for the Word of God which exists on the continent: "There are few, if any, Bibles left to buy in France and Italy and Poland and Belgium and Greece and Hungary and Rumania—yes, and Germany." Because of this scarcity of the Word, it has become very precious to the hearts of men. Some have even risked their lives in order to preserve a few copies of the Scriptures. In this instance we are reminded of a story from one of the invaded countries of Europe. A Protestant pastor, finding his church ablaze after a heavy bombardment, remembered a precious store of Bibles and New Testaments in one of the rear rooms of the building. Anxious to save this valuable treasure, he made several trips in and out of the burning church, returning each time with an armful of Scriptures which he placed on the sidewalk a safe distance from the blaze. Coming out of the church after his last trip he found to his dismay that every Bible and New Testament had disappeared, and he was unable to discover what had happened to them.

Some time later the pastor received a letter from a soldier who told him that as his regiment retreated before the enemy that day they passed the burning church and saw the Scriptures on the walk. He and others helped themselves as did also the refugees streaming past. His purpose in writing the pastor was to tell him that through the reading of the New Testament which he had picked up that day he had found Christ as his Saviour. What rejoicing in the heart of that pastor as he realized anew that "the word of God is not bound!"—Europe's Millions.

A MODERN DANIEL

A keen young Christian, Dr. Tung, passed through here one night and gave us his testimony. After being graduated from high school he worked at a law court where other men were given to drink and vice. He prayed much for the Lord to strengthen him to stand true and give a worth-while witness. He noticed the disfavor with which all his associates regarded him and soon realized he could find no fellowship in that place.

One morning his kindest coworker said, "The magistrate is going to invite you to a meal, and I warn you, whatever you do, not to refuse drink at least the first cup of wine offered, for that would give unpardonable offense."

"But I am not my own boss in the matter," Dr. Tung replied, "and for me to drink even one cup of wine would greatly offend my Father in heaven."

These words were followed by much prayer on Dr. Tung's part, for the magistrate ruled by a word, and thought nothing of ordering the immediate death of anyone he wished to put out of the way.

Alas, the next morning the invitation came, and Dr. Tung, with much trepidation, accepted on one condition: that he would be given opportunity to preach at the feast.

On the third day, when Dr. Tung entered the reception room, the table was already spread with wine, and the guests were soon invited to partake. Our friend then asked permission to make an announcement, and stated that as he was a Christian he could not drink wine. What was his great surprise, then, to hear his host order all wine to be removed, and invite him then and there to preach. Dr. Tung gave the gospel message clearly, stressing the bitter consequences that would befall his listeners if they continued to indulge in their sins. Some time later the magistrate, a leader in every type of evil, was converted, and now he is a faithful and excellent church leader.

At the time of the Japanese fighting on the coast, Dr. Tung and his wife made their escape by rolling on the ground for five miles, at night. He was shot at, and a bullet lodged in his pocket Bible and stopped at Psalm 91, where it reads, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Of late he has been overseeing the distribution of famine relief in Honan, and he says that though many thousands died of starvation last year, as far as he has heard, not one baptized Christian was among the number.

He based his testimony on Isaiah 32:17: "The work of righteousness shall be peace." For some years he had been a professing Christian, but he knew no peace; and, strive as he might, he found no peace. One day he told his difficulty to an outstanding Christian leader and received this reply: "The work of righteousness is peace. If you are living righteously, you will have peace; but as long as you live unrighteously, you will never have peace." This truth laid hold of him and brought him to confession and sincerity in his Christian faith. We praise the Lord for the blessing his words were to us, and for the bright, joyful testimony which he is bearing before many, many Chinese.—Helen M. McRae, in China's Millions.

PUERTO RICO

Puerto Rico is the smallest and most easterly of the Greater Antilles, and about one twelfth the size of Cuba. It is 100 miles long, by 35 miles wide. Hilly, rather than mountainous, it has only a narrow coastal plain. It is a fertile agricultural country with much intensive cultivation. It has a one-crop economy, sugar forming 74 per cent of the agricultural exports and employing one third of the population. The other exports are tobacco, coffee, and grapefruit. Half of the island is pasture or timber. The predominance of seasonal crops means much unemployment, and the fact that the best land is used for sugar has forced the increasing population on to the hillsides where they get only a precarious living. One half of the food consumed is imported.

1,850,000 people give a density of 540 to the square mile. Two thirds are of Spanish descent, the island having been taken over in 1898 by the United States after the war with Spain.

There is a railway round the island and very good motor roads. Education is on the American model, and is universal, but illiteracy still amounts to 35 per cent. Nine tenths of the export trade is with the States.

The island lives on a subsistence economy, there being a very small middle class (about twelve per cent). Profits go into the pockets of foreign owners and a handful of island capitalists. Local sources of taxation are limited, and no modern State can be built on such a foundation. Three quarters of the sugar property, for example, is foreign-owned.

In such circumstances, the Evangelical Church, which forms 4.4 per cent of the population, and is drawn from the small middle-class group, is faced with many difficulties. Its power to support itself is deeply affected by the general poverty, maldistribution of land, and overpopulation. Of the 115 self-supporting churches among the nine chief denominations, 100 belong to the Seventh Day Adventist and Pentecostal bodies. The Association of Evangelical Churches fosters a remarkable degree of comity among the seven chief Societies.

Among the obstacles are the facts that 68 per cent of the church members are in debt; pastors' salaries are too low, averaging 76 dollars a month; it is too largely an urban church and is hampered by its foreign origin. The habits of the people, waste of leisure time,

their poor health, undernourishment, ignorance, and inertia on the one hand, and lack of training in stewardship and church finance on the other, are among some further obstacles.

The great problem is that of the rural areas, where 75 per cent of the people live and where only half are literate. J. Merle Davis states that about one third are out of work for more than six months of the year; four fifths are in debt; three quarters are weakened by parasitic infections, and the majority are ignorant squatters: listless, undernourished, and hopeless.

There are many Government and some church schemes of rehabilitation. The Protestants have 319 organized churches and 260 rural causes under the care of about 400 church workers, of whom 67 are missionaries, with a Christian constituency of 81,854. This gives one Christian worker to 204 of the Christian community and one Protestant Christian to every 22 people. Two per cent of the population report themselves as Spiritualists, and the remainder are nominally Roman Catholic. — Alexander McLeish, in *World Dominion*.

RURAL

(Continued from page 365)

souls, and sinners were warned to flee the wrath to come. While Bro. Driver was in our midst he also filled regular appointments at the Lambert schoolhouse and at the Bethel Church.

Bro. C. M. Grove, Stuarts Draft, Va., was in charge of a series of meetings at the Lambert schoolhouse from June 23 to July 4. Visible results of these meetings were seven confessions, and the meetings closed with an all-day meeting on July 4. Vada Heatwole, one of our former workers, conducted a children's meeting. Other speakers were Joseph D. Heatwole, Bridgewater, Va.; Alpheus Burkholder and Perry Burkholder, Waynesboro, Va.; E. G. Gehman, Harrisonburg, Va.; J. Ward Shank, Broadway, Va.; Isaac Baer, Maugansville, Md.; and C. M. Grove, Stuarts Draft, Va. Bro. Grove while here also filled regular appointments at the Riverside and Horton churches.

We had preparatory and baptismal services at the Lambert schoolhouse on the morning of July 15, when eight persons renewed their vow with the Lord and an aged woman was received into church fellowship by water baptism. The same day, in the evening, we had a similar service at the Horton Church, when one woman was received by water baptism.

Sunday, July 16, in the forenoon, we had communion services at the Lambert schoolhouse. At this time another person was reclaimed.

The same day, in the afternoon, we had communion services at the Horton Church. Most of the members at both places were present and partook of the sacred emblems which represent the broken body and shed blood of our Lord and Saviour Jesus Christ, and engaged in the ordinance of feet washing. Bishop S. H. Rhodes had charge of these meetings.

We beg an interest in your prayers in behalf of these dear souls who are again starting

on the upward path, as well as the two souls who were baptized.

Other visitors from a distance since our last letter to the Herald are as follows: David Heatwole, Enos Heatwole, Homer Coffman, and Lucille Lamb, Dayton, Va.; Harold, Virginia, and Herbert Mason, Broadway, Va.; Cora Mason, Velma Cook, and H. A. Brunk, Harrisonburg, Va.; and Mr. and Mrs. Howard Stahl, Hollsopple, Pa. The Lord willing, we expect to have revival meetings at the Riverside and Bethel churches the latter part of August and the first part of September. Dear Readers, we would like to make you feel that you have a part in these meetings in praying for the evangelists, the membership, and the unsaved in these communities, that these meetings may be a power for good.

Sincerely till Jesus comes,
July 27, 1944. Hiram Weaver.

The Foreign Policy of the Church

Let us go back to the last appearance of Jesus after His resurrection. For over thirty years He had lived here. He had died on the cross. He had risen from the dead. For forty days more He had tarried that He might comfort and strengthen His disciples, and now the hour has come for His departure to His Father.

It was then that they came forward with the very natural question: "Lord, what is Your plan for Your kingdom? What are we to do now that You are going?" The Lord answered: "Ye shall be witnesses unto me." "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Our beliefs as Christians are founded on convictions which are based on the Word of God. But there are many of us who believe in the Bible in general, but reject its details when they conflict with our interests or prejudices. We have never thought that our Christian responsibility extended beyond the limits of our own church, or our own country, and when we come to part of the Bible that conflicts with this provincial conception of God's Kingdom, we simply ignore it.

In the plan of Christ for His Church missions were to have first place. What is the Church? Someone has given this definition: "The Church is a corporation commissioned by Jesus Christ and chartered by the commonwealth to do business for the Kingdom of God."

There are two kinds of corporations. One is the ordinary business concern. It is a combination of individuals associated together that they may better enrich themselves. The Church is the other kind of corporation. It is a combination of individuals associated together for the purpose of enriching souls.

We hear people complain about the Church, or some feature of its administration that does not please them. These men and women are looking at the Church from the wrong viewpoint. They are thinking not of what they can do for the

Church, but what the Church ought to be doing for them. No church can ever mean to any of us what it ought to mean until we realize that it is not what we get out of it but what we put into it and through it into a needy world that enriches and blesses us.

Church historians give three different dates for the beginning of the Christian Church. Some say it was the Ascension; some say it was Pentecost; others insist that it was the first Church Council in Jerusalem. But it makes no difference as far as its purpose is concerned. At the Ascension Jesus gave the Church its marching orders: "Go ye and teach all nations." At Pentecost the Spirit of God came down making it possible for the disciples to tell to every man in his own language the wonderful works of God. At the First Church Council Paul and Barnabas were commissioned to carry the story of the cross to the lands beyond the frontier and the sea.

Let us go a step farther. Not only did the Lord very specifically lay down the work of the Church, He virtually made it impossible for a Church to continue to exist unless it fulfilled the conditions of its establishment. He said: "Go ye and teach all nations, and I will be with you."

It reminds us of the will of a man of whom we heard. He was a manufacturer and left his business to his sons. But according to the terms of the will they must always carry on the business along the lines originally laid down by the father, or the property should revert to a charitable organization.

This is what Jesus did when He went back to His Father. He left the work He had begun to the Church. It was to continue that work along the lines laid down by Him. It was to be a missionary Church. When it ceased to be that it was to lose the legacy of His presence and power. It was to become a dead Church.

We are learning that obedience to the command of Christ is absolutely needful if civilization is to be saved. We look out today on a dark world. The tragedy of the war seems to have cut the anchor chains of civilization both fore and aft, and it is drifting toward chaos. Whence is salvation to come? It is not in culture. We used to talk about that, but the word makes us shudder now. It is not in humanism. Humanism has been swept into the discard by the events of this tragic era. It is not in education. Germany was the most educated nation on earth.

The most competent diagnosticians are agreed in this. There is but one hope. There is but one hand that can guide us through the storm to the harbor. It is the hand that was stretched out over Calvary.—Stuart Nye Hutchinson in *The Presbyterian*.

FROM AN OLD BIBLE

When thou readeest what here is writ,
Let thy best practice second it;
So twice each precept read shall be,
First in the Book, and then in thee!

—J. R. Caldwell.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, AUGUST 11, 1944

NUMBER 19

The Mennonite Church Today

BY SANFORD G. SHETLER

There is a feeling abroad today in Mennonite circles that spirituality is to be achieved independently from an observance of creed. This cannot be true. Paul wrote to Timothy: "Take heed unto thyself (life), and unto the doctrine (creed); . . . for in doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:16).

Popular evangelists are heard to say, "Get folks saved first; then teach them the doctrine," thus definitely separating Christian experience from a belief and practice of the Bible doctrines (other than the atonement). Our evangelists of years ago, although criticized today for their method, used to teach the ordinances and gave doctrinal studies preceding their evangelistic messages, and it was this method of bringing the Word to the lost which brought conviction to many, both to sinners and to those who were in churches which did not obey the full Gospel. I know of a number of active and prominent workers in the church today, including ministers and bishops, whose testimony is that it was this plain method that caused them to make the Mennonite Church the church of their choice. For them it had an appeal, and drew them into the fold of the Mennonite Church because they wanted to obey Christ in all things.

Certainly if there is no virtue of salvation in the knowledge and keeping of these ordinances, I see no reason for continuing in the same. I do not believe in a religion of essentials and nonessentials. The fact is that full consecration and blessing come only when we are willing to lay down our whole self and are willing to do all that God asks of us, and it is in this way that we can get complete victory and full forgiveness of sins. If salvation means only to say Lord, Lord, and not to do what God tells us, then it is not salvation.

It is often heard at conferences and elsewhere—"Well, we all think alike on these matters; it is merely a matter of a different application in our practice." Such a position is not tenable. When one thoroughly believes that worldliness, for example, is sin, then he will not tolerate in his congregation a violation of the plain teachings of the scriptures as regarding the outward worldly practices

condoned by many. In other words, the reason there is such a drift worldward today, is because many ministers themselves do not feel that some of these present-day departures are so very wrong. Our Mennonite ministers of a generation ago stood firm on the old-fashioned faith and were outspoken in their denunciation of evil, whereas today many ministers are seeking to secure peace and unity without taking a rigid stand against worldliness.

A church cannot long maintain a doctrine when the practice falls down. When the churches of Europe left practicing nonresistance outwardly, they also lost it in the heart, individually, and lost it as a doctrine in the congregations. Today it is no longer a part of their creed.

Conservatism vs. Liberalism

Both of these terms are relative and have been used from time immemorial to label individuals or groups who did or did not conform to the standards of a given society group, religious or otherwise. Conservatism as it would be applied today to the Mennonite Church, using a proper definition of the term, would be the doctrine of trying to "contend for the faith which was once delivered unto the saints," "hold fast that which is good," "strengthen the things which remain, that are ready to die"—in other words, conserve the whole anabaptist faith as based on the Scriptures and regain the ground already lost.

A liberal, in turn, would be one who is not concerned for the historic values of the faith and who makes no scruples in altering or even discarding the faith or practice of the church.

Some of the Issues Today

Apparel: Tolerating those who wear jewelry, fashionable coiffures (hair-dos), fashionable headgear and attire in general, immodest attire.

Amusements: Tolerating those who attend dances, movies, and roller-skating rinks, and in general mix into the stream of present-day worldly amusement.

Life Insurance: Tolerating those who insure their lives.

Church Federation and Alliance: Freely condoning the intermingling of church groups and branches of the Mennonite

Church with no regard for the principles that we uphold. Participating in such things as union prayer meetings, union church suppers, union pacifistic endeavors, and union church services.

Noncombatant Service in the Army: Tolerating those who have taken up military service under the misnomer of noncombatant, allowing such, for example, to teach Sunday-school classes when on furlough and giving them a false assurance that they are still a part of the number—considering their membership to be suspended instead of forfeited.

Education for the Ministry: An undue emphasis on college and seminary training as a qualification for the ministry.

General Conference: The problem of a continuation of fellowship of member conferences, and congregations, and their representative officials who make no effort to eradicate the evils found within the church.

"ACCEPTED IN THE BELOVED"

(Eph. 1:6)

BY BARNEY OVENSEN

*I have put my trust in Jesus,
On His grace I now depend.
King of Kings and Lord of Glory,
Jesus is the sinner's Friend.*

*We deserve God's condemnation,
Yet He died for you and me,
And, accepted in Christ Jesus,
Guilty sinners now go free!*

*For as many as receive Him
And will trust Him all their days,
God provides a full salvation,
By the riches of His grace.*

*And my sins are all forgiven! . . .
On the cross, when Jesus died,
There He paid for my transgression.
In God's sight I'm justified.*

*Then He'll call me home to glory
Where I'll spend eternity.
I'm accepted in the Saviour,
Jesus Christ, who died for me.*

San Francisco, Calif.

Locating the Trouble

It would not be fair to lay the blame for these present-day issues to any individual, or any conference, or any group within a conference. The trouble is found in disobedient, rebellious members who are found in every section of the church, in every conference, and every congregation, and in the leaders who are sympathizing with them rather than taking a positive stand according to their ordination vows.

The Remedy

The remedy is not found in pointing the finger of ridicule at one another, the conservatives calling the liberals "liberal," and the liberals calling the conservatives "radical" or "ultraconservative." This will certainly not solve the problem. But the remedy lies in taking up the task of purifying the church, beginning right at home. To do this the ministry of every congregation, conference, and of the Mennonite General Conference, must be united. Here is the weakest spot today. The reason we are not ready to solve the dress problem today, for example, is due very largely to the fact that our ordained men differ widely on the principle of nonconformity. The need for unity amongst the laity is always preceded by unity "on the bench," and where that is lacking there will be no satisfactory progress in the right direction. A lack of unity in the ministry is the chief cause of church splits.

Some Hindrances to the Application of the Remedy, or Causes for Lack of Unity

1. The desire for popularity amongst many ministers today. Men like to be known in the community as "men of affairs," "friends of youth," "men with a pleasing personality," and do not want to "offend" people and disturb the "public peace." In the German, we would say they are guilty of being "menche-freund."

2. A congregational or conference patriotism that covers our own weakness with the cloak of "You have trouble of your own; let us alone."

3. Unethical maneuvering in congregations and conferences to bring about selfish ends.

4. Ministers of various churches being sympathetic with churches out of their jurisdiction who are rebelling against constituted authority and trying to bring about division rather than trying to stop the drift.

5. A lack of genuine Holy Ghost power in our church administration, a failure to confess our sins, and a lack of genuine repentance and turning away from self and sin. A lack of humility and personal devotion to God. A lack of prayer.

Possible Results in the Future

1. A continual drift until the Mennonite Church has lost all of her distinctive doctrines and becomes just another one of the Protestant churches of America. The road we are traveling is not new; a number of the plainer sects have traveled the way before.

2. A mighty revival that will bring us all back to the Bible and to ourselves, and give us the cleansing power of the blood and of the Holy Spirit, such as was evidenced in the early church. A revival that will cleanse us from all "superfluities of the flesh" and remove the objectionable worldly practices tolerated in the Mennonite Church today. That this will take place is the desire of every consecrated and loyal Mennonite leader today.

3. A continued struggle to maintain the principles of the faith with a growing opposition to the same within the church by individuals and congregations and conferences who are not sympathetic, until finally those desiring to hold these principles will have to withdraw themselves and create a new fellowship of believers that are "like-minded." However, it is our concern that such a course of action may not become necessary in this generation.

Conclusion

Everyone should be deeply concerned and burdened about the present apostasy of the church. We cannot evade the issue. There is an easy road and a hard road for church leaders to pursue, but let us not take the easy road of failing to assume our God-given obligation as watchmen on the walls and contenders for the faith, and console ourselves with the thought, as many do, that "things will take care of themselves." Religion is not that automatic. Were that true, there would be no need for ministers and bishops, overseers of the flock. Each member could follow his own conscience and obey the Word as he or she understands it; in fact, there would be no need for a church; each and all could be saved wherever they are, without the fellowship of believers. But God has ordained that holiness can best be achieved through a body of believers

and that these should be guarded over jealously by ordained leaders and kept from the many evils that constantly threaten. The history of Christianity has been a constant struggle to maintain the purity of the church. It is this hard road that the ancient prophets traveled—they were not popular but fearlessly denounced the evils of their people. It was this road that Christ Himself walked and it was the opposition of His own brethren that caused Him to be ostracized from their fellowship and eventually put to death. It was this road that the apostles traveled, and our Anabaptist forefathers who paid for their faith with the price of blood. It is this road that we, the custodians of this priceless faith, must pursue if we would win "a crown of glory that fadeth not away." Christianity is a militant aggression against evil within and without the church, a warfare that brings us into constant conflict and opposition. That, my brethren, is the road for us to follow.

Hollsopple, Pa.

FREEDOM?

BY TITUS LEHMAN

"Defend America to preserve the freedom of the Gospel"? That plea is hard to defend. What kind of freedom is to be preserved? Freedom for the Gospel proclamation to echo from empty pews? Freedom for its being watered down to terms of human experience by unregenerate ministers? Is there to be assurance of freedom for the words of life to lie hidden and undisturbed between the covers of unused Bibles from Sunday morning to Saturday night—these words which if heeded could bring freedom to seared, calloused, and many almost extinct American consciences?

Once again! Physical conquest cannot assure spiritual liberty. It never has and it never will. How could history more plainly show that opposition, not popular favor, is the guaranteed tonic for the Christian church? Less room for expansion—that is the key. It will not push unless it is pushed, nor expand so well as when crowded in a corner.

Not natural? No. It is spiritual.

Lancaster, Pa.

Nothing so commends the Gospel to lost men and women as the grace of God seen in a human life. What do men think of our Master as they contemplate our words and ways?—Sunday School Times.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN, COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Let Us Pray

During the coming week the thoughts of many in the Mennonite Church will be directed toward northern Indiana, where a considerable portion of the ministers of our church will be gathered in a special session of General Conference. A deep burden for certain conditions in the church motivated the calling of this special session. Various evidences of a widespread drift from the conservative principles and practices of the church have caused great alarm. Somewhere between thirty and fifty per cent of our young men have accepted military service, even though the government has made it possible for the church to maintain a system of nonmilitary alternative service. Others of the brotherhood are entangled in the war effort through employment in defense plants and the voluntary purchase of war bonds. There has been a considerable defection of the church from the nonconformed practices of the churches as regards dress, occupation, and various forms of the unequal yoke. There is a general desire to hold the distinctive principles which have justified our existence as a small denomination. And even to recover ground which has been already lost. Since leaders are to a large extent responsible for what happens to their flocks, our bishops and ministers felt that they should come together for a season of self-scrutiny and penitence and also for mutual help and encouragement.

These conditions in the church call for united counsel and action. The question of ways and means is a difficult one. Differences of opinion here have threatened the unity and fellowship of the church. There is always a tendency to feel that our own failures are caused by the ineffectual teaching or the lax discipline of other parts of the brotherhood. It is easy for us to dissipate in mutual accusations the energy which ought to go into a strong teaching and administrative program. It is also easy to sit by and do nothing ourselves, hoping that the strong hand of General Conference or district conference can somehow solve our problems for us. Carping criticism and an unconcerned policy of doing

nothing are both cancerous growths which infect the health of the whole body.

Let every layman as well as every minister during this coming week be much in prayer. Let us pray:

First, that God may bless our meeting at Goshen with an honest and a loving spirit to the end that we may all understand one another and ourselves better than we did before.

Second, that ways and means may be found for purging the church of the evils that have come among us and for maintaining faithfully the principles of the church as they are applied to the problems of our present day.

Third, that the teachings of God's holy Word may have for us a renewed clearness and a strong imperative, to the end that our church may continue as it was begun, a New Testament church.

Fourth, that our ministers may know how to carry home to their congregations the deep resolves and purposes which this conference will generate within them, to the end that the decisions of the conference may be heartily accepted and loyally followed by the rank and file of our membership.

Fifth, that the unity and the fellowship which have been maintained through the General Conference for almost fifty years may be not only maintained, but enhanced and strengthened.

Sixth, that our God in heaven may receive glory through a church which is a pure and faithful representative in a sinful world of the divine will for men.

Putting Others to Work

One of the most productive forms of Christian service is that of getting others to work for the Lord. David, the sweet singer of Israel, could not provide all the psalms which God's people needed. But he could inspire Heman and others to write songs. And so the entire psalter came into being. Our Lord could remain on earth only a few years, but He prepared His disciples to carry on the testimony after He was gone. Barnabas apparently did his greatest work in getting

Saul started in his preaching and in giving John Mark another chance to make good. Great as was the work of the Apostle Paul, it was still greater because he found a Timothy, a Titus, a Luke, and an Aristarchus. God's great men have always been instrumental in finding other men. It is a foolish egotism to suppose that only we are able and efficient. There are many who can carry on our work as well as we, and some who can do it better. One of the great tasks of every Christian executive is to find those people. There is no virtue in doing all the work ourselves. A church leader ought to be ashamed to be overloaded with responsibilities and duties while others are standing around waiting for something to do. Let us share not only our Christian privileges, but our Christian duties.

Ye That Are Men

"Go now ye that are men, and serve the Lord" (Exodus 10:11).

A brother has called our attention to the fact that the modern practice of the Christian life is often turned over to the women. It is the women who do most of the teaching in the Sunday school and the summer Bible school. It is the women's missionary society that raises funds for missions and sends out missionaries. More women than men are seen in church services, especially the prayer meeting. There are more women missionaries on the field than men. In fact there is some justification for the child who, hearing the song, "I Want My Life to Tell for Jesus," understood the words to be, "I Want My Wife to Tell for Jesus."

The Christian life and the Christian testimony is a battle which calls not only for womanly loyalty and devotion but for manly courage and strength. How can we expect the cause of the church to prosper when most of the energy of our men, including sometimes even the ministers, is given to occupational interests? The Christian testimony within the family, within the church, and out to the world is left largely to our mothers, wives, and daughters. Pharaoh's motive was wrong, but his command was nevertheless an excellent one. May our fathers and husbands and sons quit themselves like men and be strong that in virile hearts and on manly shoulders the work of the Lord may be carried on.

Questions on Mennonite Community Life

XIII. What Makes Community Life Strong?

BY GUY F. HERSHBERGER

A community is an area of common living. Its members feel that they belong together; they know that they have a work to do, a mission to perform; they labor together unitedly for the performance of this task. When this feeling of belonging together is strong and when the members of the community labor together unitedly, loyally, and earnestly, the community is strong. What are some of the forces which help to make it that way?

The most important element is a common Christian faith. It is well known that the best and the strongest of the small communities are Christian communities. When men have a faith in God, they are able to forget themselves and live for Him and for others. Nothing will destroy a community more quickly than selfish individualism, and the best cure for such selfish individualism is a Christian faith and experience which is shared by all the members of the community.

The second essential is a common conviction that God has given the Christian a way of life which he must follow. It is not enough for the Christian to experience the joy of salvation in his heart. This experience must find expression in his daily life. The Christian must understand that God commands a certain way of living and forbids another. The Christian must be a disciple of Christ and follow Him. When he takes seriously the command and the example of Christ, he is a strong Christian. When an entire community of people takes this command seriously, it will be a strong community.

The third essential for a strong community is doing things together. When men have a common faith, they believe together. When they have common convictions as to a way of life, they think together and feel together. In addition to believing, thinking, and feeling together, Christians must also do things together. Generally speaking, the more things the members of a community do together, the stronger the community is. In a Christian community the members must worship together. Sunday after Sunday they must see each other in the house of God. This helps to bind them together in their common cause as nothing else can. If the community is to be strong, its members must also meet together frequently for purposes of acquaintance, fellowship, visiting, refreshment, and recreation. In every strong community there is also a great amount of mutual aid. Members share with each other in meeting their needs. They as-

sist each other in time of sickness or misfortune. When one is in economic distress, the members of the Christian community come to his assistance. When a crisis or a great need appears, the strong community will arise immediately to meet the need and give the required aid to the individuals which are affected. How well the community meets such a challenge is a test of its strength. On the other hand, continuous practice in meeting such needs and in working together in this co-operative way in itself helps to give the community its strength.

The theme of this article is illustrated in the Mennonite Civilian Public Service Program. This program is supported by a people who believe in God and have a conviction that they must follow His way of peace and nonresistance. In the past the members of the brotherhood had been accustomed to doing many things together. Therefore, when the need arose the great program of united assistance in C.P.S. came about rather naturally. On the other hand, the new experience of the church in the great mutual aid program of C.P.S. should bring added strength to its brotherhood and community.

Goshen, Ind.

HOLD FAST

There are few things in religion which men are so ready to forget as the duty of contending earnestly for the faith, and holding fast the truth.

Controversy is seldom popular. Most men like a quiet life in religion. They dislike anything like strife, trouble, contest, and exertion. They will give up much for the specious pretext of securing peace. They are apt to forget that peace procured at the expense of truth is not worth having. In short, they need to be reminded of Paul's golden words, "Hold fast that which is good" (I Thess. 5:21).

Reader, when Paul said, "Hold fast," he wrote as one who knew what the hearts of all Christians are. He knew that our grasp of the Gospel, at our best, is very cold—that our love soon waxes feeble—that our faith soon wavers—that our zeal soon flags—that familiarity with Christ's truth often brings with it a species of contempt—that like Israel, we are apt to be discouraged by the length of our journey—and, like Peter, ready to "watch and pray." All this Paul remembered, and, like a faithful watchman, he cried, by the Holy Ghost, "Hold fast that which is good."

He wrote as if he foresaw by the Spirit that the good tidings of the Gospel would soon be corrupted, spoiled, and plucked away from the church. He wrote as one who foresaw that Satan and all his agents would labor hard to cast down Christ's truth. He wrote as if he would forewarn men of this danger, and he cries, "Hold fast that which is good."

Reader, the advice is always needed—needed as long as the world stands. There is a tendency to decay in the very best of human institutions. The best visible church of Christ is not free from this liability to degenerate. It is made up of fallible men. There is always in it a tendency to decay. We see the leaven of evil creeping into many a church, even in the apostle's time. There were evils in the Corinthian Church, evils in the Ephesian Church, evils in the Galatian Church. All these things are meant to be our warnings and beacons in these latter times. All show the great necessity laid upon the church to remember the apostle's words, "Hold fast that which is good."

Many a church of Christ since then has fallen away for the want of remembering this principle. Their ministers and members forgot Satan is always laboring to bring in false doctrine. . . . If he cannot destroy Christianity, he ever tries to spoil it. If he cannot prevent the form of godliness, he endeavors to rob churches of the power. No church is safe that forgets these things.

And reader, the question is now whether we are going to abide quietly, sit still, and fold our hands. . . . If we mean to hold fast, every parish, every congregation, every Christian man, and every Christian woman, must do their part in contending for the truth. Each should work, and each should pray, and each should labor as if the preservation of this pure Gospel depended upon himself or herself, and upon no one else at all. The bishops must not leave the matter to the priests, nor the priests leave the matter to the bishops. The clergy must not leave the matter to the laity, nor the laity to the clergy. . . . We must all work. Every living soul has a sphere of influence. Let him see that he fills it. Every living soul can draw some weight into the scale of the Gospel. Let him see to it that he casts it in. Let every one know his own individual responsibility in this matter, and all, by God's help, will be well.

If we would hold fast that which is good, we must not tolerate or countenance any doctrine which is not the pure doctrine of Christ's Gospel. There is a hatred which is downright charity—that is, the hatred of erroneous doctrine. There is an intolerance which is downright praiseworthy—that is, the intolerance of false teaching in the pulpit. . . .

If we would hold fast the truth, we must be ready to unite with all who hold the truth, and love the Lord Jesus Christ in sincerity. . . . Let us see that we each lay hold upon Jesus Christ for ourselves by our own personal faith. . . . If you have laid hold on this hope, hold it fast. Prize it highly, for it would stand by you when everything else fails.—J. C. Ryle, Rector of Helmingham, Suffolk, England, in Plain Speaking Bulletin No. 32, published by the Presbyterian Board of Publication many years ago. Excerpts selected by Sanford G. Shetler.

OUR BIBLE SCHOOLS

What They Are and What They Are Not

BY HAROLD S. BENDER

The Mennonite Church has had Bible Schools (meaning long-term schools) for over a generation, and we believe has found them a source of profit and blessing. Each one of our three church schools has had an established Bible School with-in it from the beginning of its history. The oldest of these, now at Goshen, was established at Elkhart Institute in 1899 with J. S. Hartzler as principal. Heston has had "Bible School" as a part of its official name since its establishment in 1909; and E.M.S. has consistently maintained a strong Bible School from its beginning in 1917. In recent years in response to an evident need and demand in the church, all three schools have enlarged and strengthened their programs, and the enrollment of students has increased. Today it can be truthfully said that the Bible work is one of the strongest and most important single phases of the work of church schools, that it serves more students than any other one department, and that it directly benefits the church in a large way.

As we move forward into an increasing sphere of usefulness for our Bible schools, it is well to consider what these schools are and what they are not.

I. *What Our Bible Schools Are*

1. *They are schools for the study of the Bible as the eternal Word of God.* The revealed Word must not only be the center of the curriculum, but its authority must dominate every branch of study, doctrinal, practical, and historical. They are "Biblical" schools in the fullest sense of the word.

2. *They are schools to serve the church.* This means that both those who study and those who teach in our Bible Schools are committed to be servants of the church. It means also that the needs of the church must determine the curriculum, the methods, and the goals of the schools.

3. *They are schools to propagate scriptural spirituality and holiness.* They must provide for and propagate among their students while in school, and through them out in the church, true, scriptural, Christian living based on regeneration, wholehearted obedience to the whole Word of God, and a loyal following in the ways of Christ.

4. *They are schools to propagate the distinctive heritage and principles of the Mennonite Church.* In our Bible Schools students must come to love the church and her faith, must know and appreciate her history, must be helped to recognize current dangers to the historic faith of the church and to go out as loyal practitioners, leaders, and promoters of that faith with personal conviction.

5. *They are schools to serve all types and classes of students: young and old;*

those who can stay but one semester or one year, and those who want five years; those who are going out into full-time service at home or in foreign lands; those who are expecting to enter specialized kinds of service, and those who will be the rank and file of the church. Ministers already ordained, and missionaries on furlough, should find open doors and rich privileges there.

6. *They are schools whose faculties should be able to give special service to the church, whom the church can call on for specialized service as the needs of the time may require.* This may include research, writing, special assignments at home or abroad, assistance in special problems.

II. *What Our Bible Schools Are Not*

1. *They are not schools for the training of a professional ministry.* The ministry in the Mennonite Church has been and should always remain a divine calling in which men whom God has chosen serve as ministers of Christ and the church, not because they have chosen the ministry as a profession or as a means of earning a living.

2. *They are not the exclusive source of supply for future ministers and workers.* God's requirements are that those to be called shall be faithful, able, and Spirit-filled. The time should never come when formal training in a school shall be made a requirement for the ministry in the Mennonite Church.

3. *They are not schools for the selection and ordination of workers.* This is the work of the church through its congregations, conferences, and boards, and should remain so.

4. *They are not schools to force their product on the church.* The church should ever select only such as workers who give evidence of spiritual qualifications and who meet a need.

5. *They are not schools to assume the leadership of the church.* The church should control the Bible Schools and not the Bible Schools the church. Our bishops, conferences, and church boards are the leadership of the church and should so continue.

6. *They are not primarily schools for the training of a city ministry, but schools where the rural church should have the foremost place in emphasis.*

7. *They are not primarily schools of scholars, but "schools of the prophets,"* where the greatest aim must ever be to help men to be better heralds of the Gospel, evangelists in the true sense of the word, pastors and teachers.

There is no guaranteed future for our Bible Schools and there ought not to be. The church of our generation, led we believe by the Spirit of God, has come to the place where it believes that it needs Bible Schools of the best quality for its own prosperity and effectiveness. If the Bible Schools meet the expectations of the church and give true service,

an encouraging future lies ahead of them. If they fail, the church will and should speedily cast them aside and forge some better instrument to meet the needs of our time.

Knowing personally the leaders and teachers of our Bible Schools, I am confident that they all deeply and sincerely seek nothing but the glory of God, the upbuilding of the church, and the spreading of the Gospel through their efforts. Pray for them, encourage them, give them Christian criticism, help them. Much of the future of the church depends on how faithfully and well they fulfill the calling which God and the church has given them.

Goshen, Ind.

SOME COMMON SINS

THAT ARE USUALLY NOT CONSIDERED AS SINS

(Given in an address by Milton Brackbill at St. Jacobs, Ont., evangelistic meetings.)

A secret feeling of pride.
An exalted feeling, due to success or fame.
Love of human praise.
Love of supremacy.
Secret fondness for pre-eminence.
Attention to self; self-love.
A stirring of anger; a touchy spirit.
A disposition to retaliate, to strike or fling back.
Self-will; a stubborn spirit.
An arguing disposition.
An unteachable spirit.
A disposition to criticize, to find fault.
Peevishness; fretfulness; gloominess.
A love to be coaxed.
Fear of man.
Failure to do one's duty, due to fear of man.
Trying to get around or avoid the cross instead of taking up our cross.
A jealous disposition.
A secret spirit of envy, of jealousy.
A delight in speaking of faults and failings of others.
Lustful stirring of our thoughts and passions.
Wrong affections; wandering eyes.
Evading the truth.
Straining the truth.
Covering up our real faults.
Giving a false impression of our real faults and character.
Love of self, world, and money.
Lack of Bible reading.
Lack of fellowship with God.
Murmuring about all that goes wrong, such as poverty, sickness, reverses in business and finances.

—Reported by Elias B. Martin.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.—A. Lincoln.

THE MINISTER'S PAGE

THE POET COWPER'S IDEAL PREACHER

"Would I describe a preacher,

I would express him simple, grave, sincere;

*In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn,
chaste,*

*And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he
feeds*

*May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."*

TO THE MENNONITE MINISTRY

By HARRY A. DIENER

The calling of a special session of Conference gives evidence of hopeful concern for the problems of the church. The fact that so large a group of ordained men have met for fasting, prayer, and Bible study is surely encouraging. Such a meeting has the promise of the blessing of God upon it, and all of us should be willing to present ourselves before God in confession, sacrifice, and submission, that He may work through us in our places of service to His glory and praise.

We feel that the center of this problem is in the ministry. We are living in a world of sin, a world led by the prince of the power of the air. We cannot expect but to be tempted, tried, and hated in this world. We also regret that so many Christian churches about us have so largely yielded to the pressure and persuasion of the world that in many ways they have forsaken the ways of the Lord. Here our Saviour's prayer comes to us, "They are not of the world." "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

We Need a United Ministry

As ministers our places of service are widely scattered in territory, from the length and breadth of this land to several foreign countries. Some pastorates are in the country, some are in the cities. In some conferences the congregations are close together; others are miles removed from each other. Many of our ministers are occupied full time in institutions of the church—missions, charitable institutions, publishing house, and educational institutions; others are occupied full time in pastoring their charges, supporting institutions, and providing for themselves and theirs.

Some are evangelists; some are pastors; some are teachers. These situations sometimes cause us to compare ourselves among ourselves, and to feel that others are not taking a full share of this load of preparing a glorious bride for the Saviour.

We all know the value and strength of a united ministry in a congregation. Brethren, we must maintain a united ministry as a General Conference. Perhaps we do not all see our problems alike; perhaps we do not all work at them alike; perhaps they do not affect us all alike. But they are our problems. None of us should endeavor to shift our responsibility. Wherever we are working, however we are working, let each minister, old or young, realize that he needs to put his full strength to the work of the Lord in this and all other matters of Christian life. This is not a question of east or west, north or south, country church or city church, missions or schools, youth or aged, evangelists or bishops, preachers or deacons. We have an overall problem, and we need to see it as such and unitedly undertake it.

We Need a Frank Ministry

We have been talking too much about each other and not enough to each other. Even at times we have given place to the devil to use us in making unkind public or private remarks to and about each other. In the language of James, "My brethren, these things ought not so to be." We are brethren. We are interested in the same cause. We love the same Lord. We fight the same devil. We live in the same world. The Holy Spirit has given us different gifts but all for the same purpose, for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We need to have that openness with each other that we can confide in each other with our problems and use the spirit of love and kindness in facing these issues. We are partly defeated when we mistrust each other, and the devil makes another gain when we oppose each other in an unchristian way.

We Need a Confident Ministry

In Israel's time there were two noble men who saw the great cities of their enemies with their high walls about them. They felt like grasshoppers in the presence of those giants, but they trusted in the Lord. They remembered the promises the Lord has made to them. They had the experiences of the victories which He had already given. They were willing to undertake what humanly seemed impossible, with trust in a never-failing God. We believe that if their ten companions would have taken the same posi-

tion, the whole congregation of Israel would have been led to a grand conquest of the land of Canaan. We have a task that is certainly a large one. Many great and noble ones have succumbed to the enemy. We see ourselves as a small unpopular group; so we are and so we need to remain. But we trust in a mighty God, a loving Father, who said, "I will never leave thee, nor forsake thee," and take our position with the apostle who said, "I can do all things through Christ which strengtheneth me." We need fear neither fire nor lions, giants nor armies, men nor devils, if we trust in a living God.

We Need a Working Ministry.

Just how each of our ministers shall best divide his time is a very personal question. Paul labored night and day for and with the people in the places to which the Lord called him to go. He labored with his hands to provide for his own personal needs and for those who were with him. He received gifts from those who were interested in sharing the work of the Lord with him. He gave a wonderful balance to material and spiritual things when he wrote, "Not slothful in business; fervent in spirit; serving the Lord." We believe this kind of balance will enable every servant of the Lord to be his best for the cause of the Lord. The Lord has given us the command to go forth in His work, and He has promised to be with us to the end. Our concern as ministers should be to give ourselves without reserve to the task the Lord has called us to do, not with a determined make-or-break attitude but with a confident, trustful poise that will enable us to work faithfully at our task.

Can We Stand the Pressure of These Times?

Each generation has had its opportunities and each its problems. Esther was brought to the kingdom "for such a time." We hear the New Testament soldier of the cross say, "And having done all, to stand." Some one says, "Certain persons succeed in spite of their obstacles and handicaps." Another says, "Certain persons succeed because of their obstacles and handicaps." May the present situation in which we find ourselves as Mennonite ministers be an appeal to overcome "by the blood of the Lamb." Our forbears braved the waves of persecution, the texts of exile and immigration, the strain of unbelief and formalism. Will we endure the pressure of publicity and compromise?

We feel there are four definite problems before the church today that we should consider seriously and deal with wisely ere they overcome us, namely,

1. The ministry, its service and support.
2. Our peace witness in time of war.

(Continued on page 382)

TO BE NEAR TO GOD

"Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth."

—E.

August 13, 1944

Read Psalm 4:6-8.

The fourth Psalm is often called the Evening Psalm. It pictures the meditation concerning the Lord's dealings during the day, the testimony of inward happiness, and the sweet trust in the Lord's keeping. It is worth a great deal to be able to lie down in peace and sleep. The conscience of the sinner is tormented by thoughts of his sins and the judgment ahead. The faithless man is worried by thoughts of what might happen during the long hours of the night. The Christian has committed his all into the hand of his Lord, and can enjoy the sweet rest vouchsafed him. We thank Thee, Lord, for evening peace, and Thy nightly mercies.

"... childlike on His love repose
Who giveth His beloved sleep."

August 14, 1944

Read Psalm 5:2, 3.

Between the evening meditation and the morning prayer is the happy forgetfulness of restful sleep. We sink to sleep with thoughts of the Lord's protecting mercy; we wake to the realization that His compassions are new every morning. From thoughts of God we take no vacation. Morning, noon, and evening are we conscious of Him. The morning prayer gives tone to the whole day. In the early hours we are not yet engrossed with the cares of the day. Putting first things first will keep the day in proper order. From God we may ask and receive strength and grace for the day's labors. This new day is a fresh gift from Thy hand, O God. May we return it to Thee this evening filled with good.

"Sweet repose beneath Thy wing o'ershading,
But sweeter still to wake and find Thee there."

August 15, 1944

Read Psalm 6:1-7.

The Psalms express the entire range of religious feeling, from the depths of abject despair to the peaks of ecstatic joy. To be oppressed by feelings of weakness and thoughts of sorrow is not an abnormal experience for the Christian. We all know on occasions days of aching hearts and nights of weeping. What a comfort to realize as we read these psalms that some other has realized so fully and expressed so adequately the unexpressed feelings of our hearts! But here we find not merely an orgy of sorrow. With the Psalmist we find ourselves weeping unto the Lord. Our groaning has become a prayer. And the Lord has compassion, and hears.

"Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal."

August 16, 1944

Read Psalm 7:1-5.

Prayer is thinking out loud. One might argue that God knows the inmost feelings of the heart, and needs not its vain repetition in words. He knows that we trust Him; why should we tell Him so? Is not our trust ex-

pressed in deeds rather than words, anyway? But what the psalmist felt, he said; what he thought, he put into words. Spoken sentences achieve a clearness of concept that mere thoughts do not have. And we discover that the speaking strengthens the feeling. After we tell the Lord we trust Him, we actually do trust Him more than before. "O Lord my God, in thee do I put my trust." Yes, if ever I trusted Thee, my Jesus, 'tis now.

"So safe, so calm, so satisfied,
The soul that clings to Thee."

August 17, 1944

Read Psalm 8:1-9.

Feeble man may well set forth God's greatness with exclamations, and ask in wonder concerning His ways. Since God's thoughts are as far above our thoughts as the heavens are above the earth, it is little wonder that His administrations seem marvelous to us. David's particular wonder in this Psalm is that the God who made the heavens, the moon and the stars, should have deigned to put man, with all his ignorance and weakness, in a place of dominion over the rest of the creation. O Lord, whose name is excellent in all the earth, why shouldst Thou have chosen us to control forces in the world so much greater than we are? Help us to meet Thy great expectations.

"Great God, how infinite art Thou!
How poor and weak are we!"

August 18, 1944

Read Psalm 9:19, 20.

The tragedy of man is that he forgets he is but a man, dependent upon the God who made him. In the pride of his heart he exalts himself, not only above other men, but above the Lord of the world. When the will of the Lord prevails, world affairs proceed smoothly and constructively; when man prevails, destruction and chaos reign. Let us continually pray that God, not man, may prevail.

"The sum of man is very small.
He has no life save on a ball
Of swirling dust in the Stellar Hall."

"The universe with soaring span
Is but a constant sign to man
That he is wholly in God's great hand."
(Stanley Shenk)

August 19, 1944

Read Psalm 11:1-7.

One of the most difficult things for a Christian to meet is the counsel of discouragement and defeat from his friends. As they said to David, so they say to us: Flee as a bird to your mountain. The very foundations of the church and of society are being destroyed; what further hope can there be? David's answer was that he had put his trust in the Lord; should he go back on that? The force of the original is, "With Jehovah have I found refuge." He had already taken refuge; why should he now flee to some miserable cave in the mountainside? As Nehemiah said, Should such a man as I flee? Should trust in God give place to fear?

A MAN OF GOD FILLS THE GAP

Sunday School Lesson for August 20, 1944

The glory of God had departed from Israel. "Israel was smitten before the Philistines." "There was a very great slaughter; for there fell of Israel thirty thousand footmen." "The ark of God was taken." Eli had died. For twenty years Israel was left without a leader and without a sanctuary. They were enslaved by the Philistines. The religious life was at a very low ebb. The worship of strange gods such as Ashtaroth was learned and practiced by Israel. Sometimes this worship called for the most immoral ceremonies. God sought for a man among them, that should make up the hedge, and stand in the gap before Him for Israel, so that He should not destroy them.

Hannah had lent a man to the Lord. God was preparing this man, Samuel, to fill the gap. "The word of the Lord was precious in those days," but He did speak to the boy Samuel in the Temple. As this boy grew, the Lord was with him in such a way that all Israel knew that Samuel was established to be a prophet of the Lord. During the years of Philistine oppression, Samuel was walking with God and growing in religious insight. All eyes were watching him. A little later Saul's servant said of Samuel, "He is an honourable man; all that he saith cometh surely to pass." Perhaps Samuel was going from place to place, speaking the word of God to convince the people of sin, and exhorting them to forsake sin and return to God. Could one man save Israel? God says, "He that hath my word, let him speak my word faithfully." He also said that if a prophet stood in His counsel, and "caused my people to hear my words, then they should have turned them from their evil way."

Samuel was faithful and spoke God's word. Israel "lamented after the Lord." This was Samuel's opportune time. He called them to return unto the Lord with all their hearts, to put away the strange gods and to serve God only. Israel responded to Samuel's call with full obedience. "Gather all Israel to Mizpeh," said Samuel, "and I will pray for you unto the Lord." At Mizpeh there was fasting, prayer, and confession. Hearts were poured out like water before the Lord.

Although Mizpeh was a plateau of such a nature that it was a point difficult to surprise and adapted to defense, yet the enemy planned to attack them there. Samuel cried to the Lord and offered a lamb for a burnt offering. Just as the smoke of the offering was rising, the Philistines drew near. The Lord thundered, and the enemy was discomfited. Israel pursued them and smote them. Between Mizpeh and Shen, Samuel set up a stone pillar to commemorate the victory. "Hitherto hath the Lord helped us."

Now Samuel becomes the judge of Israel. All the days of Samuel the hand of the Lord was against the Philistines.

(Continued on page 381)

FIELD NOTES

Bro. Carl Good was ordained by lot as minister for the Chester congregation, Wooster, Ohio, on Sunday, July 9. Bro. Moses G. Horst, Rittman, Ohio, was in charge of the service.

A Bible instruction meeting is announced for the Vincent Mennonite Church, near Spring City, Pa., Aug. 12, 13, 1944. The following brethren will serve as instructors: Richard Danner, Hanover, Pa.; Elias W. Kulp, Bally, Pa.; and John E. Lapp, Hatfield, Pa.

Evangelistic meetings are to be held at the First Mennonite Church, Altoona, Pa., starting Sunday, Sept. 17. Bro. Harry E. Shreiner, superintendent of Miner's Village Mission, Lancaster Co., Pa., will be in charge of the meetings.

Bro. and Sister J. M. Nissley, Altoona, Pa., are engaged in summer Bible school work at Meadow Mountain, near Grantsville, Md. Evangelistic meetings are also being held here, in charge of Bro. Nissley. The work will come to a close on Sunday, Aug. 13.

Bro. Roy Payne, Belleville, Pa., was in charge of the services at Altoona, Pa., on Sunday, Aug. 6, and Bro. Irvin Holsopple, Holsopple, Pa., is to be in charge Sunday, Aug. 13, in Bro. Nissley's absence.

Plans are being made for the annual Christian Workers' Meeting, to be held at the First Mennonite Church, Altoona, Pa., Saturday evening, Oct. 7, and all day Sunday, Oct. 8. Recently an error was made when Sister Mary Lauver was mentioned as a new worker at Mill Run, Altoona. The new worker is Edna Collins of Pinto, Md.

Ordinations.—During an impressive and inspirational all-day service, Sunday, July 30, Bro. Paul Voegtlin was ordained as minister and Bro. John Wideman as deacon to serve the Salem congregation, near Tofield, Alta. Bishops in charge of the ordination were Ray Yoder, Wakarusa, Ind.; Isaac Miller, Mazepa, Alta.; and John B. Stauffer, Tofield, Alta.

Bro. Ray Yoder, Wakarusa, Ind., recently closed a series of evangelistic meetings at the Salem Church, near Tofield, Alta. His lectures on the home were greatly appreciated. There were a number of confessions and re-consecrations as a visible result of the meetings.

Bro. William Jennings, Knoxville, Tenn., held evangelistic meetings at the Pleasant View Church, near Chambersburg, Pa., beginning July 28.

Bro. J. D. Graber, Goshen, Ind., served on the staff of the Young People's Institute at Harrisonburg, Va., spoke at the Sideling Hill C.P.S. Camp, Wells Tannery, Pa., July 30, served on the program of the Southwestern Pennsylvania Conference, and is this week one of the speakers at the City Mission Workers' Retreat at Laurelville, Pa.

Bro. E. G. Gehman, Harrisonburg, Va., held evangelistic meetings at the Rockville Church, near Belleville, Pa., July 30 to Aug. 6.

The Harrisonburg, Va., Young People's Institute had a total enrollment of 160. Excellent interest is reported.

Bro. Moses Slabaugh, Harrisonburg, Va., served in evangelistic meetings at the Pond Bank Church, near Chambersburg, Pa., July 14-23. There were several confessions.

Bro. Warren Swartley, Souderton, Pa., led inspiring song services in connection with the various sessions of the Southwestern Pennsylvania Conference.

Bro. John Mosemann, Lancaster, Pa., served on the staff for the Virginia Young People's Institute and the City Mission Workers' Retreat, Laurelville, Pa. He also spoke at the Southwestern Pennsylvania Conference.

Bro. Harvey E. Shank, of the Pond Bank congregation, near Chambersburg, Pa., gave a number of inspiring messages at the Southwestern Pennsylvania Conference. This week he is engaged in evangelistic meetings at the Towamencin Church in the Franconia district.

On Aug. 6 there was held in a grove near Souderton, Pa., an outdoor singing. This kind of service has been held a number of times in the past, with a large number of people in attendance each time.

A harvest home and Sunday-school meeting will be held at the River Corner Church, Conestoga, Pa., on Aug. 23.

An inspirational song service is to be held at the New Danville Church, near Lancaster, Pa., Sunday evening, Aug. 13.

Calendar

Biennial Meeting of the Mennonite Publication Board, Prairie Street Church, Elkhart, Ind., August 12-15.

Special Session General Conference, Goshen, Ind., August 15-17.

Missouri-Kansas Conference, Hesston, Kansas, August 21-24.

Indiana-Michigan Christian Workers' Conference, Clinton Brick Church, near Goshen, Ind., August 21-23.

Family Week, Mennonite Campground, Laurelville, Pa., August 21-29.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Young People's Institute, East Union Mennonite Church, Kalona, Iowa, August 24-27.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

Church School Day, as suggested by the Mennonite Board of Education, September 3 (or the Sunday previous or following as suitable).

Iowa-Nebraska Conference, Milford and Beaver Crossing, Nebr., Sept. 5-7.

Bro. William E. Hallman, recently returned from South America, brought the morning message at the Prairie Street Church, Elkhart, Ind., on Sunday, July 23, and his father, Bro. Eli S. Hallman, Tuleta, Texas, brought the message in the evening. Both messages were much appreciated.

Harvest meetings are to be held at the Plumstead, Pa., Church on Saturday afternoon, Aug. 19, and at the Deep Run, Pa., Church on Thursday forenoon, Aug. 24.

Bro. Levi C. Hartzler, Goshen, Ind., who is engaged in student solicitation for the College, worshiped with the Beech congregation, near Louisville, Ohio, on Sunday evening, July 30. He gave a very timely message which was much appreciated.

Harvest Home services are announced for Boyertown, Pa., Saturday afternoon, Aug. 19, and for Bally, Pa., Saturday afternoon, Aug. 26. Time—2:00 p.m. Everybody welcome.

A Young People's Institute will be held at the East Union Mennonite Church, Kalona, Iowa, Aug. 24-27. Bro. Guy F. Herishberger, Goshen, Ind., will serve as director. A program will be sent to anyone interested. Write to D. J. Fisher, Kalona, Iowa.

The annual Alberta-Saskatchewan Conference was marked by an exceptionally good attendance, and the messages were of a deeply spiritual nature.

Bro. Carl Kreider, Goshen, Ind., visited recently at Denison, Iowa, the last of a number of camps he has visited this summer in the interests of the relief training program.

Attendance records were broken at the Young People's Institute held at Sebring, Ohio, Campground Aug. 2-6. The enrollment was 229. A fine spirit was reported.

The final number of confessions at the Boys' Camp, Laurelville, Pa., was twenty-five. Among the visitors at the camp were Bro. C. Z. Martin and wife and Bro. Jacob A. Shenk.

The following appointments were filled Sunday morning, Aug. 6, by members of the Ohio Young People's Institute staff: Canton, William Hallman; Stoner Heights, Carl Kreider; Beech, Paul Erb.

Bro. William Hallman, returned missionary from South America, who with his family is at present at home at Elverson, Pa., preached on the morning of July 30 at the Rock Church, and in the evening at Chestnut St., Lancaster. Bro. Hallman this week assisted with the Mexican work being carried on near Archbold, Ohio.

Bro. D. W. Miller, Canton, Ohio, attended the Young People's Institute at Harrisonburg, Va., and the Southwestern Pennsylvania Conference.

In the absence of the pastor, sermons were brought to the Canton, Ohio, congregation on July 30 by the brethren Reuben Hofstetter and John Sommers.

(Continued on last page)

CORRESPONDENCE

APPLE CREEK, OHIO

(Kidron Congregation)

Dear Herald Readers: Greetings. Twelve young people were baptized on Good Friday morning. May we praise God for His gift of salvation to these souls, and may they grow in the Christian graces and be a blessing to the church. Communion services were held on Easter Sunday morning.

On the afternoon of April 2 a number of men from the Sideling Hill C.P.S. Camp, Wells Tannery, Pa., rendered a program of talks and special music to a large and appreciative audience. The same day, in the evening, Bro. and Sister J. J. Hostetler of the Canton Mission spoke of the work that is being conducted there.

Bro. Stanford Mumaw of Dalton brought us the morning message on May 7. At the same time the home ministers served at Dillonville Mission and at the Old People's Home at Rittman.

The morning message on July 9 was brought to us by Bro. Homer Troyer of Martins Creek.

Eighteen men from our congregation are in C.P.S. camps, and six are in detached service.

Our church enjoyed a great spiritual feast when the Mission Board Meeting was held here. All of the sessions were well attended by the home folks, and we enjoyed having all the visitors with us.

At the evening meeting of July 20, Dr. H. Clair Amstutz spoke to us on the subject, "Social Purity."

Summer Bible school will be held here for two weeks, beginning Aug. 7. Bro. Ira Amstutz will be the superintendent.

July 23, 1944.

C. A. Hofstetter.

AMENIA, NORTH DAKOTA

(Red River Valley Congregation)

Dear Herald Readers: Greetings. We have received many spiritual blessings in the past two months.

Our annual Young People's Institute was held in Casselton on the evening of June 5 and all day June 6, with Dr. Fred Brenneman of Hesston, Kans., in charge. This was followed by our district conference from June 7 to 9.

Bro. and Sister Shenk from Oregon remained with us over Sunday, June 11. Then, after spending sometime laboring with other congregations in the district, they returned to Casselton, and on the evening of July 4 our revival meetings began. These continued for one week. Sinners were warned, and Christians were encouraged to go on.

During conference and our meetings one young soul confessed Christ, sins were confessed, and reconsecrations were made. Satan is ever busy trying to hinder those who want to live right.

We ask you to remember our small group in Casselton in your prayers, that we may be

a light and a testimony to those round about us.

On July 5 our summer Bible school opened. There were 55 enrolled, with a good attendance. The closing program was given on the evening of July 14.

Just now we are busy gathering in our harvest with which we are again bountifully blessed.

July 28, 1944.

Mrs. Albert Nitzsche.

MINOT, NORTH DAKOTA

Dear Herald Readers: Greetings in Jesus' name. We of the Northwest have been enjoying many spiritual and temporal blessings from the Lord.

Our Bible school was held for only one week (June 26 to July 1) because of gas rationing and the distance the children came. There were seventy enrolled, and there was an average attendance of sixty-four in spite of rainy weather.

On July 2, Bro. Eli Hochstetler, Wolford, N. Dak., and Bro. Elmer Hershberger, Detroit Lakes, Minn., worshiped with us. They also took the voice of the church as to the ordination of a bishop for this district. The following Sunday they returned, at which time Bro. Floyd Kauffman of this place was ordained to the office of bishop.

Bro. G. D. Shenk, Sheridan, Oreg., brought us a message the evening of July 12.

On July 13, our community was saddened by the death of Bro. Benjamin Martin.

Pray for us at this place that we may bear a testimony of peace and love in these dark days of hate and strife.

July 30, 1944.

Mrs. Lawrence A. King.

LOS ANGELES, CALIFORNIA

(Colored Mission—3515 S. Normandie)

We were privileged to observe another communion service with the members at this place, and to hear real heartfelt thanksgivings for the Lord's blessings in the lives of our little group. Such a service gives us a renewed determination to press on by His grace.

The parents are not as faithful as they had been in sending their children to Sunday school. (We know they should bring them.) Yet in face of no regular visitor, the interest is good. We praise the Lord for this.

Just now we are in the midst of our summer camp and our Bible school program, and are consequently very busy.

For almost five months (following our revival meetings), at the request of those in the district, a Wednesday afternoon Bible study and prayer service has been held every week, with some very definite results. These services are held in homes and are attended by some who do not come to any of our services in the church and also by members of other churches. This work takes time and effort, but space will not permit us to record the testimonies that have been given of the work. Pray especially for this work. Then, too, pray with us for a worker who will give his time among these people. Many of them have nice homes but need the Light to brighten them. We know God hears and answers. Sometimes we must wait, however, because some heart is not ready to yield to His plead-

ing. We have had real times of rejoicing in this work.

We just visited the home of one of our older Sunday-school girls and received the parents' consent for her baptism, and also a real expression of thanks for the work among her people. Would you like to share these joys and be used for His glory and for the salvation of souls? He does not compel us to go, but He does make us willing to go. Has He spoken to your soul? This may be His place for you. Do you want to share with us? Isaiah said, "Here am I; send me." Will you?

H. E. Shoup, Supt.

July 30, 1944.

WADSWORTH, OHIO

(Bethel Congregation)

Dear Herald Readers: Greetings in Jesus' name. On May 2 funeral services were held for Lorene Kilmer, twelve-year-old twin daughter of Bro. and Sister Henry Kilmer. She was a regular attendant at Sunday school and church services.

During the week of the Mission Board Meeting at the Kidron Church we were privileged to have several ministers worship with us. Bros. Edwin J. Yoder, Topeka, Ind., and Jess Kauffman, Hesston, Kans., spoke on Tuesday evening. On Sunday morning Bro. H. D. Groh, Toronto, Ont., brought the message. The following Thursday evening Bro. William Jennings, Knoxville, Tenn., stopped to worship with us. He conducted a children's meeting and preached an impressive sermon, using as his text, "She hath wrought a good work on me" (Mark 14:6).

June 18, Bro. Luke Horst, Reinholds, Pa., brought us a message on, "Ye are my witnesses." He also spoke to the children in the junior department during the Sunday-school hour and again in the evening to the summer Bible school children.

A Youth Conference was held from June 29 to July 3. Bro. John R. Mumaw, Harrisonburg, Va., and Sister Mary Royer, Orrville, Ohio, were the speakers. They gave us challenging talks on home and social life.

We were happy to have Bro. and Sister Robert Kreider and small son of the C.P.S. unit, Clear Spring, Md., worship with us July 9. Bro. Kreider brought us the morning message. Sister Kreider was recently appointed dietitian of the camp.

July 16, Bro. J. A. Liechty brought the morning message.

Our summer Bible school was held from June 11 to July 16, meeting on Wednesday and Sunday evenings. The closing program was given on July 16. There was an average attendance of seventy-eight, somewhat smaller than in previous years, but good interest was manifested. On Sunday evenings the adults of the Y.P.B.M. took up the study of Church History. Outside speakers who took part were Bros. Irvin Horst, Akron, Pa., and J. J. Hostetler, Canton, Ohio.

On Sunday, July 23, Bro. Noah Hilty, Marshallville, Ohio, filled an appointment.

Eleven young people from here plan to attend the young people's institute this week at Sebring, Ohio.

July 31, 1944.

Edna Landis.

WITH OUR MISSIONARIES

CONQUERORS

By L. J. LANTZ

(Romans 8:37)

*Across the vale a stripling walks alone,
To meet the champion's challenge with a stone;
"Am I a dog, that you come out?" Goliath calls.
The youth replies, and lifts his sling. The giant
falls.*

*A sword we draw, but not the sword of steel,
As we to David's living God appeal;
Though many a giant blocks the trails we plod,
One need not fear who walks alone—with God.*

Gap, Pa.

NEWS LETTER FROM ARGENTINA

"What shall we then say to these things? If God be for us, who can be against us" (Rom. 8:31)? With God on our side we can triumphantly face the insurmountable obstacles and perplexing problems which constantly confront us in our labors for Him. God is still on the throne and can turn our defeats into victories if we fully trust Him.

In some of the recent news letters several of the missionaries referred briefly to the growing power and opposition of the Roman Catholic Church and the effects upon the evangelical work. To emphasize the subject further I wish to give a specific example which clearly shows the direct Catholic opposition to our work and how they are determined to influence the people against us. Before coming to Argentina some friends made the remark to me that they wished the missionaries would write more about their experiences and give the details. Perhaps if we would share more often our everyday experiences with you, our prayer helpers, you could enter more sympathetically into our problems and pray more intelligently for us. So I will endeavor to tell you in as much detail as space will permit the following incident which our servant girl Estela related to me of the recent experience which her father had with the priest.

Señor Palomino, father of Estela, a policeman and a highly respected and honorable man, is stationed in a neighboring town of Villegas. One day he received a telephone message that he should come to Villegas. Upon arriving he went in haste to the police station to inquire about this urgent request. To his amazement he was told that the priest wanted to see him. Now this was all rather puzzling to Señor Palomino, who never attended the Catholic Church; so, with a perplexed mind, he wended his way to the priest's house. Imagine his surprise when he was confronted with three priests (two of whom were strangers) instead of one. Presumably the Villegas priest had called in the two from distant towns to make the case appear stronger against the policeman. After the

customary salutations the priest began the conversation in a brusque manner. "What does all this mean that you, an officer, have the ideas of the evangelicals, and are permitting your family to attend their church, and even take part in their programs? [Whereupon he produced a copy of our Mother's Day program which apparently some Catholic relatives of the Palominos had cut out of the local paper and given to the priest, pointing out to him the names of the Palomino children.] If you continue with these ideas, which means that you are against us, and also continue to allow your children to attend the evangelical services, you are in danger of losing your job." Our good friend, Señor Palomino, was master of the situation, for his parents were evangelicals and he himself has read the Bible and knows something of the Gospel. He replied, "If you are a member of the family of God I can't understand how you can take my job away from me, the only means I have of supporting my wife and eight children."

Priest: "But the evangelicals work against us, and if you sympathize with them, you are opposing us. We can't have a government official who is contrary to the Catholic Church."

Palomino: "The evangelicals are good people. They believe in God like you do and teach the Bible."

Priest: "But the evangelicals don't believe in the saints—have you read the Bible?"

Palomino: "Yes. And now I want to tell you something. I have two girls employed in two homes. The one works for a strict Catholic lady, who is imposing her ideas and beliefs on my daughter, and moreover she is treated like a servant without the least consideration. I cannot allow her to work any longer for this señora. The other daughter who is working for evangelicals is treated as one of the family."

Priest: "That has nothing to do with this matter. I will talk to the pastor and ask him how long your family has been attending his church and get a line-up on you. [Up to the present date he has not made his appearance.] I give you to understand that your family will be spied upon if they attend the evangelical church, and furthermore the promotion which you were to receive to a higher position is now annulled. I demand that you send me a copy of the recitation which your girl recited at the Mother's Day program that I might examine it."

It suffices to say that after a prolonged and heated discussion in which Señor Palomino defended the evangelicals, the priest was left speechless and desired to make a hurried exit, whereupon our friend said, "Padre, I have many more things yet to tell you."

As might be expected, the Palomino family was very much frightened and worked up over this experience. The father believes it is only a scare to keep them away from our

services, yet he does not know what the outcome might be if his family continues to go to the meetings. Estela was very reluctant to tell me this incident for several reasons, but she felt it was her duty so that we would know why they do not go to church. Mr. Palomino trusts in God and says that He will not allow his job to be taken from him if it is not His will. He told his two elder daughters that they could go to our meetings if they wish, as they are responsible for themselves. In spite of the priest's threat, Estela bravely attends the services alone now, for she confesses that she enjoys them so much that she cannot stay at home. The other members of the family who were also interested have been frightened away.

Now, dear friend, after reading these lines perhaps you can better understand why there is frequently a decreased attendance in our Sunday schools and a decline in the number of baptisms. It is difficult to conceive of the Catholic pressure and opposition if you cannot see it for yourself. "What shall we then say to these things? If God be for us, who can be against us?" We must say, **Pray, pray,** and keep on **praying** until we have become more than conquerors through Him that loved us, and pray that those who sit in darkness might be given the light.

Villegas, F.C.O., Argentina.

July 12, 1944. Rowena Brenneman.

INDIA'S SACRED ANIMALS

Gandhi venerates the cow, and holds to the theory of his religion, which forbids the destruction of vermin. Of this Mr. Higginbottom says: "The longer I live in India, the more respect I have for the Old Testament. The first two chapters of Genesis are especially rich, because in them are laid down the principles by which a continuing progressive society may endure. Take the last part of the verse, 'Let them have dominion over the fish of the sea, and over the fowl of the air. . . and over every creeping thing that creepeth.' India reverses this, and makes man the subject of the animal world; and the consequence is that India, which might be the richest agricultural land on earth, is in abject poverty. Indian rats destroy ten per cent of India's grain each year, some 8,000,000 tons."

The monkeys of India make commercial orchards impossible. The wild pig ravages root crops, thus making the raising of vegetables impossible. Caste interferes with the use of manures, without which pastures cannot be kept up; and as a consequence there is little milk. Thus a lack of these foods causes much disease. India's religion is the cause of its poverty and misery.—Sunday School Times.

No man (or group of men) is wise enough to be his brother's keeper; but every man should become good enough to become his brother's keeper.—Survey.

Ohio Mennonite and Eastern A.M. Joint Conference

THE SEVENTEENTH ANNUAL REPORT OF THE OHIO MENNONITE AND EASTERN A.M. JOINT CONFERENCE

Held at the Pike Church near Elida, Ohio,
May 17-19, 1944

At 2:30 p.m. Wednesday the Conference was called to order by the moderator, E. B. Frey.

Orrie D. Yoder led the singing, and Paul R. Miller conducted the devotion. Scripture read—Ps. 46.

Bro. C. L. Graber, Akron, Pa., presented to Conference members the Mennonite Mutual Aid Plan as it has been tentatively worked out by a committee appointed by General Conference.

A number of questions were raised. It was made clear that this is to be a Mutual Aid Plan and not necessarily charity.

It was moved and supported that we approve the proposed plan which the committee presented.

The program for Conference was presented and approved by motion.

Some vital problems which are facing the church were discussed in open forum. There was a live discussion, but no actions were taken.

C. L. Graber led in a closing prayer.

Wednesday Evening

Song service, led by I. B. Witmer.

Devotion, led by E. E. Miller, Goshen, Ind. Scripture read, Jer. 45. Two subjects were discussed:

Christian Separation—What It Includes, Walter Stuckey.

The Place of the Cross in Christian Separation, Paul R. Miller.

Separation is taught in the Bible from beginning to end. Jesus said, "They are not of the world, even as I am not of the world." Paul said, "Come out from among them, and be ye separate." James said, "Whosoever . . . will be a friend of the world is the enemy of God." This includes separation in Christian living, separation in mind and attitude, separation in speech, and separation in attire.

The cross makes this possible. It cleanses us. It imparts poise and stability to live in newness of life. It gives overcoming power.

Closing prayer, led by D. D. Miller.

Thursday Morning

Song service, led by Noah Hilty.

Devotion, led by Christian Kurtz. Scripture read, Eph. 4:1-16.

The following committees were approved by Conference:

Resolutions—J. J. Hostetler, S. A. Yoder, and M. L. Troyer.

Nominating—E. F. Hartzler, Uriel S. Zook, and Henry Wyse.

The minutes of the previous meeting were read and, with a few corrections, were approved by motion.

The roll was called by the secretary and a quorum declared present.

The following brethren were installed as Conference members: Ira Kurtz, Conestoga, Pa., bishop; Darwin A. O'Connell, Lima Mission, J. Elrose Hartzler, Allensville, Pa., and Jacob Weirich, Beaver Dam, Pa., ministers; and Wyse Graber, Lockport, Ohio and Olen Nafziger, West Clinton, Ohio, deacons. Bro. D. L. Sommers was later received as a member by letter from the Missouri-Kansas Conference.

Bro. L. S. Glick led in prayer.

Conference sermon, S. E. Allgyer. Text, Matt. 16:18.

Too many people have their names only on the visible church roll. In the invisible church the names are written in the Book of Life. The church holds an important place in the world. It is the greatest of all organizations. It has the highest aim in life. It represents the greatest life in the world. It is God's mouthpiece for declaring the Good News. We must put on a strong front for the maintenance of its purity.

Testimonies were given by the following visitors: C. A. Hartzler, Tiskilwa, Ill.; J. D. Graber, missionary on furlough from India; Paul Mininger, Goshen, Ind.; Paul Erb, Goshen, Ind., J. S. Neuhouser, Ft. Wayne, Ind.; J. C. Wenger, Goshen, Ind.

Closing prayer, led by Paul Mininger.

Thursday Afternoon

Song service, led by J. E. Sommers.

Devotion, led by Jesse Short. Scripture read, II Tim. 2:1-26.

President E. E. Miller, Goshen College, spoke in behalf of the Board of Education and presented their program or plan for the schools.

Subject: What Can Be Done to Counteract the Evil Effects of the Present Educational System? Frank Byler.

Influences: (1) The public school ignores the Bible. (2) It has an anti-Christian philosophy of education. (Man is not responsible to God because he was not created by God.) (3) It insists on being the center for community life. The church should be the center. (4) It tends to mold into conformity all who attend.

We should provide scriptural discipline. We should provide our own parochial high schools. Christian experience could then be made vital.

The Problems Committee reported. No report.

Report of the Committee on Literature, by S. W. Sommer.

Commentaries:

1. Best on the whole Bible in brief compass: Jamieson, Fausset, and Brown.

2. Best on the whole Bible: Lange and Ellicott.

3. Best on New Testament: Meyer, Alford, and Gray.

4. Regarding the Expositor's Bible:

(a) The following authors have special merit: S. H. Kellogg, Alex. Maclaren, H. C. G. Moule, W. G. Blaikie, G. T. Stokes, G. G. Findly, and Chadwick Denny.

(b) The following have merit but should be read with caution: Marcus Dods, R. A. Watson, Farrar, Gibson, Rainy, Cox, Edwards, Milligan, Plummer, and Alexander Bennett.

(c) Geo. Adam Smith and Skinner are thoroughly modernistic.

5. Best on Old Testament only: Keil and Delitzsch.

6. Deeper Experiences of Famous Christians, by J. G. Lawson.

The reports of the two committees were accepted by motion.

Subject: What Shall Be Our Attitude Toward the Apparent Military Training Program? H. S. Bender, Goshen, Ind.

A military program is evident. The May Bill calls for all our man power to go through a system of training in preparation for war. In the Civil War, the individual would hire a substitute. In World War I, the individual was asked to be inducted into the Army, then take his stand and suffer the consequences. In World War II, the church was prepared in a different way. We have an entirely different setup.

It is in order for the church at this time to get ready to face the future. We could:

1. Do nothing and take the consequences.

2. Let the Government set up special camps for our boys.

3. Try to set up a program of our own. Have a church board to operate our camps. This might cost from sixty to seventy-five thousand dollars per year.

It was moved and supported that this Conference appoint a brother (Conference member) who together with Bro. Bender shall draw up a resolution for Conference to adopt, expressing our convictions on the military question, a copy of which shall be sent to each of the Congressmen and Senators from Ohio.

Moved and supported that the Executive Committee appoint this brother. Bro. Stanford Mumaw was appointed.

The Committee on Insurance reported. No report.

The report was accepted and the committee was discontinued.

Bro. J. D. Graber spoke on his experiences and findings on his trip to China. The needs are great. We should be ready to enter when the door is opened for relief work.

The Committee on Ministerial Support gave the following report and recommendations:

To the Ohio Mennonite and Eastern A.M. Joint Conference: Greetings.

During the past year the Executive Committee of your Conference appointed this committee in response to the resolution adopted by the Conference last year. The personnel is as follows: J. J. Hostetler, chairman, Elmer J. Meyer, and John L. Yoder. The committee had one meeting on March 28, 1944, at the Oak Grove Church, Wayne County, and at Bro. Meyer's home. A study of the problem was made, and a number of conclusions were drawn up. These were further considered by correspondence and personal contacts with various brethren. In conclusion we present the following practical recommendations:

1. That we as a Conference continue our interest in the promotion of a supported ministry for the pastors of our congregations, and that by continued study of the scriptural teaching we allow the Holy Spirit to deepen our conviction of the needs and blessings therein. Acts 6:2-4; Gal. 6:6; Phil. 4:15-18; Tit. 3:14.

2. That a definite program of teaching and preaching on this neglected subject be sponsored by the Conference in the local congregations. I Cor. 16:17; Phil. 2:30.

3. That the Executive Committee of the Conference be authorized to appoint different ministers to preach sermons on "The Scriptural Basis for the Support of the Ministry" in all the churches that are favorable to receive this teaching.

4. That we favor some plan of supporting pastors in a collective way, so that the smaller congregations will not be handicapped in the support of their pastor. Phil. 4:10, 15, 16.

5. That we encourage the Executive Committee to co-operate with the Board of Education in placing some of the graduate Bible students in our needy locations.

6. In order to avoid the dangers so prevalent in other denominations due to salaried ministers, and in order to promote a unified system, we recommend that the following be used as a pattern and guide for local congregations in planning the support of their ministry:

a. Only one minister of any congregation who gives full time to the Lord's work should be supported in full.

- b. Some contributions may be made to the assistant ministers as the congregation is able and desires to do so.
- c. A Ministers' Finance Committee shall be responsible to supply the funds to the pastor regularly, so that there be no lack. I Cor. 16:17; Phil. 2:30.
- d. The support shall be consistent with living conditions in the respective communities. Gal. 6:6-8; Phil. 4:18.
- e. The support may be raised by regular offerings or pledges. It is advisable that personal donations be given through the appointed committee as much as possible, except in special cases, such as funeral services and marriage ceremonies.
- f. A support in kind is commendable, and should supplement the financial support at all times, with care and guidance by the responsible committee to avoid unbalanced proportions.
- g. No minister should be pauperized, but should be regarded as a legitimate wage earner amongst his fellow men. II Cor. 11:8; Matt. 10:10 (R.V.); Luke 10:7; I Tim. 5:18; I Cor. 9:9.

Respectfully submitted,

The Committee.

By motion the report was accepted and the committee continued.

It was moved and supported that two more members be added to the Committee on Ministerial Support and that the Executive Committee make the appointment.

Bro. S. E. Allgyer led in prayer, after which there was a short intermission.

Then there was a delegate session of Conference.

The minutes of the Executive Committee meetings during the year were read.

The minutes were approved and the following recommendations adopted:

1. That Conference instruct and authorize its Executive Committee to clarify the relationship of the Conference with Bishop John A. Kennel, his ministry and congregation.

2. That Conference instruct and authorize its Executive Committee to contact all ordained brethren in congregations within our Conference and receive them into Conference fellowship, provided they wish to become Conference members and will subscribe to our Conference Rules and Discipline.

J. J. Hostetler led in a closing prayer.

Thursday Evening

Song service, led by E. O. Hilty.

Devotion, led by D. L. Sommers. Scripture read—I Pet. 1.

Bro. I. W. Royer gave a short report of the Board of Education meeting, and Bro. O. N. Johns gave a report on the Civilian Public Service Camp work.

Subject: **Christian Courtship and Marriage**, Raymond Peachey.

Eph. 6:6, 7 and II Cor. 5:10 were used as a basis for the discussion. Men are created sociable beings. The courtship and marriage of the world are guided by the passion of feeling. Christian courtship and marriage are guided by the Word of God and a passion for God. Books on sexual life and marriage are not always safe. Impure talk, immodest dress, and unbecoming attitudes lead to sinful practices in courtship and marriage. He that confesseth and forsaketh shall obtain mercy, and he that overcometh shall inherit.

Subject: **The Church Using All Available Forces for the Advancement of the Kingdom**, Elmer Stoltzfus.

We must reckon with the forces of evil. Our work is spiritual, but we should use all available material and spiritual forces for the advancement of the kingdom of God.

J. D. Hartzler, Gridley, Ill., led in the closing prayer.

Friday Morning

I. B. Witmer led in singing, "I Owe the Lord a Morning Song."

Jacob Birky read Gal. 6 and led in prayer.

The Nominating Committee gave their report. The report was accepted by motion.

The election of officers resulted as follows:

Moderator, E. B. Frey.

Assistant Moderator, Maurice O'Connell.

Secretary, O. N. Johns.

Fourth and Fifth Members of the Executive Committee, N. E. Troyer and A. J. Steiner.

Treasurer, E. J. Varnes.

General Mission Board, Noah Hilty and Jesse Short.

Ohio Mennonite Mission Board, Stanford Mumaw and Elmer Yoder.

Mennonite Publication Board, Orrie D. Yoder and J. J. Hostetler.

Trustees:

Orphan's Home, S. E. Allgyer.

Old People's Home, Clayton D. Rohrer.

Canton Mission, J. E. Sommers.

Lima Mission, Perry Smith.

Altoona Mission, Uriel S. Zook.

Delegates to General Conference: Frank Byler, David Steiner, Simon Sommer, Venus Hershberger, Jacob Birky, Stanford Mumaw, Abram Kauffman, Elmer E. Yoder, J. B. Smith, I. B. Witmer, Walter Stuckey, Jesse Short, Isaac Zuercher, Noah Hilty.

The following reports were heard:

Publication Board, by Orrie D. Yoder.

Orphan's Home, by S. E. Allgyer.

Old People's Home, by Aaron J. Peachey.

Canton Mission, by Reuben Hofstetter.

Lima Mission, by Maurice O'Connell.

Altoona Mission, by Uriel S. Zook.

The above reports were all accepted by motion.

Report of the Ohio Mennonite Mission Board:

To the Ohio Mennonite and Eastern A.M. Joint Conference: Greetings.

The Ohio Mennonite Mission Board during the last year has been actively engaged in the Lord's work in three fields, namely, Meadville, Pa.; Crab Apple, Belmont Co., Ohio; and Wooster, Ohio.

At Meadville, Pa., the Ohio Mennonite Mission Board has bought a house, which is being used both as a place of worship and as a home for the Baer sisters. It is also hoped to have in the very near future an ordained minister as superintendent of the mission at that place.

The work at the Crab Apple mission field has been strengthened by locating Bro. and Sister Orrie D. Yoder there as workers.

At the Wooster, Ohio, Mission, Sister Minnie Kanagy has been giving full time to the work, through visitation in the homes of the community around the mission and through contacts and meetings she has been having with the Mennonite girls who work in the city. One of the needs which is developing at this place is the owning or renting of a house which can be used as a home for the Mennonite girls who work there. Since Sister Kanagy has come to Wooster, the attendance at the mission has been practically doubled.

The mission church at Britton Run, Pa., has been given their church deed, and in view of this fact the following motion was drawn up by the Executive Committee of the Mission Board:

To the Ohio Mennonite and Eastern A.M. Joint Conference: Greetings.

Inasmuch as the Britton Run congregation has received the deed for their church and have thereby been released from this Board's jurisdiction, we recommend that they (Britton Run congregation) be received as a congregation in full standing under the Ohio Mennonite and Eastern A.M. Joint Conference.

The Executive Committee of the Ohio Mennonite Mission Board,

David C. Steiner, Secretary.

At the last Mission Board Meeting a budget of \$5,000.00 was adopted to take care of the expenses of the Board and her mission stations. This amounts to close to 75 cents per member a year for the members in Ohio. We hope that as your congregations remember the Ohio Mission Board in their offerings you will keep this in mind.

A new field has been brought to the attention of the Board, namely, Dayton, Ohio. Several Mennonite families have located in that city and have requested us as a Board to investigate the possibility of opening work there. We hope that you will remember us in your prayers as we consider this field and endeavor to carry on the work of the Lord.

David C. Steiner, Secretary.

The report was accepted.

It was moved and supported that we adopt the recommendation of the Mission Board and accept the Britton Run congregation as directly under Conference.

Bro. I. W. Royer gave a report of the Canton Bible School, stating that the recommendation of last year's Conference was carried out. The new policy adopted was read and approved, and the report accepted.

J. B. Smith read an action that was taken at the meeting of the Mennonite Board of Education at Goshen, Ind., February, 1944.

Secretary's Report:

During the past year the Executive Committee had three regularly called meetings. We ordained Levi Hurst as minister in the Providence congregation, Oyster Point, Va., as granted by Conference last year. We have secured Bro. Elmer E. Yoder, of Allensville, Pa., to take the pastoral oversight of the Pike congregation near Elida, Ohio. We gave the Brethren B. B. King and Otho Shenk good Conference letters. At the request of Bishop John A. Kennel we gave the ministry of the Millwood and Maple Grove congregation, who are members of our Conference, good Conference letters. But these were later recalled because of dissatisfaction within the congregation. (We received a petition from a representative group from the said congregation, asking to be retained in Conference.)

The moderator and secretary had a meeting with the ministry of the said congregation, with three bishops from the Lancaster Conference and John S. Mast and Sylvanus Stoltzfus of the Conestoga congregation present. There is a difference of opinion as to the relationship of the said congregation and our Conference. This question needs to be clarified.

There are forty-six congregations under Conference according to our records. The Fulton County congregation has now arranged for three distinct congregations, and a few other new congregations were established as follows: Oley, Oley, Pa.; Rock, Elverson, Pa.; Rockville, Belleville, Pa.; Beaver Dam, Corry, Pa.; and Otelia, Mt. Union, Pa.

We have an average of two and one-fourth congregations per bishop, one and one-third congregations per deacon, and one and one-half ministers per congregation.

Two congregations have no resident ordained men. One has eight ordained resident brethren. Fourteen congregations have only one minister. (This includes a resident bishop.) One bishop has five congregations and no bishop assistant. One bishop has better than 1,500 members in his district. Two congregations have services only every other Sunday. One congregation has services only once a month. Two congregations alternate services at two places of worship, at least part of the year. Twelve congregations reported that they have no midweek services. Five sent in their annual offering for Conference expenses. Twenty-three did not. The others did not report on this.

There were forty-six series of evangelistic meetings held (or an average of one per congregation), five Bible Conferences, and a number of special week-end conferences. There were forty-one different brethren used in these meetings.

There were eight ordinations during the year: one bishop—Ira Kurtz, Morgantown, Pa.; four ministers—Levi Hurst, Oyster Point, Va.; J. Elrose Hartzler, Belleville, Pa. J. Robert Kreider, Wadsworth, Ohio; and Jacob Weirich, Beaver Dam, Pa.; and three deacons—Wyse Graber, Stryker, Ohio; Olen Nafziger, Wauseon, Ohio; and Irvin Roth, Belleville, Pa. There was one death—Alvin Hostetler, Louisville, Ohio, minister. One minister, Harry Kauffman, was placed on probation.

Membership report:

No. of members April 1, 1943	8,980
Number received during the year	
By baptism	233
By letter	95
By confession	22
Total gain	350
No. lost during the year	
By death	88
By letter	98
By withdrawal	35
By expelling	35
Unaccounted for	16
Total loss	272
Net gain	78
No. of members April 1, 1944	9,058

There are now 114 Conference members: 20 bishops, 61 ministers, and 33 deacons.

There are eleven ordained brethren who are serving congregations within our conference who are not Conference members.

O. N. Johns, Sec'y.

The report was accepted by motion.

Prayer, led by Rudy L. Stauffer.

Subject: **What Can We Do to Promote the Proper Observance of the Lord's Day?**

D. Walter Miller.

1. We can teach and preach on the subject according to the Word. It is a memorial service of the resurrection of Christ. Our salvation is based upon the death and resurrection of Christ.

2. We can be more consistent in the keeping of the Lord's Day.

3. We can provide Christian activity and service.

Closing prayer led by E. F. Hartzler.

Friday Afternoon

Song service, led by M. L. Troyer.

Devotion, led by Ira Kurtz. Scripture read—John 15:1-17.

The minutes of the Executive Committee meetings during the year were read and approved, and the recommendations adopted.

It was moved and supported that we instruct our secretary to send monthly sermons to the brethren from our Conference who have been inducted into C.P.S. Camps or the Armed Forces. (The sermons are to be short and written by different brethren.)

The following resolutions were adopted:

Whereas, the Lord has called from earthly service our brother and fellow minister, Brother Alvin Hostetler of the Beech Mennonite Church, Louisville, Ohio, during the past year, be it

Resolved, That we humbly submit to His sovereign will and extend our sincere sympathy to the family and congregation where he labored.

Whereas, the public school is exerting recognized evil influences upon our church, and

Whereas, the Mennonite Church is losing not only Biblical principles, but also her young men and women as a result of its subtle influences, therefore be it

Resolved, That the Executive Committee of this Conference appoint a committee of three to co-operate with the Mennonite Board of Education in studying the ways that these may be counteracted, giving special attention to the possibility of establishing church-controlled schools in our Conference district.

In view of the fact that considerable favorable comment has been heard regarding the splendid inspirational program provided for our annual Conference this year, be it

Resolved, That we express our appreciation to said Executive Committee and urge them to continue to provide for our future Conference sessions, similar Christ-centered inspirational programs for the welfare and the deepening of the spiritual life of the Conference body and their constituency.

Whereas, the expression of our nonresistant doctrine has been clouded with a failure on the part of some of our young men to be true, and whereas,

Numbers of our people continue to be employed in defense and other questionable industries and to purchase war bonds in lieu of civilian bonds, and

Whereas, our young men of high-school age are facing severe tests, be it

Resolved, That we definitely teach and preach the scriptural truths on this doctrine and that the ministry of each local congregation or community provide for counsel and fellowship meetings with those who face these problems and those who have become engulfed in these harmful activities, with a view to helping them to become spiritually established and to recover those who have erred, to their former fellowship.

Whereas, the issue of nonconformity represents a vital problem in our church at the present time, and

Whereas, there is an evident failure on our part to fully study and teach the plain scriptural teachings of the doctrine, and

Whereas, there is a difference of opinion as to the administration of same, and

Whereas, human nature reacts differently to discipline with different individuals, therefore be it

Resolved, That we recognize individuality in methods of administering discipline and that discipline needs to be administered understandingly to each individual. I Cor. 3:1, 2; 12:5, 6; Jno. 21:12-17; II Tim. 4:2; Titus 1:13. be it further

Resolved, That we seek divine guidance in the scriptural application of a disciplinary program that meets the situation of each respective member, congregation, or district.

A special resolution was adopted, restating our position on the war question and asking for consideration in the event of another military Training and Service Act. A copy of the same is to be sent to our Congressmen and Senators.

Subject: **The Effect of the War upon Our Churches**, Wm. G. Detweiler.

The Mennonite Church is facing a crisis in her church history. The war has an economic, moral, and spiritual effect upon us. We increase riches with money of blood. The conscience against hatred is dulled. Folks are kept away from services. They take little time for worship. There is an unequal yoke involving fundamentalism and modernism. The Mennonite Church is on trial today. Let us be true to the Word of God.

Treasurer's Report:

Balance on hand May 25, 1943	\$179.89	
Received during the year	690.99	
Total		\$870.88
Paid out during the year	\$500.63	
Balance on hand May 15, 1944	370.25	
Total		\$870.88

The report was accepted by motion.

An offering was taken which amounted to \$120.00. This was equally divided for Conference expense and the local church expense for feeding the people.

Subject: **Who Is Responsible?** Stanford Mumaw.

1. The Ministry. If the bishops and ministers will not stand united, they are responsible. We must preach the Word. We need men who are opposed to evil and who dare to stand on the Word of God even if they must stand alone.

2. The Homes. They should provide a spiritual atmosphere; lead the children to appreciate worship; maintain an attitude of clear distinction from the world; foster a love for the church and the Word; teach modesty, integrity, and respect for authority; provide literature that is conducive to Christian life and purity; detect and discourage every influence to undermine our Mennonite way of life.

The moderator made some timely closing remarks and led in a closing prayer.

E. B. Frey, Moderator.

O. N. Johns, Secretary.

SUNDAY SCHOOL LESSON

(Continued from page 375)

Surely God is seeking today for men to

stand in the gap—men who hear God call and respond with "Speak, Lord; for thy servant heareth"; men who have the Word of God and will speak that Word faithfully.

Such men are greatly needed. Can anyone in your house, or your church, or your community, say that "no man cared for my soul"? —A. M. E.

TO THE MENNONITE MINISTRY

(Continued from page 374)

3. The question of immodesty in dress and bodily adornment.

4. The situation concerning immorality.

The whole problem of service and support of the ministry is a vital one today. We see the grave danger of our ministers becoming hirelings and not shepherds of the flock. There is no question, it is said, but that there is a definite relation between the person who gives the gift and the attitude of the minister toward him in case of sin. Then there are those ministers who are so hard pressed to provide the wherewithal for their families that their spiritual ministry to their congregations is very definitely hindered. To us it seems that in places the church is taking too thoughtlessly this problem of support, and ere they are aware they have developed a one-pastor, salaried system that is certainly not scriptural.

Our Peace Problems Committee has labored nobly in its work. At this place in the present world war we can now see some trends in the church that need to have our prayerful attention. There is the group of men who have chosen some form of military service rather than a witness for peace. There is the spirit of gain by questionable material pursuits. What can we do to lessen the percentage of men going into the armed forces rather than to see it increasing?

The problem of immodest attire and bodily adornment continues to impose itself upon us. We need to remember that if left to take its course, it will surely lead the church astray. In some things the world has come so near the church that the line of distinction is dimmed. In other forms the ways of the world are so sensual and defiling that we cannot understand why professed Christians should want to have any part in them. Yet they are here as a problem. We need to face it frankly and honestly and ask God for conviction on this question, and means to recover ourselves from the places where we have suffered defeat.

The fourth point in the decision of the Jerusalem Conference was that they keep themselves from fornication. Jesus said, "Blessed are the pure in heart." Pure hearts will produce pure lives. Impure lives are evidences of impure hearts. Jesus said, "Out of the heart proceed. . . ." We cannot expect anything but gross immorality in a world that is going away from God. "For which things' sake the wrath of God cometh on the children of disobedience," but we should "let it not be once named among you, as becometh saints." If our former methods of dealing with this problem have failed, let us not give way to the evil, but ask God for the way that will lead us to pure hearts, pure minds, and clean bodies.

Hutchinson, Kans.

The ungodly could not be happy in heaven nor will they be happy in hell.

RELIEF AND C.P.S.

RELIEF NOTES

"England Notes"

The above is the title of a newsletter initiated by the Mennonite relief workers in England. The paper will appear monthly and is similar to "Rio La Plata," the Puerto Rico newsletter. Writing editorially in the first issue, Glen Miller says, " 'England Notes' came into being when it was felt that we need to 'tie in' more closely with the larger work. It is not intended to give a complete picture of our work in England. We share with you some of our experiences, hopes, and visions. . . ."

* * *

Farming in Puerto Rico

The following account is taken from the July issue of "Rio La Plata":

"In May the prolonged dry spell was finally broken. Rains again came and moistened the ground so that the old oxen could scratch a plow through it. . . . Teodore, our seventy-year-old, barefooted, and bewhiskered friend, helped us. In spite of his age, he is as well built and hard working as can be found among the people at La Plata. Due to the close quarters and frequent turning required, I was needed to guide the team. This I did by walking in front of it, carrying a stick and shouting back at the two long-horned faces behind me. My patience (and voice, too) was soon exhausted when the hungry oxen continually stopped to grab mouthfuls of weeds as they plodded along. . . . After plowing, a big job was to level the garden down by hand with a big Puerto Rican hoe and to remove the weeds and roots from the plot."

* * *

Heifers for Relief

The Church of the Brethren has been raising heifers for foreign relief, to be shipped abroad as soon as war conditions permit. This project came to the attention of the public recently when a score of the heifers were sent to Puerto Rico. "Time" magazine, July 24, carried a full-page article, stating that the Brethren Service Committee hopes to send a shipment to Spain and France by fall.

* * *

C.P.S. Canning Report for 1943

While the 1944 canning program for the C. P. S. camps is getting under way, a complete report on the amount of food processed in 1943 is being released. The food prepared totaled 215 tons, and was valued at \$36,054.04. The breakdown of this amount is as follows:

Fruits and vegetables	202,549 quarts
Jams, butter, and spreads	3,243 quarts
Dried fruits and vegetables	14,143 pounds
Meats and fats	3,459 pounds

* * *

Men in M.C.C.-C.P.S. Camps According to State

A recent survey (80 per cent complete) of men in Mennonite camps reveals the following breakdown as of March 15, 1944:

State	No. of Men
Kansas	348
Pennsylvania	280
Ohio	278
Indiana	219
Illinois	144
California	139
Iowa	134
Oklahoma	128
Nebraska	71
Oregon	70
Michigan	62
Minnesota	43
South Dakota	42
Virginia	36
Colorado	33

Released August 2, 1944

Compiled by Irvin B. Horst

REPORT OF C.P.S. DEPENDENCY FUND MENNONITE RELIEF COMMITTEE

Explanatory Statement

By action of the Mennonite Relief Committee, approved by the Mission Board, the needs of worthy dependents of our members drafted into Civilian Public Service have been taken care of on a modest cash allowance basis since April 1. The Mennonite Relief Committee is responsible for C.P.S. dependency needs on a church-wide basis, except for the districts which are taking care of the needs of men within their own membership: Lancaster Conference, Franconia Conference, Virginia Conference, Washington-Franklin County Conference, and a few congregations which had already set up their own dependency funds and are for the time being operating outside of the church-wide plan. The Mennonite Relief Committee has no report at present of the dependency work in these districts, and the following report covers only its own work. This report is for the first quarter of operations, April 1 to July 1, 1944. Reports will be given at regular intervals in the future.

Financial Report

(April 1 to July 1, 1944)

Receipts	
Publishing House	\$3,000.00
Congregations	9,287.73
Total received	\$12,287.73
Disbursements	
Total disbursed (3 mo.)	\$6,260.00
Balance	\$6,027.73
Number of congregations responding	110

Report of Cases

No. cases supported		
7	@	\$25.00
47	@	35.00
8	@	45.00
1	@	55.00
2	@	65.00
Total		65
Not needing support		146
Not completed		21
Total No. of cases		232

Since July 1 an additional \$2,000 (approximately) has been received, so that at present only a small number of the congregations have not yet responded. We urge these congregations to send in their 50 cents per member offering at once.

The prospect for the future is that beginning August 1 the monthly cost of

Cove, near Hammett. He was in failing health for a number of years, but always appreciated having brethren, sisters, and friends come to sing, read the Bible, and pray with him. He always had a welcome smile for all. Funeral services were held in the Zacher-Bey Funeral Home in Glenss Ferry, in charge of Bro. D. A. Good, assisted by Bros. Paul W. Miller and E. S. Garber. Burial was made in the Glenss Ferry Cemetery.

Studer.—Samuel Studer was born at Berne, Switzerland, Aug. 14, 1864; died at the Burnham City Hospital, Champaign, Ill., June 11, 1944; aged 79 y. 9 m. 27 d. His health failed him about a year and a half ago, and on Oct. 27, 1943, he entered the Burnham City Hospital, where he was a patient until departure. At the age of 19 he emigrated to America, locating near Olney, Ill. Later he moved to Morton, and then to Fisher, where he lived the remainder of his life. Early in life he accepted Christ as his Saviour and united with the Mennonite Church. In February 1889, he was united in marriage with Phoebe Heiser. To this union 3 children were born. His wife passed away May 16, 1908. On Sept. 9, 1909, he was married to Anna Sommer, who preceded him in death Nov. 7, 1943. He leaves the following children: Bert, Green Bay, Wisc.; Mrs. Mark Henson, Urbana, Ill.; Harve, Fisher, Ill.; and Gene Weerts, Chillicothe, Ill. Six grandchildren, one great-grandchild, 2 brothers (Chris, Roanoke, Ill.; Carl, Ashley, Mich.), one sister (Mrs. Eliza Birkey, Dewey, Ill.), and a host of other relatives and friends also survive. Three brothers and 2 sisters preceded him in death.

Announcements

IOWA-NEBRASKA CONFERENCE

The Iowa-Nebraska Conference district will hold no open session this year, but the delegate body (all bishops, ministers, and deacons) will meet with the Milford A.M. Church as follows:

Bishops' Counsel Meeting, Wednesday, Sept. 6.

Ministers' Meeting, Thursday, Sept. 7.

All delegate meetings will be held at the Milford A.M. Church.

The Workers' Conference will be held Tuesday, Wednesday, and Thursday evenings (Sept. 5-7) in each of the three churches in the community (Milford A.M., East Fairview, and West Fairview). The same subjects will be discussed in each church.

The Sewing Circle session will be held in the basement of the Milford Church Thursday, 2:00 p.m. District Mission Board, Thursday, 4:00 p.m.

All delegates are urged to be present, and visitors are cordially invited to be with us.

D. J. Fisher, Moderator.

Wm. R. Eicher, Secretary.

LAURELVILLE, Y.P.I.

We are exceedingly sorry that we can accommodate no more persons at the 12-Day Young People's Institute, Aug. 9-20, 1944, to be held at the Mennonite Camp-ground near Laurelville, Pa. Advance registrations have been so heavy that all available rooming space is taken. Any persons coming without reservations in advance will be disappointed.

Week-end overnight guests may be able to secure accommodations at Mt. Pleasant, which is about four miles away, or at Scottsdale, about ten miles distant. We regret that we can supply no accommodations on the Institute grounds.

C. F. Yake, Secretary

Young People's Institute Committee.

FIFTIETH ANNUAL OHIO CHRISTIAN WORKERS' CONFERENCE

August 29-31, 1944

The brotherhood at Walnut Creek, Ohio, invite you to be their guests at the fiftieth annual Ohio Conference. The tent will be located at the church, three quarters of a mile southeast of Walnut Creek. Ross Gerber, Sugarcreek, Ohio, will be glad to give any information you wish relative to local arrangements and travel. For information about the program, address Loren S. King, West Liberty, Ohio.

The opening session will be held on Tuesday evening, starting at 7:30. Following on Wednesday and Thursday there will be morning, afternoon, and evening programs. The theme is, "Deepening the Spiritual Life."

Will anyone reading this notice who attended the first Ohio Mennonite Sunday School Conference, held in 1895 at the Salem Church in Wayne County, correspond with the secretary, giving your impression of that conference and telling of the part you had on the program, if any?

P. L. Frey, Chairman.

Loren S. King, Secretary.

MISSOURI-KANSAS CONFERENCE

The Missouri-Kansas District Conference will assemble at Hesston College, Hesston, Kans., Aug. 21-24. Ministers and lay delegates will meet on Monday at 1:30 p.m. Church Conference—Monday evening to Wednesday noon. Workers' Conference—Wednesday noon to Thursday evening.

M. M. Troyer, Secretary.

ITEMS and COMMENTS

At a recent conference of Protestant ministers in Washington, D.C., Commander C. M. Drury, Chief of Chaplains of the Potomac River Naval Command, expressed the opinion that every chaplain returning from the war should join the American Legion. Will these ministers, if they do so, influence the Legion in its policies, or will the Legion, through the ministers, dominate the churches? Another speaker told the conference that ministers must learn to counsel returning soldiers "on marriage, employment, education, and in connection with disillusionment and cynicism." One wonders what a minister who told soldiers they were fighting to "save Christianity" will have to say to a soldier who in his "disillusionment" discovers that Christianity cannot be saved by war.

* * *

An article in the New York Sun declares that at the end of this year the per capita federal debt will be \$1,962. Such an indebtedness probably does not worry people who say that the federal debt does not need to be paid. But old-fashioned folks that believe debts must and should be paid are not exactly easy with such a burden hanging over them and their families.

* * *

Dr. George W. Truett, the most outstanding leader of the Southern Baptists, died at his home in Dallas, Texas, on July 7. For forty-seven years Dr. Truett had been pastor of

the First Baptist Church of that city, which now has eight thousand members and a plant valued at \$1,250,000.

FIELD NOTES

(Continued from page 376)

The Sunday morning sermon at the Ohio Young People's Institute was preached by Bro. J. Irvin Lehman, Chambersburg, Pa., one of the institute staff.

Revival meetings are scheduled in the near future at Horse Valley, Pa., with Bro. William Jennings, Knoxville, Tenn., as evangelist.

Bro. H. A. Diener, Hutchinson, Kansas, visited the C.P.S. units in Utah last week.

Bro. Donald E. King, Goshen, Ind., preached at the Bethel Church, West Liberty, Ohio, on July 30.

Ministers serving at the Scottsdale Church on Aug. 6 were Bro. Nelson E. Kauffman, Hannibal, Mo., in the morning, and Bro. Marcus Lind, Portland, Oreg., in the evening.

Bro. Milton Brackbill, Paoli, Pa., held meetings as follows in Virginia: Valley View, closing July 12; Zion, closing July 23. The Lord's rich blessings are reported.

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Salem Church in Virginia on July 17. There were a number of confessions.

Bro. M. C. Lehman will speak on relief and mission work at a harvest meeting at the Good's Church, Lancaster County, Pa., on Aug. 19, afternoon and evening.

Prayers and friendly interest are requested for Bro. Verlin Schrock and family, 1202 West Ave., Goshen, Ind. Bro. Schrock is seriously ill with a rare blood disease. He showed some improvement after an anointing service on July 21.

Table of Contents

369—The Mennonite Church Today	"Accepted in the Beloved" (Poem)
370—Freedom?	
371—Editorials	
372—Questions on Mennonite Community Life	
	Hold Fast
373—Our Bible Schools	Some Common Sins
374—The Poet Cowper's Ideal Preacher (Poem)	To the Mennonite Ministry
375—To Be Near to God	Sunday School Lesson for August 20
376—Field Notes	
377—Correspondence	
378—Conquerors (Poem)	News Letter from Argentina
	India's Sacred Animals
379—Ohio Mennonite and Eastern A.M. Joint Conference	
382—Relief and C.P.S.	Report of C.P.S. Dependency Fund
383—Marriages	Obituaries
384—Items and Comments	Announcements

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

August, 1944

Now, as Then

Never was there a time in the history of the world, that our beloved church was so much exposed to danger from foes without and within her pales. Never was there greater need of more earnest effort, more prevailing prayer, more diligent search of the Scriptures, more constant vigilance, with singleness of purpose and concentration of forces than at present. . . . Organizations of various kinds are using their influence under the garb of religion to draw many of our people away from the plain, peaceable, and self-denying principles of the Bible. Extreme formalism on the one hand, and extreme liberalism on the other, are threatening the spiritual life of many of our people in various places. . . . The relentless war that is being waged against us from without, and the constant agitation of turbulent waters within, with many grave questions confronting us on either hand, make it a time in the history of the church in which it is pre-eminently necessary that our ministering brethren from every conference district in the United States and Canada meet in General Conference, and confer with one another, and devise means and methods by which we may more successfully carry on the work of the church to the glory of God, and to the salvation of souls. . . .

—From *Thoughts on the General Conference* by
J. S. Shoemaker, in *HERALD OF TRUTH*, July 1, 1899.

Observations

BY THE EDITOR

In connection with the struggle for Palestine being waged between the Jews and the Arabs, the question is frequently raised as to whether that country is now supporting its maximum population. Among those who give a negative answer to this question is Dr. W. C. Lowdermilk, soil conservation expert of the United States Department of Agriculture. Dr. Lowdermilk studied the soil possibilities of Palestine in 1939. He has recently published a book entitled, "Palestine—Land of Promise." His conclusion is, that in view of the phenomenal results of Jewish enterprise, this ancient land could support an additional four million Jewish people. This would assume, of course, the construction of extensive irrigation works.

* * *

Many reports reveal that there is large demand for copies of the Bible by the men in the Army and Navy. That these Bibles in the pockets of the soldiers serve various purposes is revealed by a recent news item which told of how a soldier's life was saved when a piece of shrapnel hit the Bible in his breast pocket. The Bible saved his physical life. If he will read that Bible and accept its message of salvation through Christ, he will be saved spiritually. If he will study that Bible to find out the will of God for his life, he will see less and less reason why he should be taking the lives of his fellow men.

* * *

Abundant Living, a devotional book written by E. Stanley Jones, is the leader of its times so far as popularity is concerned. It has sold over 275,000 copies in a little more than a year. The large use of devotional guides, in the form of both annuals and quarterlies, is one of the interesting phenomena of the religious life of our times. A million copies have been printed of *Strength for Service to God and Country*, a devotional handbook intended for men in the armed forces.

* * *

The First National Bank, Pikeville, Kentucky, starts each day with a half hour devotional service attended by all employees. The president of the bank, John M. Yost, says, "It seems to start the day off right." One feels he would like to do business with that bank.

* * *

In spite of an earlier announcement that the industrial alcohol situation was so critical that the manufacture of whisky could not be resumed, Donald M. Nelson, chairman of the War Production Board, informed the distillers late in June that their plants would not be needed during the month of August for the manufacture of industrial alcohol. This is the decision the liquor interests have been pulling for and, of course, they are jubilant. It means that about 70 million bushels of grain will, during the month of August, be turned into between 50 and 60 million gallons of blended whisky. The same amount of grain would replenish the supplies of feed for poultry, beef, and pork, which are so badly needed. Or it would feed the millions of hungry people that will soon be dependent upon us in Europe. Or it would make synthetic rubber which would keep our cars rolling. But America, it seems, must have its whisky, whether it has anything else or not.

* * *

A fifth-grade boy had been sitting under the instruction of a Christian woman in the public-school system of a Pennsylvania town for several months, and was completely mystified. "I don't understand her," he confided to another teacher. "She don't hate the Germans. She don't hate the Japs. She don't hate anybody. She's funny, ain't she?" All of which suggests that a decade or so from today we shall be reaping the harvest of the seeds of hate we are sowing in the minds of little children today, as we teach them to think that the person who does not hate someone is abnormal.—The Friend

TOPSY-TURVY AMERICA!

135,000,000 population.
70,000,000 without Christ or church.
25,000,000 left homes for defense work.
12,000,000 will soon be in armed service.
60,000,000 employed in defense industries.
500,000 farm families have left farms.
5,000,000 boys and girls from 14-17 employed.
17,000,000 women working in industry.
217,000 schoolteachers have left professions, 63,000 trained to replace them, leaving 164,000 vacancies.
50,000 soldiers and civilians go to scrap heap annually through liquor traffic, according to Dr. Thomas Meyers.

Surveys in defense areas reveal that one third of the people oppose the help of the church, one third are indifferent to religion, and only one third are interested either for themselves or their children—The Friend.

* * *

Soviet Russia, by recent decree, made divorce more difficult. In fact, it is now more difficult to get a divorce in Russia than it is in some of the states in the United States. An extensive system of bonuses, honors, and medals, has been provided to encourage larger families. All this is a far cry from the attitude of the younger Soviet which thought it could get along without the institutions of marriage and the family.

* * *

Professor James Moffatt, who spent his life teaching at Oxford, Glasgow, and Union Seminary in New York, passed away recently at the age of seventy-four. Moffatt has been known most widely as the author of one of the modern translations of the Bible.

* * *

The use of the pilotless rocket plane by the Germans leads military experts to prophesy that this terrible machine indicates the nature of future war. No longer will armies need to be moved from place to place; deadly machines can be kept in storage to be sent on provocation to any part of the world. Man's ability to control machines is still far ahead of his ability to control himself or other men.

* * *

The essential character of the post war world may well be inferred from the answer which Stalin is reported to have given to Churchill when the British premier asked him who was to guarantee the security of the new Polish state. "The armed might of the Soviet Union," was the answer of the Russian dictator. And history teaches us that a world which finds its answers in armed might is rushing to still other wars.

* * *

According to *The Voice* "the Australian government has not only reduced the manufacture of beer, but has prohibited the advertising of liquor."

* * *

The American Bible Society announces the election of Daniel Burke of New York City as the President of the Society. Mr. Burke, an attorney, has been a member of the board of managers for twenty years.

TABLE OF CONTENTS

NOW, AS THEN— <i>Selected</i>	385
OBSERVATIONS— <i>Editor</i>	386
EDITORIALS	387
CHRISTIANITY AND MODERNISM— <i>John C. Wenger</i>	388
WHAT SHALL IT PROFIT— <i>William D. Howells</i>	389
THE PLACE OF GOOD WORKS IN THE CHRISTIAN LIFE— H. J. King	391
PEACE SECTION— <i>Edward Yoder</i>	392

Editorials

The Precious Blood

The world has never been more blood-conscious than it is today. Unprecedented thousands are bleeding their lives away on the battlefields of the world. But the lives of many, who in former wars would have died, are being saved because modern surgery has learned a technique by which the blood of one man can be poured into the arteries of another thousands of miles away. For a number of years blood transfusions have been common, but now the processed blood plasma is taken and preserved against the time of need. All over America and other countries too, we presume, millions of citizens are donating every few months their pint of blood. Mobile blood bank units go from town to town, collecting the precious fluid which is to save the lives of both civilians and the armed men. The shedding of blood that others might live has become a very real experience to multitudes.

Once more the Bible is demonstrated to be a very up-to-date book. Three thousand years ago the Lord said to Moses, "The life of the flesh is in the blood" (Lev. 17: 11). When Christ came in fulfillment of the Old Testament sacrifices to shed His blood for the life of the world, the apostles had much to say about redemption through His "precious blood." Our sophisticated moderns, just a few years ago, were revolted by this salvation by blood, this "slaughterhouse religion." But again, as always, foolish man must come back to the wisdom of God and recognize not only the necessity but even the beauty of vicarious life given and sustained by another's blood. The blood donor centers may seem very much like slaughterhouses, but people are glad to contribute their own vital strength that others might live. The blood by whose plasma another life is preserved, or the blood in which are developed the various antitoxins, has achieved a new value in the common mind. Once more the Book is right and the critics wrong.

Christ, the Wisdom of God

Some men are limited to the best that they know, but God has something better than that for us. The wisdom of God is not human wisdom at its best; it is the complement without which the best of human wisdom is mere folly. In the full New Testament sense, the wisdom which is from above is first of all the acceptance of the Word of God as a true revelation from Him. Here God has spoken, revealing what man on his own account could never know. What folly it is to neglect the Biblical way of salvation, falling back on our own poor human remedies and nostrums! And what folly to think that by our own experimentation we can hit upon a system of ethics more useful and practical than that given to us in the Word of God! Men make wide detours down the lanes of human ideas only to realize at last that they have lost the good plain road of godly duty.

Wisdom is also an acknowledgment that in Christ we have a full revelation of God. To meet the Colossian heresy of agnostic wisdom, Paul insisted on the pre-emin-

ence of Christ. Col. 2:1-4. He found every requirement of wisdom in Jesus, the Son of God. To be truly wise is to accept Christ as Saviour from sin and as the Lord of our lives—to find in following Him the only fullness and richness which can satisfy us here and in eternity. In Christ we pass from poverty of thought to the riches of the divine idea, from the swamps of human doubt to the highland of full assurance, from the area of guesses to the realms of full knowledge. Browning rightly says:

*"I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."*

Studious of God's Will

Some poverty-stricken souls try to know as little as possible of God's will, thinking that by their ignorance they are excused from responsibility. There is nothing to be said in favor of such an attitude. The attitude which every healthy Christian takes is one of eagerness to know the will of God. The psalmist speaks of the maid who eagerly watches her mistress's hand to understand directions before they are given. Paul tells us to prove, that is, to find out by testing, what is the will of God. He also commands us to be studious or diligent to show ourselves approved unto God. The growing Christian life is one which advances stage by stage because of new discoveries of God's plan for us. The meager, pinched Christian life is one which gives drudging acquiescence to the lowest possible level of Christian privilege and duty. If we study to know, we will learn. God reveals Himself to the honest seeker. The man who asks is the one who finds out. Are we diligent students of God's will?

Believe, Then Worship

*"He that cometh to God must believe that he is,
and that he is a rewarder of them that dili-
gently seek him." Heb. 11:6.*

Worship is an important part of religion. The truly religious man does worship, and probably we can say that the man who truly worships is a religious man. It appears, nevertheless, that there is sometimes an overemphasis on worship in modern religious thinking. People talk as if all that is necessary to make people religious is to persuade them to come into a church which has a worshipful atmosphere, to participate in the singing and other parts of the worship service, and to be brought to kneel in spirit before the Deity. In the text which we have quoted, however, it is clear that religious conviction must be an antecedent to worship. Paul told the Athenians that they worshiped God in ignorance. We cannot truly worship an unknown God. If we do not know whom we worship, if we have not intelligently conceived of God, any worship is mere superstition. We must come to a knowledge of God before we are ready to bow our knee to Him.

Christianity and Modernism

John C. Wenger

The Current Scene

Today there are four major types of religious thought in America: Catholicism, evangelical Protestantism, modernism, and humanism. Roman Catholicism is thoroughly supernaturalistic, holding to the existence of a holy, personal God, to the sinfulness of man, to the saviorhood of Christ, and to the inspiration of the Bible. On these cardinal points Protestants agree with Catholics, but the Roman Church has added a host of unscriptural doctrines and practices of these truths. Among such unscriptural items are the following: the required celibacy of the clergy, the adoration of the "host," Mariolatry, prayer to deceased saints, the doctrine that the pope is infallible when speaking *ex cathedra*, the notion of purgatory, aricular confession, the withholding of the cup from the laity, the merit of human works in obtaining salvation, and the whole theory of the sacraments as directly conferring grace to the soul of the recipient—even in the absence of the exercise of personal faith. Catholics also include certain apocryphal books in their Old Testament canon. One of the most serious differences between Protestant theology and Catholicism concerns the place of the Bible. Catholics seek to establish their thinking on the foundation of the philosophy of Thomas Aquinas (1225-74), who in turn leaned heavily on Aristotle (384-322 B.C.). After going as far as philosophy can take them, Catholic theologians then supplement philosophy with revelation (Bible). Protestants, on the other hand, insist on the primacy of revelation in all their thinking. We cannot erect part of our house of faith on reason and finish it with revelation. We need revelation throughout. All our thinking must be squared with the Word of God.

The second major type of religious philosophy in America is Protestantism of the evangelical type. We believe this to be an honest effort to hold firmly to the faith of the New Testament church. Hence there are no sacraments working magically, no priests, no complicated ritual, no human infallibility, no human merit before God. In short, evangelical Protestants hold to the authority and sufficiency of the Word of God.

The third type of religious philosophy is that known as modernism or liberalism. Unfortunately, it must be confessed that it is now a phenomenon of Protestantism. Several decades ago it did have a little start in the Catholic Church, but in 1907 the pope stamped it out, at least in theory. By and large, modernism thrives within the Protestant churches. The modernist aims to preserve the "values" of Christianity while keeping up to date philosophically and scientifically. In other words, he compromises with whatever the current forms of unbelief happen to be, and is therefore regarded as intellectually "respectable" by unbelieving "authorities" in science and philosophy.

Humanism is modernism gone all the way. It cuts loose from supernaturalism fully and frankly. It is interested only in human life and society, here and now. One of the clearest and simplest statements of its chief tenets is found in the document, *A Humanist Manifesto*, first published in 1933. This document sets forth humanism's "faith," or lack of it, in fifteen points. Some of the main points affirmed are: that there has been no creation, that evolution has produced man, that man has no soul, that there is no divine revelation, that worship and prayer are to be discarded, that all forms of religious belief are to be dropped "theism, deism, modernism. . . ." Among the signers of the *Manifesto* are Professor Auer of Harvard University, Professor Burt of Cornell University, Professors Carlson and Haydon of the University of Chicago, Professors Dewey and Randall of Columbia University, Professor Sellars of the University of

Michigan, and various Unitarians. The humanist regards all religions as man-made fancies. This is well illustrated in the blasphemous words of W. K. Clifford who, in lauding "our father Man" has him say, "Before Jehovah was, I am."

What Is Christianity?

New Testament Christianity holds clearly and firmly to a number of great and profound truths. The first of these is the personality of God. God is holy, just, and good. He is omnipotent and omniscient. Best of all, He is a Being of love, mercy, and grace. He is not the creation of human minds. He Himself is the Creator of everything visible and invisible; He it is who existed from all eternity, the Alpha and the Omega, the First and the Last.

The second basic truth of Christianity is that man is a helpless and fallen creature, a sinner by nature, unable to save or redeem himself, dead in trespasses and sins, having his foolish mind darkened, and totally unable of himself to turn to God. Sin is no mere maladjustment to society, no animal hang-over from a supposed evolutionary background, no mere choice of a lower good, not a simple missing-of-the-mark. Sin is rebellion against God, that awful rejection of His sovereignty which makes a man decide to do what he fully knows is contrary to God's will for him. This was the essence of the fall, when Adam and Eve decided to follow the counsel of that old serpent, the devil, rather than obey the good prohibition of a loving God.

A third foundation truth of Christianity is that Jesus Christ is our divine Saviour, the only Mediator between God and men, the Way, the Truth, and the Life, the One who bore the penalty of human sin on the cross of Calvary, the sinless Son of God, the perfect God-Man, the second member of the holy Trinity. Jesus is no mere good example, no mere martyr, teacher, or prophet. He is very God, the only-begotten of the Father. Only through Christ can anyone be saved. God graciously gives the new birth, forgiveness, and justification to every penitent convert to Christ. In Christ we have peace. Peace is not merely tranquility of heart; it is reconciliation with God. It is not only peace of mind; it is a divine removal of the guilt of sin.

The Bible is the holy and inspired Word of God, qualitatively different from all other books. It is not merely the highest aspiration of good men, or the accumulated wisdom of the ages. It is the revelation of a good and holy God who in grace has condescended to reveal Himself to a lost human family for their redemption. Although written by men, the human writers were so guided and watched over by the Spirit of God that the writings are infallible, and are to be received as divinely trustworthy.

The Meaning of Modernism

It is misleading and inaccurate to use indiscriminately the word "modernist" as a term of abuse for those with whom we may happen to differ doctrinally. Modernism is not a convenient label to attach to other Christians for rejecting certain practices which we may hold to. Actually, modernism is a particular school of opinion within professing Christendom, which has rejected more or less of basic Christian truth. It is a partial unbelief, well defined in content, although modernists vary in shades all the way from a slight deviation from orthodoxy to a position approaching humanism. What then is the essence of modernism? The basic position of the modernist is insistence on the competence of the human reason to sit in judgment on the Word of God. The modernist, if honest with the Bible and with himself, will say in effect, "I know that is what the Bible teaches, but we of today

must modify it thus and so." Historically, modernists claimed to take Christian experience as the ultimate court of appeal, rather than the Bible. Let the reader turn to John Horsch's splendid polemic, *Modern Religious Liberalism*, to see how inadequate the modernist's foundation of doctrine is. One of the most lamentable tricks of the modernist is his retention of Christian terminology long after the content has been largely removed. With all their frankness, even humanists tend to do this. John Dewey, for example, retains the term "God" while denying all that Christians mean by the term.

The Roots of Modernism

Perhaps ultimately one would have to go back to the Renaissance and come down through deism in tracing out the history of modernism. But basically the chief forerunner was Friedrich Ernst Daniel Schleiermacher (1768-1834). This German theologian, who died just one hundred and ten years ago, wanted to be a Christian and a partial unbeliever at the same time. He did not ground his doctrine of God, his theology, on the Bible, but in religious feeling. He thought that the essence of Christianity was a feeling of absolute dependence on God. And in the course of the history since his time, his followers have found Schleiermacher's foundation very flexible indeed. The first real modernist was a man named Albrecht Ritschl (1822-99). Ritschl rejected the inspiration and full authority of the Bible, and the unique Sonship with God of Jesus Christ. His was a two-faced theology, a robbing of the Christian faith of its content while continuing to use the same language as believing Christians.

In his thorough book, *Types of Religious Philosophy*, Edwin A. Burt suggests three or four roots of modernism. One could well say that modernism has bowed the knee to four schools of modern thought. Let us examine these four schools in turn.

The study of the date and authorship of Biblical books is called higher criticism, in contrast with lower criticism, which tries to establish the correct text, spelling and wording, of the several books. As such, higher criticism is a legitimate study. All Bible students hold opinions on higher criticism. But higher critics as a school have so largely deviated from the Bible's view of itself that to be a higher critic is in common parlance roughly equivalent to being unsound in one's view of the Bible. Very briefly, the Biblical view of itself is that the historical books of the Old Testament were written first, to be followed later by the poetical books, and still later by the prophetic books. All the New Testament books were written during the first century A. D. and of almost all of them we know the author. But the higher critics busied themselves reconstructing their views of how the Bible was written, and in this reconstruction they destroyed its literary unity, and rejected the authorship claimed, as well as the date implied, for most of the Biblical books. The books of Moses are said not to have come from Moses, but to have been a fourth-century B.C. assemblage of at least five documents which had been committed to writing by numerous unknown writers over a period of five centuries. The higher critics say in effect, "We do not know who wrote most of the Old Testament books, and it doesn't matter a great deal, because in their present form they are not entirely reliable anyhow." This is well illustrated by a certain professor who says time and again in his lectures, "Das ist aber wohl zu streichen," meaning that a word or phrase is in his opinion not genuine. Changes made in the text on the basis of intuition are called conjectural emendations. The genuine modernist reconstructs the writing of the Bible to suit his fancy and challenges the truth of many portions of the Bible. On one occasion another professor stated that in Romans 5 Paul had in mind the historical Adam, but that we today cannot accept that point of view because of the theory of evolution.

This brings us to the second root of modernism, which is the theory of organic evolution. Evolution is not a new theory, but the newest wave of evolutionary thinking is less than a hundred

years old. In 1859 an English naturalist, Charles Darwin, published his *Origin of the Species*. At first Christian thinkers reacted sharply. Evolution, they rightfully said, is contrary to the Bible. After some decades certain writers began to try to harmonize Genesis with evolution. Genesis was then thought to give a "religious" account of our origin, while evolution is more "scientific." Today there are still some people trying to cling to this feeble hybrid, "Theistic evolution." Some Roman Catholics hold to a form of this theory. But not so the full-fledged modernists. They hold to the theory of evolution even while acknowledging that the Biblical view does not agree with it. Evangelical Protestants, on the other hand, seize the other alternative. Any scientific theory, they say, which contradicts Genesis is untrue and unscientific. The Bible contains nothing which is out of line with true science, for God is the Author both of the Bible and of nature. If naturalistic evolution were true, man would be continuous with nature, a superior animal, and psychology would belong to the natural sciences—which is where some universities actually place it. Man would have no Divine Image, no soul, no immortality. But if we believe in a personal God and in the Bible which He has given us, we will find no difficulty in believing in such a creation as Genesis records. Indeed, creation by an omnipotent and omniscient God is more reasonable and satisfying than any naturalistic theory could be.

The third root of modernism is the comparative religion school of thought. As Christians we believe in special revelation, all the way from Eden to Patmos. There is one Word of God, our Bible. There is one true religion, Christianity. There is one Saviour, Jesus Christ. Other religions may contain many good moral maxims and philosophical truths. But they have no true Word of God, much less any Divine Mediator between God and men.

But such a point of view is too absolute to be "scientific" today. We must, say comparative religion theorists like E. Troeltsch of Berlin, recognize the relativity of the various religions. This dangerous school of thought denies the absolute uniqueness of Christianity. We must, say they, approach all religions "open-mindedly" (which means, in unbelief). We must take the best from them all. We must deny the unique character of Biblical revelation, of Biblical miracles, of the Person of Christ! We must "rethink" missions. We must go to the noble heathen with open minds and no dogmatism. Learn with them! One wonders how Paul would react to such preaching or lack of it. The orthodox Christian knows what Paul would say; he would cry, "Cursed be such a false gospel." Christ Himself is the only Saviour, the One who alone is "God in the flesh," the Way, the Truth, and the Life.

The fourth root of modernism is modern naturalistic psychology. At first psychology consisted of an analysis of mental processes. Then, sixty-five years ago the era of laboratory experimentation began, and for some years psychology was strongly physiological in character. About forty-five years ago came the

WHAT SHALL IT PROFIT

WILLIAM D. HOWELLS

If I lay waste and wither up with doubt
The blessed fields where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in power and grace,
What do I gain, that am myself undone?

era of the so-called functional psychology, which made of psychology a biological study. Functional psychology was evolutionary to the core. Within the present century psychologists began to experiment widely on animals. And behaviorists like John Watson try to put animals and human beings on the same plane. Watson's behaviorism arose about 1912. Finally came Freudianism, with its sickly emphasis on sex and its denial of the Christian doctrine of man. Many modern psychologists recognize no soul in man, no free will, no special creation of man, no Divine Image, and no immortality. It should be remembered, of course, that, just as many Bible scholars have not bowed the knee to an unbelieving higher criticism, so many psychologists reject the anti-Christian psychological theories now current.

Those professing Christians who have succumbed to unbelief in one or more of these four ways (higher criticism, evolution, comparative religion, or anti-Biblical psychology) we call modernists. Even their leaders call themselves modernists, for one of them, Shailer Mathews (1863-1941), wrote a book entitled, *The Faith of Modernism*, Macmillan, 1924.

It should be added that modernists are much interested in religion and in salvation. But by religion they mean their own unbelieving brand, and by salvation, they do not mean divine forgiveness and eternal life; their "salvation" consists of the integration of the personality, deliverance from a feeling of guilt, victory over frustration, what man should accomplish within his bosom.

One of the awful tragedies of Christian history is the infiltration of modernism into the major Protestant groups of the world. In many of the churches of America this departure from the true faith has come since 1875. Much better would it be to have fierce enemies attack the church from without, than to have this unbelieving fifth column in the camp of the saints. But Satan knows he can do more damage to the cause through modernistic preachers than through persecuting kings.

The Intolerance of Modernists

Among the bodies which finally admitted modernism into their fold is the Presbyterian Church in the United States of America (northern Presbyterians). Modernism was resisted successfully for many years in that body. In 1893 the highest authoritative body of the northern Presbyterians, their general assembly, suspended Charles A. Briggs from the ministry. Professor Briggs, a teacher in Union Seminary in New York, held a modernistic view of the Bible. Union Seminary withdrew from Presbyterian control rather than discharge Professor Briggs. In 1910 the general assembly issued a statement affirming belief (1) in the verbal inspiration of the Bible, (2) in the virgin birth of Christ, (3) in His substitutionary atonement, (4) in His bodily resurrection, and (5) in the fact that He performed miracles. This was reaffirmed in 1912 and 1916, although modernism was destined to gain much ground in the coming years. But God raised up a powerful champion of evangelical faith. Professor J. Gresham Machen of Princeton Seminary in New Jersey. In 1923, Dr. Machen issued his splendid volume, *Christianity and Modernism*. The Presbyterian Church still seemed to be conservative officially. In 1922 Dr. Harry Emerson Fosdick had been virtually ousted from the pulpit of the First Presbyterian Church, New York City, following his preaching of a radically modernistic sermon. In 1923 the general assembly once more reaffirmed its position on the five fundamentals listed above. But this time the modernists protested. In 1924 they issued the so-called *Auburn Affirmation*, named for their place of meeting, Auburn, N.Y. The *Affirmation* objected to the statement of fundamentals and declared that it was not essential to hold to the particular theories therein set forth. It expressly stated that men could reject those theories and still be "worthy of all confidence and fellowship." Of the approximately 10,000 min-

isters in the Presbyterian Church, nearly 1,300 finally signed this modernistic statement.

One of the missionaries of the Presbyterian Church was the well-known writer, Pearl Buck. In 1933 she wrote modernistic articles in the *Harpers* and *Cosmopolitan* magazines. In the latter she went so far as to ask (of Christ), "What if He never lived, what of that?" Professor Machen opposed her position vigorously. On May 1, 1933, she resigned. The Presbyterian Mission Board accepted her resignation with regret. Dr. Machen then organized a conservative mission board of his own, entitled the "Independent Board for Presbyterian Foreign Missions." In 1934 the general assembly ordered Machen's board to disband, which it refused to do. By 1935, Dr. Machen was teaching in his conservative Westminster Seminary in Philadelphia and was a member of the Philadelphia Presbytery of the Presbyterian Church. Nevertheless the more liberal New Brunswick Presbytery (N. J.) tried him for insubordination. He was found guilty. He appealed his case all the way to the general assembly of 1936, but lost. He was unfrocked for refusing to cooperate with church boards which tolerated modernism. Thereupon he organized the Presbyterian Church of America, which later, after being sued by the parent body, changed its name to the Orthodox Presbyterian Church. Dr. Machen died on January 1, 1937, the greatest champion of evangelical faith in America. It is sadly evident that if a man believes in modernism he can be a minister in the Presbyterian Church in the U.S.A., but if he fights modernism, as did Professor Machen, he cannot be a minister. The statement made regarding Dr. Machen's forthcoming trials by Albert C. Dieffenbach in the *Boston Evening Transcript* of April 6, 1935, was only too tragically true:

It would indeed be a deplorable, unpardonable thing for a Christian body to destroy the career of such a gifted man, especially since, according to the very letter of the church's belief, he is the faithful one, and his accusers the ones who should be on trial.

But this is the intolerance of modernism. It is tolerant of anything and everything with the single exception of New Testament Christianity; that it cannot stand.

Conclusion

How happy we can be as a Mennonite Church that our missionaries, mission boards, educators, educational boards, publication board, relief agencies, our ministry and our laity, all agree in standing for the faith once delivered to the saints. As Christians we do not deny that modernists have a right to life and liberty, but we do not grant their right to membership in the church. Tolerance for modernism is no virtue; it is sinful indifference to sound doctrine. The mind of Christ in us requires us to stand firmly against all unsound teachers who deny the deity of Christ, the personality of God's Holy Spirit, and the truth of His Word. Just as one cannot be too sincere, so one cannot be too firm in one's opposition to heresy.

The crucial question is, do we believe in the autonomy of human thought, or do we accept the sovereign authority of God's Holy Word? As Christians we must do the latter. We must make the Gospel the central emphasis of our teaching and preaching. By simple faith and consecrated scholarship we must meet the attacks of unbelief. We cannot take what Dr. Machen called a "balcony view" of the struggle. We must cling to the faith and help others find it, to the glory of God and the salvation of our souls.

Goshen, Ind.

War is the negation of real civilization. You only get rid of your enemies by making them your friends; and you can only do that by loving your enemies; that is one of the great "laws of life."—Sir Wilfred Grenfell.

The Place of Good Works in the Christian Life

H. J. King

In the discussion of this practical and important subject I call your attention to the writing of Paul in Eph. 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The normal Christian experience has in it three different steps, namely, salvation, sanctification, and service. The individual who is saved and set apart unto God must serve God and his fellow men in bringing to them the same spiritual blessings which he himself enjoys.

This is the place for the believer's works; they are the result of a definite work within, and nowhere in the Scriptures do we find that good works are a means to an end, in the matter of being saved. Our text, as well as many other passages of Scripture, definitely teaches that salvation is a work of "grace by faith," apart from any works on the part of man, and not until this matter has been definitely settled in the life of the individual believer will that soul be in a position to qualify for a life of active service in the great harvest field that is white to harvest.

Good works are the natural outcome of faith. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (Jas. 2:17, 18). To some, the writings of James on the question of faith and works are not clearly understood. Let us remember that James is teaching us of man's relationship with man. Vv. 15, 16. The Word of God here and elsewhere teaches clearly on this point, that we are justified before God by faith (Rom. 5:1), and before men by our works, through which we bring God the glory. (Matt. 5:14-16).

Believing in Jesus Christ is not a hollow profession, nor a selfish possession, but rather it is a *life* (Gal. 2:20), a *conversion* (Phil. 1:27), a *walk* (Eph. 4:1). It is one thing to be saved; it is quite another thing to live out that life. Faith that is real and soul-saving in its mission must and will propagate itself in sharing with others.

Good works are also the natural outcome of love. It is thus that we prove our love, loyalty, and devotion to Him. "We love him, because he first loved us," writes John in I Jno. 4:19, and because we love Him our life abounds and is rich in good works.

Recently in a book I found this paragraph, which will explain my thought: "Love for the Lord Jesus is not shallow sentiment that dissipates itself in words, but it is a vicarious sacrifice that expresses itself in works."

Good works are also the natural result of life. A tree is known by its fruit. Matt. 7:20. Life in the tree presumes fruit on the branches. It will be just as natural for a Christian to bear fruit that identifies him as a Christian as it will be for an apple tree to bear apples that identify it as such.

Life in Christ Jesus will reproduce itself in the same kind of life wherever it is found, and will do it unconsciously and willingly without being legislated, forced, or driven. True, the Husbandman should and will do some pruning, but that is not placed in the hands of man or groups of men, but in His very own, and may we as fruit-bearing Christians welcome such purging as comes from His hand, that our lives may be more fruitful and His glory abound. Jno. 15:2.

In all of our good works the glory of God should be kept pre-eminent; all else is Pharisaical. To do things simply to be seen

of men, or to conform to some rules or regulations will never bless the individual's life, or bring glory to God. Please read Matt. 5:14-16, also verse 20.

Good works demand our prayerful attention *now*. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (Jno. 9:4). May we avail ourselves *now* of every occasion whereby we may serve Him, ere the shades of night come upon us and find our work undone.

A true Biblical concept of the relationship of the believer to a life of good works would lift us up above many of our own biased, preconceived ideas and notions, which do nothing more than gender strife and divisions, and cause us to become divided in the one great fundamental purpose of the church in the world, namely, the salvation of a lost world.

Good works must bear the test of judgment. I Cor. 3:11-15. The foundation has been laid; what are we building thereupon? Will it stand the test of God's judgment? Will our works abide?

Good works should also be a pattern for others to follow. "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity" (Tit. 2:7). We are great imitators. We do certain things because others do; others do certain things because we do. Is the life that I am living a steppingstone, leading men and women to a closer walk with God? Has someone been disappointed in my life? These are searching questions; how have we met them? May they be a challenge to us to present our bodies "a living sacrifice" to Him that we "may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Good works will also enrich the life. I Tim. 6:18. Blessings shared will multiply and enrich the life. There are many open doors for this kind of service, in which we all may share, relieving the sufferings of a war-torn world, feeding the hungry, and ministering to the needs of those who need our help physically or spiritually.

Are you offering to God anything less than the best? It will mean a sacrifice to meet the standard of the Word of God, and we may ask ourselves, Does it pay? But let us remember that the structure is built of material which we have in our power through Christ to provide. Will our good works be rewarded? Rev. 22:12; II Cor. 5:10.

Salvation is a free gift, and must be received as such. Then after we are saved, our lives should abound unto good works, which shall not go unrewarded. Jesus said that the giving of a cup of cold water only in the name of a disciple shall not lose its reward. Matt. 10:42. Every service that we render that has behind it the experience of salvation by grace through faith, that emanates from a heart of love, that is the result of a life within, shall not lose its reward.

May we be God's appointed men, doing God's appointed work, at God's appointed time, in God's appointed way. With such, God is well pleased and glorified, our lives are enriched and blessed, and the needs of the present age are met.

Arthur, Ill.

The note of eternity must return to our pulpits. The preacher need not be ashamed of other-worldliness. It is a refuge, not an escape. The rock of our salvation must be clearly visible above the waves of destruction. The pastor must stand for the long view and the eternal view. He must approximate the divine view of events.

—American Lutheran.

Peace Section

BY EDWARD YODER

WAR AND MENTAL BREAKDOWN

Occasional items of news appear in periodicals which give some inkling of what the war is doing to fighting men in the way of causing nervous and mental breakdown. It is known that by means of psychological tests given in advance of induction by Selective Service the attempt is made to weed out those draftees who would be mentally unfit for participation in the brutality, horror, and killing incidental to war. It is reported that about one fourth of all rejections by Selective Service have been for psychological reasons. In spite of these preinduction tests there are indications, however, that mental breakdowns after induction and participation in battle action are unusually high. The professional psychiatrists, it is reported, are predicting that many soldiers will return as mental patients, or as persons with such inner psychological conflicts that they may readily break down later under some special stress.

Because of a lack of information it is impossible to say anything definite in the way of explaining these conditions. Yet occasionally one reads reports which go to show that many cases of mental disorder in the army are in some way related to a guilty conscience, to an unrecognized tension and sense of guilt that exist's down deep in the subconscious mind of the soldier. This psychological conflict in many cases comes to the surface in the form of neurosis or mental breakdown.

The ethics and the nature of Christianity are known to be quite the opposite of war. Christianity, which in its purest state seeks to approximate the character and the spirit of Jesus Christ, inculcates in the minds of people attitudes of gentleness, kindness, love, helpfulness, good will toward fellow men, and similar virtues. When people who have to a greater or less degree been trained in these Christian attitudes consent for reasons of patriotism or convenience to become participants in warfare, which is characterized by brutality, hatred of enemies, and destruction of men, women, and children, there are bound to be deep-seated inner conflicts of soul. Persons who consent to do things which they have been taught are wrong and sinful may be able in their conscious mind to rationalize their conduct and to excuse themselves in what they are doing. But in their subconscious mind there is created conflict and tension which may break out in some form of mental sickness.

This fundamental clash between the ethics of Christianity and war is undoubtedly one reason why thoroughgoing militaristic governments oppose Christianity and the Christian indoctrination of children. They believe such teaching unfits their people to fight, and in this they are no doubt right. They seek to see to it that from early childhood their future

fighters become mentally conditioned to the idea of brutality, violence, hating, and other evil attitudes and practices connected with war. Anyway the spirit and attitudes of Christ are quite the opposite of warfare. The moral nature in man does not allow him to serve both Christ and militarism.

On the point of what war does to its participants, the following paragraph from Heering, *The Fall of Christianity* (p. 139), is noteworthy:

"The man of sympathy usually thinks only of the war victims, and deplores their lot. The Christian thinks especially of the authors of this thing, and asks what becomes of them. For the Christian the worst evil is not suffering, however terrible, but sin. The spiritual treasures which the State must guard are not necessarily harmed by suffering, though that is often the result; the character and spiritual worth of a man or a nation may be chastened and enhanced by suffering, even by unutterable suffering. But moral evil makes assaults on character and spiritual worth; a Christian can never rest content with that. That able and courageous Dominican, Father Stratmann, in his comprehensive and well-documented work, *Weltkirche und Weltfriede*, becomes very fierce when he writes of the demoralizing influence of war. 'Men turned into hyenas, not because they really have the nature of hyenas, but because that terrible Force which they have to serve dehumanizes them so that they become mere machines of slaughter. No slaughterhouse of animals can be compared with the battlefield of man. Exaggeration is impossible.'"

PERMANENT CONSCRIPTION

A number of months ago there was some publicity given to the idea of adopting at once in the United States a system of permanent peacetime conscription. The opposition to such an action, which was promptly voiced by various large and powerful groups in the country, apparently caused the matter to be dropped for the time being. The educators of the nation, for example, declared themselves boldly and unequivocally against adopting such a measure in wartime. We quote their pronouncement on the subject, as reported in *Peace Action* of June, 1944:

"One of the most important pronouncements ever issued by the leaders of the teaching profession, declaring it 'unwise to commit the nation at this time to a year of universal military service,' was adopted March 13, 1944, by the Educational Policies Commission of the National Education Association, the American Association of School Administrators, and the Problems and Plans Committee of the American Council on Education. It will be a severe blow to our militarists in Congress.

"Urging that the statement be 'discussed in every home, school, and Sunday school, published in local newspapers, and read over the radio,' the declaration states six good reasons for taking the position: (1) No present military necessity requires passage of this legislation now, since the current requirements of the military forces are being met under the Selective Service Act. (2) From the long-range standpoint, it is 'clearly impossible at this time to

debate fairly and intelligently the question of whether compulsory military service is a national military necessity,' since 'no one can foresee the international situation that will exist when Germany and Japan are defeated.' (3) 'Policing the peace' may force such a measure upon us when the war is over but it would be 'extremely unwise and even dangerous to commit the nation to such a revolutionary change in fundamental national policy' until our post-war responsibilities are known. (4) 'Our American democratic tradition is strongly set against a large standing army and we must be convinced that the safety of the nation requires it before we will accept it.' (5) The men now fighting the war 'should have a voice in determining the desirability and soundness of compulsory military service,' since their children will be directly affected by such a revolutionary change in our policy. (6) 'The American people are fighting this war with the high hope that it will eventuate in an enduring peace,' with 'measures of international co-operation which will reduce the necessity for large-scale postwar military establishments.' This proposal, on the contrary, sounds like 'an admission that we shall all continue to live in an armed camp and that the hopes of a more peaceful world are not to be realized.'"

BOOK REVIEWS

The Christian Conscientious Objector, by James D. Bales. 2323-A Webster Street, Berkeley 5, Calif. 228 pages. Price, \$1.50.

This is a book recently published and it is a good one on the subject. The author takes the firm position that the practice of Biblical nonresistance is possible only for those persons who are Christians and have committed themselves to obey God's Word. He rests the argument for the Christian conscientious objector position directly on obedience to the Scriptures of the New Testament, without trying to present theological explanations for the wars and the warlike spirit found in parts of the Old Testament.

The book contains specific answers to practically all the objections ever raised by militaristic Christians against the Christian conscientious objector. Most of his refutations are pertinent and forceful. The answers are stated with conviction and are copiously interspersed with scriptural references. The author has evidently also read widely in the literature dealing with peace and nonresistance, and he cites many pointed passages from recognized writers relating to the unchristian nature of war. There is a wealth of material here for all who seek to follow Christ in the matter of peace and nonresistance.

The author lays stress on the fact that the Christian conscientious objector is committed to a position that is not negative but positive and constructive. "Redemptive love" is a phrase that occurs repeatedly in this book. This is the positive side of Christian nonresistance, namely, the positive practice of love and well-doing toward all men, including enemies, the kind of love that overcomes evil and may win evil men to Christ and to His way of life, the kind that will suffer wrong rather than resort to the use of the evil man's method and weapons.

The otherwise excellent book is unfortunately marred by an abundance of printer's errors. Nevertheless it deserves to be widely circulated among Christian people. Sunday-school libraries and homes with young people should by all means have a copy.—Edward Yoder.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII FRIDAY, AUGUST 18, 1944 NUMBER 20

The Motives of the Christian Life

BY MARCUS BISHOP

The purpose of this discussion is to learn the motives to which an appeal may be made for holy living. For the purposes of this paper let us understand by *motive* that which moves the will—the reasons or persuasions to moral conduct. Before entering into the discussion as to what incentives or motives may be used in urging people to better living, I would like to attempt to correct a few wrong attitudes which are related to this problem.

1. We are all acquainted with Christians who by their behavior or attitudes raise a question mark in the minds of others. Though they have accepted Christ as their personal Saviour, their manner of life seems to belie such an experience. In observing Christians of this type, what is our attitude? Do we question their salvation? Do we become concerned and burdened because we are afraid they are lost? And being in possession of a burden, would it decrease if we knew that they were still justified? In other words, is our concern only that their souls be saved? If so, then may our heavenly Father be merciful to us, for we are, indeed, in need of forgiveness. For we ourselves have not ended the struggle with sin, due to the perfection we have attained. No one can say that he has reached the goal and has no further room for improvement. The Apostle Paul said that he had not attained, neither was already perfect, but he pressed on toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:12-14. That knowledge should make us very humble and very slow and careful in passing judgment on others. We can't even know all the facts, much less understand the inner life of our fellow man.

But if we are aware that our brother is on the border line and that he is weak, we ought to be burdened for him. But our burden should be that he be "rooted and built up in him, and stablished in the faith" (Col. 2:7). It is our business to build Christians up and help them bear fruit, just as much as it is to win them.

2. The other attitude, which is closely related to this first one, and very vital to our discussion, pertains to our conception of why we must have holy living.

We live in an age which is prone to make outward propriety the gauge of goodness. But Christ made it clear in His teachings that sin resided not merely in the overt act, but even more in the secret desire. A man may be outwardly blameless, and yet not really good. He who remains sober or honest simply because of the worldly advantage attaching to such conduct may obtain a certificate of respectability from society; but, judged by Christ, he is not truly a moral man. The ethic of Christianity is an ethic of the inner motive and intention.

He ranked the widow's mite above the gifts of vanity. The tribute of the penitent was esteemed, not so much for the costliness of her offering, as for the sincerity of affection it revealed. The thirteenth chapter of First Corinthians shows the futility of all morality and goodness and holy living if it is not prompted by the motive of love. Jesus estimates the excellence of an action by the intrinsic good of its motive, not by the magnitude or the utility of its effects. Some regard morality as the ultimate end of man, and religion as merely a means to that end. But Christ and Paul make religion not a means merely but the crown of life. Life in union with God is the great end for which man is here. Morality is a necessary means to such a life, the mode of its expression; but it is not the life itself. To be spiritual is to be more than moral, and it is a harder requirement as it is a higher attainment of manhood, to make the love of God at once the motive and end of our life. In proportion as we rise to this ideal, every virtue, every duty, every action becomes an expression of love, a mode of fellowship and union with God.

The very essence of Paul's teaching is the repudiation of all legalism and slavish compulsion. And so it seems to me that though rules and law and discipline may produce morality, such morality is not to be desired unless it can issue from the heart. God does not compel us to be His children; rather He is pleased when we choose to be His and to do His will because we love Him.

Thus I will attempt to show that the highest motive, the all-inclusive motive for true, holy living, is the love of God.

Alexander, in his book, "The Ethics of St. Paul," states it like this: "The ultimate and all-embracing motive for the moral life, according to Paul, lies in the gracious call of God and the loving service which such a call demands." He deduced this from the following scriptures: "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice" (Rom. 12:1). "Who loved me, and gave himself for me" (Gal. 2:20). "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15). "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). "That ye would walk worthy of God, who hath called you unto his kingdom and glory" (I Thess. 2:12). "That ye might walk worthy of the Lord unto all pleasing" (Col. 1:10). Paul delights to dwell upon the truth that the love of God was revealed in the gift of His Son. Such a truth cannot come into a life without making it different from anything it had been before. So great sacrifice must be-

CHRIST THE CORNERSTONE

Lord, grant us eyes to see, and ears to hear,

And souls to love, and minds to understand,

And confidence of hope, and filial fear. . . .

Lord, grant us what Thou wilt, and what Thou wilt

*Deny, and fold us in Thy peaceful fold;
Not as the world gives, give to us
Thine own;*

*Inbuild us where Jerusalem is built
With walls of jasper, and with streets
of gold,*

*And Thou Thyself, Lord Christ, the
cornerstone.*

—CHRISTINA ROSSETTI.

get sacrifice. Obedience must take the shape of love, and the soul that has been thrilled by the grace of Christ cannot but surrender itself completely to His way.

Admitting then that the deepest spring of action, the incentive and motive power for the Christian, is the love of God, let us proceed to the way this love expresses itself as motives.

1. First, I think, is **FORGIVENESS**. The most potent of all motives is the sense of being pardoned. Even when it is only one human being who forgives another, nothing strikes so deep into the human heart, or evokes penitence so tender and unreserved, or brings a joy so pure and lasting. Forgiveness not only restores the old relation which wrong had dissolved; it gives the offender a sense of loyalty unknown before. He is bound by honor, and it would be a disloyalty greater than the original offense if he wounded such love again. God thus becomes the object of reverence and affection because He pardons and redeems, and not because He imposes upon us laws. The consciousness of forgiveness is far more powerful in producing goodness than the consciousness of law. This is the key to all that is paradoxical in Paul's teaching. What the law could not do, forgiveness achieves. It creates the new heart and with it the new holiness.

2. Arising from the motive of forgiveness, is the new consciousness of the **FATHERHOOD** of GOD and the corresponding idea of sonship. Christ invariably sought not only to create in men confidence in God by revealing His Fatherly providence, but also to lift them out of their indifference and thralldom by kindling in their souls a sense of their worth and liberty as sons of God. As children of God we are no longer menials and hirelings who do their work merely for pay, and without intelligent interest, but sons who share our Father's possessions and co-operate with Him in His purposes.

3. Closely related to this idea of sonship is the motive of life as a **DIVINE VOCATION**. As sons of God we become aware of the fact that life is a trust and that as His children we are called to serve with all that we have and are. This sense of vocation and stewardship gives us dignity and stability of character, and promotes sincerity and fidelity in our lifework. Since the love of God is our motive, all duty is felt to be one, and the smallest as well as the greatest act is invested with infinite worth. All service ranks the same with God.

4. Another motive which Paul appealed to and one that acts differently in the Christian's life now is the **UNCERTAINTY AND SHORTNESS OF LIFE**. Jesus exhorted men to work while it is day, for the night cometh when no man can work; and in view of the suddenness and unexpectedness of the coming of the Son of man, He urges watchfulness and preparedness. Paul's entire view of duty, along with his estimate of earthly things, was tinged with the idea that "the time is short" and that "the Lord is at hand." Our true citizenship is in heaven. But this fact is never urged as a reason for apathy or indifference. The thought of life's brevity must not act as an opiate but as a stimulant. Life may be brief, but it is not worthless. If our existence here is brief, then there is all the greater necessity that its days should be nobly filled, and its transient opportunities seized and turned into occasions of strenuous service.

5. The idea of **IMMORTALITY** has been another potent factor in influencing and shaping Christian conduct. This truth, though guessed at by the ancients, was confirmed by Christ, who declared it to be a fact, and was preached by the apostles as a sublime and comforting truth. This survival after death is at once the most distinctive doctrine of Christianity and the most precious hope of Christendom. Jean Paul Richter says that the whole moral temperature of the world has been raised immeasurably by the fact that Christ by His Gospel has brought life and immortality to light. The assurance that death does not end existence, but that man is immortal, has not only exalted and transfigured the common virtues of humanity, but has given to life itself a new solemnity and pathos.

At this point it may be necessary to show that if these are the things which actuate men in their service of God and man, these motives are pure and disinterested. Two charges have been brought against Christian ethics: (a) Christianity suppresses every natural desire for happiness and inculcates a life of severe renunciation; (b) Christian ethics rests morality upon an appeal to selfish interests alone.

(a) Our view of the Christian ideal is sufficient for the first charge. We have experienced that it is a full, rich life, which Christ reveals and commends. The kingdom of God finds its realization, not in a withdrawal from human interests, but in a larger and fuller participation in all that makes for the highest good of humanity. There are passages, of

course, where the call to self-denial is emphasized. But neither Christ nor His apostles represent pain and want as in themselves efficacious or meritorious. Renunciation is inculcated, not for its own sake, but always as a means to fuller realization. It is a caricature of Christ's whole outlook upon existence to represent Him as teaching that this life is an outlying waste, forsaken of God and unblest, and that the world is so bad it must be wholly renounced. Sanday has said, "If we are to draw a lesson in this respect from our Lord's life, it would be that the brightest and tenderest human life must have a stern background, must carry with it the possibility of infinite sacrifice, of bearing the cross and the crown of thorns."

(b) The second charge, the charge of hedonism, comes into line with the first in so far as it is alleged that Christianity, inculcating renunciation in this world, does so for the sake of happiness in the next. We freely admit that our Lord frequently employs the sanctions both of rewards and penalties. When Jesus points His disciples to the blessings of heaven which they will receive in the future, it is not to represent them as material benefits, but as the intensification and enrichment of life itself.

Usually Jesus stressed the difficulties rather than the advantages because He wanted no one to come to Him on false pretenses or without fully counting the cost. Luke 9:57, 58. Even when He called His original disciples, He spoke of service and not of recompense. Mark 1:17. The privilege consisted in participation in the Master's own purpose and work. Still, all service carries with it its own reward, and no one can share the mission of Christ without also partaking of that satisfaction and joy which are inseparable from the highest forms of spiritual ministry.

The same inner relation holds between sin and penalty. But here again the award of punishment is not arbitrary, but the natural consequence of the disobedience to the law of the spiritual life. He who seeks to save his life shall lose it. To refuse Him who is the light of the world is to remain in darkness.

Paul does not refrain from using the sanctions of hope and fear. "Knowing . . . the terror of the Lord," he persuades men. And because of the promises he urges the Corinthians to cleanse themselves and perfect holiness. But this conception holds a subordinate place in his teaching, and it loses the sense of merit and is transmitted to them as a

(Continued on page 404)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Loving the Church

The editor remembers when, as a boy, he was asked which day of the week he liked best, he replied, "Sunday, because then we go to church twice." When he was asked which day he liked next, he said, "Wednesday, for then we go to prayer meeting." It seems that our boyhood church was successful in creating even in the children a love for the church and her services. Certainly it is normal that every Christian should be able to sing with a good deal of emotional loyalty, "I love Thy Church, O God." Our love should include her doctrines, her way of life, her leaders, her activities. We will love the church if we feel that here our greatest and most fundamental needs are met. We must have confidence that in the church and the associated fellowship and activities we can find the best solution to our life problems, not only spiritual, but also social and economic. The church is at least in part failing when young and old do not think of her with warmth of heart and gladness of soul.

Back of You

We have often been puzzled to know why it is so hard to fill the front seats of the church. We have come to the conclusion that it is largely due to a human tendency to stay behind someone else. If the first people in the church would take the front seats, the next ones that come in would take those in the middle. But if the first people to come in take the middle seats, the next ones take the back seats, and then the front seats can be filled only by sheer necessity or tremendous persuasion.

It is not only in church seating, however, that we observe the tendency to follow in the rear. Let someone go but a little way in worldly conformity in conduct or dress, and someone else is sure to go a little farther. Let one member be late for church or remiss in church duties in any other way, and somebody else will feel justified in being just a little bit worse. People follow us, yes,

but they don't quite come up to us. Here then is the responsibility of every Christian. Take the front seats so that those who feel justified in sitting behind you will still be far forward. When we live on the mere edge of church tolerance, those who follow us will be beyond that edge. Take the front seat.

The Peace of God

"The peace of God" (Phil. 4:7). *"The God of peace"* (Phil. 4:9).

The source of man's peace cannot be himself. Man's nature is a shallow and muddy pool. The man who thinks to achieve peace merely by bringing about by his own efforts an integration of his own personality is sure to be disappointed. We cannot give ourselves or one another peace. Paul could enjoin the peace of God upon the Philippians because he was referring them to the God of peace as its source. God is entirely at peace. He is integration personified. There is no part of His nature at war with another part. He never wishes that He were any different. He is, in Himself, the unfathomable depths of an eternal peace. The only man who can achieve true peace is the one who gets it from God. God, being essential peace, can bestow peace. The fruit of the Spirit is peace. If, then, I have God, I have peace. Without Him, I shall always be without peace. He gives what man cannot give and what man cannot take away. "Acquaint now thyself with him, and be at peace" (Job 22:21).

Escapism

Some people try to escape from reality by imagining that conditions are different from what they are. Many amusements and other forms of worldly pleasure are designed to make one forget. A certain type of literature is called escape literature because it takes one out of the real present into a world that never was and never will be. To forget one's troubles is a good thing, but it is rather futile to forget for a few hours only to come back to painful reality later on.

One had better face the facts and learn what to do about them.

The charge is sometimes brought that a belief in the second coming of Christ and a perfect age or world beyond this one is merely an escape mechanism. Instead of taking the world as it is and doing what we can to make it better, we blissfully dream of the time when divine intervention will get rid of all wrong and make right triumph. There is probably some truth to the charge. There are no doubt people who talk fluently of the golden age to be, but at the very moment they are contributing in one way or another to making the present mess worse. The fallacy in the charge lies in the fact that the second coming of Christ is by no means a creation of the imagination for the mere purpose of escaping from reality. One does not escape from one fact to another. Or call it an escape if you will, but it is not an escape from reality. For the second coming of Christ is as real as the present world confusion. The glorious eternal kingdom of God is as certain as the present chaos of the kingdoms of men. The second coming of Christ is a blessed hope but not a foolish escape. If it is an escape, so is the antidote for the poison, or the fire escape from the third-floor window. The evil is real, but so is the deliverance from it. We should not be escapists in the psychological sense of the term, but thank God, the Christian does expect someday to be delivered from this present evil world.

The Brief Opportunity

Even at its longest, life is brief. In comparison with eternity, the few years which we have to live and work here are but as a moment. And within our brief years, no day when it has passed returns again. There are opportunities for choosing Christ as Saviour which, if neglected, do not return to us. There are moments when decisions must be made which we will never meet again. There are contacts which we can make for good which will never be repeated. Some opportunities, it is true, come again and again, but even these will sometime come for the last time. No man can change his yesterday, and no man dare presume upon his tomorrow. We have today, or at least this portion of today. Let us not waste its precious opportunities.

The Mennonite Way of Life

BY S. F. COFFMAN

There are some things which need to be preserved and some things which need to be propagated. The Mennonite way of life is of such a nature that it needs to be preserved, but it also needs to be propagated in order to be preserved. Its propagation, it seems to the writer, could best be done through the medium of a publication which has the setting forth of the Mennonite way of life as its sole purpose. There is a vacancy in the literature of the Mennonite Church which such a publication could fill.

The Mennonite people in the United States and Canada have been noted for their simplicity of life, their frugality, and their integrity of character. They have been notable in their endeavor to maintain a way of life that is consistent with their profession of faith and with the teachings of the Word of God. The same thing can be said concerning their ancestors in Europe, for the principles of Mennonite people and their unique characteristics have had their origin in the Anabaptist groups of Europe. Mennonite faith and life is not national or racial in its character, for our ancestors came from different parts of the country, and social customs and practices differed among them. The determining influence and power of the characteristic life of the Mennonite people comes from their adherence to the teachings of the Word, and their practical application of the Word of God to all departments of their life. Their manner of life has been the means of their success and of the prosperity which is commonly recognized as one of their qualities.

It was not alone the rich limestone soil which made Lancaster County, Pennsylvania, the so-called "Garden Spot" of the United States. It was not merely location which gave Waterloo County, Ontario, its remarkable reputation as a prosperous farming community. It was neither soil nor location which made the line of demarcation so distinct between the fields of a Mennonite and those of his more worldly neighbor. It was not mere blood and breed which made so great a difference in the livestock, and it was not the quality of material which distinguished the equipment of the Mennonites from that of those who sojourned near them. These differences were accounted for by something more than blood and materials. Some studies by the United States Department of Agriculture made in various communities proved definitely that differences in the culture of a people often result in differences in the quality of agriculture, even where the soil and natural environment have been the same. The Christian faith and principles of living of the Men-

nonite settlers had their expression in the very character of their daily labors, and gained, under the blessing of the God whom they served, the success which has been so characteristic of them.

Present and future generations of Mennonites are in danger of losing sight of the principles which governed their worthy ancestry, and they may lose some of the most practical ideas and methods which have been foundational in the coveted successes of our honored forebears. Our present generation is strongly influenced by modern ideas of life and by scientific methods and processes, which while often desirable, are sometimes associated with the discarding of sacred principles of Christian living and consistent religious and social standards. Such a breakdown of Christian principles threatens to undermine and destroy the cherished virtues of our heritage.

Many of our people have recognized these conditions and lament the drift of the present generation of Mennonites from the noble and valued qualities which in earlier generations so fully expressed the ideals and standards of Christian living. For not only have the high ideals of life, of social habits and customs in labor and business been slipping, but our traditional success in life has also begun to fail. Instead of home owners and business proprietors, there are more renters and servants. Instead of augmenting resources, there are accruing deficits. While there is no disgrace in an honest debt, there is satisfaction in honest gainings. One cannot build a structure of success without the principles and methods which are the material of success.

Much of the modern literature concerning Mennonite people would suggest that our ancestors were hopelessly bound to traditions and customs. This literature, especially when it is written by outsiders, who have an eye open only for the picturesque, has very frequently been biased and prejudiced. It was written only to secure reader interest and often has ridiculed the worthy characteristics of these Christian men and women. We have ourselves produced very little literature concerning the ways of living among the Mennonite people. With the exception of a few life stories, there has been nothing in our literature which has done justice to a successful way of life subject to Christian standards. Our Christian publications deal with principles of faith and worship, but they do not deal with the secular side of our life. Farming and fruit growing, cattle raising and manufacturing are just as vital a part of our living as is our worship on the Lord's day. Living the Gospel in the

house and barn and field is just as essential as is the exposition of its scripture-based principles.

It is not too late to preserve, even to revive, some of the practical methods by which, as a people, we lived in the years gone by. It is possible to understand and to apply the successful folk principles of farmer years and to make them serve us today. We need the character of our former happy homes, and the methods of the successful homemakers whose children rose up and called them blessed. We can know and use again the co-operative spirit of the community life which lends itself to the interests and welfare and success of the community as a whole.

Six years ago the writer urged the necessity of having a publication devoted to the interests of our practical living. Some did not grasp the distinctive purposes of such a publication, but considerable interest has developed and many would welcome a paper devoted to the interests of community, home, and economic life. If our Mennonite ideals and practices are of value to us, they should be stimulated and perpetuated. This can be done only by those who believe in them and who are making present practical use of them. Our present publications have sufficient scope to cover as they treat of our religious, doctrinal, and church life. The field is wide open for a periodical which will both record and cultivate the way of life which is distinctive of us as a people.

Such a periodical should cover a wide range of topics, such as: the farm and farm life, farm and business interests, homemaking interests, the Mennonite way of life, mutual aid, life work and vocational guidance, parent-child relations, particularly the secular aspect of these relations, religious questions in their application to secular matters, health and medical service in Mennonite communities, the social life of the Mennonite communities, and Mennonite community news.

Vineland, Ont.

KNOWING IS NOT DOING

Through United Press comes the report that termites have eaten through a large stack of pamphlets entitled, *Control of Termites*, in the mailing room of the University of California at Berkeley. Maintenance men made the discovery. One would naturally expect, that university buildings would be free of termites, because at such a center of higher education so much is known of termites and the destruction they cause. But it is one thing to have in a pamphlet the information concerning the control of termites, and quite another thing to make a practical application of that information! On speaking to His disciples on one occasion, the Lord Jesus said regarding the things He taught them, "*If ye know these things, happy are ye if ye do them*" (John 13:17).—Now.

Questions on Mennonite Community Life

XIV. How Does the Loss of Christian Faith Effect the Life of the Christian Community?

By GUY F. HERSHBERGER

In last week's column Christian faith and conviction were stressed as essentials for a strong community life. The converse of this truth should also be remembered. When faith and conviction break down, the life of the community grows weak. In our age of materialism and secularism men are inclined to forget God. When this happens, they become interested chiefly in themselves. They develop selfish attitudes. They enter occupations and follow ways of life which satisfy themselves, but which ignore the needs of the Christian community.

The early Mennonites were characterized by their loyalty to God and their love for one another, as expressed in their nonresistance and in their life of sharing and mutual aid. Eventually, however, some European Mennonites, especially in Holland, lost their faith. They no longer believed in the deity of Christ or in salvation from sin through His atoning work. Such salvation as they needed they believed they could provide through their own strength. When this occurred they became irregular in church attendance, until some of them were seldom present in meeting at all. Why should they go to church, since they did not feel the need of salvation or of hearing the command of God?

Their worldly way of life now led them into various lines of business which made them wealthy; and their wealth seems to have devitalized their religious life still more. As their wealth and their worldly business connections increased, they gradually lost their interest in their fellow Mennonites. They seldom saw them in church. During the week they met only casually in many cases, and in this way they gradually forgot that they belonged to each other and needed each other. Sons of wealthy Mennonites married into non-Mennonite families and thus became more interested in the social life of the urban aristocracy than in the solidarity of the Mennonite community.

Thus we see, the loss of Christian faith affects the other factors which make for a strong community life. When this is lost, one no longer has a strong conviction that God requires a definite way of life. And when a group of people lose this common tie, they no longer have occasion for worshiping together, and doing things together, and thus the life of the community gradually disintegrates.

Goshen, Ind.

Time changes things naturally. Prayer changes things supernaturally.

WORDS

By DR. ADAM KAUFFMAN

"Blessed are the pure in heart." "Blessed are they which do hunger and thirst after righteousness." What a message these simple, expressive words brought to the people! Both the educated Pharisees and the poor folks who could not read or write understood every word. Never had they heard such an expression as "hunger and thirst after righteousness," yet they understood it, for had they not hungered and thirsted for natural food and drink many times? The pompous words of the Pharisees went over their heads, but these hit home.

Just so the articles in the GOSPEL HERALD, if written in common language, appeal to us common people. One article is in simple understandable language, short and to the point. When we get done reading it we know what the author meant to say, and we know that we got what he meant for us to get from the article. Another article starts out with a big word no one knows, and, as the author does not stop to explain what he is talking about, it is all a foreign language to us. We might as well throw it in the wastebasket, and we probably would if we did not have some respect for our church paper. Must we sit down to read the Gospel Herald (a paper written for the common people of a common church) with a dictionary at our elbow? I do not always have a dictionary with me, yet it spoils an article for me if I find a word I do not know. I may take this too seriously, but a word I do not know is like a fly in the ointment. Some people, when they find a word they do not know, can call it "Moses" and go on, but I cannot do this.

Some years ago a certain farmer rode horseback to hear a great speaker give a lecture. On his way home, a neighbor called to him and asked him how he liked the lecture. He said with surprise, "I understood everything that man said." That, I think, is the greatness in a great man's talk. Students, or those just out of school, seem to think they must use big words and foreign phrases to let people know they are educated. But understanding big words is not all of education. A truly educated person uses common words in an uncommon way. Like Christ, he puts new meaning into simple, apt words, and says them so that everybody can understand. I know I belong to the common class, and most of the rest of us do too. It is said of Jesus that the common people heard Him gladly.

Why should anyone write a theological thesis for the common layman? I might write an article on the eyes, and most people outside of the optical profession would get very little out of it. Also, I could write an article on eyes that everybody would understand. The same is true in the case of the physician,

nurse, dentist, or lawyer. The ordinary person does not have the time or inclination to learn the technical terms in all the professions he meets up with. So when professional people are talking to us common people, or even to those of another profession, they use common language (or should), or else they make sure we understand what they are saying. Sometimes I think our writers for our church papers forget that there are common people to read the papers, and some of us common people are *very* common.

There are plenty of words in the English language to say anything any of us have to say. Neither do we need to use tautological expressions (two words together that mean the same), as *true fact*, etc. One lady I once knew always thanked the Lord when she prayed, "for Thy aid and assisting grace." She undoubtedly had never thought that the two expressions meant exactly the same, in her earnestness to thank the Lord for His help. Rather than use big words, let us learn the correct use and meaning of the everyday words. If an unusual word is necessary, we can use it in a context that will make its meaning clear, or briefly define it. Who wants to run to a dictionary when he is reading for relaxation and spiritual uplift, as he is when he reads the church papers?

So I would say, Use common words wisely.

Jetmore, Kans.

"THEY HAVE NO WINE"

By PAUL W. LEHMAN

It was told Jesus at the wedding in Cana, "They have no wine." In the Bible, wine is a type of regeneration, or a renewed mind. So the words, "They have no wine," not only described the physical need, but also the spiritual need of the people. "They have no wine" is also a good description of most church people today. Few there are who have the mind of Christ and who seek first the kingdom of God and His righteousness. Not many can qualify as disciples of Christ, for He said, "Whosoever he be of you that forsaketh not *all* that he hath, he cannot be my disciple" (Luke 14:33). Most people mind earthly things, and those are the enemies of the cross. Phil. 3:18, 19.

In view of the fact that conditions are this way, what can we do about it? We can tell Jesus about it. That is what His mother did when they needed wine. Only Jesus can change water into wine, and only He can change a carnal mind to a spiritual mind. He wants to do this, and will do it if we do whatever He says unto us. The thing He tells us to do is—"Fill the waterpots with water" (John 2:7). People are the waterpots. I Tim. 2:21; II Cor. 4:7. The Word of God is the water. If people get filled

(Continued on page 405)

FAMILY CIRCLE

THE MASTER MAN

O Master of the calloused hand,
The workshop, and the bench and plane,
We know that Thou canst understand
Our hopes, our labor and our pain.
We see the drops of honest sweat
With which Thy hardy face was wet,
And Thy beauty-loving eye
The craftsman's kindling pleasure glow,
To see the finished work put by—
The joy that patient workmen know;
We answer gladly to Thy call,
O Master Workman of us all.

O rugged Master of the hills,
The desert and the storm-swept sea,
Our eager heart responsive thrills
In our enlarging thought of Thee;
Thou lovest well the open road,
The pilgrim's staff, the pilgrim's load,
As o'er the hills of Palestine,
Beneath the parching Eastern blaze,
Those eager, tireless feet of Thine
Trod joyously the crowded days
To minister to human need,
Thou Saviour of the world indeed.

O Master of the common weal,
The shop, the field, the market place,
Thou knowest all the pangs we feel,
Thou knowest all our need of grace;
And where the world's injustice goes
The weary, on the climbing roads,
Stoop once again with tender voice,
Though clanging discords fill the air,
To whisper hope and bid rejoice,
O Master of the toiling clan,
All who the world's oppression bear.
Thou Son of God! Thou Son of Man!

—GEORGE EDWARD GRAY.

A PRAYER FOR UNCHURCHED YOUTH

Our heavenly Father, look with love and pity, we pray, upon the unchurched youth of our nation; for they make an army of thirty-six million. They are face to face with the liquor traffic with all its kindred evils. They face the dirty movies where seventy-seven millions attend weekly. They face fifteen million dirty sex and detective story magazines every month. They did not bring these evils, but inherited them. They are to be pitied. Save them, and save us, O Lord.

Save the youth of our land from selfishness and ignorance, brutality and crime. They are in a nation where five million already are branded and listed as criminals. Grant, our Father, that churches may be awakened and arise to lend a helping hand in saving our youth from going over an awful precipice from which millions never return.

Look in mercy, our Father, upon those of our land who are deprived of hearing a sermon or receiving a single word of warning as to the pitfalls that are out before them. They receive no religious instruction, and have no influences from godly teachers or Christian friends. They are pagans, right at our door. Make clear to all of us the rights of childhood and youth, and cause us to see clearly, act wisely, and walk humbly before our God.

Forgive us for being cross, unkind, raspy, or for acting in haste in dealing with the youth who are deprived of the privileges that our children enjoy. Help us to be tender and patient with those who are already caught in a trap, and are now branded and hampered for life. Help us to remember that eighty per cent of all those who have served time behind prison walls are physically ill. Make us as kind to the unchurched as someone was with us while we were going through the wobbling, formative period of life.

If we are tempted to become impatient, grant that we shall permit our memories to run back to our days of "climbing fool's hill," and the times when it took all the patience of those over us to save us from the very things youth is fighting today. Pardon us, O Lord; for our mistakes and help us not to hinder youth. Make us true friends to them, we ask for Jesus' sake. Amen!—A. S. London, in *Herald of Holiness*.

YOUTHFUL THOUGHTFULNESS

These are days when we could wish these sentiments of Spurgeon, the great preacher of bygone days, were framed and hung on the wall of every home. We would that they might start a trend of revolutionary thought in minds that are indifferent to the needs of the rising generation. We quote:

"Very much of our future life will depend upon our earliest days. I like a remark of Mr. Ruskin's, though I cannot quote it verbatim. He says, People often say, We excuse the thoughtlessness of youth; but he says, No, it never ought to be excused. I had far rather hear of thoughtless old age, when a man has done his work; but what excuse can be found for a thoughtless youth?"

"The time for thought is at the beginning of life, and there is no period which so much demands or so much necessitates thoughtfulness as our early days. I would that all young men would think so. They say they must sow their wild oats. No, no, my dear young friend; think before you sow such seed as that. . . . See if there is not better corn to be found than wild oats, and try to sow that. Then think

how you will sow it, and when you will sow it; for if you do not think about the sowing—*what will the harvest be?*

"If there is any time when the farmer should think, it is surely in the early stages of the plowing and sowing. If he does not think then, it will be of small avail for him to think afterwards."—Mrs. W. T. P., in *The Burning Bush*.

THE GATHERING YEARS

BY LINA Z. RESSLER

As the number of years in this our brief life span mount upward, we notice various "symptoms." Passing years leave marks, unmistakable ones, on us, on our friends, and even on our surroundings.

This morning I noticed passing our home an old man on his way home from early mass. I think he attends that service regularly. I have often felt glad for the example of faithful carrying out by this individual of the thing he believes to be his duty. I think this trip has been made regularly for many years. This morning I noticed the step seemed quite weak and the progress rather slow. I noticed too that instead of stepping on the cement, as is the usual custom, the aged man stepped on the softer grass beside the walk. The going seemed more difficult; nevertheless, the aged pilgrim went on.

All this reminded me of the fact that life is going right on. We all are on a journey. It is interesting to note the progress of the different ones of our fellow travelers. As we grow older we rather like to keep on doing the things we have been accustomed to do. There may be other ways of accomplishing the same things, but we like the old ways best. In this we may be wrong; perhaps we should adopt all the new methods, but it is such a difficult change that we like to settle back into the old way. Perhaps that is the reason my friend of this morning sought the green grass to step on instead of the hard walk. After all, we may be happy in the service of our God in the place and under the circumstances where He has placed us.

The lesson that seems to have stayed with me this time, however, is the example of the old man, faithfully keeping on in the service of his God while the shadows are lengthening and the close of the journey is coming on. May our Father keep us true and faithful.

Scottdale, Pa.

For a number of years public trend has been away from books and toward magazines. Now the trend is reversed. Some 300,000,000 books of all kinds have been sold during the year 1943. This is an increase over 1942 of about 25%. Of this gigantic total 15,000,000 are Bibles and religious books. Included also is Wendell Wilkie's one and one-half million 25-cents-a-piece Pocket Books; seven hundred thousand copies of "The Robe."

TO BE NEAR TO GOD

August 20, 1944

Read Psalm 12:1-8.

What a sense of frustration comes over us as we see the apparent triumph of evil! The godly pass on and there are none of like faithfulness to replace them. There are those among us whom we trusted, but who have weakened into compromise and "a double heart." "The wicked walk on every side," and vile men are exalted into places of power and authority. When these things come to pass (and who has not seen it?), the Christian can keep himself from bitterness and cynicism only by a retreat to the Lord. In Him is help; He will preserve every one who flies to Him.

"When other helpers fail, and comforts flee,
Help of the helpless, O abide with me."

August 21, 1944

Read Psalm 13:1-6.

Does the privilege of prayer include the liberty to reproach our Lord? How can the Psalmist accuse the always-remembering Lord of hiding His face? Yes, the Lord so delights in our prayer-fellowship that He listens sympathetically and uncondemningly to the honest complaints of our hearts. Certainly there is no one better place to bring our complaints than to Him. For, as we see in this Psalm, the complaint leads to the petition, the petition brings the gracious answer, and the answer is followed by the song of joy with which the psalm ends. Hear our complaints, O Lord, and lighten our eyes to see Thy bountiful dealings.

"Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day."

August 22, 1944

Read Psalm 16:1-6.

"The lines are fallen unto me in pleasant places." Those have reason to say so that have God for their portion; they have a worthy portion, a goodly heritage. What can they have better? . . . Gracious persons, though they still covet more of God, never covet more than God; but, being satisfied of His loving-kindness, they are abundantly satisfied with it, and envy not any their carnal mirth and sensual pleasures and delights, but account themselves truly happy in what they have, and doubt not but to be completely happy in what they hope for. . . . [They] have not only the means, but the end, not only Immanuel's Land, but Immanuel's love" (Matthew Henry).

August 23, 1944

Read Psalm 17:5-8.

Just as we never drift beyond His love and care, so we never progress beyond the need of His interest and His watchfulness. The Christian is aware that he walks in slippery places, that there are enemies which rise up against him. He will not fall into the

folly of over-confidence, nor cease to pray, day and night, that God will hold him, save him, keep him, hide him. The experience of past keeping only creates a deeper feeling of need for the present and the future. What a precious thought, that God will jealously guard us, as one would the apple of his eye! Lord, as Thou hast kept me hitherto, so keep me still.

"For we know the dear Lord keepeth
The life of the creatures He made."

August 24, 1944

Read Psalm 18:1-6.

Our relation to the Lord is more than a cold intellectual perception, or a dutiful commitment of the will. To one who has come to realize the great kindness and mercy of the Lord manifested in His salvation, there will naturally come a deep and abiding affection. The emotion of love will deeply move him to praise and service. It is fitting that we should tell the Lord of our love. A due reverence will keep us from sickly sentimentalism, but a genuine love is consistent with, in fact, it follows upon, the most profound respect. A strong love goes out to a mighty God. The eye perceives, the head is convinced, and the heart overflows.

"Had I a thousand hearts to give,
Lord, they should all be Thine."

August 25, 1944

Read Psalm 18:29-49.

The Psalms give us examples of complaint and low feeling; and so we are glad for the opposite expressions too. Here is a jubilant testimony of God's sustaining grace and victory. The psalmist testifies that by God's power he has done the seemingly impossible: he has broken an entire troop; he has leaped over a city wall. This is no proud boast, but merely a recognition of the mighty power of God manifested through him. We should not glory in ourselves, but pity the Christian who never has occasion with shining face to glory in the Lord. We praise Thee, our mighty God, that Thou hast made us more than conquerors through Jesus Christ our Lord.

"He is willing to aid you,
He will carry you through."

August 26, 1944

Psalm 19:12, 13.

One of the most necessary prayers of the Christian is that he might be kept from sin. All our life long there is danger that we may be overcome, either by the secret faults of which we may not be conscious, or by the presumption that goes deliberately against better light. Let us pray every day that God will search our hearts and reveal anything there that may be contrary to His will. And let us pray also with genuine earnestness that God may, either by preventing the temptation or giving us grace to bear it, keep us back from "the great transgression." Let me

not, dear God, be at the command of any sin nor enslaved by it.

"Keep me from secret sin,
Reign Thou my soul within;
Purer in heart,
Help me to be."

—E.

ISRAEL ASKS FOR GOD'S SECOND BEST

Sunday School Lesson for August 27

The children of Israel were God's chosen people. Although they did not always love Him, He loved them with an everlasting love. When they forsook Him, He delivered them into the hands of the spoilers. They became greatly distressed and cried for deliverance. God raised up judges which delivered them. Samuel was the greatest judge Israel had. He peaceably and religiously judged Israel.

Now Samuel was growing old and was leaving no successor who would walk in his ways. The Philistines were menacing Israel again, and Israel had no more faith in God as a deliverer. How soon they forgot the remarkable demonstrations of God's power in discomfiting their enemies, not once, but many times! They had forgotten the promise that one of them could chase a thousand because the Lord would fight for them. Josh. 23:16. They had not driven out the enemy, but instead were looking to them for a national organization pattern.

To Samuel they come with a demand for a king. They ask not nor consult him, but demand a king to judge them like all the nations. They must have felt that they would be more secure with a king than with a judge. They must have felt that the other nations were more secure than they were. Samuel was greatly displeased and cried unto the Lord. It seemed an evil in Samuel's eyes. The Lord, who knew their hearts, explained the situation to Samuel. He also gave Samuel definite directions how to proceed in finding God's choice for a king and how to start him out.

What everlasting love! Israel was forsaking God, the fountain, and hewing them out a cistern that would hold no water. God in mercy was choosing out the best man in Israel for their king. God would not forsake them. This was an epochal event that must have greatly grieved the heart of God. Read Psalm 78 and Hosea 13.

"There was not among the children of Israel a goodlier person than he [Saul]." He was a tall young man. Stature and strength were required for royalty in those days. Saul had lived a very humble life and had acted the part of a dutiful son. Although the animals he tended belonged not to him, he was concerned for them for his father's sake. Kish, his father, was a mighty man of power of the tribe of Benjamin. In true humility Saul hesitated to assume the great responsibility Samuel laid on him at the command of God. God prepared Saul by a special infilling of His Spirit. Saul acted like a goodly or godly man when, at his presentation to the people, some of the people "despised him, and brought him no presents." He did not become

(Continued on last page)

FIELD NOTES

Bro. Amos C. King, Westover, Md., in the absence of the home ministers, filled the regular appointment at the Greenwood, Del., Amish Church, Sunday, July 9.

Plans are being made in the Culp, Arkansas, field to conduct a day school this coming winter. Some schools in the neighborhood have been closed for lack of teachers, and some others are ineffective. Sister Dorothy Martin will serve as the teacher, and the Bethel Springs Church building will be used as the schoolhouse. Tuition will be accepted from those able to pay it, but the school will be open for all. Expenses are being met by donors upon whose hearts God has laid this work.

On Sunday afternoon, Aug. 6, in a very impressive ordination service at the Norris-town, Pa., Mennonite Mission, Bro. Paul Lederach was ordained to the ministry to assist the superintendent, Bro. Markley Clemmer, in the pastoral duties of the congregation and mission work.

Saturday, Sept. 2, at 2:00 p.m. is the time set for the annual harvest home service to be held at the Plain Mennonite Church, Lansdale, Pa.

Visiting speakers at a Sunday-school and Bible meeting held at Bossler's Church, Lancaster County, Pa., Aug. 5, 6, were Bro. A. J. Metzler, Scottdale, Pa., Bro. Sanford G. Shetler, Hollsopple, Pa., and Bro. Elmer G. Kolb, Pottstown, Pa.

Evangelistic meetings were held at the Plain Church, Lansdale, Pa., July 29 to Aug. 6, with Bro. Elias Kulp, Bally, Pa., in charge. There were a number of confessions, and the church was strengthened.

Bro. Curtis C. Cressman, New Hamburg, Ont., held evangelistic meetings at the Sharon Church, Guernsey, Sask., in July. There were a number of decisions for Christ. Bro. Cressman also attended the Alberta-Saskatchewan Conference.

Bro. Harry Shetler, Hollsopple, Pa., preached the baptismal sermon at Souderton, Pa., Sunday evening, Aug. 6. Ten young people were received into church fellowship.

Bro. Marcus Lind, Portland, Oreg., spent a few days last week at the Publishing House. He reports plans for two-week Bible institutes in a number of the Pacific Coast churches for this winter. A number of the brethren of the conference district will help in this work.

Bro. J. L. Stauffer, Harrisonburg, Va., stopped at Scottdale, Aug. 9, on his way to appointments farther west.

One of the by-products of the proximity of Scottdale to the new Mennonite Camp at Laurelville is the large number of visitors which the various conferences are bringing

to the Publishing House. It is a pleasure to have them here, and we trust that this look-in on one of the institutions of the church will create greater interest in the church and her various activities.

Bro. and Sister Harold Brenneman, Kalona, Iowa, have been in Scottdale for two weeks while Bro. Brenneman has again been helping in the treasurer's office. They will return to their home after attending General Conference.

Bro. Frank Raber and son Chester, Detroit, Mich., were callers at the Publishing House on Aug. 7.

The brethren Ira D. Landis, Lititz, Pa., and Maris W. Hess, Conestoga, Pa., stopped at Scottdale on Aug. 11 on their way to the church meetings in Indiana.

The parochial school near the New Danville Church in Lancaster County, Pa., is being enlarged to two rooms. A new building is being erected to house the school.

An ordination service planned at the Clinton Frame Church near Goshen, Ind., for Aug. 6 has been postponed to October.

Bro. Amos W. Weaver closed a profitable seven-day series of meetings at Rawlinsville, Pa., with two confessions.

The visit of Bro. Milo Kauffman, Hesston, Kans., at Loman, Minn., July 14-16, was greatly appreciated. Bro. Kauffman conducted a three-day revival, which resulted in three confessions and a number of reconsecrations. Remember these souls in prayer.

Bro. John Gochnauer, after a period of illness, has been sufficiently restored to be in services at East Petersburg, Pa., on Aug. 6.

Everyone at Loman, Minn., treasured the visit of Bro. John Gehman, Quakertown,

Pa., July 14-28. Bro. Gehman brought some much-needed and inspiring messages while on the field. May God bless our dear brother for his visit.

The Young People's Institute at the Laurelville Campground has an enrollment of 282. The facilities of the camp are taxed to the limit.

There have been many profitable summer Bible schools in Lancaster County during the season just closing. The largest school had almost 600 in attendance.

The summer and weekday Bible school meeting, held recently at Ephrata, Pa., was both interesting and profitable, according to those who attended.

The annual all-day harvest home and Sunday school meeting will be held at the Slate Hill Church, near Shiremanstown, Pa., Aug. 27. The brethren Walter Gable and Frank Leaman, York, Pa., will be the speakers.

Revival meetings are to be held at the Salford Mennonite Church, Harleysville, Pa., Aug. 27-Sept. 3. Bro. Richard Danner, Hanover, Pa., is to be the evangelist.

Announcements

CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-fourth annual meeting of the Conservative Amish Mennonite Conference is to be held (D.V.) with the Castleman River congregation, near Salisbury, Pa., Aug. 29-31.

Aug. 29 and 30 will be given to ministers' sessions, with public sessions in the evening. For Aug. 31, three public sessions are planned.

For further information or printed programs, write the undersigned.

Ivan J. Miller, Secretary,
Grantsville, Md.

CORRESPONDENCE

MARSHALLVILLE, OHIO (Crown Hill Congregation)

Dear Herald Readers: Our hearts rejoice as we report to you the first summer Bible school in the history of the Crown Hill Church. This school was conducted from July 31 to Aug. 4.

Through the efforts of this work, homes have been contacted, and the hearts of children have been touched—children who heretofore had not been in any Sunday school. We long to have these young and tender ones in the fold of Christ.

Good interest was shown through the entire school, from kindergarten to adult ages.

The total enrollment was 114; the highest attendance, 109; the average attendance, 104; and ten denominations were represented in our group.

A staff of nine teachers, with Bro. Aaron J. Peachey as superintendent, assisted in this

Calendar

Indiana-Michigan Christian Workers' Conference, Clinton Brick Church, near Goshen, Ind., August 21-23.

Missouri-Kansas Conference, Hesston, Kansas., August 21-24.

Family Week, Mennonite Campground, Laurelville, Pa., August 21-29.

Illinois Mennonite Church Conference and Associated Meetings, Science Ridge Church, Sterling, Ill., August 22-24.

Young People's Institute, East Union Mennonite Church, Kalona, Iowa, August 24-27.

Conservative Amish Mennonite Conference, Castleman River Congregation, Salisbury, Pa., August 29-31.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

Church School Day, as suggested by the Mennonite Board of Education, September 3 (or the Sunday previous or following as suitable).

Iowa-Nebraska Conference, Milford and Beaver Crossing, Nebr., Sept. 5-7.

work, and we are certain that the testimony of all is, "The Lord hath done great things for us; whereof we are glad."

Aug. 9, 1944. Crown Hill Bible School.

CANBY, OREGON

(Bethel Congregation)

Dear Herald Readers: Greetings of Christian love. On May 28 we were happy to have Bro. J. P. Bontrager, Winton, Calif., with us at our morning service. He used for a text, Luke 10:30. Subject: "The Other Side of the Jericho Road."

Our summer Bible school was held from June 12 to 23, with good interest. There was an average attendance of fifty-nine. On the evening of the last day the school gave a program. We trust the seed sown will bring forth much fruit.

Bro. Marcus Lind and family, sister Enid Clinton (one of the workers at the mission), and a group of summer camp boys of Portland were with us on July 23. Bro. Lind brought us the message at both the morning and evening service.

Pray with us that we may be found in His service until He comes.

July 30, 1944. Clara M. Gingerich.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Herald Readers: Greetings in Jesus' name. We were pleased to have Bro. Edward Diener stop here some time ago. The message he brought to us was much appreciated.

Sister Naomi Larrew, Blaine, Oreg., spent about a month in our community. We were glad for her presence and help in our services.

Sister Mary Detwiler spent two months at her home here. She helped in the Bible school the last week of July. The younger sisters had charge of the school, and all helped. The enrollment was small, but the interest was good. It was impossible to transport pupils to the Bible school; so only those who could walk were able to come.

We invite anyone to stop with us on his way to or from Conference.

Aug. 1, 1944. Laura A. Detwiler.

PHILADELPHIA, MO.

(Pearidge Congregation)

Dear Christian Friends: Since writing the last time a number of events have taken place in our little church. One of our aged sisters, Sister Duff, or Aunt Mae, as many knew her, left us. On May 18 she peacefully fell asleep in Jesus. She is greatly missed by all.

In the afternoon of July 9 we held a service in which the voice of the church was taken for a minister. Bro. David Hathaway was chosen. One vote was cast for another brother, and several others were undecided. Three weeks later, July 30, in the afternoon, an impressive service was held, at which time Bro. David was ordained by our beloved bishop, Bro. J. M. Kreider, with Bishop Nelson Kauffman assisting. We are truly grateful that God has raised up one of our own number to assist our pastor at this place. May the choicest blessings of God be upon our brother and his companion in their new field of service.

On July 23 our quarterly all-day Sunday School Meeting was held at this place, with very well-chosen and well-prepared subjects at all three sessions. Truly such meetings are a great inspiration to all. Bro. J. R. Shank, Versailles, Mo., was guest speaker. Bro. Shank remained in the community for several days, holding meetings each evening. Two evenings he preached at the Ewing Schoolhouse, and three evenings at this place. On Thursday evening, as the closing hymn was announced, a young couple and their two small children came. Bro. Shank, under a burden for souls, had given out another invitation hymn, and this young couple took their stand for Christ. Also a sister and later a brother rededicated their lives to God during these services. Truly our hearts are made to rejoice when souls come to Christ. We solicit an interest in your prayers, that we fail not to uphold the banner of the cross in this part of God's vineyard.

Aug. 4, 1944. Nora Hathaway.

GRANTSVILLE, MARYLAND

Dear Gospel Herald Readers: Greetings in Jesus' holy name. I can hardly express how thankful I am to the dear brethren who at the Southwestern Pennsylvania Conference, at Springs, Pa., July 30 to Aug. 2, invited me to sit in the front seats close to the preachers where I could hear. I felt myself very unworthy of this kindness. I am a member of the Conservative Amish Mennonites, but I enjoyed the spiritual fellowship of the Conference and the privilege of meeting so many old and new friends. Because I broke my hip almost a year ago, I am still walking on crutches, but I want to do what I can for the dear Lord who has been so kind to me. One of the outstanding texts used at the Conference was, "Lord, what wilt thou have me to do?" My eyesight as well as my hearing is poor. My kind wife, who is slightly paralyzed on one side, can read for me out of the Bible, eight or ten verses at a time. I spend many hours in prayers of thankfulness to our heavenly Father for prolonging my life. Again may I thank my dear brethren and sisters for their kindness to me. Remember us in prayer.

Aug. 5, 1944. C. J. Yoder.

CHAPPELL, NEBRASKA

Dear Herald Readers: During the past few months we have enjoyed having several of our boys who are in C.P.S., worship with us again. They were: Lester Roth and Merle Roth, Fort Collins, Colo., and Warren Oswald, Kalamazoo, Mich.

We were privileged to have Bro. E. M. Yost, Greensburg, Kans., with us again this year during the harvest season. On Sunday, July 23, he brought us the morning sermon, while Bro. Edwin Alderfer of Pennsylvania ably led in an interesting discussion of the Sunday-school lesson. In the evening service, we enjoyed having Bro. Herbert Wenger, Telford, Pa., lead us in group singing, and Bro. E. M. Yost again delivered a timely message.

On Sunday, July 30, Bro. Yost preached to us again, and Bro. Will Schantz, Hydro, Okla., assisted in the discussion of the Sunday-school lesson. We are very grateful to

these people for their assistance in our church and Sunday-school work during their short stay with us through the harvest season.

We also enjoyed having Bro. Maurice Yoder, Hesston, Kans., with us on Sunday, July 30. During the morning service he gave a short talk in the interest of the college, and in the evening service he brought us an inspiring message from the Word of God.

We ask an interest in your prayers for the work at this place.

Aug. 7, 1944.

Mary Oswald.

PLAIN CITY, OHIO

(Sharon Mennonite Church)

Dear Herald Readers: Greetings. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Truly we at Sharon have seen the wonderful works of God.

Bro. Wilbur Yoder, Middlebury, Ind., came into our midst to be used in the Lord's service, conducting revival meetings from July 16 to 26. Bro. Yoder labored hard, often until late at night, helping souls find peace, which brought great joy and peace in their lives. We were reminded of what John wrote in I John 1:4: "And these things write we unto you, that your joy may be full."

We would say to all who read these lines, If you know the joy, peace, and blessings of having your sins forgiven, and see coldness, lukewarmness, backsliding, and those who are more concerned about the harvest of material things than the harvest of souls who are outside the kingdom, then it becomes your duty as well as responsibility to humble yourself before the almighty God and pray that a heaven-born revival be sent into your church.

When once some of the young people experienced the joy of a fully surrendered life, they received a burden for others who were still wayward. Souls that would not yield to the voice of the evangelist nor to the pleading of older brethren could not turn down the sympathetic, pleading voice of classmates.

A young people's prayer group was conducted in the basement before the regular services, as well as an adult prayer circle. We had songs of praise, thanksgiving, and joy after services, sometimes as late as twelve o'clock.

A long-distance telephone call was made after midnight, with results that brought tears of joy in praise of the prodigal's return.

Brethren, put your young people to work. I have heard young boys and girls, twelve years and older, pray in childlike faith, with real results.

The following are testimonies as a result of our revival:

"I never thought I could be so happy again." "We have something in our home we never had before." "I just came to realize that I lost seven years of my life (not having served the Lord with a surrendered life)." "I can worship the Lord better now that I have peace with my fellow men." One sister said to the minister, "Here is my ring. You can have it."

So far we have given the bright side of the meetings. When the sower of whom Jesus spoke, went forth to sow, some seed fell

(Continued on last page)

WITH OUR MISSIONARIES

THE SAINTS OF OLD

*Wherefore the deeds so brave, so bold,
Of these Thy saints in days of old?
Were they formed of diviner clay,
Of different mold from us today?*

*Wherefore the faith so strong, so true,
That led them all life's journey through?
Was there some glowing mystic light
That ended all their earthly night?*

*Brothers they were, our own blood kin,
And prone like us to fear and sin.
And yet we must this truth perceive
Its message to our souls receive:*

*They held supreme God's will alone,
And yielding made that will their own;
They saw the path their feet should tread,
And dared to follow where it led.*

—MARY VERMELLE LAPSLEY, IN
The Christian Digest.

PROVIDENCES IN THE BOOK OF ACTS THAT GOT MEN TO WORK

BY EMMA OYER

The Great Commission is a general and definite commission to service. Through a small band of believers, Jesus was addressing Himself to everyone who should take up the work after them in every age. All Christians should regard themselves as virtually addressed and called upon to co-operate in this great missionary movement. While every one is called to service in this general way, God uses various ways and means by which to direct men to a definite or specific work. He is vitally concerned about the details of our life and never leaves us without guidance. The primary law of guidance is submission, and the essential thing on our part is that we submit our lives to God's will.

There are at least four ways mentioned in the Book of Acts by which the apostles were definitely guided in their daily ministrations, namely, Holy Spirit guidance, visions, angel ministry, and persecutions. Holy Spirit guidance is the most essential and the most common method. The large revelations came through Holy Spirit intuition; visions and dreams were secondary.

Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). On the day of Pentecost, after the Spirit

came upon them, Peter was brought to action. He had not been asked to preach a sermon, nor was his message a specially prepared one, but being the natural spokesman for the group, he arose to vindicate the apostles, who were accused of being filled with new wine. He preached a powerful sermon on the death, resurrection, and exaltation of Christ, which resulted in the salvation of three thousand souls Acts 2:31.

The healing of the lame man by Peter and John (Acts 3:1-6) drew a large multitude of people, giving the apostles another opportunity to preach the Gospel of Christ. This was a natural circumstance which got them to work. They were going to the Temple to pray, as their custom was, and saw the lame man begging for alms. No doubt they had seen him often before this, but their sympathies were stirred, and Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." This was followed by persecution because they preached the resurrection of Christ. Over five thousand were in the group of believers at this time.

The Sadducean persecution was a result of jealousy caused by the large number of people who believed and accepted the Gospel. Chap. 5. The apostles were cast into prison, but an angel of the Lord opened the prison door and delivered them, commanding them to go into the Temple and preach the Word of Life.

A growing church with complaints from some of the Greek Jews, probably Hellenists, that some of their widows were being neglected, brought the apostles to action. Chapter 6. They called the believers together and selected seven helpers who were to minister to the needy, while the apostles gave themselves wholly to the ministry of the Word. One of the men, Stephen, a man full of the Holy Ghost and of power, was brought before the council because "they were not able to resist the wisdom and the spirit by which he spake." He preached a wonderful sermon to the Jewish leaders, after which he was stoned to death by an angry mob.

Stephen's persecution resulted in the scattering of the disciples. 8:1-4. This was a missionary movement impelled by outside sources. Stephen's persecutors received no glory or credit, but God made his persecution work out for good in that the Gospel was spread and many souls were saved. God often uses wicked men's devices to bring glory to His name.

We have a number of direct results of Stephen's persecution. In Acts 11:19-21, we find that some men who were "scattered abroad" to Cyprus and Cyrene

preached the Word to the Greek also at Antioch, and many believed. "Philip went down to the city of Samaria, and preached Christ unto them" (8:5). "And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did" (8:6). There was no doubt a greater need for signs in the apostolic age than there is today, as they were just being ushered into a new dispensation, and these signs were given as evidences. They were given to us in the form of history and are evidential also, but whenever signs are essential to the promulgation of the Gospel and men are faithful, they will be manifested to us even in this age.

The apostles, upon hearing that the Samaritans received the Word of God, sent Peter and John to help in the work. That was a human agency in getting people to work. Philip's first messenger was an angel, who sent him south to Gaza. 8:26. On the way, he saw an Ethiopian Eunuch. The Spirit said, "Go near, and, join thyself to this chariot." The Great Commission sent them to preach; persecution started him on the way; the angel guided him to the place; and the Holy Spirit guided him to the individual.

Paul, who was on his way to Damascus, still persecuting the churches, was struck to the ground by a light from God. Acts 9:1-9. He received a definite conviction of sin as well as a definite commission to carry the Gospel to the Gentiles. It was a message from God, audible, but heard only by Paul. At the same time Ananias had a vision. The Lord told him to inquire for Saul, but he was afraid because Saul had been doing "much evil." He needed a special commission to convince him that he should speak to Saul.

In Peter and Cornelius we have another example of how God can get His people to work if He has willing subjects. Cornelius, a devout man, praying to God daily (possibly for more light), saw in a vision an angel of God, who told him to send to Joppa for Peter, who would come to enlighten him. Peter, at the same time, was on the housetop, praying, and he also had a vision! This was chained providence, God speaking to two men, miles apart, and bringing them together for their mutual good and God's glory. Cornelius became a new creature in Christ Jesus, and Peter became a wiser and humbler servant of God.

In Acts 11, we have a missionary movement impelled by an inside source. The church sent Barnabas to Antioch to help carry the message to the Gentiles also. At that time, persecution still being severe in and about Jerusalem, Herod Agrippa beheaded James, and Peter was cast into prison. 12:1, 2. An angel stood by Peter, loosed his chains, and delivered him. Believers met for prayer behind locked doors, but "the word of God grew and multiplied."

In Acts 13, we have a missionary movement impelled by the Holy Spirit. "The Holy Ghost said, Separate me

August 18, 1944

Barnabas and Saul for the work whereunto I have called them." The normal way is to have the individual call first; then the church sets aside or separates. When the order is reversed, we have the Holy Spirit in the background, thus becoming formal in our activities. On the second missionary journey the Holy Spirit forbade Paul to go to Asia (16:6), and when they were going to Bithynia "the Spirit suffered them not." Paul, in a vision saw a man of Macedonia beseeching them to come over and preach the Gospel to them. They concluded that it was the Lord calling them.

The Lord stood by Paul, saying he must bear witness of Him in Rome also, and on the way to Rome, when they were shipwrecked, an angel assured Paul that no harm would come to them and they would all reach Rome safely.

In the Book of Acts we see how the teaching and theory of Jesus work out in the daily life of the apostles and early Christians. We are living in the same dispensation and must meet the everyday issues of life just as the apostles met them.

Chicago, Ill.

NEWS LETTER FROM ARGENTINA

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

I just read a copy of Sister Brennehan's letter to the Herald. She tells of opposition on the part of the Catholics to our work in Argentina. I wish to tell some more, from a region 1,000 miles from where the Brennemens are working.

Here is my story: The readers of the Herald are perhaps aware of the fact that our Argentine Mission has taken over for a year or more a mission to the Indians at Espinillo, one hundred twenty-five miles north of where we are. That mission was opened by the Emmanuel Missionary Society of England. Some years ago they made a request of the government for land upon which they might locate the Indians and then look after their interests. Nothing was done by the government about the matter until lately. In recent times the Catholic party has pushed its way into the affairs of the government to an alarming extent. Laws have been made, compelling religious instruction by the priests or others of purely Catholic doctrines in all of the schools. At one place here in the Chaco where the parents did not want their children to listen to such instruction, the priests asked the other children to ill-treat them by throwing stones or beating them. In some towns such a thing would hardly happen; in others even worse things might be done.

But to go on with the case of the Espinillo Mission: A few days ago we read an article and a decree in a local newspaper about the Espinillo Mission. The decree is to the ef-

fect that the government will not give land to the mission as per their request some years ago, and furthermore asks the mission to withdraw everything within a period of ninety days. This decree was carried to Missionary Tuck by the local police.

The reasons given in the article accompanying the decree for the closing of the mission are the following: That these missions among the Indians teach the Indians a foreign tongue and a foreign religion, and exploit them economically. All of these accusations are false in the extreme, and it is clear that the Catholics are doing this work. No mission among the Indians teaches anything but the Spanish language, though some have learned the Indians' own language and use that in part. All missions insist on teaching the Bible as the basis of all religious instruction. The Indians are not taught a foreign religion, but they are taught the Bible. No mission ever exploits the Indians. Many have opened stores so that they could sell to the Indians cheaper than they can buy of any local merchants. They give much clothing and food to them and much free medical treatment.

The editor of the local newspaper in which the article and decree were printed, said as follows, when we approached him and asked why he published such an article: "Those in authority handed this article to me to be published. I could not dare refuse to print it. But do not worry about it. I know the falsity of what it says and the injustice of the decree. I have known the Espinillo Mission and its workers from the very beginning. I suggest that the mission present the matter to the British or American consulates and ask that they take it in hand. In the meantime it is better not to budge from the place where the mission is located. There are other laws of the government that will not permit an inhabitant to be moved from land that he has lived on as possessor for many years. I am ready to testify in favor of the mission any time I shall be called upon. There will be many others who will do the same."

We have asked the Lord to guide us in any part we may have in this affair. In the meantime we go forward in our work in the same confidence as we find expressed in the text above. The weather is dry. Animals are dying for lack of grass. But this is not unusual for the Chaco region. All the missionaries are well. The Indians crowd into our meeting places, eager to hear the Word. We ask your prayers that we and our people may be guided in the right way.

July 24, 1944.

J. W. Shank.

Casilla 53, Pcia. R. Saenz Pena, Chaco,
Argentine Republic

OF UTMOST IMPORTANCE

It is my belief that the Sunday school is of utmost importance in the training for citizenship. This early religious teaching is necessary if our young people are to contribute their full measure to the happiness and stability of the community when they are called upon to accept its responsibilities.—J. Edgar Hoover of the F.B.I.

Rural

EMBARRASS, MINNESOTA

Dear Fellow Pilgrims: We are again constrained to write of the goodness of the Lord to us; and of some of the events and changes which have taken place here in the last few months.

In June, Bro. Earl Ressler was called to Camp Denison, Iowa. His wife remained here to help with the summer Bible schools, and then went to Iowa to be near her husband.

By the grace and help of God, we were able to have all our Bible schools here the same as last year. We had six schools. We again had them for only one week, and had forenoon and afternoon sessions. Before schools started, we could not see where we would get sufficient gas to haul all the children to school and back home, but God provided, and we were able to have all the schools. Less children came to most of the schools than last year. The older ones did not come as they did in other years. This was largely due to the labor shortage everywhere.

We were glad to have some of our former teachers back to help us. We also had some new ones. Those who helped to teach this year were: Marcus Lehman, Doris Wengerd, Kathryn Miller, Mrs. Earl Ressler, Edith Boyer, Evelyn Risser, and Mrs. Aldus Nussbaum. The last two named were from Massillon, Ohio. They were out here visiting, and kindly consented to help teach in our last Bible school.

During the third week of July we were privileged to have with us Bro. and Sister Arthur Ritchie, of European Christian Missions, New York City. They were used of the Lord in having several special services in this district.

Last week we were refreshed in fellowship and spirit by the presence of Bro. and Sister Lee Miller and daughter, and Bro. and Sister Glenn Troyer, all of the Shore Church in Indiana. They returned to Indiana with Sister Kathryn Miller. It is very seldom that Christians come to visit here, and so we appreciate their fellowship very much. We invite others to come.

Aug. 8, 1944.

Paul W. Lehman.

OGEMA, MINNESOTA

Dear Christian Friends: Praise God for the Gospel Herald, where we are able to come together every week and share our news and views.

It is a beautiful Sunday afternoon, and as I look out of the window, from my desk I see the leaves on the trees, waving to each other in the breeze, and out on the lake the waves are rolling in to the shore to make room for others which are following.

The voices I hear are those of our children playing outside, but inside the cottage all is quiet but the clock, which is a reminder that we too are moving just as surely as the leaves and the waves.

Yes, time moves on. It is a little over three months since we sold our house at Roseau and moved down here to the White Earth

district of the northern Minnesota mission field.

Bro. and Sister Llewellyn Groff and daughter and Sister Ruth Stoll had been living here over a year, and Bro. and Sister Joseph Graber and two sons moved here from Wolford, N.D., about the same time we did.

We do miss the fellowship we used to enjoy with the other workers before we were separated so far, and because of rationing it seems to be still farther.

The first summer Bible school was held at the Sugarbush School, with an average attendance of thirty-seven. Most of the children were either Finnish or German. We also had a few from Duluth, Minn., Portland, Oreg., and Tacoma, Wash., who were spending some time with friends. The interest was fine and well repaid the extra work that muddy roads caused us.

Kay's Corner was the second Bible School. The average attendance was thirty-four, many of the pupils being part Indian. Here mud and rain delayed us on the night of the program, and it didn't start until 9:30.

The third summer Bible school was conducted at a new place, the Horock School. The first day no one came; the second day, one; but during the two weeks we had an average attendance of twenty, including a number of Indians.

The fourth and last summer Bible school closed on Friday, Aug. 4. This school was also held at a new place, the Nemic School, with an average attendance of fourteen. Again we had the experience of being stuck in the mud, and the way out was always up.

At each of the four closing programs held on Friday evenings of the second week, our pastor, Bro. Groff, gave a Spirit-filled message, especially for the parents.

This morning we had our regular Sunday school and church services at Kay's Corner, and this evening Bro. Groff and a number of others expect to go to Ulen. Next Sunday it is time again for Sugarbush in the morning, and Horock in the evening.

We are praying about opening Sunday schools at Horocks and Nemics.

As new doors open, there is need for more workers. May we all pray that all of His children might go everywhere, preaching the Word.

Yours for Jesus' sake,

Aug. 6, 1944. Linford D. Hackman.

RELIEF, KENTUCKY

One year ago tonight the first regular service was held in the Burchett Flat Schoolhouse, following the arrival of permanent workers in the Kentucky hills. As we look back over the past year, we think of many blessings, both spiritual and temporal, which the Lord has blessed us with. At the first session of Sunday school last year there were approximately a dozen present, while the attendance last Sunday morning was fifty. When the work was started a year ago, some people accused us of being spies and questioned our motives. Today most of the people, if not all, know that we are here in the interest of their

souls' salvation. At that time it was necessary to carry water from a neighbor's open well, across a swinging bridge—today we have a good well at the back door. These are but a few samples of the things we have to be thankful for.

Revival meetings are scheduled to be held at the Burchett Flat Schoolhouse Aug. 19-31, and at the Lost Creek Schoolhouse Sept. 9-21. Bro. John E. Kurtz, Harrisonburg, Va., will be the evangelist at both places. We request your prayers in behalf of these meetings that souls may be brought to a knowledge of Christ as their Saviour and Lord.

Bro. and Sister John E. Kurtz and daughters, Mary, Ruth, Betty, and Edith, and Zelda Breeden, all of Harrisonburg, Va., visited with us from July 3 to 6. Bro. Kurtz brought a much-appreciated message to the people at Burchetts on the evening of July 5. Bro. Joseph Lehman, Lancaster, Pa., and Clinton Shank, Maugansville, Md., are scheduled to arrive this week and spend a few days with us.

Bro. Russell Baer, Hagerstown, Md., arrived on June 27 as a permanent worker, and is now teaching day school at Lost Creek Schoolhouse, near Ophir. He boards and rooms in that community, and spends the week end here at the mission home.

The attendance has increased considerably during the past few months at our Sunday services. The average attendance for the past three months at Burchett Flat is forty-eight, while the average for the same period of time at Lost Creek is sixty-eight. While we are pleased at this increased attendance, and feel that most of them come with a pure motive, there are a few who come solely for the purpose of causing disturbance and to break up the meeting. It is getting to be almost a common thing for Bro. Baer and me to be the targets for stones, corn cobs, sticks, etc., while we are teaching and preaching. Last Sunday morning a five-pound paper bag of stones and gravel was hurled the entire width of the room, and crashed against the opposite wall. Fortunately, no one was in its path. This type of conduct comes from a group of "lewd fellows of the baser sort" who are under the influence of liquor, or young fellows over whom their parents have no control, and does not represent the attitude of the community in general, for that is quite favorable to our work, and strongly opposed to such disturbances.

The extremely dry weather of the past few months has meant almost a total failure of the hay crops, and a partial failure of the corn crops in this vicinity, which will mean a hard winter ahead for some of our folks.

Since our fellowship with other Christians is very limited, the workers are all very glad for mail, and would be pleased to hear from any of the Herald readers, even though we are not personally acquainted with you.

Aug. 8, 1944.

Lester C. Shank.

God-ignoring scientists seeking to discover the mysteries of life and death are like a blind man at midnight in a dark room looking for a black cat that isn't there.—W. W. Ayer.

CITY

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

Dear Herald Readers: "O magnify the Lord with me, and let us exalt his name together."

Two vacation Bible schools were conducted this year, which proved to be a blessing to both teachers and pupils. The plan in this phase of work is to touch areas where there has not been a weekday church school. The teachers, with one exception (Violet Troyer, Kalona, Ia.), were all from our own group. One of the scriptural assurances of sowing the seed in the hearts of children is—it does fall on soil of good and honest hearts and therefore shall yield fruit.

Another simple, yet worth-while phase of our work is a regular Friday afternoon story hour by one of the workers, for the children of the neighborhood. As a result, some of these innocent children are heard singing Bible choruses around their homes, where drunken carousing and cursing are the rule.

A keenly appreciated blessing to the membership here was a month's visit by our former matron of the mission, Mrs. J. D. Mingler.

In our recent revival meetings in July, with Bro. Nelson E. Kauffman as evangelist, the Lord again graciously answered many a prayer in a definite manner. A number of souls accepted Christ; others were led to consecrate anew their lives to God; and all of us were inspired to seek a deeper experience and a closer walk with our Lord. Will you continue to pray with us that this may be but the beginning of increasingly fruitful and victorious Christian living for us in Kansas City?

Again this year a goodly number from the Kansas City congregation are planning to make the pilgrimage by special bus to attend district conference at Hesston. This affords an enjoyable fellowship en route, and also enables us to escape the aroma of "Camels."

As we think of the vast multitudes in this great city who know not our Christ and the peace which He longs to bring into every heart, we are painfully conscious of the exceeding greatness of the task committed to His brethren to be faithful stewards of the manifold grace of God. We are reminded again of the words of our Lord Jesus, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

To that end will you pray with us and for us and the work in Kansas City?

The Mission Family,

Aug. 8, 1944.

Per Edward Yoder.

MOTIVES OF THE CHRISTIAN

(Continued from page 394)

gift. In general, whenever the hope of the future is introduced, the idea of reward is merged in the yearning for a fuller life, which the Christian, who has once tasted of its joy here, may well expect in richer measure hereafter. Eph. 6:5-8; I Cor. 3:14; Rom. 5:2-5; 6:23, 8:16.

Apart from these central thoughts which apply to the general subject or spirit of the new life, let us see that Paul deduces a special moral obligation from each separate doctrine. From the doctrine of justification by faith he draws the conclusion of the proper use of liberty—not for self-indulgence, but for the service of each other in love. Gal. 5:13. From the doctrine of redemption he deduces the obligations of consecration: "Ye are bought with a price: therefore glorify God in your body" (I Cor. 6:20). And so too he bases the claim of brotherly love, not so much upon the principle that all Christians are God's children, as upon the thought of the common possession of Christ, who makes all believers parts of one organism—members of His body, in whose joys and sorrows all alike share—and who thus mutually serve one another. Rom. 12; I Cor. 12.

Along with these more abstract motives and in harmony with what we might expect from the supreme place which Christ holds in Paul's life and thought is the personal incentive of the imitation of Christ to which Paul repeatedly appeals. Christ is the Alpha and Omega of Paul's whole conception of the Christian life. He is the inspiration and standard of the Christian character in all its relationships. It is by no mechanical drill into imitation of acts and obedience to commands that Paul seeks to make Christ's example a motive power in men's lives. It is a spiritual likeness, not an outward artificial conformity, which he urges. Everyone is to live so as to please his neighbor to edification, even as Christ pleased not Himself. In the spirit in which He bore our burdens we are to bear the infirmities of the weak. In regard to the collection for the poor he applies the profound law which was exemplified in the incarnation as an ethical pattern. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). Above all it is the humility and sacrifice of the incarnate Christ which the apostle habitually sets forth for imitation. "In lowliness of mind let each esteem others better than themselves"; "Let this mind be in you, which was also in Christ Jesus: who . . . made himself of no reputation, and took upon him the form of a servant" (Phil 2:1-7).

In conclusion, the end and the motive are really one, and the highest good is to be sought for itself and not for the sake of some ulterior gain. To the question, What is it that makes the Christian life worth living? the answer can only be—The hope of becoming what Christ has set before men as desirable, of growing up to the stature of perfect manhood, of attaining to the likeness of Jesus Christ Himself. The soul that has caught the vision of God and has been thrilled with the grace of the Son of man cannot but yield itself to the best it knows.

Pueblo, Colo.

THEY HAVE NO WINE

(Continued from page 397)

with the Word, their minds will be renewed. Of course I mean the pure Word of God, without any human coloring. A good example of regeneration is found in John 4.

After Jesus had given eternal life to the Samaritan woman, she told the men in the city about Jesus. They went out and invited Him to their town. Jesus came and abode with them two days. *After that* the men said to the woman, "Now we believe, not because of thy saying: *for we have heard him ourselves.*"

There is the secret of regeneration—hearing Jesus. Oh, for more people who could say, "*We have heard him ourselves*!" Too many people listen only to the preacher or some other man. They let the preacher or some one else do their Bible reading and thinking. They are satisfied with secondhand teaching, which has been mixed with human opinion. People will not become strong, healthy, spiritual Christians unless they hear Jesus themselves. We do not let others chew our food for us; why should we let them read the Bible, and think, and pray for us?

Jesus taught that each individual branch (believer) must abide in Him in order to bear fruit. If they do not bear fruit, they are cut off. We abide in Him as we get alone with Him in Bible reading, meditation, and prayer. There we listen to Him, and hear Him by ourselves. Jesus said that this was the one needful thing. Yet how few there are who get the one needful thing!

Notice when it was that those men heard Jesus. It was when He abode with them. They didn't hear Jesus at church, or in the prayer meeting, or at a conference, or by running around to some meetings. All of these may be good, but we do not necessarily hear Jesus in them. I have known people who for years and years have gone to church and even had official positions, but I see no evidence that they have heard Jesus. They are still seeking the things of this world. They love money just as much as ever. By their lives they show that that is what they are living for. I believe those men who heard Jesus dropped their work and earthly cares to listen to Him. They seized this opportunity to listen to the Son of God. Then they could say, "Now we believe," and to believe is to receive Jesus and the gift of eternal life. John 20:31. When people can really say, "I believe," then we will see what Jesus said in John 14:12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." We won't have to prove it to the world, because Jesus said in John 7:38, "He who believes in me, from within him—as the Scripture has said—rivers of living water shall flow" (Weymouth). Have you heard Jesus yourself? Are you listening to Him every day?

Embarrass, Minn.

RELIEF AND C.P.S.

RELIEF NOTES

Nurse and Cook Leave for England

Farewell services for Mabel Cressman, R.N., Kitchener, Ont., and Vernon Toews, Altona, Man., were held Aug. 7 at Akron Headquarters. Both workers are now alert at shipside, expecting to leave within the next few days. Sister Cressman, who will leave first, will serve as nurse at "Woodlands," the home for aged evacuees. Bro. Toews will serve as cook for the evacuee boys at the convalescent home at Taxal Edge.

* * *

Relief Clothing Report

The Ephrata Clothing Depot reports that during the period March, April, and May of this year, 19,512 pounds of clothing for relief were received. This amount is considerably greater than amounts received during the same period in previous years. An increase of interest in this relief activity is encouraging, especially during the spring and summer months when shipments to the Depot seem to decrease.

* * *

Clothing Appreciated in England

The following statements are taken from an article written by John Coffman, who is in charge of distributing relief clothing at London:

"How is the clothing received?—With much gratitude from every quarter. I wish you could read the many letters which we receive from the mothers and even from the children. Some of the letters are very pathetic and touch one's affections deeply. . . . A mother wrote saying that in her despair she began to ask, 'Is there really a God, and does He care?' when the clothing came for herself and her children, and it seemed like a direct answer from heaven. . . . The matron of a hostel for homeless and friendless girls in a very dingy and dirty part of a large English city wrote about some quilts which we had supplied for their beds: 'I do wish there were some way we could get across to the very kind friends who made the quilts, what their brightness and freshness does to a bombed building in a very devastated area, where there are no gardens, trees, or flowers at all, and where the only bright spot in the neighborhood is the Settlement's window boxes, or flowers in the house, and rooms brightened by gay quilts or curtains. Do tell the Canadian and American friends that all the thought expressed in the beautiful designs; the labor and the money spent on lovely materials, are very much appreciated and enjoyed, and we are most grateful to them for their work and gifts.'"

* * *

C.P.S. Men Leave for Puerto Rico

The quota of C.P.S. men for the present unit at La Plata, as set by Selective Service, is twenty-five. Seven C.P.S. men to fill this quota will leave during the month of August,

according to present plans. The names of the men, including the camp which they will leave, and the work assignment in Puerto Rico, are as follows:

Royal Snyder, Akron Headquarters, Laundryman; Wyman Sundheimer, Howard, R.I., Hospital Orderly; Victor Buller, Ypsilanti, Mich., Educational Department; Clarence Unruh, Beltsville, Md., Laundryman; Harry Weirich, Mulberry, Fla., Cook; Roland Kaufman, Mulberry, Fla., Recreation Director; Hugh Hostetler, Mulberry, Fla., Laboratory Technician.

* * *

C.P.S. NOTES

Farm Units to Open in Nebraska

The "Hagerstown" type of C.P.S. camp, in which a small unit of approximately thirty campers engage in Soil Conservation Service and at the same time live on and operate a farm, has proved to be quite successful. This type of setup provides an opportunity for men interested in farming to express their talents, and also to receive instruction in farm and community living.

Two farms in the vicinity of Lincoln, Nebr., have recently been purchased and will be set up on the Hagerstown pattern. Plans are being made to conduct a farm and community school in connection with these units.

One of the farms was purchased by the Peace Problems Committee of the Mennonite (Old) group. This farm will be the first unit to be established and administered by the Peace Problems Committee.

* * *

C.O.'s in Canada

Some idea of the number of Canadian C.O.'s and the types of service they are placed in may be secured from the May, 1944, issue of the periodical, *Canada at War*:

"Up to March 31, 1944, deferments were given to 8,932 conscientious objectors, of whom 245 subsequently offered their services to the armed forces and 122 as non-combatants in the medical and dental corps. Of the others (8,565), 3,188 were placed in agriculture and 1,295 in other employment, many in hospitals."

The same periodical lists the number of men in the Armed Forces of the Dominion at 910,129. According to these figures, the number of Canadian C.O.'s is one per 107 inductees; the ratio for the United States is one per 260 inductees.

* * *

Breakdown of Discharges from M.C.C.-C.P.S.

From the beginning of the Mennonite C.P.S. program, May, 1941, until June 1944, 759 men were discharged from Mennonite camps. The breakdown as to cause of discharge is given below:

Physical disability	335
Request for military service	219
Occupational deferment	82
Desertion	29
C.P.S. Reserve and over 38	34
Over 28 (Discharged in fall of 1941 and never recalled)	23
Dependency deferment	20
Death	6
Expired prison parole	5
Ministerial	3

Returned to prison	1
Previous army experience	1
Erroneous induction	1
	759

Released August 9, 1944
Compiled by Irvin B. Horst

Special Meetings

ELIZABETHTOWN, PA.

Report of the Harvest Home Service and Sunday School Meeting held at Risser's Mennonite Church, near Elizabethtown, Pa., July 29, 30, 1944.

Organization: Mod., Raymond Charles; Secy., Amos L. Risser; Chors., Paul Metzler, Richard Miller.

Program and Speakers: Harvest Sermon (English), Aaron Mast, (German), Joseph Boll; A Vision of Christ, a Cure for Present-day Evils, Aaron Mast; The Greatness of Being Faithful in Small Things, Richard Hess; The Sunday School, an Open Door of Opportunities, Richard Hess; "Study to Shew Thyself Approved Unto God," Aaron Mast; Talk to the Children, Raymond Charles; The Home, Aaron Mast; The Need of Unity in the Work of the Lord, Richard Hess; Directing Youthful Energy, Aaron Mast; Sermon, Richard Hess.

Thoughts Gleaned: We should never cease to praise God for what He has given us. God has set bounds for the waters that they turn not again to cover the earth. If we build along the stream and our houses wash away, it is our own fault. Nature doesn't break its bounds, but we do; and we have to suffer the penalty. God has blessed our nation with great resources; therefore He expects more of us. If we rebuke the gifts of God, He can take away all the bountiful blessings we are enjoying. We are steeped in commercialism. We are forgetting God. We are heaping all things to ourselves. How much of this present evil world have we been delivered from? If Christ can work for us, in us, and through us, we can have a vision of Him. God does not hold us accountable for great things, but for small things. True greatness lies in being faithful in little things. If we are not faithful in little things, we cannot be entrusted with great things. Unfaithfulness is a sign of the latter days. Building youth is better than mending men. Personal work is important in Sunday school. It is not always great numbers on our Sunday-school record that count. There should be no barren members in the church. We should all have someone whom we have brought into the fold. Study all the Bible so that you do not miss any of it. There has to be unity in the church before there can be any power in the church. The parents, the pastor, and the Sunday-school teacher play a big part in directing youthful energy. They that sow in tears shall reap in joy. People who go through this life sowing to the flesh shall of the flesh reap corruption. Jesus Christ is the only provision for reaping in joy. The reaping season is the most joyful naturally. Will it be so spiritually? The Lord will reap the last harvest and will take out those that offend and the tares.

Secretary.

TOFIELD, ALBERTA

Report of the one hundred and eleventh Quarterly Sunday School Meeting held at Salem Mennonite Church, Tofield, Alta., June 25, 1944.

Organization.—Mod., J. B. Stauffer; Chor., Ruth Voegtlin; Secy., Dorothy Stauffer.

Program and Speakers: What Conversion Does, E. S. Boettger; Paul's Testimony for Christ, Erma Lauber; "The Holy Ghost said, Separate me Barnabas and Saul," M. D. Stutzman; Paul Defends Justification by Faith, Joseph Kauffman; Children's Meeting, Verda Stauffer; Song arranged by Clista Stalter; Faith Necessary in Launching New Mission Enterprises, John Wideman; Love, the Basis of Obedience, Verna Stauffer; A Good Soldier of Jesus Christ, Elmer Burkholder.

Thoughts Gleaned.—Conversion means a change. Paul thought it was God's will that he should persecute the Christians, but when God called him, his outlook on life was completely changed. Instead of giving orders, he wanted to know God's will. Our personality is

completely changed; all that remains is the outward shell. Paul discovered in Christ something the others needed. If the work of the church is to be a success, it is necessary to follow the leading of the Holy Ghost, as did the early church. The first step to a healthy church is prayer. We must have faith to bring the gospel message to the lost. Acts 6:8. Barnabas had faith that Paul was a changed man. Acts 11:24. We must have faith in God's leading—must have faith in small beginnings. Love changes things. Christ in His wonderful love paid the supreme sacrifice that we might be saved. We must show our love to God by obedience to His Word. There are two groups of soldiers in the world today—soldiers of Christ and soldiers of the world. The Christian soldier has sin and Satan to fight against. Our weapon is the Word of God. Suffering will come, but if we exercise patience and love, victory will come.

Secretary.

BAREVILLE, PA.

Report of the Harvest Home and Bible Meeting held at the Groffdale Church, near Bareville, Pa., July 30, 1944.

Organization.—Mod., Eli Souder; Secy., Arthur Graybill; Chors., Luke L. Horst, Paul Weaver.

Program and Speakers: Sunday-school lesson, "Gideon's Faithful Few," Martin S. Landis; Wholehearted, Acceptable Christian Service, Lloyd M. Eby; Reverence, Luke L. Horst; Children's Meeting, Jonathan Ernst; Harvest Sermon, J. Paul Graybill; Spirituality vs. Formality, Martin Graybill; Past Mercies and Future Prospects, Martin Graybill; 1 John 2:14, 15, Howard Charles.

Thoughts Gleaned: Are we associated with the faithful few? Am I doing my part in winning the lost? Gideon was busy when he was called. God has created man for a purpose. We must yield ourselves wholly to Him. Working for the Lord is the greatest work we can do. The best way to have a feeling of reverence for God is to learn to know Him. The best way to know God is to study His Word. We should not mention His name, even in song, without a feeling of reverence for Him. We should not keep all these blessings for ourselves while the world is in need. There is a bundle of life in each of us which we should yield to the Lord for His use. Either we have spirituality or we have formality. When we have spirituality, we will lay up treasures in heaven. The children of Israel forgot to teach their children. If we ever find ourselves discouraged, we should go and do something for Him. We don't know what is ahead of us, but we do know who is above us. The future promises should mean as much to us as past mercies. The church has a deep interest in youth. Youth represents the potentialities of the Christian church. Life, in youth, is a time of strength. Do not make the world the trend of your life. Every man's life is shaped by his love. We were made to love God, and God alone. To set our hearts on anything but God is passive and will not stand.

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Springer—Corey.—Dr. Glenn W. Springer and Flora Maud Corey, at the Bynumville, Mo., church by the bride's cousin, I. C. Holland, June 1, 1944.

Miller—Erb.—Galen R. Miller, Berlin, Ohio, and Carley June Erb, Wellman, Ia., at East Union Church near Kalona, Ia., by S. C. Yoder, May 24, 1944.

Schrock—Liechty.—Wilmer Schrock, Orrville, Ohio, and Pauline Liechty, Smithville, Ohio, at the Oak Grove Mennonite Church near Orrville, Ohio, by S. C. Yoder, July 2, 1944.

King—Liechty.—Glenford Dale King, C.P.S. Camp No. 28, Medaryville, Ind., and Ruth Elaine Liechty, Leo, Ind., at the home of the bride's parents by S. J. Miller, July 30, 1944.

Kauffman — Lederman. — Herman Eugene Kauffman, Archbold, Ohio, and Kathryn Lederman, Leo, Ind., at the Leo Mennonite Church by S. J. Miller, June 11, 1944.

Lyndaker — Lehman. — Leslie R. Lyndaker, Croghan, N.Y., and Vera M. Lehman, Croghan, N.Y., both members of the First Mennonite Church in New Bremen, by Bro. J. Lawrence Burkholder, June 14, 1944.

OBITUARIES

Conley. — John Martin Conley was born in Greene Co., Va., April 24, 1876; passed away March 31, 1944, at Rockingham Memorial Hospital, following an illness of several months; aged 68 y. 11 m. 7 d. He was a son of the late John Wesley and Mildred Conley, and moved with his parents when a boy to the community where he spent most of his life. He was baptized and received into the Mennonite Church many years ago, being a member of the Gospel Hill congregation. He was an earnest worker in the Sunday school, being teacher of the men's class for many years, also assistant superintendent. His place was seldom vacant until his health failed. He was also a faithful janitor of the church for many years. It made little difference how bad the weather was, Bro. Conley was there with the church open and a warm fire, even though he often walked a distance of three miles. He was faithful and steadfast to the end, and was a worthy example in his community and in his home. He is much missed, but we believe he was at peace and has entered into his rest. He was twice married, his first wife being Neal Lam. To this union 5 children were born, 3 of whom survive. He was later united in marriage with Nettie Sours, who survives. To this union 11 children were born, 10 of whom are living. Thirty-three grandchildren and 20 great-grandchildren also survive. Services were conducted by Bros. Leonard Jones and J. E. Suter, with interment in the Gospel Hill Cemetery.

Dodson. — Sara Catherine, daughter of Warren C. and Nannie Kauffman Dodson, was born Oct. 30, 1930; died at her home at Cross Keys, near Altoona, Pa., July 29, 1944; aged 13 y. 8 m. 29 d. As she and her brother and sister got off a bus in front of their home and were crossing the highway, she was struck by an automobile and killed instantly. She was received into membership in the First Mennonite Church, Altoona, by water baptism, March 22, 1942. Surviving are her parents and the following brothers and sisters: David, Mrs. Grace Noll, Clarence, Mrs. Naomi Cashman, Mrs. Ruth Jackson, Cletus, Paul, Warren, Jr., Daniel, Mrs. Esther Wilt, Mrs. Mary Lee, Ella Mae, and John Mark. Funeral services were held Aug. 2, at the Pleasant Grove Mennonite Church, Martinsburg, in charge of Bro. Joseph M. Nissley. Text, I Sam. 20:3. Interment was made in the Kauffman Cemetery adjoining the church.

Duff. — Elsie Mae Duff, daughter of Martin V. and Esther Hathaway, was born at Lindon, Ill., April 24, 1868. She, with her parents, came to Marion Co., Mo., in her childhood. On July 11, 1886, in Marion Co., she was married to Joe Duff and lived in this county ever since. In her youth she became a member of the Christian Church. When the Mennonite ministers began holding services at Pearidge, she and her husband became members of the Mennonite Church. She was a faithful child of God and always attended services when health permitted. Her life was a fragrance of godliness to her family and neighbors. She was a real mother, not only to her own family, but to her nieces and nephews who were without a mother. She will be greatly missed by all. She was in poor health for several years. In September she took worse and since then was confined to her wheel chair. The middle of January she again became ill, and on May 18, 1944, peacefully slipped away to be with her Lord. Her death was caused by heart trouble and high blood pressure. During the last weeks of her life she suffered considerably at times. She bore her pains uncomplainingly and was very grateful for what was done, even after she was too weak to speak. The day before her passing she revived enough to tell her sister and niece, who were caring for

her, that all was well and she was ready to meet her Saviour. She leaves to mourn her departure her aged husband, 2 children (Mrs. Lottie Ellis, Davenport, Ia.; Virgil, Philadelphia, Mo.), 2 sisters (Mrs. Lilly Fenton and Mrs. Carrie Coleman, both of Philadelphia), 6 grandchildren, 7 great-grandchildren, and a number of nieces and nephews. Two sons preceded her to the glory world in their infancy. Funeral services were held at the Pearidge Mennonite Church, in charge of Bro. Nelson E. Kauffman, assisted by Bro. Ira Buckwalter. Her body was laid to rest in the cemetery south of Philadelphia, Mo.

Harshbarger. — Christian M. Harshbarger, son of the late Jonas and Pauline Yerger Harshbarger, of near Mattawana, Pa., died June 4, 1944, in the Lewistown Hospital; aged 67 y. 1 m. 7 d. He lived on the same farm all his life. He was a member of the Mennonite Church, and served as trustee of the cemetery. He is survived by his wife (Sarah Yoder Harshbarger), 3 brothers (Moses and Harry Harshbarger, Mattawana; David Harshbarger, Mishawaka, Ind.), and one sister (Mattie Harshbarger, Mattawana). He is sadly missed in the home, in the church, and by a large circle of neighbors and friends. The funeral was held June 8, with services at the home conducted by Bro. Raymond Peachey, assisted by Bros. Perry Hufferaker and Lawrence Ruble of the Church of the Brethren. Interment was made in Pleasant View Cemetery.

Harshbarger. — John Dean, infant son of John and Helen Settle Harshbarger, died July 19, 1944; aged 2 w. 4 d. Besides his parents, he is survived by 3 brothers and 4 sisters. The funeral was held at the home on July 20, conducted by Bro. Milo Yoder. Interment was made in the Pleasant View Cemetery.

Hollinger. — Israel, eldest son of Samuel and Anna (Horst) Hollinger, was born near Center Church, Lancaster Co., Pa., Nov. 8, 1853; departed this life June 26, 1944, at the home of his daughter Mary, Goodville, Pa.; aged 90 y. 7 m. 18 d. Death was due to age infirmities, after three weeks' illness. He was a faithful and devoted member of Goodville Mennonite Church and Sunday School for many years, regularly attending and taking active part in the respective services as long as he was able. He loved to sing and also to read, especially the Bible and church history. He possessed a wonderful memory of incidents long ago. To relate these to his children and friends gave him much joy in his advanced age, as long as his mind and senses served. He was ever ready to give help in time of need, in the church and in the community in which he lived most of his life. He conducted a drugstore in the village of Goodville 40 years, retiring about 2 years ago. His companion preceded him to glory 8 years ago, also 3 grandchildren and one great-grandchild prior to this date. There remain his 6 children (Lydia Ann, wife of Mahlon Good, East Earl, Pa.; Susan Alice, wife of David Good, East Earl; George S., Talmage, Pa.; Samuel S., Manheim, Pa.; Mary, wife of Ivan G. Zimmerman, and Amanda S., both of Goodville, Pa.), 8 grandchildren, 13 great-grandchildren, one brother (Samuel H. Hollinger, East Earl), and 2 sisters (Mrs. Barbara Gehman, Denver, Pa.; Mrs. Emma Martin, New Holland, Pa.). Funeral services were held June 29 at his late home and in Goodville Mennonite Church, in charge of Bros. Aaron H. Weaver, John W. Burkholder, and David N. Weaver. Text, II Tim. 4:6-8. Burial was made in adjoining cemetery.

Hoover. — Mervin Wayne, son of Martin and Mabel (Weber) Hoover, was born May 27, 1942, near Blue Ball, Pa.; died April 10, 1944; aged 1 y. 10 m. 13 d. He was taken away very suddenly. He accompanied his father to the mill and while there he accidentally fell into the mill race and drowned. He is survived by his parents, one sister (Mildred Elaine), his maternal grandparents (Henry and Annie Weber), the paternal grandparents (Aaron and Mary Hoover), also the maternal great-grandparents (John and Elizabeth Weber). Funeral services were held April 13, at the home of his parents, in charge of Bro. David Weaver, and at the Weaverland Mennonite Church, in charge of Bros. J. Paul Graybill and Aaron Weaver. Texts, Job 1:21 and II Kings 4:8-26. Interment was made in the adjoining cemetery.

The Lord saw best to take our son,
While he was yet so pure and small;
Now up in 'Glory at Jesus' side,
Mervin waits in joy to meet us all.

Kauffman. — Harry G., son of the late Jared and Elizabeth Esh Kauffman, died in his home June 19, 1944; aged 79 y. He was a member of the Mattawana Mennonite Church, and always attended services whenever able to do so, being interested in the work of the church. He was trustee and managed the affairs of three cemeteries. His wife died several years ago. He is survived by 3 sons and 2 daughters: Mrs. Noah Stayrook; Theodore, Ida, and David, Mattawana; Herman, McVeytown. Several grandchildren and 2 brothers (Albert, Mattawana; Charles, of Colorado) also survive. He is sadly missed as a kind, loving father, grandfather, brother, and neighbor, as well as by a large circle of friends. His vacant seat in church is the third made vacant by death this year. The funeral was held on June 23, with prayer service in the home, conducted by Bro. Milo Yoder. The main services were held in the Pine Glen Church of the Brethren, conducted by their ministers, Bros. Perry Hufferaker and Lawrence Ruble. Interment was made in the adjoining cemetery.

Miller. — Daniel R., son of Abraham and Anna (Rohrer) Miller, was born April 1, 1864, near Rohrerstown, Pa.; died at the home of his son Harry near Maugansville, Md., after an illness of six weeks from hardening of the arteries; aged 80 y. 3 m. 19 d. He and his wife had made their home there since the year 1941. On Dec. 1, 1889, he was united in marriage to Anne Eby, who died May 12, 1912. This union was blessed with one daughter (Fannie, wife of Frank Showalter, Clear Spring, Md.) and 2 sons (Harry and Amos, both residing near Maugansville). They also made a home for an orphan child (Nina Turner, wife of Daniel Stotler). On Oct. 28, 1919, he was united in marriage to Emma Eshleman, who survives. He is also survived by 13 grandchildren, and the following sisters and brother: Mrs. Mary Weaver, Mrs. Reuben Hostetter, Mrs. Tillman Stauffer, Fannie and Emma Miller, all of Lancaster Co., Pa.; and Abraham, Rohrerstown. He united with the Mennonite Church in his youth. He often regretted the mistakes made in his life, and thought he should have given more warning to others. Services were held on July 21, at the home by Bro. Stanley Martin (Text, I Thess. 4:18 and at the Reiff Church by Bishop Moses Horst. Text, Ps. 16:11).

Rowe. — Salome, daughter of Daniel M. and Theresa Miller, was born Oct. 20, 1858, in Tuscarawas Co., Ohio; departed this life Aug. 1, 1944, at the home of her son at Spartansburg, Pa.; aged 85 y. 9 m. 12 d. She was united in marriage to Emmanuel J. Rowe on March 20, 1881. To this union were born 4 children, 2 of whom died in infancy. She is survived by her husband, one daughter (Effie, wife of A. R. Horst, Akron, Ohio), one son (Alva M., Spartansburg, Pa.), one foster daughter (Mrs. Dale Martin, North Lima, Ohio), 2 sisters (Mrs. Seth Gerber, Baltic, Ohio; Emma J. Miller, Sugar Creek, Ohio), 2 brothers (John F. Miller, Sugar Creek, Ohio; George W. Miller, Smithville, Ohio), 8 grandchildren, and 2 great-grandchildren, besides many other relatives and friends. She united with the Walnut Creek Mennonite Church in her youth, later transferring her membership to the Canton Mission, where she remained faithful to the end. While she had been in failing health for several years, the immediate cause of her death was complications, following a stroke. It was always an inspiration to visit in their home and enjoy the spiritual fellowship. Funeral services were conducted in the home of the daughter in Akron, and at the Canton Mission, in charge of Bros. Wm. G. Detweiler and J. J. Hostetler.

Shirk. — Charles David, infant son of Lester C. and Ruth (Sensenig) Shirk, was born July 28, 1944, near Annville, Pa. At birth he seemed strong and well, but died some hours later. Besides his parents, he leaves 2 brothers (Carl Luke and Glen Lamar), one sister (Anna Mae), his maternal grandfather (Henry Sensenig, near Annville), and his paternal grandmother (Mrs. Anna Artz, Schaefferstown, Pa.). Even though he was in the home but a short time, we all learned to love him. But we know God's garden is not complete without tender buds; so we look for the time when we can meet him in our heavenly home. On July 30 Bro. Daniel Wert of the Gingerich Mennonite Church had charge of a short service at the Gingerich Cemetery, where he was laid to rest.

The Bible is a pantry. Go there for something to eat.—Sel.

THE BOOK SHELF

The Robe, by Lloyd C. Douglas; Houghton Mifflin Co., Boston; 1943; 556 pages; \$3.75.

An excellent test of a book is the manner of action it inspires on the part of the reader. "The Robe" is a good book, I believe, for in reading it, it has made me feel that I would like to live the Christian life as fearlessly and wholeheartedly as its chief character, Marcellus. I would like to apply my Christianity as practically as he did when working for others and in all his relations with other people. This wholesome story "of the soldier who tossed for Christ's robe and won," is welcomed with eagerness amid the glut of foul modern fiction. That this story of Jesus has already won such wide acceptance is new proof that the story of Jesus is ever new and appealing.

The author has a genuine appreciation for the Biblical narrative, which coupled with his consummate skill and experience in writing a story, makes an exceedingly readable book. Douglas has diligently prepared the setting of "The Robe" by a thirty-year study of Roman and Jewish history and customs. Bible students will profit immensely by reading this book. The setting is realistic and quite accurate. In a few places events taken from the Acts are not in chronological order, but the story teller is permitted, perhaps, some license.

The story makes one immediately aware that the times of Christ and the apostles were chaotic and troublous, quite like our own. The social ills of the first century are accented—slavery, immorality, political corruption—and one unconsciously, almost, remembers the race hatred and other parallels in our own time. Christianity born in such an era has a message for the social ills of our own century so strangely like the first.

Marcellus crucified Christ. Students of pastoral psychiatry will be interested in observing the effect of this act upon the mind of Marcellus. It is an excellent study of the manner in which guilt preys upon the human mind. The relation of religion to mental health is a favorite subject of the author of "The Robe," as the readers of his other stories know well. Marcellus' servant uses occupational therapy and other practices, but nothing avails to heal his master's mind but the forgiving Christ.

Mennonites and others will note with satisfaction the entirely nonresistant interpretation that the author places upon the teaching and lives of Christ and His early followers. The chief character of the book says, "Jesus did not believe in fighting—regardless of the circumstances." His Christian servant, who in weakness fights in self-defense, inquires whether he will need to be rebaptized, and later exclaims, "It isn't easy. One is not allowed to fight, you know. You just have to take it—the way He did." One is reassured in his belief that the teaching of Christ on this point was nonresistance in every situation.

It is very interesting to remember that a large audience in America is reading this book—and that in wartime!

In regard to the miraculous in the New Testament and the divine nature of Christ the book is satisfying. Marcellus, a Roman tribune, is no naive convert to Christianity. He must be satisfied intellectually—and he is. One is a bit concerned about this Roman who is inclined to rationalize, but it is faith developing on a solid foundation. The Christian reader confirms Marcellus' confession: "I think He is an eternal person, a divine person with powers no king or emperor has ever possessed, and I further believe that He will eventually rule the world."

The story leaves some things to be desired, at least in the mind of a thoroughgoing Biblicalist. But the book is to be welcomed and read. It will probably live—similarly to Ben Hur—and will stand as one of the finest stories of Jesus and His early followers.—Irvin B. Horst.

SUNDAY SCHOOL LESSON

(Continued from page 399)

angry. When the enemy came up and encamped against Israel, Saul very skillfully aroused the cowardly people to fight. By his skillful leadership in victory against the enemy, he won favor for his kingship. He showed himself goodly in that he bore no grudge toward those who had despised him.

And how godly the rejected judge and prophet, Samuel, acted toward the new king! He did not regard Saul as a rival, but as God's chosen man. He bade Saul go before him, made him sit in the chiefest place at the table, set before him the choicest portion, and when he presented the new king to the people, he said, "See ye him whom the Lord hath chosen, that there is none like him among all the people."

"So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands." "He should have fed them also with the finest of the wheat," "but my people would not hearken to my voice; and Israel would none of me."—A. M. E.

CORRESPONDENCE

(Continued from page 401)

by the wayside and was carried away by the birds, without sprouting. Some did not listen seriously to the Gospel. Satan took the seed out of the heart before it had time to take root. Other seed fell among stones. Some hearts are too hard, it seems, for the Word of God to take any permanent root. In other sad cases, where people received the Word, it was choked by the cares of this world and the deceitfulness of riches so that it brought no fruit.

The question comes to me, Are we concerned about our unsaved brother? Do we pray for those who have not learned to know Jesus as Comforter for every trouble?

May each of us seek God's help and guidance in carrying out the convictions that have been awakened and the new ones that have been developed.

Eli H. Nissley.

ITEMS and COMMENTS

The robot bombs which have been falling upon southern England have more than passing news value. Mr. Churchill announced that these bombs have caused more deaths in England than have occurred on the front in Normandy. If, in their initial use, these new bombs are so effective, what can be expected of their further development and use? Conceivably the wars of the future will be fought without a battle front. These flying weapons can be sent on their mission of destruction to any part of the globe. It is just another step in the triumph of the machine and the degradation of man. In it lies also the threat of the utter destruction of our civilization.

* * *

Dr. T. F. Tsiang, China's delegate to UNRRA, has stated that of the total population of China, two hundred million live under Japanese occupation and two hundred and twenty million in free China. Forty million have migrated or been driven from their original homes.

* * *

The shape of things to come may be seen in the recent popularity of two books by Leopold Schwarzschild, a German Jew. These books are "World Entrance," and "Primer of the Coming World." The thesis of these books, which Churchill has made required reading for his cabinet, is that "all order, all civilization, all law and dignity rest on the existence of weapons and power." He argues for armed internationalism. We all know that armed nationalism does not prevent war. Can armed internationalism do any better?

Table of Contents

- 393—The Motives of the Christian Life
Christ the Cornerstone (Poem)
- 395—Editorials
- 396—The Mennonite Way of Life
- 397—Questions on Mennonite Community Life
- Words
- "They Have No Wine"
- 398—The Master Man (Poem)
A Prayer for Unchurched Youth
Youthful Thoughtfulness
The Gathering Years
- 399—To Be Near To God
Sunday School Lesson for August 27
- 400—Field Notes
Announcements
Correspondence
- 402—The Saints of Old (Poem)
Providences in the Book of Acts That
Got Men to Work
- 403—News Letter from Argentina
Rural Missions: Embarrass, Ogema,
Relief
- 404—City Missions: Kansas City
- 405—Relief and C.P.S.
- 406—Special Meetings
Marriages
- 407—Obituaries
- 408—The Book Shelf
Items and Comments

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, AUGUST 25, 1944

NUMBER 21

The Meetings in Indiana

BY THE EDITOR

For the second time the regular biennial session of the Mennonite Publication Board was held during the summer in which the regular session of General Conference was not held. But since the General Conference was called in a special session this summer, these two meetings were again held in conjunction, and at places close together, the Publication Board meeting at Elkhart, Indiana, August 12-15, and the General Conference at Goshen, Indiana, August 15-18.

It was a warm meeting! Northern Indiana is in the area which has been sweltering in drought and heat for a number of weeks. The humid heat in which all of the Publication Board meeting and most of the General Conference was held was a real test of interest in the proceedings, and even of physical endurance. Some showers at times gave a little relief, but for the last three sessions cool winds came in from the north, and brought real comfort. The Prairie Street Church, with its commodious accommodations and the genuine hospitality of its people, took very good care of the Board meeting, and the Goshen College campus, with its adequate provision for committee rooms, and its dining hall and dormitories, where most of the delegates and visitors were entertained, was an ideal place for the General Conference.

PUBLICATION BOARD

The work of these meetings began at 6:00 a.m. Saturday, August 12, in a meeting of the Tract Committee. There is a growing interest in the use of tracts among our people, and the Tract Committee has a large task in the preparation of effective tracts. At ten o'clock the Publishing and Executive Committees of the Publication Board met to do routine business preparatory to the full sessions of the Board. Saturday evening and Sunday afternoon and evening there were public inspirational sessions on the theme, "In Search for the Truth." There was a broad and thorough consideration of all avenues to the truth, but a constant and healthy emphasis on the supernatural character of that truth, and therefore the spiritual approach to it.

On Sunday morning ministers in attendance scattered to the various church-

es of northern Indiana. The following brethren preached: J. L. Horst at Goshen; H. A. Diener at North Goshen; A. J. Metzler at Prairie Street; Ernest Garber at Belmont; J. C. Landis at Pleasant View; J. R. Shank at Yellow Creek; Simon Gingerich at Olive; J. Irvin Lehman at Salem; J. C. Gingerich at Holdeman; Moses Slabaugh at Nappanee; O. N. Johns at Clinton Frame; Henry Wolfer at Clinton Brick; D. D. Miller (Ohio) at Middlebury; M. D. Stutzman at Forks; Ira D. Landis at Shore; Harold Zehr at Emma; J. L. Stauffer at Maple Grove; and Sanford G. Shetler at Benton.

The first regular session of the Board was held on Monday morning. After a presentation of goals by the president, Bro. Simon Gingerich, the meeting was devoted to the reading and discussion of the following reports: treasurer of the Board, manager of the Publishing House, secretary-treasurer of the House, the various editors, including the tract editor. The total financial worth of the Board was revealed to be very nearly one-half million dollars. All rejoiced in the report that the total book sales from the House and the bookstores have increased in the past ten years from \$28,000 to \$228,000. The Publishing Committee reported the publishing of four books during the biennium, two more about to be published, and several in preparation, and recommended four new books, and a second edition of another. Bro. Ira S. Johns gave a very interesting discussion of what our people expect from the Publishing House. Bro. J. C. Clemens gave a heart-warming talk on the responsibility of the Board in supplying our youth with good literature. Next came the reading of the minutes of the Executive Committee. This required many minutes, but gave the Board an excellent bird's-eye view of the responsibilities and activities of the Executive Committee. Bro. Paul Mininger then gave the report of the Curriculum Committee. He reported considerable progress on the preparation of nursery and kindergarten curriculums for the Sunday school, and the revision of the summer Bible school courses. He also announced an enlargement of the Y.P.B.M. topics booklet, with additional helps and facilities.

The Monday evening session was attended by the general public, and three talks treated the general theme, "As he thinketh in his heart, so is he," with a constant reference to the influence of literature on character.

Tuesday morning the business session of the Board continued. In the election, Bro. Simon Gingerich was re-elected president, Homer North, vice-president, O. N. Johns, secretary, and Lewis Martin, treasurer. The brethren, O. N. Johns, Lewis Martin, and Nelson Kauffman were elected members at large. An Auditing Committee was elected as follows: M. R. Good (4 yrs.), Carl Kreider (3 yrs.), John M. Snyder (2 yrs.). The Publishing Committee for the next two years will be Paul Erb (*ex-officio* chairman), Oscar Burkholder, H. A. Diener, J. Paul Graybill, John E. Lapp, J. L. Stauffer, John C. Wenger (secretary). Editors of the various publications were appointed without any changes. The president announced plans for the purchase of a farm in Nebraska which is to be used as a C.P.S. farm unit, administered by the Peace Problems Committee. The need for more room at Scottdale to take care of expanding operations was pointed out. The Executive Committees of the Board and the House were authorized to take the necessary steps.

Talks given in the session related to the development of our own Mennonite publication of literature. Thorough research and the kind of remuneration which will make it possible were set forth as essential needs.

In the afternoon session recognition was given in fitting resolutions of the death during the past year of two pioneers in the field of Mennonite publishing and

(Continued on page 412)

ALONE GOD SUFFICETH

*Let nothing disturb thee,
Nothing affright thee,
All things are passing;
God never changeth;*

*Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.*

—HENRY WADSWORTH LONGFELLOW.

"AWAKE, ARISE, O CHURCH OF GOD"

By J. MARK MARTIN

Today as never before there are unlimited opportunities for us as Christians to serve our Master. Never before in the history of the world has there been such universal heartache, suffering, famine, and starvation as are now before us as a result of the terrible war in which the nations of the world are engaged.

Our duty to help relieve those who are suffering physically is surpassed only by our duty to try to meet the spiritual needs of the unsaved millions today. Christ's words to us today would be nonetheless urgent than those to His disciples in John 4:35—"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The need for workers was already great in Christ's day, for He said, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

J. Edgar Hoover, director of the F.B.I., recognizes the lack of spirituality in the world today and rates it as America's greatest need. Mr. Hoover's words are as follows: "World conditions are secondary in importance to the disastrous decay of religion. Over sixty million of our fellow citizens profess no religion; many of them have no belief in God. This is America's greatest peril." Statements similar to this could be repeated over and over again about all other nations of the world.

Why are these conditions thus today? Many times the answer comes, "Because of sin." I'd rather put it this way, "Because of the failure of the church to perform her duties as outlined for her in the Great Commission." While admitting that sin will always be in this world until Christ takes complete control Himself, yet I sincerely believe that if every professing Christian since Christ's time here on this earth would have been faithful to the task, the world would not be in the mess it is in today.

But we as the church today cannot help what the church in the past failed in doing. The question for us is, Are we doing our part today? Are we fulfilling the Great Commission which is recorded in all the Gospels and in Acts? "Go ye into all the world, and preach the gospel to every creature."

A great spiritual awakening is needed today, yes, even in the Mennonite Church.

Each individual Christian needs to ask himself whether he is fulfilling the task that Christ has planned for him. Many of our congregations need to awaken out of their self-satisfaction of large attendance, and open their eyes to the unsaved, neglected families in their immediate communities. Oh, yes, the church has plenty of committees and organization, but where is the spiritual life and enthusiasm so vitally needed? Even some of our pastors need a baptism of Pentecostal fire and enthusiasm. How can we expect our young people to awaken to a deeper spiritual life if our pastors and parents are content with conditions as they are? Are our mission boards putting forth enough effort to seek out open doors of service for consecrated young people in the church? Our entire Christian effort would be much more effective if every Christian would meet his daily problems and opportunities with the question, "What would Jesus do?"

The Apostle Paul's sole aim in life was to do Christ's will. Just notice his words in Phil. 3:8-12, "I count all things but loss . . . that I may win Christ . . . that I may know him, and the power of his resurrection, and the fellowship or his sufferings, being made conformable unto his death . . . but I follow after, if that I may apprehend [lay hold of] that for which also I am apprehended, [laid hold] of [by] Christ Jesus."

We as Christians of the Mennonite faith need to have a more *effective* witness. Our first purpose in life should be to point others to the Son of God, who taketh away the sins of the world. We should steer clear of postwar plans for world betterment. The remedy for this sin-sick world is not social reform; it is salvation through the blood of Jesus Christ. And it is surprising how many professing Christians are now making plans for world peace, with no more wars. Yes, these ideas have crept into the C.P.S. camps and units of which our beloved Mennonite Church is a part. God's Word tells us there will be no lasting era of peace until Christ Himself reigns in this world.

Is the Mennonite Church choosing conservative, consecrated young men and women for her relief and missionary endeavors, or are liberal, modernistic standard-bearers being chosen? Is the Mennonite Church maintaining her stand on the distinctive doctrines of God's Word, or is she, like the children of Israel, clamoring to be like the other churches of today and steadily moving in that direction?

I would like to give a few quotations

from a conservative leader of our church.

"We have been placing too much emphasis on the use of educated men in responsible positions—men with M.A.'s and Ph.D.'s, but are not seeking men who are one hundred per cent loyal to the Bible doctrine as believed and practiced by the Mennonite Church."

"It is also becoming more and more apparent too that our mixture with the various Mennonite groups is going to spell the end to the practice of the distinctive teachings of the Mennonite Church. Always when churches merge in movement or organization, the liberals are the gainers and the conservatives the losers."

"Relief workers are not genuine Mennonites in every instance; many of them represent 'modern Mennonitism.'"

Why can't our own Mennonite Church conduct her work independent of the liberal, modernistic elements? Are we going to sacrifice the things for which our fathers suffered and died? Can our church maintain her stand on movie attendance, life insurance, finger rings, fashionable attire, and the ordinances, such as the devotional covering and feet washing, if she walks arm in arm with groups who disregard these doctrines and permit these sins?

Some of our relief workers apparently have the physical needs of the people at heart more than their spiritual needs. This is evidenced by some of the letters from relief workers on the field. Are our relief workers endeavoring to spread the whole Gospel of Jesus Christ along with their work? One relief worker was asked what the Europeans think of the American Mennonites. He replied that they think they are the same as European Mennonites. Is the testimony of our workers no more effective than that? Christ's example for us was that in almost every instance He dealt with the needs of the soul along with the needs of the body.

On almost every hand one can hear talk and read articles on postwar plans. We as a Mennonite Church should awaken to the opportunities and responsibilities which are before us to spread the good news of salvation. Each Christian should live a consecrated life, loyal to his church. In addition he should find avenues of service in one or more of the following opportunities before us.

1. Personal work among spiritually destitute.
2. Distribution of tracts and literature.

(Continued on page 421)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTTDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Spiritual Life in C.P.S.

Reports concerning spiritual conditions in our C.P.S. camps vary widely. Some describe these camps as an excellent place in which to lose one's spiritual life. If this is true, it is possible to assign a number of contributing causes. There may be a lack of spiritual oversight and of a strong religious program which feeds the spiritual life. There may be a lack of opportunity for the cultivation of the spiritual life because of long working hours and a great deal of monotony and tedium in the living program. There may be the influence of those in the camp who are not spiritual and who may be even actively opposed to a Christian program in the camp. There may be the discouragements which come through a frustration of one's plans and a feeling that the folks back home, including the ministers, are not behind one wholeheartedly. Any or all of these conditions no doubt may contribute to spiritual deterioration in the lives of our C.P.S. men.

But there are many reports of the helpful spiritual atmosphere found in the camps. We were recently told by a non-Mennonite in one of our camps that the spiritual tone in the camp was excellent, far better than he had expected. Others testify that they have been definitely helped by their experience in C.P.S. One can think here, too, of contributing causes. There is the stimulation that comes to one who realizes that, having taken a stand on the basis of religious convictions, it is up to him to maintain the Christian life which makes such a stand consistent. There is the help which comes from other Christians, who may be more advanced in their Christian experience. There is the uplift which comes from an active program of religious services within the camp. There is the reflex influence which strengthens one who gives his testimony to others who ask him the reason for the hope that is in him.

The fact that some find camp life helpful and others find it harmful may indicate that conditions are different in different camps. This may sometimes be

true, but it may also indicate that the determining elements in Christian progress lie not in exterior circumstances and influences, but in the character and the quality of the Christian man. A virile Christianity, whether in the individual or in the group, exists not by virtue of favorable surroundings, but rather by virtue of an inner dynamic. It is in the midst of a crooked and perverse generation that we are to shine as lights in the world, and this is true even if the crooked and perverse generation are found enrolled in a C.O. camp. Difficult circumstances do create problems and tests; they do not constitute an alibi for spiritual failure.

Our C.P.S program is a new venture for the church, and no doubt we have many things yet to learn. One of the things we have been a bit slow to realize, perhaps, is that the spiritual side of camp life requires primary attention. We may have been a bit naive in supposing that a religious conscientious objector had a spiritual life that was self-sustaining. The Mennonite Central Committee, composed of different branches of the church, felt, and no doubt rightly, that pastoral oversight was the responsibility of the churches. We know how difficult it has been for M.C.C. to find ministers who could and would give time to this work. No doubt, the question of spiritual leadership has been somewhat complicated by the presence in the camps of men from different groups and from outside the Mennonites entirely. Many have felt that the problem could be easily taken care of if there were not this mingling of the groups in the camps. But let us not be so presumptuous as to think that it is the people outside of our church who make all the problems. Sometimes, let us admit, the opposite is true. Certainly we should still have pressing spiritual problems even if the (Old) Mennonites had their own camps. The start in separate control which is to be made at the farm unit camp to be established near Lincoln, Nebraska, will probably reveal to us that we still have the problems of spiritual indifference and inconsistent living. Whatever the advantages of separate control will prove to be, it will still be

true that the spiritual tone of the camp will be determined by the strength of Christian life and experience within the men themselves.

This is a problem which can and will be solved, but those who work on it will have to have a spirit of charitable understanding and a recognition that there is no substitute for the supernatural work of God in the human heart. Unregenerate and carnal men, even if they all belong to the same church, will have trouble working together in harmony, and in giving an effective witness to the world.

The Dignity of Man

Archibald MacLeish, American poet and Librarian of Congress, pleaded, in a recent series of University addresses, for a new belief in the dignity of man. He felt that it was the function of educators to inculcate in the hearts of the young a pride in what man is and can be. This, he felt, will bring the re-creation of the sense of individual responsibility without which the world is lost indeed. God, he felt, contributes to human dignity because the concept of deity represents human thought at its best and thus stimulates the work of man.

This is just another expression of the pagan humanism of our day, which can and does get along without God in any Biblical or theological sense of the term. It fails to recognize that man achieves dignity only within and by means of the work of God in his heart and life. It seems quite futile to tell a modern warrior, fighting with bayonet or knife, to believe in his own dignity. A drunkard staggering down the street or wallowing in the ditch is hardly an object of dignity. The Christian description of unregenerate man as being beastly and utterly repulsive seems far truer to the facts. But Christianity does, through the grace of God, lift man to the highest dignity he could know, his position as a son of God and a colaborer with Him. When one thinks of the Apostle Paul preaching and writing through much human travail and finally giving his life in martyrdom, and then thinks of Nero and his profligate philosophic counselors, wallowing in all the moral filthiness of the day, one cannot hesitate long in deciding whether the Christian ideal or the pagan ideal contributes most to human dignity.

THE MEETINGS IN INDIANA

(Continued from first page)

bookselling—Daniel Kauffman and John W. Weaver. Announcement was made of a plan for such a transfer of books between the historical libraries at Scottdale and Goshen as will best serve their respective functions—an editorial library at Scottdale and a research library at Goshen.

The meeting of the Board came to a fitting close with an inspiring address by Bro. Jesse B. Martin on safeguarding our literature, and one by Bro. C. F. Yake on the work of the House and the Board, which was most thought-provoking.

GENERAL CONFERENCE

The work of the General Conference was preceded on Tuesday, August 15, by meetings of the Executive Committee and of the Mutual Aid Committee. The Conference itself began on Tuesday evening, continued with three sessions a day on Wednesday and Thursday, and closed in a final session on Friday morning. Because of travel restrictions and the impossibility of entertaining large audiences, the Conference had been announced as a delegate session only. About three hundred ministers and delegates were present. They filled the main auditorium every session, with some overflow into the side rooms and the balcony. It was inspiring to hear the full and harmonious singing of this large group of men.

The opening service at each session was more than the somewhat perfunctory scripture reading and prayer which is sometimes found in such meetings. Brethren had been assigned in advance for what the program announced as thirty minutes of prayer and praise. This service varied; sometimes it was an inspiring expository address, sometimes extended reading of Scripture, sometimes an extended service of kneeling prayer. The Conference session had been called for prayer, fasting, and Bible study, and this purpose was carried out. One room in the building had been designated as the prayer room, and it was frequently in use by larger or smaller groups upon whom the burden of prayer had been laid. The delegates, we have reason to believe, spent time in private prayer and Bible study, and they were conscious of the many prayers that were arising throughout the brotherhood for the meeting.

The motto of the Conference, "We would see Jesus," was more than a merely printed motto. It was really the motto of the meeting. Again and again it was quoted by the moderator, Bro. Allen Erb, or by the various speakers. The Conference was unlike the usual Conference in that there was very little business to be taken care of. Aside from a consideration of the plan for Mennonite Mutual Aid, which was approved by the Conference after consideration in two different sessions, the time was all devoted to the main purpose of the meeting—prayer, Bible study, and a consideration

of the report of the General Problems Committee. The first sessions were devoted to a study of the theme, "Holiness or Gentile Libertinism as Taught in I Corinthians." The tone for the entire Conference was set in the first session when Bro. John H. Mosemann discussed the first of the Corinthian sins under the subject, "Unity of the Spirit or Division." A genuine hush fell upon us, not only during the address, but afterwards, as we were made to face our own sin of factionalism. For this talk, as well as those which followed, did not fear to apply the teachings of this book to the evils common among us today. Other sins of Gentile libertinism discussed from I Corinthians in later sessions were as follows: "Purity or Lasciviousness," "Respect for Authority or Anarchy," "Keeping the Ordinances or Violating the Ordinances," "The Holy Spirit Order of Gifts or Irregularity in the Use of Gifts in the Church," "Truth in Doctrine or Error in Doctrine." All this study made clear one of the extremes which threatens the church: the misuse of Christian liberty in departing from the plan of God for our living.

Next the Conference took up a study in the book of Galatians on the theme, "The Grace of Christ or Jewish Legalism." Addresses were given on the following subjects: "The Grace of Christ or Any Other Gospel," "Justified by the Faith of Christ or by the Works of the Law," "Pure Grace or Mixing Law and Grace," "Glorying in the Cross of Christ or Fallen from Grace." This study set forth the other extreme that threatens the church: the legalism of salvation by works. Again we were faced with the implications of this subject for the present situation in the Mennonite Church. One of the things that added to the interest and value of these Bible studies was the fact that most of the speakers had not frequently appeared on programs of church-wide meetings, and we did not know beforehand, as the moderator said, what they were going to say. It was a genuine cross section of the teaching and the thinking of our church.

On Thursday afternoon the discussion turned to two of the important issues which had occasioned the calling of this special session of General Conference. The "Historic and Biblical Position of the Mennonite Church on Attire" was discussed by Bro. John C. Wenger, and the "Historic and Biblical Place of the Mennonite General Conference" was presented by Bro. Simon Gingerich. Again throughout these masterful discussions there fell upon the audience the rapt silence of a tremendous interest. There was a sense that we were taking a sincerely honest look at the facts concerning the problems that face us.

The climax of the Conference came on Thursday evening. The unfinished business of the Conference was the report of the General Problems Committee which had been tabled a year before. There was

some parliamentary confusion as to the exact status of this report. After considerable counsel it was taken from the table. There was a lengthy discussion, consisting chiefly of pleas for the adoption of the report without any changes. In this discussion the wisdom of the entire Conference program was vindicated. During the previous sessions we had been so thoroughly saturated with the teachings of the Word, and especially with the awful sin of factionalism, that this entire discussion was conducted in the finest spirit of brotherly love. It was a realization of our failures of distrust and suspicion which turned the meeting into a spontaneous prayer meeting. At a suggestion from Bro. Nelson Kauffman, the entire audience fell upon their knees and began to pray, one after another. There was much weeping as ministers confessed to God their own shortcomings and the sins of their people. This continued for an hour and a half. There was nothing overemotional, but simply the quiet and effective moving of the Spirit upon burdened hearts. It was a gracious and a hallowed experience, the answer to many prayers.

After prayer a motion was carried which referred the report to the Resolutions Committee for whatever adjustment of wording might be required. The meeting was dismissed about midnight, but through the night and the morning hours, while the committee was working on its task, there was much prayer that the Lord might have His way. When the Conference reassembled on Friday morning, after the period of praise and prayer, the Resolutions Committee presented its report. Nothing was taken from the report that would in any way change the standards which it upheld. A section was added which calls for a strengthened teaching program on the points at issue among us. There was some change of wording on the way in which this report is to be carried to the various conferences and acted on by them. There was no debate on the resolution in this session, and in a ballot vote it carried almost unanimously. There was a general feeling, not that any group had won a victory, but that the Lord had. Certainly the deliberations and the spirit of the Conference, if carried home in the right way, will result both in the greater purity and the greater unity of the church.

The last feature of the Conference was an address by Bro. Marcus Lind on "A Heaven-sent Revival." May God use every brother who attended this General Conference to carry a spiritual revival into his home church. A church-wide revival truly sent from heaven will do more good than many conference resolutions can do.

Some general observations on this session of General Conference may be added. In the first place, there was evident the very great interest of the church

JONAH—THE PROPHET WHO MISSED THE SECOND CHANCE

BY JOHN UMBLE

Jonah has been called the "Prophet of the Second Chance." After his disobedience, he had a second opportunity to serve. But he did not utilize that opportunity to understand the character and purpose of God. He missed his chance to be a Messianic prophet like his contemporary, Isaiah. His narrow, selfish nationalism blinded his spirit to the concept of God's universal concern for all mankind. And while he recognized God as the Omnipotent One and the Merciful One, he lacked the spiritual insight to realize the demands made by God's justice and holiness. Spiritually, he remained stunted in stature, a sulking, pouting prophet. He missed his second chance.

The Unwilling Preacher

The story of Jonah is familiar to every Bible student. He had been commanded to preach in Nineveh, but instead he sailed for Tarshish. Then the Lord sent a storm. When Jonah admitted that he was the cause, the sailors threw him overboard. But God saved him by preparing a big fish to swallow him and deliver him safely to land. When ordered a second time to preach in Nineveh, Jonah proclaimed that Nineveh would be destroyed in forty days and then went outside the city to see what would happen.

While he waited and almost perished in the heat of the sun, God mercifully prepared a vine to shade him. But when God sent a worm to kill the vine and it withered, Jonah was very angry. Meanwhile the penitential fasting and prayer of the Ninevites had moved God to spare their city. This, also, made Jonah angry. Then God pointed out how unreasonable he was for being angry at the destruction of a mere gourd and then being angry because God did not destroy the city with its one hundred and twenty thousand children and much livestock.

Possible Reasons for Jonah's Unwillingness

So much for the story. It is an interesting incident in the history of Israel. But it is instructive, also, to try to place it in its historical setting, to piece together from sacred and secular history the introduction and the sequel to the story. Perhaps in trying to find an answer to the questions, "Why did Jonah refuse to preach in Nineveh?" and "What was the final result of his preaching?" we may clarify the lesson of the Jonah incident.

In the character of Jonah lie some of the clues for an understanding of this strange book. Like his nation, the Kingdom of Israel, he seems to consider Israel's political power and prestige more important than her spiritual and moral regeneration. What do God's chosen peo-

ple, the children of promise, need, in addition to being the blood descendants of Abraham, Isaac, and Jacob? Like the prophet Nahum, Jonah expresses no feeling for the spiritual decline and moral corruption of his people. Just so it seems impossible for Nahum to believe that God will allow the destruction of Israel for her sins even while he proclaims that the sins of Nineveh will cause the utter destruction of that city. Neither Nahum nor Jonah seem to have felt any concern for the divine mission of Israel as a teacher of righteousness and holiness, only for her material prosperity and safety.

This attitude seems to have made Jonah a shrewd political observer. After Ashurnasirpal, king of Assyria (Nineveh), had weakened his country by conquering Syria (Damascus) and the Kingdom of Israel under Omri, both Assyria and Syria declined. Three weak kings ruled over Assyria from 783 to 745 B.C. During this period the enterprising Jeroboam II reigned over the Northern Kingdom and the aggressive Uzziah over the Kingdom of Judah. Apparently during this period Jonah prophesied that Jeroboam II would reconquer all of the northern part of the ancient kingdom of Solomon from the Dead Sea north to and beyond Damascus. This prophecy was fulfilled. (See II Kings 14:25.)

The Result of Jonah's Preaching

Then when Jehovah commanded Jonah to preach that Nineveh would be destroyed, the prophet may have had a twofold reason for refusing. First he probably hoped that the decline of Nineveh would continue until Assyria would become an easy prey, possibly to Jeroboam II himself. That is, he seemed to fear that his preaching would save the city of Nineveh and restore her as a threat to the safety of Israel. And this, apparently, is exactly what happened.

In the second place, Jonah's refusal to prophesy the destruction of Nineveh may have been the result of fear for his reputation as a prophet. He was to preach that Nineveh would be destroyed in forty days. Now if his preaching would cause the Ninevites to repent, two misfortunes would result: God in His mercy would spare these enemies of Israel, and away would go Jonah's reputation as a prophet.

Whether or not the moral revival in Nineveh that followed Jonah's preaching resulted in a corresponding political and military rejuvenation of Assyria, we do not know. But, according to one chronology, in the very year that King Jeroboam II died (783) the powerful Tiglath-pileser III seized the throne of Assyria and began a new series of conquests. He was succeeded in 727 B.C. by Shalmaneser IV, who planned the campaign that resulted in the destruction of Samaria five years later. Apparently, then, from one standpoint, Jonah was right: His preaching saved Nineveh from destruction, and Nineveh became

the instrument of God's wrath to punish Israel for her sins.

Jonah's Lack of Spiritual Insight

What Jonah apparently did not see was that, Nineveh or no Nineveh, Jehovah could not use a rebellious, idolatrous, apostate Israel in His plan. Jonah "missed his second chance" by his failure to sense the true mission of Israel and to understand the character of God. Like others of his day, Jonah rested his hopes on the material splendor and political advancement of Israel. Even Isaiah did not "see the Lord" until the death of his beloved king and cousin, Uzziah. Apparently Jonah failed to see that the children of Abraham were to show forth the moral grandeur of Abraham's God. They were to be witnesses not only to His power, His omniscience, and His mercy but also, and especially, to His holiness and justice. If Jonah had learned this lesson, he might have known that God was interested in turning Nineveh to righteousness and not merely in saving the city from destruction. He might have sensed too that God's long-suffering attitude toward a grossly sinful Israel would give way to stern justice when they no longer showed any inclination to fulfil their divine mission. God desired, not children of Abraham according to the flesh, but children of Abraham according to the spirit.

Here lies the modern note, the Twentieth Century emphasis, of the Book of Jonah. Jesus says to His false followers of every generation, "If ye were Abraham's children, ye would do the works of Abraham." It is still possible for professed followers of God to fail miserably in understanding God's plan and purpose for their lives. It is possible to "miss the second chance" to understand the mission of the Christian church. Material ends, worldly means, fleshly goals, carnal methods still can dominate a religious program. But such a program produces a crop of Jonahs who pout and whine and sulk because they rebelliously insist on forcing through some narrow project of their own instead of understanding, and finding a place in, the program of God. God may use them, but they find no joy in His service. Their lack of spiritual insight and moral elevation, as in the case of Jonah, robs them of the joyous experience of fellowship in the Master's suffering and in His work and program. It is the Christian's privilege, as it was Isaiah's, "to see the Lord," and to share the knowledge of His plans and purposes for His followers.

Goshen, Ind.

The American people are buying books; they are reading books. But a great number of books are not worth the time nor the money of those who buy them. What James said of the tongue may be said also of the press: The press is a fire. . . . Therewith bless we God, even the Father; and therewith curse we men.—Calvin Forum.

FAMILY CIRCLE

THE SWEETEST LIVES

*The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken
thread*

Where love ennobles all.

*The world may sound no trumpets, ring
no bells;*

*Thy love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee
glad;*

*A poor man served by thee shall make
thee rich;*

*A sick man helped by thee shall make
thee strong;*

*Thou shalt be served thyself by every
sense*

Of service which thou renderest.

—ELIZABETH BARRETT BROWNING.

BE NOT OVERANXIOUS

BY MRS. C. F. YAKE

It was years ago that I heard a lecturer quote Matthew 6:34: "Take therefore no thought for the morrow." And then he added, "That means 'no overanxious thought.'" I cannot recall the speaker's name, or anything else he said, but I have often thought of his statement and his interpretation of a truth about which we need to remind ourselves time and again in normal times, and especially so in "such a time as this."

This refers largely to the material things—what we shall eat or drink, or wherewith we shall be clothed—things that are only reasonable for mothers and homemakers to give some thought to. Really, our Christian way of living is an everyday testimony to our neighbors and friends. If we would send our children to school hungry, or with their clothes not reasonably clean and mended—would their teachers believe we were Christian mothers?

When our neighbor has his corn field ever so full of weeds, and lets his horse wait by the fence while he reads the Bible, we all wonder whether he is anxious enough. Perhaps it is only because his wife is a practical nurse and does not read as much as he (although she is a dear, faithful Christian) that the bread and butter can be found for the family.

But the fact remains that most of us need the admonition, "Be not overanxious." Be not afraid. Be calm and rest in the Lord. Be faithful in that which is committed unto you, as God gives you grace and strength, and you

will have sweet peace in your soul, which even these troublesome times cannot shake or destroy.

If there was ever a need for the patient, Godward look of the Christian, it is today. The outlook is not very bright; the problems are multiplying; the home ties are so changed already; and conditions are so far from normal that many are crying unto the Lord in tears, and asking, "How long, Lord, how long?" And who can stand by and not be affected? Who does not care and pray night and day that God may somehow speed the day when these terrible wars shall cease?

And we must remember that because the night is so dark, the light shines the brighter. Those who can keep courage and faith are a real light and blessing and benediction to others. We need this faith, for fear and anxieties keep us from being our best. Someone has said, "We are so made that worry and anxiety are sand in the machinery of life. Faith is oil. Fear is not my native land. Faith is. I see that I am unworldly fashioned for faith and not for fear."

This is the life of the godly. We need to cultivate faith. The Scriptures teach much about faith in all its different aspects. When I went to my Bible concordance, I found a large list of references—at least one hundred twenty—on the word "faith." The Christian cannot live apart from faith; hence he is commanded, "Be thou faithful unto death, and I will give thee a crown of life."

When we are not overanxious, we are not defeated, and are sure to create faith in other people. The following story well illustrates this point:

"A father was about to be operated on, and the mother and son could not sleep because of worry and anxiety. They sent word to a Christian layman: 'Please come down and stay with us at night; we are afraid. Can't you come and talk to us? For we have nothing to hold on to in the dark.' The layman came, and mother and son both surrendered themselves to God and were changed. The son spoke to the father, who for a long time lay there uncomprehending; but he finally recognized the son's voice, responded to his testimony, opened his heart to the love of God, and was himself converted and died happy. The *spark of faith* in that son, a convert of two days, kindled something in the father's heart and changed him. Lord, help us to *think* faith, *talk* faith, *live* faith, *impart* faith." Thus we can face life cheerfully. Not by anything that we have done, but only as we take God at His word, and act accordingly, do we live by faith.

And this is VICTORY! Being overanxious is defeat. Victory gives us strength. Defeat weakens. Victory keeps

us calm. Defeat produces fear and worry. Victory gives us a positive testimony. Defeat makes us complaining.

And who of us can count our blessings? God has been very good to us—even in "such a time as this," and we need to be true to our calling as Esther of old was. We need to be inspired to go on with much prayer and fasting, feeling that God is with us, and will work in us according to His good will and pleasure.

May we be found faithful in every good work, and go forth with courage and much faith in these trying times; for He has promised, His grace is sufficient, and He will never leave us nor forsake us. So we need not be overanxious, or worry, but TRUST HIM.

I Will Not Worry

"I will not worry; I will trust;
For God who knoweth all my needs
Is merciful, kind, and just,
And I will follow where He leads.

"I will not worry; for I see
It does not help my soul at all;
It drags me down and hinders me,
And soon I lose my hold, and fall.

"I will not worry; I will try
To look beyond life's present woes;
Knowing that God who lives on high
My refuge is—He sees and knows.

"I will not worry; I'll depend
On God to be my lifelong Guide;
How can I fail with such a Friend
To walk forever by my side?

"I will not worry; though the night
May darker seem than e'er before;
Christ is the Way, the Truth, the Life;
With Him I'm safe forevermore.

"I will not worry; I will sing,
And up to Him my eyes will raise;
To God, who giveth each good thing,
I'll send a hymn of grateful praise.

"I will not worry; come what may;
My Father's love is everywhere;
I'll trust in Him from day to day,
And cast on Him my every care.

"I will not worry, doubt, or fear,
For God doth hold me by the hand;
And though life's path at times be drear,
He loves me and doth understand."

Scottdale, Pa.

TESTING YOUR LOVE FOR GOD

In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube, which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty. Do you ask, "How do I know I love God? I believe I love Him, but I want to know." Look at the gauge. Your love for your brother is the measure of your love for God.—Sunday School Chronicle.

TO BE NEAR TO GOD

August 27, 1944

Read Psalm 19:14.

Someone has told of a little boy who prayed, "O Lord, make me a better boy if you can; if you can't, don't mind it too much, for I am getting along pretty well as it is." The same kind of spiritual complacency is found among older people. We are willing to be better, yes, but we see no pressing need for it. How much better would be the daily prayer that God would so cleanse us from sin that all the thoughts we think, all the prayers we pray, all the words we speak, and all the deeds we do may be acceptable to His pure and holy eyes!

"To be what God pleases,
To do what is best,
And to have a good heart
Is the way to be blest."

August 28, 1944

Read Psalm 22:1-8.

This psalm of the crucifixion describes with startling detail the sufferings of our Saviour on the cross. It might seem irreverent to repeat as from ourselves these words made sacred by His uttering them, did we not remember that we too have our quota of suffering and cross-bearing. It has seemed good to our Lord to grow the flower of His praises out of the swamp of human agony. And to some it is granted more than to others to fellowship in the sufferings of our Lord Jesus. Remembering that the Father wrought the world's salvation through the agony of the cross, we may be sure that He will work good through our sorrows also.

"My winter, and my tears, and weariness,
Even my graves, may be His way to bless!"

August 29, 1944

Read Psalm 23.

This precious psalm is probably the best known of any extended passage in all the world's literature. It was probably the first psalm that our childish lips learned to say, and it is likely that on our dying bed we shall repeat it rather than any other one. It is pure poetry and pure religion. It voices all that one can feel of assurance and trust in the adequate provision of God for our temporal and eternal needs. It is a prayer all in itself. Get down on your knees and say it once, twice, and again. Then sing it in one of its metrical forms. Its truth sinks into one, and oh, how comforting it is! But in our rejoicing let us pray for sheep that are not of His fold.

August 30, 1944

Read Psalm 25:5.

Every man who has a true sense of God's wisdom and his own ignorance is impelled to pray frequently for divine teaching. There are so many things that we need to know but which we cannot possibly discover for ourselves. We need direction for our feet, and skill for our hands, and utterance for our tongues. The truly wise man is the one who

has learned to lean upon God and to listen for His daily tuition. Lord, make us teachable that we may learn of Thee. Open our ears and eyes that we may receive Thy teaching. Open our hearts, too, that we may understand, and dispose our wills to follow His plan.

"Open my ears that I may hear
Voices of truth Thou sendest clear."

August 31, 1944

Read Psalm 26:8-12.

Places gain or lose in our affections by their association with persons and events. A house where dwells a loved one seems a pleasant and happy place. We return with satisfaction to a place where we achieved some success or experienced some special happiness. The psalmist expresses his love for the house of God. We do not, in this dispensation, localize our religion in the same way that the Old Testament saints did. But we, too, may thank the Lord for those places of secret prayer that became dear to us through our fellowship with Him; or for those churches or other places of meeting where His presence and the fellowship of saints became more precious.

"I love Thy kingdom, Lord,
The house of Thine abode."

September 1, 1944

Read Psalm 31:19, 20.

In the realm of His own transcendent being, God's holiness is the most outstanding of His attributes. But in His relations to us, His creatures and His children, His goodness and His loving-kindness stand out. How wonderful is His all-inclusive provision for us! What a privilege it is to retreat from the surly or condescending pride of man to the sympathetic and understanding presence of our Lord! With what joy do we shut without the door of His pavilion the tumult and the strife of tongues! How foolish to defend ourselves from the vicious attack of words when the Lord has promised to defend us! Oh, God, in Thee do we put our trust. Let us not be put to shame in the presence of those who speak evil against us. Let the lying lips of the wicked be put to silence and shame.

September 2, 1944

Read Psalm 35:24-28.

The world is full of injustice. The innocent are often condemned, and the guilty go free. Men oftentimes are treated, not according to their deserts, but according to the fall of chance or the prejudice of privilege. Only one thing can keep us from falling into bitterness and cynicism when we feel we are treated unjustly. That is the knowledge that God is a righteous God and in the end will see that right triumphs and wrong is justly rebuked. We can trust our case with Him. Shall not the Judge of all the earth do right? The patience of the saints is that confident committal to God which is willing to wait for His righteous voice to speak.

"Though the mills of God grind slowly,
Yet they grind exceedingly small:
Though with patience He stands waiting;
With exactness grinds He all."

—E.

THE GOODLY KING FAILS

Sunday School Lesson for September 3

"Make us a king to judge us like all the nations," demanded the elders of Israel, speaking to Samuel. Samuel referred this matter to the Lord, who told him, but with a sad heart, to find the best Israel had and anoint him king. Saul was chosen. He pleased the people with his leadership. Israel was delivered from the Ammonites by Saul.

King Saul was well chosen. Humility, wisdom, and consideration for his people made him a good king. Since he was at the head of God's chosen people, God championed his cause whenever he wished to do God's will. And what a helper he had in the priest, Samuel! To cease to pray for Saul and Israel and to cease to teach them the good and right way would have been sin to Samuel. God through Samuel told Saul what to do to be a good king of his chosen people. Samuel promised Israel that "the Lord will not forsake his people for his great name's sake." "But if ye will not obey the voice of the Lord . . . then shall the hand of the Lord be against you."

Ere long in the story we find Samuel deeply grieved and crying all night unto the Lord. The Lord had told Samuel, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." Twice already King Saul had failed to obey. He could not abide Samuel's time of waiting, and so he himself offered a burnt offering. God said he should utterly destroy the Amalekites, but Saul spared the best of the sheep and the oxen. Nor did Saul repent of his disobedience but justified himself in each act. He was impatient with God's control. His humble spirit was gone. Instead we see a self-willed, self-sufficient king. God has no delight in his burnt offerings and sacrifices because they were not made by an obedient heart.

Saul learns that God is displeased and has rejected him from being king. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." He becomes jealous of Samuel. An evil spirit comes upon him. The son of Jesse quiets him. Soon he becomes suspicious of David, and all Saul's life is filled with increasing jealousy and attacks of madness. He ends his life by falling upon his own sword. "How are the mighty fallen in the midst of the battle!" A goodly man has failed.

The man who pleases God is the man who will obey God to the letter. No sacrifices of any kind will substitute for obedience. Rejecting the Word of the Lord is the worst of sins. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

"I will be thy king: where is any other that may save thee in all thy cities?" "I gave thee a king in mine anger, and took him away in my wrath."—A. M. E.

FIELD NOTES

Meetings conducted at the Belmont Church, Elkhart, Ind., by Bro. C. Z. Martin closed on Aug. 11. There was one confession, good interest, and much spiritual profit.

Bro. P. L. Frey is spending the week beginning Aug. 22 at M.C.C. headquarters, Akron, Pa., assisting in the C.P.S. administration there. The following Sunday he will preach at Grottoes, Va., and in the days following conduct there a conference for camp dietitians and business managers.

Bro. Jesse Short spent ten days recently at Beaver Dam, Wis., ministering to the C.P.S. boys in farm service in that area. On Aug. 5 he preached at the Sideling Hill Camp in Pennsylvania.

Bro. Phares Frank, steward at the Oreville Mennonite Home near Lancaster, Pa., for many years, passed to his eternal reward Saturday, Aug. 12.

The Martin's Creek congregation in Holmes County, Ohio, opened a Sunday school and preaching point on July 30, in the Moorehead Methodist Church near Shreve, Ohio, fifteen miles northwest of Martin's Creek. This is a well-preserved building in a good agricultural community. Bro. D. D. Miller preached the first sermon. There were forty-three present.

Revival meetings closed on Aug. 6 at the Plain Church in the Franconia district, with seven confessions as the visible result. Bro. Elias Kulp was the evangelist.

On Aug. 9, Mrs. Lester Mann, whose husband is pastor of the Pleasant View congregation east of Elkhart, was badly gored by a bull. She is comfortably resting in the Elkhart Hospital, with her condition good.

Bro. Harvey E. Shank is engaged to conduct evangelistic meetings at the Pleasant Grove Church in the Sweedlin Valley of West Virginia. The pastor of the church, Bro. E. G. Gehman, requests our prayers for these meetings.

The church building of the Amish Mennonite congregation at Harrisburg, Oreg., was burned to the ground on Aug. 7. The origin of the fire is not known.

Bro. Henry J. Yoder, deacon of the congregation at Molalla, Oreg., is making an extended trip among friends and relatives in Alberta, Saskatchewan, Michigan, Indiana, and Ohio.

The congregation at Leo, Ind., opened on Aug. 20 a mission Sunday school at Hicksville, Ohio, fifteen miles to the east. May God bless this new effort for the cause.

Bro. William Strong, Mechanicsburg, Pa., preached the harvest sermon for the Marion and Williamson congregations, near Chambersburg, Pa., on Sunday, Aug. 13. The service was held at the latter church.

Bro. Harold Hunsecker, Chambersburg, Pa., filled the pulpit at the Marion Church, near Chambersburg, Sunday, Aug. 20.

The sixty-sixth semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at Mellinger's Church, Lancaster Co., Pa., Saturday, Sept. 2. All those who are interested are invited to attend.

A Bible instruction meeting is announced for the Hess Mennonite Church, Lititz, Pa., Saturday evening, Sept. 2, and all day Sunday, Sept. 3. Prayers are requested for this meeting.

The twenty-sixth Bible Conference will be held at the Marietta, Pa., Mennonite Church, Sunday, Aug. 27. The brethren John F. Garber, Harrisonburg, Va., and Howard Charles, Lititz, Pa., will serve as instructors.

The revival meetings at the Meadow Mountain rural mission station, Maryland, in charge of Bro. J. M. Nissley, Altoona, Pa., closed on Sunday, Aug. 13, with an overflow audience. Seventeen souls, ranging in ages from twelve to seventy-eight years, publicly confessed Christ.

A Bible instruction meeting is to be held at Krall's Mennonite Church, Cornwall, Pa., Saturday evening and all day Sunday, Aug. 26, 27. Evangelistic meetings will follow each evening, in charge of Bro. Elias W. Kulp, Bally, Pa.

Bro. C. Z. Martin, Mountville, Pa., filled an appointment at the Science Ridge Mennonite Church, near Sterling, Ill., Sunday, Aug. 13.

In a recent electrical storm the barn on the farm of Bro. Joseph E. Lehman, minister of the Chambersburg, Pa., Church, was burned, together with the stored wheat and hay crops of the season, amounting to a heavy loss.

The Hospital Committee of the General Mission Board met at Goshen, Ind., on Saturday, Aug. 19.

Bro. J. C. Frey, veteran deacon of the churches in Fulton County, Ohio, passed to his eternal reward Aug. 18. The funeral was

held at the Central Church on Aug. 20. Bro. Frey was for many years treasurer of General Conference, and active in various interests of the church.

The Ontario Conference is making tentative plans to open a high school in their district in the fall of 1945.

Bro. J. D. Graber, secretary of the Mission Board, has been appointed by both the Board and the Commission for Christian Education as Secretary of Missionary Education to succeed Bro. E. C. Bender.

The editor of the Gospel Herald, after spending most of the summer at Scottsdale, is returning on Aug. 30 to Goshen, Ind., where he will be teaching half time this winter at Goshen College. All articles intended for publication should be sent to him there. Other materials for publication should be sent to Scottsdale.

Bro. David Hathaway, formerly deacon at Pearidge, Mo., was ordained to the ministry at that place recently.

Notice: Since publishing the announcement of the Iowa-Nebraska Conference, the Executive Committee wishes to add the following: Bishops are to meet for bishops' counsel at 9:30 a.m. on Wednesday at the Milford A.M. Church. Ministers' meeting to follow immediately after dinner on Wednesday and continue Thursday forenoon and afternoon. —W. R. Eicher, Secretary.

Bro. John Garber, Harrisonburg, Va., will be at Marietta, Pa., the week end of Aug. 27 in a Bible Conference.

Bro. J. H. Shank, who is very active in our church work both at La Junta and Pueblo, Colo., served as stenographer in the General Conference sessions.

At a meeting of evangelists called between sessions at General Conference, forty-eight brethren were present. There were thirteen who had served as evangelists for more than twenty years, five who had served thirty years, and a few who had served still longer.

A Bible instruction meeting will be held at Cocalico, Pa., all day on Sept. 10.

The Reading, Pa., Mission is planning to open a new place for the colored Sunday school at 347 South 7th St., on Sept. 3.

The Quarterly Meeting at the Reading Mission, 12th and Windsor Sts., will be held Sept. 23, 24. Bro. Nevin Bender is to be the guest speaker.

A Christian life conference will be held at the Worcester Mennonite Church, north of Fairview village, Montgomery County, Pa., on Sept. 3. Everyone is invited.

The use of the birch is not to be deplored. All the best men in the country have been beaten—archbishops, bishops, and even deans. Without sensible correction they would not be the men they are today.—The Dean of Ely.

Calendar

Family Week, Mennonite Campground, Laurelville, Pa., August 21-29.

Young People's Institute, East Union Mennonite Church, Kalona, Iowa, August 24-27.

Conservative Amish Mennonite Conference, Castleman River Congregation, Salisbury, Pa., August 29-31.

Ohio Christian Workers' Conference, Walnut Creek, Ohio, August 29-31.

Church School Day, as suggested by the Mennonite Board of Education, September 3 (or the Sunday previous or following as suitable).

Iowa-Nebraska Conference, Milford and Beaver Crossing, Nebr., Sept. 5-7.

CORRESPONDENCE

PROTECTION, KANSAS

Dear Readers of the Gospel Herald: The Lord has been gracious to us, giving us bountiful crops and also rich spiritual blessings.

We had a very fine summer Bible school again this summer. Sister Myrtle Schweitzer, who conducted our school, also helped at the Hutchinson Mission.

On April 16 we had our communion service. At the same time Bro. Clayton Beyler was ordained for relief work in China. Bro. Alva Swartzendruber was present for this service.

The Hesston men's and ladies' chorus gave a program at the church previous to the Easter season.

On June 11 the Greensburg congregation met with the Protection congregation in a semiannual Sunday-school Conference.

Bro. Samuel Janzen preached at our church morning and evening of June 25.

The first Sunday in August a group of our people rendered a program both morning and afternoon at Perryton, Tex. Bro. Charles Schweitzer preached in the morning.

The sisters are sewing for relief and canning for C.P.S.

Aug. 8, 1944.

Ursula Miller.

TOFIELD, ALBERTA

Dear Christian Friends: Our district conference was held here from July 18 to 20, with a good representation from all the congregations of the district. Visiting ministers from outside the district were: Bros. Ray Yoder, Wakarusa, Ind.; C. C. Cressman, New Hamburg, Ont.; G. D. Shenk, Sheridan, Oreg.; and F. S. Brenneman and Milo Kauffman, Hesston, Kans. We also enjoyed having Bros. Linford Hackman of Minnesota and C. J. Rempel of the Mennonite Central Committee with us. Bro. and Sister Henry Harder were back from Ontario for the conference. We felt that this was one of our best conferences because of the spirit of unity among the brethren and their determination to remain on the solid rock, Christ Jesus, as their foundation. We are thankful for leaders who realize that discipline within the church is necessary and who are willing to withstand opposition that the tacklings be not loosed. Isa. 33:23.

Our revival meetings were conducted immediately after the conference, with Bro. Ray Yoder in charge. We appreciated his practical talks on home life preceding his message each night. God honored His Word, and there were a goodly number who took their stand for Christ, as well as a number of re-consecrations.

Bro. Yoder remained with us for the ordination service Sunday, July 30. Bro. Isaac Miller of High River, Alta., was also with us at this time. This was an impressive service and was well attended, although it was a rainy day and the roads were muddy. At this time Bro. Paul Voegtlin was ordained as min-

ister and Bro. John Wideman as deacon. We wish them God's blessings.

Summer Bible school is being conducted this week (Aug. 7-11).

A school building was purchased in Round Hill this spring by our congregation. A mission Sunday school has been conducted here for several years, with Bros. Paul Voegtlin and Harold Lauber as superintendents.

Among recent visitors from Sheridan, Oreg., were: Bro. Titus Brenneman and family, Bro. Harvey Brenneman, and Bro. Fred Hostetler's father. Bro. Jake Brenneman and wife of Hesston, Kans., are also with us.

Bros. J. B. Stauffer and M. D. Stutzman are planning to leave this evening for the Publication Board Meeting and the special session of General Conference.

Aug. 10, 1944.

Verba Stauffer.

ORRVILLE, OHIO

(Orrville Mennonite Congregation)

Dear Readers of the Gospel Herald: We have many reasons to thank God for the spiritual and temporal blessings we have received since our last letter.

This evening we had a good shower of rain, which refreshed the parched earth after several months of extended drought and heat. The drought has curtailed the harvest of crops, but God has provided for us in a wonderful way, and daily gives us rich blessings to enjoy. May our hearts and minds be refreshed too, that we may enjoy His gifts of love and mercy.

Bro. Paul R. Miller, Sugarcreek, Ohio, was with us during Passion Week and gave us a series of talks on the suffering and death of our Lord.

Our regular spring communion was held on May 12. A spirit of love and humility prevailed.

We counted it a privilege to have the General Mission Board convene at one of our neighboring churches. Many of our members availed themselves of the opportunity of attending the sessions.

We did not have a Bible school at our church this year, but a number of our children had the opportunity of attending at some of the other Mennonite churches in the community.

The week of June 20, our annual revival meetings were conducted, with Bro. J. D. Graber as evangelist. Preceding the sermon each evening, Bro. Graber gave a series of talks concerning his travels and his experiences in China. These were thoroughly enjoyed by all. As a result of the meetings, seven young souls made their decision for Christ. We rejoice with the angels in heaven for these young people and the contribution they will make to the church. May God bless Bro. Graber in his many labors for the church.

Bro. and Sister Allen Ebersole and two daughters and Sister Elsie Burkhardt from the Ft. Wayne Mission worshiped with us on the evening of July 30. Bro. Ebersole brought the evening message, and Sister Ebersole talked to the children. Sister Burkhardt gave us her personal testimony and also told of the work at Ft. Wayne.

We were happy to have Sister Mary Royer with us for most of the summer. She conducted a class in "The Christian Nurture of Children." A number of the young mothers availed themselves of this very helpful study.

Baptismal services were held Aug. 13, at which time seven young people sealed their vows by water baptism. May we pray for them, that they may be shining lights wherever they go.

A number of our young people attended the young people's institute at Sebring. Those who attended conducted young people's meeting the evening of Aug. 13. All reported a rich experience and growth in their Christian lives. We are thankful that our church makes such provision for our young people, where Christian fellowship may be enjoyed.

A number of our members have been confined to their homes and to hospitals on account of illness, but we are glad to report that all are on the way to recovery.

Our pastor, Bro. I. W. Royer, is attending the special session of General Conference at Goshen, Ind.

We ask you to remember us in your prayers that we may have a living testimony for Christ and the Church.

Aug. 16, 1944. Mrs. Melvin Hostetler.

MATTAWANA, PA.

Summer Bible school was held in the Mennonite Church, Mattawana, Pa., from June 25 to July 7, five forenoons of each week, with Clayton Beyler, Protection, Kans. (appointed relief worker to China), as superintendent. The teachers were: Ruth French, Leah Kauffman, Dorothy Yoder, Jessie Smith, Veronica Yoder, Lois Hostetler, Cuma Keener, and Esther King.

There was an enrollment of 109, with an average attendance of 95. Three pupils received diplomas. The children by their offerings gave over \$25.00 for European relief.

The Bible school closed with a public program on Friday evening, July 7, which was attended by parents and friends. The children did well in reciting Scripture and in singing, which were enjoyed by all present.

After the close of our school, the Church of the Brethren near by held a two weeks' school, and also had over one hundred enrolled.

N. N. H.

The good conduct or moral living of an unregenerate man is like an artificial leg. It considerably improves appearance and usefulness, but it is not organic.

The mind and conduct of a spiritually mature Christian indicate the mysterious presence of a new, pure spring of life from God's immanent Spirit. But the residing of this goodness with creatures of flesh makes it relative.

Christ's divine goodness is ABSOLUTE. That is, it is not tintured, tainted, associated, or adulterated in any manner with anything other than divine goodness. It is purely, incomparably, wholly, ABSOLUTELY good.—Titus Lehman.

WITH OUR MISSIONARIES

THE DEAD SEA

*I looked upon a sea,
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.*

*How come a fate so dire?
The tale's soon told:
All that it got it kept
And fast did hold.*

*All tributary streams
Found here their grave
Because the sea RECEIVED
But never GAVE.*

*O Lord, help me my best,
Myself to give,
That I may others bless,
And like Thee, live.*

—The Christian Digest.

PRAYER CHANGES THINGS

By JOHN A. HOSTETLER

"Prayer changes things" has long been acceptable as a motto among Christian professing people, yet comparatively few have succeeded in anchoring their life to this spiritual power. One of the simplest scriptures in the Bible implies that God is more willing to give good things than fathers are to give gifts to their children. Matt. 7:11. To some, this scripture seems hyperbolic or a bit "stretched." If God is so willing to give, why doesn't He? How can the omnipotent God express His willingness to give and at the same time withhold? The transaction of giving is not as simple as some men think. Giving involves both the giver and the receiver. Who knows how much God suffers when He would bestow His love upon us, but is hindered because of our earthly-minded ways? If dad wishes to send his son to college and give him the opportunities of education, why doesn't he? If he has the means and is anxious to bestow, what keeps him from doing so? The father knows that the son has no genuine appreciation, desire, and heartfelt gratitude for what he would give him. The father would give, but is helpless. He must practice more patience, mercy, gentleness, and a great deal of love until a spirit of gratefulness and a prayerful attitude come from the heart of the son. The finer and nobler gifts in life cannot be placed into the experience of an individual like eggs in a basket. Prayer is more than asking;

it is receiving the gift that God wishes to bestow upon us. The spirit of a thankful attitude from the heart is the requirement of all gifts from God. He cannot bestow His best upon men unless they pray in this attitude. Prayer involves co-operation in thought, work, and petitioning.

Men who approach the seat of God not to dictate, but to receive, have achieved some degree of satisfaction in their prayer life. When we continuously pray for our wants and wishes, our likes and dislikes, we are likely to become provoked and discouraged with our prayer life. When we pray chiefly for what God wants, we need not be despondent. Life continually calls for patience, fortitude, humbleness, self-denial, courage, and love; God can supply this need. Faith may be ours to overcome the many perplexities, doubts, and materialistic tendencies which seek to defy our spiritual knowledge. We need not be downhearted as though there were no anchor for the soul. When we conclude that prayer is only talking to God, we miss the message of prayer; listening to God is equally important.

Too many are acting on the subconscious idea that prayer is an act whereby we can keep on good terms with almighty God. Our materialistic philosophy tends to make us believe that prayer is a good work which wins merit in the sight of God. Prayer, to many, is somewhat of a safety device, such as a fire extinguisher—to be used only in time of emergency or distress. This idea holds that prayer is a protective measure and something which must not be neglected for fear God will pour out His wrath. Prayer is much different from this. It is not a fire extinguisher to be used when the occasion demands, but rather our daily nourishment. Prayer is not a fearful practice, but a way to avail ourselves of the will and knowledge of the Creator. Perhaps one of the basic reasons why prayer becomes such a mere idealistic form is that while we believe in God in a general and vague fashion, we do not vividly grasp the truth that God cares for each one of us individually.

Paul speaks of prayer as the "unsearchable riches." He says we are "heirs of God." Rom. 8:14-17. Prayer is not a good deed given in return for a blessing, as men buy and sell in the material world. Prayer is acquaintanceship with God, and yet so few value this spiritual heritage. Prayer in the light of Christian faith is based on the claiming of our sonship—"The Spirit itself beareth witness with our spirit, that we are the children of God"; it is the active appropriation of this great storehouse of knowledge and wealth. Pray that God will give you

a simple faith to accept truth and to know that you are His son. The groundwork of prayer is laying claim to God's promises.

Real prayer gives God an opportunity to do what He wants in our lives. Communion with God in prayer relieves us of the many paramount intellectual conflicts for which there is seldom a logical explanation. God becomes vivid to our lives through prayer. Prayer has failed in many because they carried it as a burden. Prayer must not only be a part of our theoretical philosophy but also a practical and realistic activity. Prayer has been looked upon as an obligation or something due God rather than a privilege. Like friendship, prayer is an opportunity to enjoy the best in life, and should be grasped in the spirit of gratitude and in a spontaneous manner. The man who does not avail himself of prayer is stripping his soul of a supreme privilege—intimacy with God.

Men of prayer have not been without their difficulties and hardships. There are times when it is hard to understand the real meaning of prayer. We encounter difficulties, and many things tend to hinder us. The seeming unreality of God, wayward thoughts, dreaming, evil imaginations, and thoughts about self discourage us from the realness of prayer. Prayer often becomes unreal to us because we fail to use our knowledge with our faith. Meaningful praying is reinforced by habitual self-discipline in thought life. We cannot indulge in perverse language and in evil imaginations and suddenly expect to come out in the end with a glorious state of communion with God. Consider the preparation and mood before entering into deep fellowship with God. Is your mind preoccupied with a material enterprise so that you cannot pray from the heart? Think with what haste and unprepared thoughts we often rush into God's presence. We are often guilty of being careless and thoughtless about the manner in which we enter the spirit of prayer. Search for the harboring of envy, the wish for another's harm, the entertainment of a grudge, the pride of the carnal man; such barriers are hindrances to spontaneous prayer. A life which surrenders to secret doubts is crippled in its prayer efficiency.

Prayer is a deep settled aspiration after God and His righteousness, with a complete willingness to meet His demands. What is your innermost and greatest desire in life? In general we think of prayer as specific petitions to God, kneeling and submitting our lives to Him. Prayer, however, is more than a definite religious act. Let us for a moment consider prayer from the standpoint of the dominating desire of the individual. Not only should we make known our petitions to God, but also we must search for the innermost desire in our life and daily activity. What is the settled craving of your heart? Our response from this viewpoint makes clear that the inner urgency of the heart may be either good or evil.

When the prodigal asked for his portion of inheritance, he was in a sense praying his real desire. The ambition of his heart was there expressed. Like many in this day, his desire was to gain the thing which in the long run would not be for his good. The man who directs his course of life after selfish and worldly gains has in his innermost desire that which molds his life.

Now, with the thoughts presented in the above paragraph, let us bring into harmony our expressed petitions with the innermost desire of the heart; do your prayers make sense? Many of the prayers which we pray are actually not our real prayers because they are not our dominant desire in life. We ask God to make us pure and holy and give us an humble spirit, but deep down in our heart we want materialistic gain and worldly recognition. Such disintegration does not express the inward urgency and determination of the heart, and our prayer becomes superficial. Prayer that is not consistent with the will of God and is not in line with our deepest heart's desire will accomplish nothing. Any loafer may pray to be rich; the lazy student may pray to be educated and the indifferent to have a strong character, but if their real aim and habitual thinking are not conformable to their petitioned prayer, then they might seriously question their prayer life.

Marlboro, N.J.

SPIRITUAL ATMOSPHERE

"Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2).

The house in which the disciples were sitting was filled with the sound of a deep breathing which came from heaven. The sound was the evidence and sense of the presence of the Holy Spirit. It filled all the house in which the disciples were congregated. The disciples "were all filled with the Holy Ghost" (Acts 2:4). The descending Holy Spirit filled the place and the people. The house was filled with a new and spiritual atmosphere, and the disciples were filled with a new and spiritual presence. Here was a room where the very air was throbbing, pulsating, vibrant, and electric with the presence of the Lord through the Holy Spirit. It was a glorious atmosphere to be in.

This is the atmosphere that reigns wherever Spirit-filled believers are met together in the name of the Lord. When the people are Spirit-filled, the place becomes Spirit-filled also. We have been in services where the atmosphere was literally charged with the sense of the presence of the Lord. This sort of atmosphere is what our churches need today—that thing which is noticeably lacking in many churches. When the Holy Spirit fills the atmosphere, it is easy to preach and teach the Word of God; sin-

ners are convicted and born of God; and saints are purified, edified, and strengthened. The spiritual atmosphere created by the sense of the presence of the Holy Spirit is that in which the Holy Spirit operates in power through the Word of the Lord. But it is decidedly different when this atmosphere is lacking. Instead of the warm, pulsating presence of the Spirit, the atmosphere is cold and dead, and it is charged with levity, indifference, and hostility. In such an atmosphere, the Holy Spirit is grieved and quenched, and does not operate in power. The Lord Jesus once found Himself in such an atmosphere. "He did not many mighty works there because of their unbelief."

Oh, the blight of unbelief! How dreadful it is! May the Lord in His grace deliver us from it! Those churches in which the whole counsel of God is proclaimed and taught, and in which dwells an ungrieved Holy Spirit, are blessed with a spiritual atmosphere. There the Holy Spirit moves and operates, and there is warmth, tenderness of heart, and spiritual dynamic. In such an atmosphere it is difficult for sinners to remain without being saved, or backsliders without getting back into fellowship with the Lord. Where the Word of the Lord is denied and doubted, and the Lord Jesus Christ Himself is belittled and dishonored, the Holy Spirit does not manifest His presence. Where the Holy Spirit does not manifest His presence, there is no spiritual atmosphere.

Let us be uncompromising in our stand for the faith once for all delivered unto the saints and be filled with the Holy Spirit. Where the pastor, the officers of the church, and the members are all individually filled with the Holy Spirit, the atmosphere in their gatherings is spiritual and filled with the sense of the presence of the Holy Spirit. A people and a place filled with the Holy Spirit is what is needed these days.—Selected by W. H. Benner, Lititz, Pa.

JOHN WANAMAKER'S METHOD

A minister described a visit he had with John Wanamaker, the wealthy merchant, years ago, when he came to Philadelphia to study Mr. Wanamaker's great Sunday school. He asked the question, "How do you get time to run a Sunday school like this, with the business of your stores, your postmaster-generalship, and all the other obligations of your life?"

The other replied, "Why, my boy, the Sunday school is my business. All the other things are just things. Fifty-five years ago I decided that God's promise was sure, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"—Sunday School Times.

We hear much about the cost of living, but the cost of salvation has not changed.—Edward Yoder.

From Our Mission Stations

KANSAS CITY, KANSAS

(Mennonite Children's Home)

Dear Christian Friends: We are on the Rock Island train on our way to Iowa with the children from the Children's Home. We are all grouped in the front half of the coach. The railroad officials made special arrangements for us, and their agent accompanied us to the train at the Union Station at Kansas City. We appreciate their courtesy. We paid the fares of the older children, and the younger ones, of course, ride free.

We plan to give a program at the Wellman Church tonight. We pray God's blessing on the message, for it is His message. We expect to arrive at Washington, Iowa, at 3:30 this afternoon. The children will spend three weeks in the Wellman and West Union communities. We are very grateful to these people for their kindness in opening their homes to the children. Just prior to our return we expect to give a program at the West Union Church.

The children enjoyed the revival meetings which recently closed at the Kansas City Mission. Several of them reconsecrated their lives and expressed their desire to obey God and His Word more faithfully.

The children have been enjoying good health for which we thank God. We have been receiving many calls from people who want help for their children. We have no room at present, but expect some changes to be made this fall. We will then be able to accommodate some of these. May God help us to decide which families need the help most, and which ones are merely trying to shift responsibility.

Our garden has been furnishing some very fine tomatoes, which the children appreciate very much. Today we are having another rain.

Our train is stopping at Eldon, Iowa, now. The children are very anxious to get to Washington. They enjoy the ride, but for some of them it is getting a little "old." There are forty-two in our group, and they all want to talk at once. We left a few workers at the Home. They want to do some painting and other work.

The train has started again, and nearly every one is looking out of the windows. We have been on the train since about 9:15 this morning. One of the smaller boys saw a man outside and called, "Hello, man," but of course the man did not hear him. Some of the children are singing "Heavenly Sunshine" and "Will You Be Ready When Jesus Comes?"

The brakeman has called "Washington," and all the children are astir, getting ready to leave. Now the train has stopped, and we can see a number of automobiles waiting for us. I wish you could see the children

flock to the doors. Here are our friends to meet us. Farewell.

July 25, 1944. A. Lloyd Swartzendruber.

* * *

Dear Herald Readers: We are enjoying the continued blessings of God. Each one of us can look back to "first" experiences and again experience that joy. Many of our children have now had their first train ride. Several of the workers and Bro. and Sister Swartzendruber took them to southeastern Iowa for a three weeks' vacation. They had quite an experience getting off in the rain on July 25. Four of us workers remained at the Home to do some cleaning and painting and take care of the garden. On Aug. 15 the children with several workers expect to board the train and return to Kansas City. All winter the memories of these experiences will linger in the minds of the children.

Often we are reminded of the providence of God. In making preparation for this trip to Iowa everything was provided just when it was needed. Not long ago one of our little girls, when out on the street alone, refused a small sum of money offered by a man of evil intent. We praise God for giving her this discretion. God overruled that none of the children were sick when it was time to make the trip.

Many young people who were in the Home in childhood do not forget us, but return to visit sometimes. We praise the Lord that some are shining lights for Him. Some, however, make us realize more and more that they need our prayers, for they are being influenced by their worldly associates.

From now on until school opens many decisions must be made concerning the admission of new children. Pray that the Lord's will may be done.

Aug. 10, 1944. Mary J. Holsopple.

"BE NOT WEARY IN WELL DOING"

BY ERNEST LEHMAN

There are few, if any, of us in camp who do not anxiously look forward to the day when release from this work will be a reality. But we should ask ourselves, "Are we ready to go home?" The question is not that of packing baggage or obtaining railroad tickets, but rather it deals with the development of ideals and attitudes.

Of course, the immediate purpose of C.P.S. has been to provide alternative service of national value during the war period. But the total value of this service cannot be found by computing the total number of man-days spent nor by counting the number of projects completed. In no case is the full value of a piece of work found by recognizing only the economic gain created by that work. There are always intangible values that are somewhat incident to the realization of tangible ends. The nature of these intangible values depends quite largely on the attitudes of the individual himself.

Take the man, for instance, who works on a factory assembly line. If he thinks of his job simply as a series of mechanical operations to be done in the interval of time between 7:00 a.m. and 3:00 p.m., then he has become merely a cog in our machine age. But if he keeps in mind the relationship of his little operation with that of the finished product—if he thinks of the society that will benefit by his humble efforts—if he is broad-minded enough to recognize the virtues which good workmanship and conscientious effort develop within him, then he retains his status as a human personality. He rises above the acts of mere doing to the higher plane of being.

We become so accustomed to evaluating things in terms of the dollar that we sometimes find ourselves striving toward only those goals which promise a reward in material form. We tend to overlook spiritual values simply because they are not quite so obvious to our usual means of observation. We often forget that "life is more than meat, and the body . . . than raiment."

Camp life is no different from any other activity in this respect. We are tempted to believe that our time here is merely a parenthetical lapse in our life plan, during which we neither gain nor lose a great deal. This may be true, but it need not and should not be so. Twelve years in Bedford Prison for no misdeed at all seems a terrible misfortune, yet those years gave Bunyan time for thought, meditation, and writing, and thus helped prepare him for Pilgrim's Progress, his greatest life work. Three years of apparent inactivity in the Arabian desert might seem to us a tragic waste of the most precious period of Paul's life. Yet undoubtedly this time of meditation and waiting was highly significant in the shaping of his entire life.

Who knows but that some day it will be revealed to us that this period in camp or hospital work was the nursery in which the greatest contribution of your and my life began to develop? Who knows but that these tasks which now seem so meaningless and monotonous and futile, may some day turn out to be the precious talents which we either carefully re-invested or carelessly neglected? Indeed they do not seem important now; but neither is a tulip bulb particularly beautiful or fragrant!

So when camp life is all said and done, will we be conscious that a definite positive change has taken place in our life and character, or will we feel as if coming out of cold storage? God pity us if, in taking this position against war because of conscientious reasons, we do not become strengthened and enriched in our entire spiritual life.

C.P.S. Unit No. 93,
Harrisburg, Pa.

Expose fear, defeat, and death. Proclaim victory, life, and peace.

THE MEETINGS IN INDIANA

(Continued from page 412)

leaders in the problems which face us. In this off year, in a busy season, with travel conditions difficult, many on their own expense, and during uncomfortable weather, these many bishops and ministers came together and remained together to wrestle with the problems that threaten the spiritual well-being of the church. These are not hireling shepherds who have no care for the sheep. They are jealous for the purity of the faith and the salvation of every individual for whom they believe the Lord has made them responsible.

One is impressed also with the thorough Biblicism of the Mennonite Church. Four hundred years ago our fathers founded the faith upon the teachings of the New Testament. Menno Simons said, "Only show us God's Word, and the matter is settled." And so say these followers of his. With what evident delight did they drink in the teachings of the Word! With what fervent amens did they express their assent! In one of the open discussions a theological definition was called for. These preachers began to answer from all over the house in the words of Scripture. No philosophic theologizing for them; the Word was enough. Throughout the discussions of problems there was an evident desire to find the will of God in His Word, and to follow it.

The essential unity of the church was also manifest in this Conference. Differences are more apparent than real. For as we studied and interpreted the Word, there were no differences of opinion. There are no significant theological disputes among us. As we sang and worshiped together, our hearts were melted into a common fellowship. We had no difficulty in praying together. The social greetings between sessions were sincere and forgetful of all sectional lines. Apparent differences in the application of our teachings and in their local administration, where most of our difficulties arise, are for the most part not essential differences, and can usually be understood by a consideration of the history of the various groups and localities which have joined themselves in this General Conference fellowship.

It is evident that we shall always have problems. This session of General Conference did not solve them all. No other session will solve them all. Satan will always try to drag down the standards of the church. There will always be members, perhaps even ministers, who are not all that they should be. But our association in congregations, in Conferences, in General Conference, will be an aid in recognizing our problems and in making progress toward their solution. Mutual understanding and acquaintance will do much. This session of General Conference, we are persuaded, did much to further the purity and the unity of the church.

"AWAKE, ARISE . . ."

(Continued from page 410)

3. Seeking out unchurched communities at home.
4. Ministering to physical needs of those about us.
5. Serving in foreign relief.
6. Laboring in the foreign mission field.

Greater effort should be put forth to train Mennonite young men in C.P.S. camps and units to become more "missionary-minded." Every Christian should be a missionary. Point One under the educational program for Mennonite camps is very good: "Camp life should make a permanent contribution to the camper's Christian experience and faith. It should lead him to a fuller commitment to Christian service. It should acquaint the camper with the missionary and evangelistic program of the church, inspiring in him a concern for the promulgation of the Christian gospel." But this part of the educational training in the camps, I fear, is often sadly lacking. A keen observer of the lives of those who are in the camps would be impressed with the fact that this phase of the educational program needs to be stressed more than any other. Much emphasis is being put upon training for relief service. Thorough indoctrination in the Bible doctrines as believed and practiced by the Mennonite Church should have a big place in this training. Together with this should be added efforts for greater missionary zeal.

May the Mennonite Church enthusiastically and wholeheartedly arise to the challenge before her.

C.P.S. Camp No. 20.
Wells Tannery, Pa.

THE BOOK SHELF

Women of the Bible, by H. V. Morton; Dodd, Mead and Co., N.Y.

Men and women are much as they were in the age of Genesis, and understanding and recognizing that is the reason for these pen portraits of twenty-three women of the Bible. Rachel and Sarah and Mary Magdalene fairly come alive under his words. "It is indeed the whole of womanhood which is presented to us in the women of the Bible unsurpassed in its variety in the whole of literature." With a careful eye for details and honesty, Mr. Morton has enlarged the few words which women are given in the Bible and made life-size paintings of them.—Helen Wade.

The Church of God is still an agency in the hands of God to free man from the dominion of self.—Edward Yoder.

A doctrine can only be maintained so long as it is put into practice.—John E. Lapp.

RELIEF AND C.P.S.**RELIEF NOTES****Relief Workers to Middle East Leave**

Farewell services for **J. N. Byler** and **Samuel Yoder** were held at Akron, Aug. 10. It is assumed that they departed for Palestine shortly afterward. Both of these workers left families behind. Mrs. J. N. Byler, who has been serving for a number of years as matron and hostess at the Headquarters Office, will continue her work until Bro. Byler returns.

Nancy Hernley and **Mary Emma Showalter** have left this country for the Middle East at an unannounced time and from an undisclosed port. Word has been received that Marie Fast arrived safely in Cairo, Egypt. These three workers, although appointed by the M.C.C., are being sent by arrangement with U.N.R.R.A. organization.

* * *

Mrs. M. C. Lehman Visits Midwest

In the interest of women's relief activities, such as clothing, soapmaking, and canning for C.P.S., Mrs. M. C. Lehman is visiting a number of Mennonite communities in the Middle West. Sister Lehman, who is in charge of the clothing depot at Ephrata, will also investigate the possibility of setting up another clothing depot in the Midwest. The expansion of the clothing work would seem to indicate that probably another depot should be opened closer to the large Mennonite communities in the Midwest.

* * *

Orie Miller Returns from Paraguay

Bro. Miller returned from Paraguay on the evening of Aug. 12. In his six weeks' absence from Akron, he contacted the Mennonite groups in the Chaco, was present at the dedication of the Mennonite center in Asuncion, and stopped off for a two-day conference in Puerto Rico on his return trip. Reports from Bro. Miller indicate that the relief activities in Paraguay and Puerto Rico are progressing as satisfactorily as can be expected.

* * *

C.P.S. Men to Puerto Rico

Four C.P.S. men have left Miami for Puerto Rico within the past week, and two more will leave in the coming week. Harry Weirich, Hugh Hostetler, and Roland Kauffman left on the morning of Aug. 14; Victor Buller left on Aug. 17; Clarence Unruh will leave on Aug. 19, and Royal Snyder, on Aug. 24.

Carol Diller, R.N., Pandora, Ohio, who will serve as an additional nurse at the La Plata Hospital, will also leave Miami on the morning of Aug. 19.

* * *

C.P.S. NOTES**Breakdown of Mennonite Men in Camp According to Group**

The following figures are as of July 31, 1944:

Brethren in Christ	89
Central Conference Mennonite	42
Church of God in Christ Mennonite	117

Conservative Amish Mennonite	94
Defenseless Mennonite	14
Evangelical Mennonite Brethren	27
General Conference Mennonite	527
Hutterian Brethren	11
Krimmer Mennonite Brethren	28
Mennonite	1,282
Mennonite Brethren	183
Mennonite Brethren in Christ	33
Mennonite Kleine Gemeinde	12
Missionary Church	7
Old Order Amish	299
Old Order Mennonite	38
Reformed Amish Christian	2
Reformed Mennonite	4
United Zion's Children	3
Old Order River Brethren	1
	2,813

* * *

Pneumonia "Guinea Pig" Unit

The C.P.S. men who were at Pinehurst, N.C., for the past two months, serving as human guinea pigs for medical research in atypical pneumonia, have disbanded for a two weeks' recuperation period, or longer if there are any ill effects. Said Dr. Abernethy, "Well, it's over now, boys; school is out. No more blood lettings or daily catechisms; no more throat cultures on an empty stomach. . . . I don't know where we could have found a finer and more co-operative group of men anywhere." A second group of men have now arrived and will serve for a two months' period. Forty-five men are in the group, fifteen of whom are from Mennonite camps.

* * *

Psychology Teacher Visiting Eastern Camps

R. C. Kauffman, psychology teacher at Bethel College, who has been appointed for relief work in India, is spending his time until he can leave the States visiting a number of the C.P.S. camps and units in the East. He has completed a tour to the Midwestern camps and units. The two lectures that Bro. Kauffman is giving are titled, "Psychological Basis for Marital Happiness" and "Managing Oneself in the Face of Conflicting Situations."

* * *

1944-45 Farm and Community School

The Farm and Community School for the coming school year is tentatively scheduled to open sometime in October. The heavier activities of the School will be conducted throughout the winter and early spring. Plans are being made to accommodate one hundred men this year, and the School is to be set up on three farm units near Lincoln, Neb. A fourth unit may be set up at the Terry, Mont., Camp. Last year the School was conducted at the Clear Spring Unit of the Hagerstown Camp, and thirty-five men were in attendance.

* * *

Educational Directors' Conference

A conference for educational directors in M.C.C.-C.P.S. camps and units is being held on the Bethel College campus at North Newton, Kans., Aug. 21 to 24. Some of the items listed for discussion are: educating C.P.S. men to a better understanding of the camp project, specialized schools for Bible and high-school subjects, art and craft institutes.

Released August 17, 1944

Compiled by Irvin B. Horst

Alberta-Saskatchewan Conference

Report of the Alberta-Saskatchewan Conference, held with the Salem congregation near Tofield, Alberta, July 20, 1944.

Ministerial Meeting

The ministry met at the church on the afternoon of July 17 to consider the work falling within their range and to prepare for the program of Conference.

It was moved and carried that the visiting brethren, G. D. Shenk, Sheridan, Oreg.; Ray F. Yoder, Wakarusa, Ind.; Milo Kauffman, Hesston, Kans.; C. C. Cressman, New Hamburg, Ont.; Dr. F. S. Brenneman, Hesston, Kans.; Henry Yoder, Portland, Oreg.; and Simeon Weaver, Floradale, Ont., be welcomed to this Conference and invited to take part in its deliberations.

The moderator appointed the following committees:

Resolutions: J. G. Hochstetler, Stanley Shantz, F. S. Brenneman.

Nominating: J. E. Kauffman, D. D. Brenneman, Marlin Brubaker.

Bro. Ezra Stauffer was appointed as representative to the meeting of the Commission for Christian Education and Young People's Work, to be held in Ontario Oct. 27, 28, and the Executive Committee of this Conference is to appoint the second delegate.

CONFERENCE PROPER

Morning Session

Singing was led by Bro. Stanley Shantz.

Bro. Simeon Weaver read Eph. 4:1-16 and led in prayer.

The Conference sermon was preached by Bro. Ray F. Yoder, using as a text, Isa. 33:23—"Thy tacklings are loosed."

We have an evidence of instability and drifting. The trend that is seen in the text is duplicated in many churches today.

The tackling of the ship may be thought of as representing the cardinal truths of the Word of God. This tackling has been loosed by various means. Following are some of them:

1. An unfaithful ministry. There is no end to the drift that is started by an unfaithful ministry.
2. Materialism. The emphasis of making undue and advanced provisions in the form of reserves for our material needs strikes at the root of our trust in God.
3. Formalism. Outward activity well organized and a mechanical endeavor in carrying out the cause of the Lord.
4. Apostasy.
5. Spiritual adultery in the form of friendly relations with the world, which causes the church to lose her identity.
6. Physical adultery or the lifting of the scriptural standard of the marriage relation.
7. Mixing of church and state in a compromising way.
8. Disregard for sacred things.
9. Failure to teach the all things.

Such conditions cannot but, according to the text, weaken the mast and leave the sails loose in the wind, causing the church to drift helpless on the sea of worldliness, giving the enemy the prey of a great spoil.

It becomes at once the duty of the ministry, by a faithful teaching program and effective discipline, to fasten the stakes and tighten the cords. These stabilizing provisions are fully supplied in the Word of God and by the power of the Holy Ghost.

Testimonies: Every member of Conference was present, and each one, including the visiting brethren, gave testimony which rang true to the message. A list of the ministerial body follows:

Bishops: C. J. Ramer, Isaac Miller, J. G. Hochstetler, J. B. Stauffer, Milo Kauffman.

Ministers: H. B. Ramer, H. J. Harder, Dan Schlabach, Abe Reist, D. D. Brenneman, Stanley Shantz, M. D. Stutzman, C. C. Cressman, F. S. Brenneman.

Deacons: J. E. Kauffman, H. O. Stauffer, Edwin Bowman, Marlin Brubaker, Carl Kauffman, Alvin Steckley, Simeon Weaver, Henry Yoder.

Afternoon Session

Singing was led by Bro. Cornelius Remple.

Bro. Henry Yoder read Isa. 58:1; Heb. 13:1, 7, 17, and led in prayer.

Minutes of the last Conference were read and accepted.

Church records were read, which showed a membership in the Conference district of 626.

Subject 1. What attitude does this Conference take regarding the report and recommendations of the General Problems Committee to General Conference? The discussion on the subject was opened by Bro. F. S. Brenneman, who read and explained the report and recommendations and the present issue which is before General Conference.

After some further discussion, the following resolution was adopted:

We, the Alberta-Saskatchewan Mennonite Conference in session at Tofield, Alta., July 20, 1944, hereby wish to express ourselves to General Conference as being in harmony with the report and recommendations set forth by the General Problems Committee to the 1943 General Conference, and declare ourselves to General Conference as heartily supporting the recommendations to the best of our God-given ability, and urge them to a continued effort to stem the tide of the drift worldward.

Bro. Milo Kauffman as representative of the Mennonite Board of Education spoke in the interests of our church schools, and the following resolution was adopted:

Recognizing that the work of the church operates and is promulgated through various avenues, and that the educational institutions may be very effective in the program, we, the Alberta-Saskatchewan Mennonite Conference in regular session at Tofield, Alta., on July 20, 1944, wish to express our appreciation to the Board of Education for the presence of Bro. Milo Kauffman and his helpful information. We appreciate the magnitude of the task of the Board of Education in maintaining the schools as avenues for the upbuilding of the church. While we view with no small degree of concern the failure of the schools in the past to fully conform to conservative standards, we do praise God for evidences that the schools recognize this fact and are desirous to correct it. In view of this confidence we express ourselves in favor of (1) the observance of Church School Day at which time an offering will be lifted as requested by the Board of Education, and (2) that we permit the Board of Education to solicit in our Conference district for funds in the building program as outlined.

Bro. C. C. Cressman, as delegate from the Ontario Conference, gave information regarding the Braeside Home for the aged at Preston, Ont., and also brought an official invitation to this Conference to share in the blessings and privileges of the Home.

In view of the above information and invitation, the following resolution was adopted:

Be it resolved, That the Alberta-Saskatchewan Conference extend thanks to the Ontario Mennonite Conference for their information concerning the Braeside Home, and that we go on record as encouraging the support of this institution.

Further resolutions:

I. Resolved, that we express our appreciation for the help and counsel of the following brethren: Ray F. Yoder, C. C. Cressman, G. D. Shenk, F. S. Brenneman, Milo Kauffman, Simeon Weaver, and Henry J. Yoder, and that we extend greetings to their respective Conferences.

II. Be it resolved, That this Conference express appreciation to the Salem congregation for their hospitality, kindness, and Christian fellowship, and commend them for their interest and concern in the Lord's work.

Deacon's Recommendation: In view of our C.O. boys having been released from camp and are now on farms with an obligation to the government by way of monthly payments, we recommend that as a Conference we place ourselves under the obligation to help meet this to the extent of 50% of the obligation.

We further recommend that the fund raised during the past year be disposed of in accordance with the resolution of 1943 Conference as soon as can be arranged for.

The above recommendation was passed and adopted.

The congregation of West Zion, near Carstairs, Alta., extended an invitation for the next Conference to be held at that place, which invitation was accepted.

Election of Officers

Moderator for next Conference, C. J. Ramer.

Delegates to General Conference, H. B. Ramer, M. D. Stutzman.

Delegate to Pacific Coast Conference, J. G. Hochstetler.

Delegate to Ontario Conference, Stanley Shantz.

District Mission Board Members:

President, M. D. Stutzman.

Vice-President, J. G. Hochstetler.

Secretary, Stanley Shantz.

Treasurer, Boyd Stauffer.

Colonization Board, Alvah Bowman.

Sunday-school Secretary and Field Worker, Ezra Stauffer.

Member on Bible Study Committee, Marlin Brubaker.

Member on Sewing Circle Committee, Mrs. H. B. Ramer.

General Board Members:

Missions and Charities, C. J. Ramer.

Mission Board Relief Committee, Alvin Steckley.

Peace Problems Committee, M. D. Stutzman.

Evening Session

Subject 2. The way of Peace. Discussed by Bro. C. C. Cressman.

Peace is tranquility and an undisturbed condition by outside influences. Jesus is the great Mediator to bring peace to us. There may be peace in our hearts even though our environment is undesirable. The peace of God takes out the thought of revenge. No emergency is great enough to justify the violation of God's Word. Evil is most effectively overcome by good.

Sermon by G. D. Shenk. Theme: Christ, Our High Priest and Suffering. Text, Heb. 10:21, 22.

Jesus came to be a high priest and has become the only means of access to God. "Having [thus] a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Moderator, C. J. Ramer.

Secretary, M. D. Stutzman.

Special Meetings

ELIZABETHTOWN, PA.

Report of the Sunday School and Bible Meeting held at Bosslers Mennonite Church, near Elizabethtown, Pa., Aug. 5, 6, 1944.

Organization: Mod., J. Herbert Fisher; Chors., J. Willard Myer, Lehman Longenecker; Secy., Harold Forwood.

Program and Speakers: Reverence, Sanford Sauter, Hollsopple, Pa.; Harvest Sermon, Elmer G. Kolb, Pottstown, Pa.; The Need of a Revival, Elmer Kolb; What Shall Be Our Attitude Toward the Present-day Drift? Sanford Shetler; What the Sunday School Should Accomplish for the Church, A. J. Metzler, Scottsdale, Pa.; The Unequal Yoke, Elmer Kolb; Stirring up the Gift That is in Thee, Elmer Kolb; The Christian Home, A. J. Metzler; Problems Our Young People Are Facing, Sanford Shetler; Sermon, A. J. Metzler.

Thoughts Gleaned.—The Lord loads us daily with benefits. Reverence is quietness or prostrating oneself before God. We should reverence God, for He says in Isa. 46:9, "I am God, and there is none else; I am God, and there is none like me." "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Ps. 89:7). We need a general revival "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Our attitude toward the present-day drift should be, not to save the world, but to save out of the world. The Sunday school can adapt the Word to the needs of the pupils. The Sunday school offers an opportunity for service. We should not be yoked with unbelievers according to the course of this world, but should remember who we are. We are to walk worthy of the vocation wherewith we are called. Characteristics of a Christian home: (1) The husband and wife should be Christians. "Can two walk together, except they be agreed" (Amos 3:3)? (2) Both should be of the same denomination, of one mind, having compassion one of another. (3) First things must be put first, certainly not cutting corners on family worship. (4) There should be Christian hospitality. Heb. 13:2. (5) The home should be in direct connection with the church. There are three ways for us to deal with problems: (1) run away from them; (2) compromise; (3) fight, not with swords and staves, but with the sword of the Spirit, the Word of God. We know the last one is the only way. Young people should guard against: (1) wrong social relationships; (2) undue familiarities; (3) infatuations; (4) overmuch talking; (5) drawing too much attention; (6) engaging in secret sin. These are all snares and greatly to be feared. Let us "eschew evil, and do good"; let us "seek peace, and ensue it" (1 Pet. 3:11). "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Dunham—Birky.—Le Roy Dunham, White Cloud, Mich., and Alvena Birky, Kouts, Ind., by Millard C. Lind at the bride's home, Aug. 5, 1944.

Schlabach—Weber.—Claude Schlabach and Myrtle Adell Weber, both members of the Sharon Mennonite Church, Guernsey, Sask., by Dan Schlabach at Sharon Church, July 30, 1944.

Hibner—Gearig.—Dayton Hibner, Ithaca, Mich., congregation, and Ruth Gearig, Pettis-

ville, Ohio, congregation, by C. L. Gearig at Pettisville Mennonite Church, Aug. 6, 1944.

Yoder—Beck.—Curtis Yoder, West Union congregation, Wellman, Iowa, and Hazel Beck, Hesston congregation, Hesston, Kans., by Jess Kauffman at the Hesston Mennonite Church, Aug. 6, 1944.

Glick—Gockley.—Harold H. Glick, Vine St. congregation, Lancaster, Pa., and Naomi Grace Gockley, Chestnut St. congregation, Lancaster, by D. Stoner Krady at the bridegroom's parental home, Aug. 5, 1944.

Stoltzfus—Hufford.—Melvin Stoltzfus, Paradise, Pa., congregation, and Pauline Hufford, Chestnut St. congregation, Lancaster, Pa., by D. Stoner Krady at the home of the bride's parents, Akron, Pa., Aug. 12, 1944.

Headings—Hooley.—Floyd C. Headings, South Union Mennonite Church, and Margery Irene Hooley, Oak Grove Mennonite Church, by Marion King, West Liberty, Ohio, at the home of Chris S. Smucker, Aug. 3, 1944.

OBITUARIES

Anders.—Fannie (Fretz) Anders, daughter of the late Reuben and Mary Fretz, was born Dec. 8, 1871, in Lower Salford Township, Pa.; passed away May 27, 1944; aged 72 y. 5 m. 19 d. On Dec. 13, 1890, she was married to Jeremiah C. Anders. This union was blessed with 10 children. A few years after marriage she united with the Towamencin Mennonite Church and remained faithful until death. Even though the last days of her life were spent in great pain and suffering, her testimony was that the Lord was with her. She is survived by her husband, 10 children (Arthur, Lansdale, Pa.; Leroy, Telford, Pa.; Mrs. Herbert Knechel, Telford, Pa.; Clayton, Chesapeake City, Md.; Reuben, Harleysville, Pa.; Norman, Telford, Pa.; Alvin, Fricks, Pa.; Wilson, Hatfield, Pa.; Mrs. Vincent Moyer, Telford, Pa.; and Mrs. Raymond Stoneback, Bethlehem, Pa.), 41 grandchildren, and 22 great-grandchildren. Funeral services were held at the Towamencin Church, with burial in the adjoining cemetery.

Hostetter.—David B. Hostetter, son of the late David and Salome Hostetter, was born Aug. 20, 1867; passed away July 8, 1944; aged 76 y. 10 m. 18 d. He united with the Mennonite Church when he was 21 years of age. On Nov. 22, 1888, he was united in marriage to Mary Eby. To this union were born 8 children. Father's health was failing for several months, but death came suddenly after being a patient at the General Hospital for five days, where his suffering was intense. He is survived by his faithful wife, 5 sons (Ellis E., Lancaster, Pa.; Galen B., H. Jay, David M., and I. Eby, all of Gap, Pa.), and 3 daughters (Mary, wife of Irvin Denlinger; Emma, wife of Franklin Kreider, East Petersburg, Pa.; and Elizabeth, wife of Robert Neff). Funeral services were held from the home by Bro. George Graham and at the Kinzer Mennonite Church by Bros. Abram Martin and Amos Weaver. Interment was made in Hershey's Cemetery.

King.—Eldon Dean, son of D. D. and Sylvia King, was born in Kansas City, Kans., July 20, 1942; passed away at the University of Kansas Hospital, Aug. 3, 1944; aged 2 y. 14 d. On July 27 he was taken to the hospital for diagnosis. After four days he was released and taken home. On the evening of Aug. 3 he became seriously ill and was again taken to the hospital, where he passed away about four hours later. All that was humanly possible was done for him but to no avail. His stay on earth was brief, but long enough to endear himself to the family and friends and to bring much joy and sunshine into his home. His sweet smile and childish prattle will be sadly missed in the home. Our little bud, which the Father lent us, has been transplanted, to bloom in the heavenly garden, there to await our coming and to beckon us to come. May we, like David, say, "I shall go to him, but he shall not return to me." Eldon leaves to mourn his early and sudden departure, father, mother, one brother (Chester, in C.P.S.

Camp, Colorado Springs, Colo.), 2 sisters (Joyce and Carolyn Jean of the home), and a number of aunts, uncles, cousins, and friends. Funeral services were conducted at the Mennonite Mission Church, in charge of Bro. R. P. Horst and Edward Yoder.

King.—Salome Ann, youngest daughter of Christian G. and Salome Zook Yoder, was born Nov. 8, 1865; passed away during the night and was found by her daughter on the morning of June 15, 1944, at their home in Belleville, Pa.; aged 78 y. 7 m. 7 d. Her death was attributed to heart disease. On Jan. 20, 1891, she was married to Levi L. King, who preceded her in death almost 21 years ago. She is survived by one son and 2 daughters: Cletus, Sara, and Phebe. Two sons and one daughter died in infancy. She was a faithful member of the Allensville Mennonite Church. Funeral services were held at the home of her brother-in-law, J. E. Hostetter, and at the Locust Grove Church, conducted by Bros. Aaron Mast, Raymond Peachey, and John Zook. Burial was made in the cemetery near the church.

Myers.—William Biggers Myers, son of Mr. and Mrs. William Henry Myers, was born at Perry, Mo., June 13, 1867, and died suddenly while attending church services. He was reared at Perry and spent 17 years at Louisiana, Mo., where he operated a grocery store. He came to Hannibal to make his home four and a half years ago. Surviving are his wife (Mrs. Lula Bell Myers), 4 children (Mrs. Verua Keithly, Hannibal; Mrs. Rita Richards, Buffalo, N.Y.; Susie, Hollywood, Calif.; Seibel, Chanute Field, Ill.), one sister (Lila, Hannibal), one brother (Mark, Perry), 3 grandchildren, and 2 great-grandchildren. Funeral services were held at the Hannibal Mennonite Mission, where Bro. Myers was a faithful member for several years. Bros. J. M. Kreider and Harry Buckwalter were in charge.

Sauder.—Alta Eileen, daughter of Bro. and Sister Aaron Sauder, St. Jacobs, Ont., was born in the village of St. Jacobs, Sept. 27, 1930; passed away in the St. Mary's Hospital, Kitchener, Aug. 3, 1944; aged 13 y. 10 m. 6 d. She leaves to mourn her departure her parents, one sister Pearl, and one brother Elmer, as well as a large number of relatives and friends. Eileen was received into the Mennonite Church on Sept. 13, 1942. About three weeks before her death she developed nervous trouble which led to a severe case of St. Vitus's dance. She was in a great nervous frenzy until the doctors quieted her with sleep from which she never awoke in this life. Funeral services were held in the St. Jacobs Mennonite Church on Aug. 5, by Bro. Roy S. Koch, assisted by Bro. Noah Hunsberger. Interment was made in the Conestoga Cemetery at Three Bridges.

Stamm.—Adolph Stamm, son of Henry and Magdalena Stamm, was born near Wauseon, Ohio, Oct. 13, 1881; departed this life at his home near Archbold, Ohio, July 27, 1944; aged 62 y. 9 m. 14 d. On July 28, 1908, he was united in marriage with Ida Short. To this union 9 children were born. He leaves to mourn his departure, his sorrowing companion, 3 sons and 5 daughters (Henry, West Unity, Ohio; Florence—Mrs. Raymond Grieser, Emma—Mrs. Eldon Roth, and Helen, all of Archbold; Frederick, Marlboro, N.J.; Katherine—Mrs. Harold Short, Sterling, Ohio; Franklin, at home; and Ruth—Mrs. Dale Zigler, Walla Walla, Wash.), 10 grandchildren, 4 brothers, and 3 sisters, besides a host of relatives and friends. One son (Elroy), 2 grandchildren, father, mother, and 2 sisters preceded him in death. In youth he accepted Christ as his Saviour and united with the Defenseless Mennonite Church. Later he transferred his membership to the Central Mennonite Church near Archbold, remaining a faithful member until death. He suffered from a complication of diseases for a number of years, and often expressed a desire to depart and be with his Lord. Funeral services were held at the Central Church, conducted by Bro. Jesse J. Short, assisted by Bro. Walter Stuckey.

Stauffer.—Cora E. Stauffer, daughter of the late Hiram G. and Anna Mary (Sensenig) Warfel, was born Nov. 6, 1894, in Conestoga Twp., Lancaster Co., Pa.; passed away in the Lancaster General Hospital, July 14, 1944; aged 49 y. 8 m. 8 d. Death was caused by a pulmonary embolism following a major operation 2 days before death. In early girlhood she accepted Christ as her personal Saviour and united with the River Corner Mennonite Church, remain-

ing a faithful member until death. Her husband, Willis K. Stauffer, preceded her in death 12 years ago. She leaves to mourn her departure 2 sons and 5 daughters (Mary, wife of Jacob G. Hess, New Danville, Pa.; Dorothy W., Anna W., Ethel W., H. Wilmer, J. Marvin, and Erma Mae, all at home), 2 sisters (Mrs. Mary Shertzer, Farmersville, Pa.; and Anna, wife of Chester Neff, Millersville, Pa.), a step-mother (Mrs. Mary Warfel, Lancaster), and 3 grandchildren. One daughter (Edna) preceded her in death. Funeral services were held from her late home near New Danville, July 17, in charge of Bro. Maris Hess, and at the River Corner Mennonite Church, in charge of Bro. John K. Charles, assisted by Bros. Henry Numan and James Hess. Burial was made in the adjoining cemetery.

Yoder.—Henry L. Yoder was born in Pennsylvania Oct. 19, 1878; died April 6, 1944, at his home in Allentown, Pa.; aged 65 y. 5 m. 18 d. Bro. Yoder apparently was in good health up to about ten days previous to his death when he contracted a cold and died very unexpectedly. He was a faithful member of the Swamp Mennonite Church, and always took part in the discussions of the great doctrines and manifold teachings of the Bible. He is missed in the home and in the church. He was married twice. Three children survive by his first wife: Nelson, Barto, Pa.; Henry G., Bally, Pa.; and Norman G., Quakertown, Pa. By his second marriage, which was to Susanna Gehman, 2 children survive: Edna, wife of John Burckhardt, Allentown, Pa.; and Verna, wife of Adolph Pezolt. He is also survived by 18 grandchildren. Funeral services were held April 11, conducted by Bishop Stanley Beidler and ministers Phares Beer and Abram D. Yoder at the Swamp Church. Texts: Ps. 133:1; I Pet. 2:21. Interment was made in the Swamp Cemetery.

Announcements

ANNOUNCING

The Opening of the Fall Semester at Goshen College

August 26-30 Freshman Days
August 30 Registration of sophomores, juniors, and seniors
August 31 Classes begin
December 20 Fall semester ends

Goshen College invites young men and women who have completed their high-school course to enroll in any of the college curriculums: Bible, liberal arts, education, or commerce. Special provision is being made to admit young men who have more than twelve units of high-school credit so that they can complete some college before being called by Selective Service.

For further information write, Ernest E. Miller, President, Goshen College, Goshen, Ind.

ONTARIO A.M. SUNDAY SCHOOL CONFERENCE

The Ontario Amish Mennonite Sunday School Conference will be held at the Poole Church, near Poole, Ont., beginning Saturday evening, Sept. 2, and continuing through Sept. 4.

The world may observe that true piety is not the conduct of those anxious to gain heaven, but of those who have been reborn to a new nature, to spiritual life which employs all its powers for the unselfish lifting of the bodies, minds, and spirits of others.

ITEMS and COMMENTS

During 1943 the American Friends Service Committee shipped ninety-six tons of new and used clothing overseas for distribution by Quaker representatives. This clothing was shipped to Algiers, England, Morocco, and Spain.

The General Assembly of the Church of the Nazarene met in Minneapolis late in June. The convention learned that the net gain in church membership during the past quadrennium was 24,761. The subscription list of the official organ, the Herald of Holiness, is 85,000, one paper for each two members in the church. The Nazarene Publishing House contributes to the work of the church thirty-five per cent of its net produce. All their colleges are out of debt. The per capita giving during the past year to the general fund was \$3.83. Among the actions of the Assembly was a decision to establish at Kansas City, Mo., the Nazarene Theological Seminary. It is to be regretted that the Nazarenes line up with other Protestant churches in justifying participation in war. They report at least thirty thousand members in military service.

Perhaps the young people are wiser than their parents after all. A majority of ninety-four thousand high-school students, according to a recent survey by the Institute of Student Opinion, would keep a closer tab on the young folks' habits and friends, if they were in their parents' places. Another group of young people, when questioned by a church as to whether dancing facilities should be provided by the church, told the church to stick to religion and let those who wish to dance do it some other place.

The July issue of the Fortune magazine reports that in a recent national survey a majority favored a peacetime draft to maintain the armed forces. If this survey was a valid measure of public opinion, the war spirit has made lamentable advances among the American public.

Some weeks ago we stated in this column that the Fellowship of Reconciliation had decided to withdraw from participation in the National Service Board of Religious Objectors. This was an error, being only an action of the directors. A full vote of the organization by a narrow majority decided to continue participation.

The General Conference Mennonites are cooperating with the Home Missions Council of North America in carrying on work among the migrant population of the United States. Leonore G. Friesen, of Newton, Kans., has been appointed to this work and is at present laboring in the fruit section of Michigan, where there are large numbers of migrant workers.

Yale University experts estimate that 27,000,000 men and 13,000,000 women of the United States now use alcoholic drinks, and that there are 600,000 chronic alcoholics among us. Over 2,000,000,000 gallons of intoxicants were drunk in this country during 1943. The consumption of wine has doubled in the last six years.

Martin Niemoller has entered the eighth year of his imprisonment in Germany. He is reported to be in good health and in good spirits.

The Red Cross is experiencing difficulty with broken appointments at its blood donor centers. In June there were some 100,000 broken appointments in the country, which shows how easy it is for human beings to promise and then, either through neglect or sheer intention, to fail to keep their promise. Brooklyn reports that forty per cent of its registrants defaulted. Whether or not one wishes to donate blood for either the civilian or military needs of the Red Cross, is his own business. But having promised, he should fulfill his obligations. This is only another instance of what a faithless generation we are.

The Christian and Missionary Alliance says in its annual report that it is supporting 476 missionaries in eighteen countries. French West Africa, with seventy-nine missionaries, tops the list. In addition, the Alliance maintains almost 2,000 native workers. It has in foreign countries a membership of 66,000.

A record order for Bibles has just been received by the American Bible Society (foreign language order). It is for 1,000,000 Portuguese Gospels placed by the British and Foreign Bible Society in London for distribution in Brazil.—Sel.

Table of Contents

- 409—The Meetings in Indiana
Alone God Sufficeth (Poem)
- 410—"Awake, Arise, O Church of God"
- 411—Editorials
- 413—Jonah—The Prophet Who Missed the Second Chance
- 414—The Sweetest Lives (Poem)
Be Not Overanxious
- 415—To Be Near to God
Sunday School Lesson for September 3
- 416—Field Notes
- 417—Correspondence
- 418—The Dead Sea (Poem)
Prayer Changes Things
- 419—Spiritual Atmosphere
From Our Mission Stations: Kansas City
- 420—"Be Not Weary in Well Doing"
- 421—The Book Shelf
Relief and C.P.S.
- 422—Alberta-Saskatchewan Conference
- 423—Special Meetings
Marriages
Obituaries
- 424—Items and Comments
Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, SEPTEMBER 1, 1944

NUMBER 22

The God of Jeremiah

BY HOWARD CHARLES

In the writings of A. C. Welch may be found this significant statement: "The nerve of all the Jewish product was the Hebrew sense of God." This profound conviction must certainly be the conclusion of any careful and candid investigation of Old Testament history. The bedrock of Jewish life and religion was her dynamic doctrine of ethical monotheism. It is precisely this element in her religious life, championed by the stream of prophetic preaching, that made Israel great, and constituted her unique contribution to the religious heritage of mankind. The character and activity of the Hebrews' God is written large upon every page of their history. The annals of their national life are in reality "History." Their history is the record of a Supreme Personal Being who is at work in the historic processes for the purpose of human redemption.

This general characterization of Hebrew history finds specific illustration in the book of Jeremiah. The book is an intensive study of the mutual relationship which existed between Jehovah and His covenant people, Israel. As the history of Israel's national life draws to a tragic conclusion, the profile of Israel's God is brought progressively into clearer relief against the ever-darkening background of spiritual apostasy and oncoming judgment. It is in the light of this general but fundamental philosophy of Hebrew history, plus the particular historic situation out of which the book of Jeremiah was born, that the prophet's delineation of the character of God must be studied. Obviously, within the limited scope of this article we can do no more than indicate a few general observations in regard to Jeremiah's presentation of God and then select one aspect of his doctrine for more special study.

One of the primary impressions gained in the reading of the book of Jeremiah is the prophet's God-consciousness. He lived and moved in a world of spiritual reality, of which God was the center. He conceived the whole of life in terms of this basic conception of the universe. Jeremiah, however, was not a systematic theologian. He did not attempt to discover the nature and attributes of God for the purpose of formulating his findings in a systematized creed. He does not

speculate about God; but God is a conscious reality for our prophet. We constantly find him speaking to God and for God rather than about God.

Neither can we regard Jeremiah as a full-fledged mystic who was so absorbed in his personal contemplation of God that he took no interest in the practical concerns of life about him. He lived in a practical world, and his messages are tinged with realism. We cannot read his messages without feeling the burden of social responsibility which rested so heavily upon him. We hear him say, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" His practical passion did not prevent him from envisioning the dawning of a better day in the future, but it inseparably united him with his people in the grave moral and political situation in which they were involved.

Another observation which is evident in Jeremiah's presentation of God is the fact that the character of God is revealed on the stage of human history and experience. Jeremiah's God is not an absentee from His universe, but He is actively present in the world and intimately associated with the affairs of men. The stock device of all the prophetic preaching was the familiar argument from history, "Do you want to know what God is like?" You can read something of the answer in the history of the race and particularly in your own experience. A notable example in terms of national history is found in 2:4-7, where the prophet appeals to the role of God in their deliverance from Egypt and in the wilderness wanderings as proof of the faithful character of God. In 15:19-21 this same approach is illustrated in terms of the prophet's own individual experience. He has been rash in his complaint to God about his difficult mission in life. The prophet's view of the righteous character of God has been eclipsed momentarily by his own suffering. Jeremiah needs to learn again that God cannot be charged with injustice. We hear God say, "If thou return [repent], then will I bring thee again, that thou mayest stand before me; and . . . thou shalt be as my mouth."

Then, too, we note a strong individual-

ism associated with the prophetic presentation of the character of God. While Jeremiah is not oblivious to the revelation of God through nature and in the processes of history, his most distinctive contribution to our knowledge of God is in terms of the immediate relation of the individual to God. The human heart becomes the laboratory in which we behold the Divine Being at work and from which we learn most about His character. Especially as the reform movement under Josiah ends in failure and the nation gradually breaks into pieces, the prophet thinks and speaks less about the nation and more of the individual as the object of God's dealings in the world. To understand properly the prophet's classic discourse on the human heart in chapter 17, it must be remembered that it was written after the death of Josiah in 608 and just before the battle of Carchemish in 605, when Judah passed under the yoke of Babylon. The reformation had failed because it failed to reach the heart of man. The nation was on the road to ruin, and the prophet diagnosed the cause as being the individual heart "deceitful above all things, and . . . exceedingly corrupt."

The last general observation to be noted relates to the fundamental place which is given to the doctrine of God in the book. It is literally true that the doc-

HE NEVER FAILETH

Jesus Christ the same yesterday, and to day, and for ever.—Heb. 13:8.

*O thou of little faith,
God has not failed thee yet!
When all looks dark and gloomy,
Thou dost so soon forget—
Forget that He has led thee,
And gently cleared thy way;
On clouds has poured His sunshine,
And turned thy night to day.
And if He's helped thee hitherto,
He will not fail thee now;
How it must wound His loving heart
To see thy anxious brow!
O doubt not any longer,
To Him commit thy way,
Whom in the past thou trusted,
He is the same today.*

—SELECTED.

trine of God is the backbone of Jeremiah's message. It underlies and gives validity to every aspect of his teaching. For example:

1. Sin in the estimation of Jeremiah "is no fiction, nor a thing to be lightly taken." Sin is serious, but only because it is an offense against the character of a perfectly loving, holy, and just God, and disobedience to His will. 2:19; 7:12-15; 28:15-17.

2. National judgment is not a capricious event in the life of a people, but it is the result of the violation of the moral order of the universe. Our prophet taught that sin must be punished because of the ethical character of God. God cannot be defied with impunity by any nation nor by any individual. 19:15; 25:7-11; 44:2-6.

3. Worship is invested with a new significance as seen in the light of Jeremiah's doctrine of God. Worship in essence is not the mere formal observance of a prescribed ritual, but an ethical experience of fellowship with God. Jeremiah is in essential agreement with the great truth enunciated by his predecessor Samuel, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (Chapter 7:21-26.)

4. Jeremiah's doctrine of God provides the basis for an undercurrent of optimism found in the book. Amid the dense darkness of sin and approaching judgment which gradually settles upon Judah, the prophet sees a ray of hope. Even in this late hour of Judah's history, salvation is possible if the nation will return to God, for "I am merciful, saith Jehovah, I will not keep anger for ever." It is the divine disposition that yearns to forgive the penitent soul, which furnishes the basis for his message of hope. 3:1 ff, 12, 22; 26:13; 36:3. But even though his generation will not repent. Jeremiah is a confirmed optimist because he believes in the sovereignty of God. God's purpose for Israel cannot fail. Beyond the captivity there will be a restoration (29:10), and in some future day God will make a new covenant with the house of Israel which shall never be broken 31:31-37.

5. Jeremiah's philosophy of world history grows out of this doctrine of God. It is his view of God that enables him to scorn the haughty boasts of Israel's enemies in chapters 46 to 51. Only a man who sees empires in the clear light of God's eternal purposes could call the supreme power of his day a "noise" (46:17), a word used to describe the sound of a wave on the backwash.

This list of examples showing the in-

timite relation of various aspects of Jeremiah's message to his basic doctrine of God could be multiplied to great length, but these are sufficient to illustrate how his conception of God served as the mainspring of his ministry and colored all of his utterances.

The book of Jeremiah provides fruitful material for the study of many aspects of the doctrine of God. The prophet has a great deal to tell us about the sovereignty of God. In such days as these, when armies once again are marching across the face of the earth, and the civilization of centuries is being threatened by brute force, the trembling heart of man may find much comfort from the prophetic interpretation of history, such as is presented in chapter 46. The prophet also reveals much about the righteous character of God. The righteousness of God is seen best against the background of two great themes in the book, namely, sin and worship. Closely associated with the righteousness of God is His justice in the punishment of sin. God cannot tolerate sin, whether it be found in the pagan nations of the earth (46:51), in Israel or Judah (7:12-15), or in the individual (28:12-17). While each of these attributes might be studied with profit, we shall devote our attention to the names Jeremiah employs for God.

The Divine Names

In the Old Testament a special significance is frequently attached to names of people. A name stands for character. It may reflect a peculiar circumstance relative to the birth of an individual, or it may indicate an anticipated character to be achieved, or it may even memorialize a spiritual transformation which has transpired in the life of a person. Thus it was not uncommon to change a person's name so as to describe the predominant traits or qualities of character evidenced in the life of the individual. We can learn much, therefore, about Jeremiah's conception of God by observing the titles he uses for God.

By far the most common name employed for God in the book is the well-known title, "Jehovah," which was used in speaking of God in covenant relation with Israel since the days of Moses. It is used alone as well as in compound with other titles, such as "Jehovah of hosts," "Jehovah thy God," etc.

In addition to this common title for Deity, there are many other familiar designations scattered throughout the book: (1) Husband (3:14; 31:32); (2) Father (3:4, 19; 31:20); (3) King of the nations (10:7); (4) True God (10:10); (5) Living

God (10:10); (6) Everlasting King (10:10); (7) King (46:18); (8) Redeemer (50:34); (9) Holy One of Israel (51:5); (10) Habitation of righteousness (50:7).

The original contributions of Jeremiah to the stock of divine names are rather small. George Adam Smith would limit the number to three. But these three are very suggestive and deserve special mention.

Fountain of Living Waters

This title occurs first in 2:13—"For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns . . . that can hold no water." The meaning of this figure is further elucidated in 2:18 where the prophet says, "And now what hast thou to do in the way to Egypt, to drink the waters of the Shihor? or what hast thou to do in the way to Assyria, to drink the waters of the River?" This title viewed in the light of its context seems to represent God as the source of Israel's national well-being and security. The idea of source is suggested in the figure, of a *fountain* as over against a *cistern*. The former is self-sufficient and productive; the latter is dependent and, if broken, not even retentive. A river, likewise, is dependent upon a fountainhead for its existence, and its water has lost the purity of the clear crystal spring. The fountain is spontaneous and creative, the symbol of never-failing vitality.

The force of this figure for Israel is not difficult to discover. Israel had shifted her hope for national security from the basis of a spiritual loyalty to God to that of a political alliance with Egypt. 37:7 f. The prophet would have her know that the only secure basis for national permanence is to be found in a proper spiritual relationship with God. Egypt and Assyria are broken cisterns into which confidence is poured, only to find it dissipated in the hour of real need, or at best they are as rivers dependent upon a source other than themselves. God as a *fountain* of living waters is incomparably superior to a broken cistern or to a muddy, inconstant, and turbulent river. Political permanence is in essence a spiritual problem. Regardless of how fine a political or military alliance may appear, if it is a substitute for God, it is impotent in the hour of crisis. Israel learned to her own sorrow the tragic implications embodied in these graphic figures. Because she failed to drink at the living fountain, she was later forced to pour out her own soul like water in bitter shame and suffering. Lam. 2:19.

(Continued on page 428)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Holy Things

One of the Ten Commandments prohibits our taking the holy name of God in vain. There were many other commands of the Old Testament which were designed to give a sacred value to holy things. Unholy deeds in holy places, the profane touch on holy things, met a terrible retribution.

We do well to keep our consciences sharpened with reference to holy things. Secular concerns and irreverent behavior have no place in the House of God. We should never treat God's holy Word in any trivial or lighthearted way. The truly reverent Christian will refrain from the pat Bible phrase that would raise a laugh in some ludicrous connection. He will let his yea be yea and his nay, nay, and thus have no use for the bywords and the clipped profanity that many church members are careless enough to use. Many people, in fact, do not seem to know that "By George" is an oath by a saint of the English people and that "Gee" is simply the first syllable of "Jesus." A truly devout heart will be pained to hear sacred things brought down to a cheap and profane level. Let us truly honor God in our hearts and then we will have just respect and reverence for the things which belong to Him.

I'll Try

God loves a cheerful giver and a willing worker. Any church official, also, appreciates immensely those who are willing to do as well as they can whatever they are asked to do. It would seem to be a species of egotism to insist that we are the best judges of what we are able to do. I may think, when I am asked to give a talk in the young people's meeting, to teach a Sunday-school class, or to help in the summer Bible school, that I do not have the ability required for these tasks. And so, relying upon my own judgment, instead of the judgment of those who asked me, I refuse. In most cases, at least, it would seem far better to say, "I'll try." The officials who ask us to do something evidently think we can or they would not ask. If they overestimate our capabilities, our failure will

teach them so. Perhaps here is the crux of the matter: we are not willing to fail. It is probably only by a process of trial with its issue of success or failure that we and others discover what we can and cannot do. Why not lay ourselves upon the altar, putting all our talents at the disposal of the Lord and the church? It should be only the most extreme case which would justify a refusal in the words, "I can't do that." Try at least. Sometimes God blesses our seeming failures to His abundant glory.

Too Proud to Be Saved

Why should men be so slow to accept God's plan of salvation? Why shouldn't a man want to be saved when he can do it merely by repenting and believing? If one had to be saved by a rigorous course of difficult deeds, it would be easy to see why he would be slow to undertake it. But when the invitation comes only to accept the salvation which is already wrought in Christ, why shouldn't people hasten to respond?

Among other reasons which might be given is the inborn pride of the human heart. Only the man who is lost can be saved. If we could do something to save ourselves, then God would not need to save us—He would merely exhort us to save ourselves. But the sinner who comes and lays hold on the saving faith of the salvation which God offers must be a bankrupt man, one who has come to the end of his own resources, one who acknowledges that in himself his situation is hopeless. And proud man doesn't want to make such an admission. He likes to think that if he would try just a little harder he could achieve a righteousness of his own. He hates to admit that he has to be saved by the merit of someone else. To believe in Christ means that one does not believe in himself. To accept salvation through Christ one has to admit that his own efforts have been of no avail. It would be so much more flattering to the human spirit to feel that at last he had achieved salvation. Is it for this reason that the Lord pronounced a blessing upon the poor in spirit? The rich and the strong have no need of salvation. The psalmist said, "This poor

man cried, and the Lord heard him." That is the voice of a man whose own proud heart was broken. Saul, the Pharisee, could never have said, "In me (that is, in my flesh,) dwelleth no good thing."

Washed and Ironed

Washing and ironing are an important part of the weekly routine in every well-ordered household. The dirty clothes must be cleansed and then made smooth and neat for the next wearing. The time for washing may be any time from Monday morning on, and the time for ironing may be any time from Monday afternoon on. Families make their own time schedules, but one thing is always the same: the washing precedes the ironing. What housewife would be so foolish as to put into stiff primness a dirty dress? No amount of polish or shine can atone for the lack of a brisk application of water and soap.

In the spiritual realm, alas, many try to get along with ironing only. The stain of sin is not cleansed away. There is only the attempt to secure social approval through a certain amount of culture and refinement. The culprit merely turns over a new leaf and tries to walk stiffly correct from here on. If such a one recognizes God at all, he tries to make Christ his Lord, without first making Him his Saviour. He tries to be obedient to the command without acknowledging and being cleansed from the guilt. And so there is much unclean odor and tattletale gray in the realm of Christian profession. We need to plunge into the cleansing blood before we can walk the road of real respectability and divine approval. Monday must come before Tuesday.

Our Salvation God's Will

There are many reasons why men are not saved, but no one was ever unsaved because God was not willing to have him saved. Peter tells us that God is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). This is the sense in which our salvation is predestined; in the intention of God, all men are predestined to eternal life. Not all, however, make the assertion of their own will which is necessary to bring salvation to them, and so God's intended salvation never becomes effective for them. If I am lost, God is not to blame. He intended it otherwise.

AN ALARMING TRAGEDY OF OUR DAY

BY ORRIE D. YODER

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:39).

"Tradition informs us that Nero fiddled while Rome burned. This may be true, and we may be sure that he did more than fiddle; he also engaged in wild and base debaucheries. . . .

"What about these days? Look at the world today and you see it burning and literally destroying itself. Society and civilization are in the grip of a life-and-death struggle. Ruin and destruction are to be seen on every hand. . . .

"In the midst of all this evil and this desperate struggle, the masses are engaged in unchecked debauchery and revelry. Why is it that there is no cessation in the wild night life of our people, with night clubs and dance halls thronged with people engaged in wild excesses while our young men are fighting and dying in a half-dozen lands? The people are mad with a passion for drunkenness and frivolity while the nation's life is at stake. They seem to have lost all their sense of reality. . . . And who cares? Yes, the world is burning while the masses are fiddling and dancing, eating and drinking, and 'playing loose' with everything that is sacred and worth while.

"The time upon which we have come calls for earnest prayer and consecrated living and service on the part of God's people. . . . Let us awake and be sober. The time cannot be long; the Lord must soon come for His own. Let us cease playing religion and get down to serious business for the Lord" (Grace and Truth.)

"One of the hard things to understand by those of us carrying a spiritual burden these days is the prevalent spirit of frivolity and carelessness that seems to be an obsession with people of all classes, in the midst of the greatest horror of tragedy the world has ever known. Step into a dining car of one of our modern streamliners and note the way the better classes of the traveling public, both men and women, are steeping themselves in forms of indulgence utterly out of keeping with the seriousness of our day. . . .

"When husbands and brothers and sweethearts and sons are facing the most horrible forms of death ever devised by the evil genius of depraved man; and when hospitals and mental institutions are already taxed to capacity with casualties, it would seem that now, if ever, would be the time when men and women would think sober thoughts. Apparently it will require something more startling than anything the world is now experiencing to bring about the change of heart so much desired.

"While there may be some measure of excuse for those who have never called

themselves Christian, yet it is astounding to see so many people who do call themselves by that name, apparently asleep to the tremendous issues in this at once the saddest and most portentous period of the world's history. When lives and hearts and homes are being broken; when misery of a quality hitherto unknown is stalking across continents; and when shades of night are being drawn across the vistas of whole nations of people, it would seem that now would be the time when carelessness and indifference would give place to dynamic action in the carrying out of God's program for the redemption of a lost world" (Oriental Missionary Standard).

The above quotations from two present-day religious magazines show us that seriousness and alarm concerning the sad prevailing conditions of our day are not an overemphasis expressed by a few of our own faith. The serious end-time conditions predicted in the eternal Word of God should stir not just a few in the thinking of different denominations and faiths, but should humble us all and stir us to earnest prayer and sober thinking. Surely, if we are open to the truth, we should realize that our Lord Jesus Himself and the sacred writers of Scripture were not merely playing on figures of speech, but were expressing many stern realities as they foresaw the awful apostasy and indifference of the "last days."

In a week-end revelry held in a "booze-joint" a religious leader of the community was one of those at the front of the program. A mother whose husband is in the army became so drunken that her own daughter rebuked her for her shame. Illegal gambling was also a part of the program. While this week-end program of debauchery was going on, there was in the same community a home bereft of a son who was killed in war, and the week following a brother of the deceased came home, wounded for life. Other homes in the same community had frantic mothers whose husbands had received their call to go to the army, leaving them to the seemingly impossible task of directing grown boys and girls in the absence of father.

What about ourselves—we who profess conservatism and simplicity of life? Is our simple life in keeping with the serious conditions of our day? Or, are we asleep too? May we take the warnings concerning watching and being sober in the light of our Lord's near return. May we take at face value, our Lord's warnings concerning the world and conditions in the last times. II Tim.

3.

Bannock, Ohio.

When you attend a school that is not orthodox scripturally, you will find yourself surrounded by a solid round of problems.—Silas Horst.

THE GOD OF JEREMIAH

(Continued from page 426)

This title occurs again in 17:13, where it is associated with the sovereignty of God—the glorious throne, the place of Israel's refuge. Israel as a small nation lay between the powerful jaws of two mighty world civilizations, Egypt and Babylon. She lived under constant threat of being engulfed by one or the other of these major powers. It was only natural that Israel should seek some device of protection, some place of refuge for herself. The heart of the prophet's message was that God is the place of their sanctuary, and if the Hebrews are made vassals to another nation, it will be because they have forsaken Him, "the fountain of living waters." Probably, no stronger figure could be employed to suggest security to the Hebrew mind. A steady water supply was a priceless possession to every Oriental, more or less familiar with nomadic life in an arid and semi-arid country. His continued existence and future prosperity depended upon it. It was the very symbol of life and well-being to him.

The significance of this figure is further developed in 17:5-8. Just as a tree in the desert withers and dies when the hot winds blow upon it because of lack of water, so Israel shall succumb in the time when imperial aggression knocks at her door unless her national roots are planted deeply in the soil of unwavering spiritual allegiance to God, and unless she draws her strength from the never-failing "fountain of living waters."

We can cite only one illustration of how the truth embodied in this figure was vindicated historically. During the siege of Jerusalem by Nebuchadnezzar, Pharaoh Hophra, who was in political alliance with Zedekiah, came to his aid with his armies. This action caused a temporary retreat on the part of the Chaldeans, and Zedekiah felt that his political scheming had saved the day and that the crisis was past. But then the prophet appears and warns the king of Judah not to deceive himself in thinking that the Chaldeans will depart, "for they shall not depart" but "Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city; and they shall take it, and burn it with fire" (37:6-10). This was literally fulfilled in spite of all Zedekiah's political intrigues, because he had forsaken Jehovah, the "fountain of living waters" and had deposited his hope in a broken cistern.

*Hope of Israel and Saviour Thereof
in the Time of Trouble*

This title is applied to God in 14:8. In the context of the passage where this appellative occurs, the prophet voices the complaint of his people that God was like a sleeping, wayfaring man among

them in their time of trouble—utterly indifferent to their sufferings. There is a note of sarcasm in this utterance of the people. Surely God is the “hope of Israel, the Saviour thereof in the time of trouble,” but now they are suffering the effects of a severe drought, and God is doing nothing to relieve them in their calamity. Out of a bitter heart, they cry, “Vindicate thy name [thy Saviourhood] by delivering us from the terrible scourge of drought.”

This name for God gives us a glimpse into His moral character. True, indeed, He is the Hope and Saviour of Israel but only on moral grounds. God cannot condone sin. Penitence is the condition of God's favor. The basis of hope is to be found in that attitude of spirit that seeks for moral conformity to His holy will. God is not asleep, nor is He impotent, for “the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him” (II Chron. 16:9). This was the crux of Judah's problem. The people of Jeremiah's day erred in thinking that a nominal recognition of God was sufficient to assure them the blessings and approval of God. They forgot that the benediction of Jehovah had an iron core in it. The iron core was the unalterable fact that Israel could have Jehovah only on His own terms.

In 17:13 the conditional moral element implicit in this title is quite evident. “O Jehovah, the hope of Israel, all that *for-sake* thee shall be put to shame.” To turn our back upon God is to close the door of hope for ourselves. “They that depart from me shall be written in the earth. . . .” The “glorious throne, set on high” might have been the place of Judah's refuge in the hour of national peril had their allegiance to Him been characterized by moral obedience and not merely formal recognition.

In 50:7 the title is found again in a slightly different form. Here Jehovah is spoken of as “the hope of their fathers.” Interestingly enough, the title in this passage is heard upon the lips of the adversaries of Judah. Although spoken probably a decade before the final fall of Jerusalem, the prophet clearly foresees that the heathen will justify their conduct in taking the Jews captive because they will discern that Israel has “sinned against Jehovah . . . the hope of their fathers.” The average Jew of the late seventh century B.C. regarded the holy city as inviolable. Whatever ills might befall their land, their sacred city was impregnable. They were the custodians of a sacred and glorious heritage, which was symbolized in their national capital, and particularly in the Temple, the place where Jehovah had chosen to place His name. But the prophet Jeremiah repeatedly attempts to disillusion them by employing this title for God, which in the contexts of its usage is fraught with severe moral implication.

Loyal-in-Love

The figurative representation of the relation between God and Israel in terms of a marriage contract is not original with our prophet. It is the classic figure of the prophet Hosea. In this meaningful relationship Jeremiah represents God as the *Hasidh*, which George Adam Smith translates as “Loyal-in-Love.” This name occurs only once in the book, (3:12, translated merciful), but the concept finds repeated illustration throughout his writings. The estrangement between God and Judah so vividly portrayed through the long years of his ministry was not due to infidelity on the part of God, but Judah had proved unfaithful to Him. As Jehovah's wife, she had “played the harlot with many lovers.” Jehovah complains that even after “backsliding Israel had committed adultery” and “I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not; but she also went and played the harlot” (3:8). But interwoven with the tale of Judah's apostasy is the reiterated affirmation of the affection of Him who is Loyal-in-Love. Until the very last the prophet holds out a ray of hope for his people if they will return to Jehovah, for He is merciful and will forgive their sin. 3:1, 12, 22; 5:1, 7; 26:13; 36:3. Even during the siege of Jerusalem we hear the prophet voicing the love of Jehovah as follows: “I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee” (31:3). The classic presentation of God's love is found in the exquisitely beautiful and unforgettable lines of 31:20, “Is Ephraim my dear son? is he a darling child? for as often as I speak against him, I do earnestly remember him still: therefore my heart yearneth for him; I will surely have mercy upon him, saith Jehovah.”

In addition to representing Judah's relation to God as that of a wife to a husband, the prophet uses many other terms of endearment to set forth God's love for her. He calls her: *my beloved* (11:15); *my heritage* (12:7); *my pleasant portion* (12:10); *my people* (2:11—used about forty times in the book); *my vineyard* (12:10); *my house* (12:7); *sheep of my pasture* (23:1); *my flock* (23:3); *my first-born* (31:9); *my dear son . . . darling child* (31:20); *children* (3:22), etc.

It is in connection with God's abiding love for His people that the prophet reaches the high-water mark in his doctrine of God. The zenith is reached in the concept of the “new covenant” in 31:31-34. When all that symbolized God's love and His promises to Judah was crumbling in ruins about the prophet's feet, he envisions through the mist of his own tears, a better day, based upon a new covenant proffered by the eternally faithful and infinitely compassionate God.

Let us briefly summarize the particular emphasis of each of these three original titles for God, as used by Jeremiah, as follows:

“*Fountain of living waters*” emphasizes the all-sufficiency of God for Israel's needs. It is designed to magnify His omnipotence as over against the impotence of all that is not God.

“*Hope of Israel, the Saviour thereof in the time of trouble*” calls attention to the saviorhood of God. But this function of Deity is qualified by ethical considerations. His holy character conditions all of His relations with men.

“*Loyal-in-Love*” speaks of God's loving faithfulness in the covenant relationship with His people. It presents the basis for His entreaties to penitence, and it is the pledge of forgiveness to all who will sincerely return.

The foregoing discussion is by no means an exhaustive presentation of Jeremiah's doctrine of God. It is merely a suggestive introduction as viewed from the vantage point of three titles he employs for God. But what a great God Jeremiah had—and He is our God also! How adequate is such a dynamic philosophy of life for days such as these!

Let not the wise man glory in his wisdom,
Neither let the mighty man glory in his might,
Let not the rich man glory in his riches;
But let him that glorieth glory in this,
That he hath understanding, and knoweth me,
That I am Jehovah who exerciseth loving-kindness, justice, and righteousness,
in the earth:

For in these things I delight, saith Jehovah.

—Jeremiah 9:23, 24.

Lititz, Pa.

As between two men of equal age, if one sleep, and the other wake all night, yet they rise both of an equal age in the morning; so they who shall have slept out a long night of many ages in the grave, and they who shall be caught up in the clouds, to meet the Lord Jesus in the air, at the last day, shall enter all at once in their bodies into heaven. No antiquity, no seniority for their bodies; neither can their souls who went before be said to have been there a minute before ours, because we shall all be in a place that reckons not by minutes. Clocks and sun-dials were but a late invention upon earth; but the sun itself, and the earth itself, was but a late invention in heaven. God had been an infinite, a super-infinite, an unimaginable space, millions of millions of unimaginable spaces in heaven, before the Creation. And our afternoon shall be as long as God's forenoon; for, as God never saw beginning, so we shall never see end; but they whom we tread upon now, and we whom others shall tread upon hereafter, shall meet at once, where, though we were dead, dead in our several houses, dead in a sinful *Egypt*, dead in our family, dead in our selves, dead in the grave, yet we shall be received, with that consolation, and glorious consolation, you were dead, but are alive. *Enter ye blessed into the Kingdom, prepared for you, from the beginning. Amen.*—John Donne.

FAMILY CIRCLE

SPEAK GENTLY

*Speak gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here.
Speak gently to the little child;
Its love is sure to gain;
Teach it in accents soft and mild;
It may not long remain.
Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.
Speak gently to the aged one,
Grieve not the careworn heart,
Whose sands of life are nearly run:
Let such in peace depart.
Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again;
Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.*

—DAVID BATES.

THE RECREATION NEEDED

BY IDA YODER

There is an old saying that "All work and no play makes Jack a dull boy." How true this is! We find that people who have no time for anything except their business often get into a rut and miss the best part of life that God has intended for them. As a result, they often suffer a collapse under the strain. After a day of hard work we need something that will stimulate, build up, and restore our weary bodies and minds.

There are many kinds of recreation. Some are essential; others we could easily do without. Some are good, clean forms of recreation, but there are many that are detrimental to a Christian's spiritual life, and if indulged in too much, will also tear down one's health.

Not everyone needs the same kind of recreation. Those who spend a hard day studying will need some vigorous form of recreation. Then again, those who engage in hard physical labor will likely prefer a lighter form of recreation, such as reading, visiting, or playing some quiet games.

One's work sometimes brings him in contact with hundreds of people every day, which may prove to be a great strain. Relief can often be gained by a quiet

retreat, where one can be alone to think and pray and rest.

Taking time for recreation doesn't necessarily mean that we have to spend a lot of money. Many kinds of recreation can be had in our own homes with little or no expense. Every wise parent will see to it that some form of recreation is provided within the home.

Children and youth are full of activity, and if they are not given something to do, they usually find something to do and often get into trouble. With help and encouragement from older ones their minds can often be directed into channels that recreate without destroying character and spiritual life.

Many indoor and outdoor games are helpful. Here are some things to keep in mind when selecting games: Are they questionable? Are they educational? Do they help develop self-control, skill, alertness? Do they help parents and children to play together?

Other forms of recreation might be mentioned, such as hobbies, good reading material, and nature studies. Many times a change of work will help to recreate.

Much of our recreation can be a service in that which is good and helpful to others, without the particular element of play. What young person doesn't enjoy working with a group of consecrated young people in rendering service, such as, singing for the aged and the sick, holding jail services, distributing Christian literature, or helping along with some relief project?

Yes, there is work for all ages. We might include some of the following: helping in summer Bible school, helping in Sunday school and young people's Bible meeting, attending prayer meeting, and participating in a sewing circle work. To a Christian this kind of work is a joy and not a burden. We not only enjoy the work but also receive a spiritual blessing from it.

Someone once said that the blessings that come from a clear conscience preserve many from a collapse that might otherwise come through much care and labor. We need to take time for the spiritual things of life in order to keep in tune with God and to keep a clear conscience. Could not this also be classed as recreation?

We need religious recreation in the home. One of the most precious memories of my childhood days is of the times when Father and Mother would gather us children together in the living room and tell us Bible stories.

One way God has planned for us to get spiritual recreation is through the Sabbath day. This is a day of rest for

the body, and a day to feast our souls on the bread and water of life. This day, if used properly, will do much to help recreate.

Last, but not least, we need time for daily private devotion—a time when we can talk with the Lord and tell Him all our joys and sorrows and problems. Many times a talk with the Lord will solve our problems. Inner peace is the greatest source of recreation for the Christian.

Meadville, Pa.

THE LITTLE HURTS

BY LINA Z. RESSLER

There is something puzzling about these lives of ours. They seem hard to understand these strenuous days. While we are placed here to help one another, we find frequent examples of attitudes and relations that are entirely different. As life goes on, we find more and more experiences that might hurt us. Wittingly or unwittingly, hearts ache and lives are saddened. Perhaps this is as it should be, and yet we have often wondered if some of the heartache might not be avoided, as far as we ourselves are concerned.

There is little need for the proverbial "chip" many people are supposed to be carrying. There is usually little advantage in carrying the "chip," and yet, necessary or unnecessary as the "chip" may be, a definite bit of help might come into our own lives if in our dealings with others we might remember to exercise special care lest we brush the chip, and cause more heartache. There is plenty of trouble in this world anyway. We all know of brave hearts who are carrying their full load of trouble as they go along. Perhaps we have all met people who kept bravely on when the way was hard and the surroundings difficult.

Perhaps if we remembered how hard some other traveler's path was, we might with a little thoughtful care make the load seem only half as heavy.

Our Master "went about doing good." There was plenty of darkness along the pathway He traveled, yet as He went along, He brought with Him help and healing and good cheer. Sometimes it takes only a little bit of care and good cheer to turn a dark day to a bright one. Perhaps just now to you is given an opportunity to make this change for some one who is traveling beside you in the way. Sometimes it takes such a tiny bit of effort to change the outlook from gloom to sunshine. All we need is to take with us the sunshine of the presence of our Master.

As we leave our room to enter the activity of the day, let us be sure to let His joy enter into our lives so that we may help, though ever so little, to scatter His sunshine to those who come along the way with us. Scottdale, Pa.

TO BE NEAR TO GOD

September 3, 1944

Read Psalm 38:1-22.

How well the psalmist knew the depravity of the human heart! For here we have another confession of moral corruption. Such confession finds its fitting place in our prayers. God knows our hearts, and we can conceal nothing from Him. It is better indeed to confess our sins to God than to man. Some confession to man, of course, is necessary, but there is danger that merely human confession become a sordid recital that is of benefit to neither the one who speaks nor the one who hears. There are actually those who take satisfaction in telling others how wicked they are. Let us confess our sin to God, for only He can give forgiveness and deliverance.

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore."

September 4, 1944

Read Psalm 39:1-13.

We are not here to stay. We are strangers and pilgrims, and we pass the days of our sojourning here with an eye always to the day when we shall go hence. It is not good to become so much at home in the world that we lose this sense of sojourning. In fact, as our years pass, the roots of our being must be fastened less and less in earthly soil and more and more in heavenly fields. It is good to pray that the Lord will make us to know the measure of our days that we may see that man, even at his best state, is altogether vanity. Oh, God, our eternal souls must find in Thy eternal Being their true nature. Deliver us from the temporal spirit; lift our eyes to the far horizon.

"I'm but a stranger here,
Heav'n is my home."

September 5, 1944

Read Psalm 40:1-17.

"I delight to do thy will, O my God: yea, thy law is within my heart." A full commitment to the will of God is the very essence of Christian living. It is not enough to grudgingly acquiesce to that which God forces upon us. It is important that we seek the will of God and rejoice in it, and it is good to tell Him so. For such a definite commitment of thought and of word puts us on record not only with God, but with ourselves. Our faces, then, are set to do His commandments. We are ready, our God, to walk in the paths Thou hast made for us. Self-will has brought us only barren disappointment. With deep satisfaction of heart we turn to Thy will for us. We go or stay at Thy word.

"I'll stay where you put me; I'll work, dear Lord,
Though the field be narrow and small."

September 6, 1944

Read Psalm 42:1-11.

The hot sun has scorched the hillsides. The foliage droops for lack of moisture. The hart, thirsty and tired after his long run to escape the hunter, yearns in agony for the cooling brook which lies far down the valley. What a picture the psalmist has drawn of soul thirst for the living God! We have wandered, our

God, in a weary land where no water is. With profound longing we thirst for Thee, for Thy comfort and Thy truth. Thou hast promised that those who hunger and thirst after righteousness shall be filled. Make good Thy promise this day and refresh our fainting souls. We have no recourse but to Thee.

"I need Thee ev'ry hour,
Stay Thou near by."

September 7, 1944

Read Psalm 43:1-5.

The planets in their courses are guided by the physical laws which God has set in the universe. The birds are guided in their migrations by an unerring instinct which sets for them the time of departure and the route they shall travel. Man, the highest of God's creatures, is not subject to the sheer compulsion of physical law or of animal instinct. He needs guidance no less than do the planets and the birds; but he does not find it in himself. And so, perhaps by God's own plan, man is thrown upon God for guidance and direction. Like the psalmist, we need to pray: "Send out Thy light and Thy truth, let them lead me:
O, let them bring me to Thy holy hill."

September 8, 1944

Read Psalm 44:1-3.

For the saints of the Bible a great source of comfort and a great cause for praise was the dealings of God with their fathers. Again and again it was recounted how God had delivered them from Egypt, led them through the wilderness, and brought them into the Promised Land. Their enemies He had defeated; their needs He had supplied. We likewise can look back upon God's dealings with our fathers with thanksgiving and with edification. He gave them grace to meet the tortures of persecution; He perpetuated their testimony in an unfriendly land; He brought them to this land of religious liberty and has given them prosperity and spiritual favor. For these things we thank Thee, O our God.

"Age to age His works transmitted,
Age to age His power shall teach."

September 9, 1944

Read Psalm 51:1-19.

Penitence becomes the sinner. Certainly he has nothing to boast of and no rights to claim. He can only acknowledge his error and plead for God's mercy and healing. This is no less true if the sinner is one who has known God's precious fellowship before. Whenever we sin, we get back to Him only through the gate of true repentance. In this well-known psalm of David the soul travail of the sinner is most effectively described. It will remain for all time the great psalm of penitence. Even the forgiven sinner may repeat these well-known words again and again as a memorial of his great transgression and God's great forgiveness.

"Lord, at Thy mercy-seat
Humbly I fall;
Pleading Thy promise sweet,
Lord, hear my call."

—E.

DAVID'S HEART-SET

Sunday School Lesson for September 10

David, the new king, was God's man. "The Lord hath sought him a man after his own heart." "Thou shalt anoint unto me him whom I name unto thee." "I have provided me a king." "Arise, anoint him: for this is he." "He chose David also his servant, and took him from the sheep-folds." Both Samuel and Jesse were surprised that Eliab was not God's choice.

And God was David's God. "My God," "my shepherd," "my rock," "my fortress," "my help and my deliverer," "the rock of my strength," the strength of my life," "the horn of my salvation," "my shield," "my high tower," "my hiding place," "my defence," "my buckler," "my mercy," "my glory," "the health of my countenance;" these and many more are expressions of David's which give us a glimpse into David's attitude toward God. "My help cometh from the Lord." "My expectation is from him."

Samuel, looking on the outward appearance, would have chosen Eliab, perhaps. He couldn't see what God saw. "The Lord looketh on the heart." "As he thinketh in his heart, so is he." The remarkable thing about David was his heart after God. "My soul thirsteth for thee." "I will praise thee, O Lord, with my whole heart." "My lips shall greatly rejoice when I sing unto thee." "O thou Holy One of Israel." "O God, who is like unto thee!" "Thou hast taught me from my youth." "Thou art my trust from my youth." "O how love I thy law! it is my meditation all the day." "How excellent is thy lovingkindness." "In thee, O Lord, do I put my trust." "I love thee, O Jehovah." (Read also Psalm 103.) When David said, "O God, thou art my God," he was not just quoting, but he was voicing his deepest loyalty. Surely God could use such a man for His great purposes.

David was not perfect as God is. Being human, he sinned. But into his heart came the great experience of genuine repentance and forgiveness.

When Samuel found God's great man and anointed him king, "the Spirit of the Lord came upon David from that day forward." While keeping his father's sheep, he slew a lion and a bear. Saul's servants recognized that the Lord was with David and selected him to play before Saul to quiet the evil spirit that came upon the king. When the Philistines gathered their armies to battle with Israel, David came unto the camp with food for his three oldest brothers. But was there not another cause? After David saw and heard the uncircumcised Philistine of Gath defy the armies of his God, he knew God had brought him to the camp for a special purpose. Eliab ascribed David's coming to self-seeking, conceit, and indulgence. David fought the giant in the strength of the Lord, without a brass helmet, or coat of mail, or sword. In the name of his God, the Lord of hosts, he confidently ran to meet the Philistine. "That all the earth may know that there is a God in Israel," was David's highest purpose in smiting the enemy of God's Israel. These and many, many more acts did David do at

(Continued on page 438)

FIELD NOTES

Bro. Merle Shantz, Kitchener, Ont., brought the message on Sunday morning, Aug. 20, at the Prairie St. Mennonite Church, Elkhart, Ind. His text was Gal. 2:20. The message and the Christian fellowship were much appreciated.

Bro. and Sister Clifford A. Snyder, Kitchener, Ont., have recently been appointed as missionaries to Argentina by the Mennonite Board of Missions and Charities. Bro. Snyder was ordained to the ministry, Sunday, Aug. 20, at the First Mennonite Church in Kitchener. The services were conducted by the brethren C. F. Derstine, B. B. Shantz, and Jesse B. Martin. Bro. and Sister Snyder expect to continue training at Goshen College as soon as he is released by the Selective Service Board.

The following brethren filled appointments in Iowa on the Sunday following General Conference: John E. Lapp, Hatfield, Pa., at the Lower Deer Creek Church; Nelson Histan, Pryor, Okla., at the East Union Church; Leroy Gingerich, Versailles, Mo., at the West Union Church; Marcus Lind, Portland, Ore., at the Wellman Church.

Two of the Publishing House workers have recently left their employment here. Ruth Byler, West Liberty, Ohio, who has served as an efficient proofreader, will be attending Goshen College this winter. Olive Grace Yoder, of Topeka, Ind., who has worked in the Subscription Department, will take up nurses' training at La Junta, with the class entering this fall. Lucille Leasa, who has previously worked as a proofreader, is again taking up this work.

Bro. Amos Horst, Akron, Pa., called at Scottsdale, Aug. 22, 23. He is visiting a number of C.P.S. camps.

Bro. D. J. Stutzman, Millersburg, Ohio, would like to purchase a copy of a German book entitled, "Die Erste Liebe," by Gottfried Arnold. This book was originally printed in Stuttgart, Germany. Anyone having one of these books for sale will please correspond with Bro. Stutzman.

Evangelistic meetings are announced for the East Union Church, Kalona, Iowa, beginning Tuesday, Sept. 5. The evangelist, Bro. C. F. Derstine, may be addressed there, in care of Bro. D. J. Fisher.

Bro. John B. Stauffer, Tofield, Alberta, preached for the Lake Region congregation near Detroit Lakes, Minn., on Aug. 20.

Bro. J. C. Gingerich, Detroit Lakes, Minn., is helping in the harvest fields as well as in the pulpit at Bloomfield, Mont.

The Ontario Sunday School Conference held its annual session Aug. 26-28 in the M.B.C. pavilion near Kitchener, Ont.

Bro. James Bucher preached at Sheldon, Wis., Aug. 20, and on Aug. 25 conducted an evening service with the Fairview congregation near Minot, N. Dak. On Sunday, Aug. 27, he was at the Belton, Mont., C.P.S. Camp.

The total registration for Family Week at the Laurelville Camp was 110. In addition, some of the local people dropped in for various

REQUEST FOR INFORMATION

Since we shall be ready soon to prepare the material for the new 1945 Mennonite Family Almanac, we shall appreciate again the co-operation of our readers in sending in up-to-date information for the revision of the Ministerial Directory. After you have consulted the Ministerial Directory of the 1944 Mennonite Yearbook and Directory, please make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.
2. Names of ordained members removed by death or otherwise.
3. Changes in addresses of ordained men.

We shall appreciate your sending in this information at once so that the Ministerial Directory will be as complete and accurate as possible for the 1945 Mennonite Family Almanac. Address all information to

Family Almanac, Scottsdale, Pa.

meetings. Instructors on the program were: Bro. John R. Mumaw, Harrisonburg, Va.; Bro. Milton G. Brackbill, Paoli, Pa.; and Bro. H. S. Bender, Goshen, Ind. Bro. Paul Erb served as director. Among those attending were the following ordained men in addition to the staff: Bishops Christian K. Lehman, Lancaster, and Roy Otto, Springs, Pa.; Deacons Christian E. Charles, Salunga, Pa.; How-

ard G. Greider, Lancaster, Pa.; Myron Liven-good, Pinto, Md.; and Andrew H. Lehman, Marion, Pa.

It has been suggested that it would be of great interest and value to publish testimonials and interpretations concerning the recent session of General Conference. We invite and urge any who were in attendance or who have reached conclusions on the basis of what they have heard to send us their contributions. Send them to the editor at Goshen, Ind., by Sept. 15.

Bro. Oscar Burkholder, Breslau, Ont., will serve as the instructor for the annual Bible Meeting at the Elizabethtown, Pa., Mennonite Church Sept. 8 to 10.

The brethren **J. Irvin Lehman** and **Milton G. Brackbill** will speak on a special program at Souderton, Pa., Sept. 3 and 4.

The Michigan Sunday School Meeting was held at the Bethel Church near Ashley Aug. 24 and 25.

Bro. Jacob Weirich and wife have returned to their home at Beaver Dam, Pa., after spending most of the summer as caretakers at the Laurelville Camp. Bro. Weirich preached at Scottsdale Sunday evening, Aug. 27.

Not least of the services performed at the Laurelville Camp during the summer were those of the chief dietitian. Sister Alta Housour, Elkhart, Ind., efficiently filled this difficult place.

The brethren **Roy Umble**, **John C. Wenger**, and **Ivan Lind** were those from our branch of the church who contributed papers to the recent Conference on Mennonite Cultural Problems held at Newton, Kans. Bro. John Koppenhaver, Hesston, Kans., was chairman of one session, and Bro. Melvin Gingerich participated in a panel discussion.

The Missouri-Kansas Conference has designated Sept. 24 as Conference Sunday. The report is expected to be in the hands of each congregation by that time. Ministers and laity who attended the conference may at that time, with the help of the report, re-experience some of the conference inspiration, and help others to receive conference facts and inspiration.

The Missouri-Kansas Conference enjoyed and much appreciated the fellowship and help of ministers from various other districts. Out-of-district brethren who gave definite helpful service were the following: E. S. Garber, Nampa, Ida.; Marcus Lind, Portland, Ore.; William Hallman, Argentina, South America; M. C. Lehman, Akron, Pa.; C. L. Graber, Goshen, Ind.; and Edwin Weaver, India.

Bro. E. S. Garber, Nampa, Ida., is en route to the far southern part of the Missouri-Kansas field. He with his wife is expected to spend several months in an evangelistic and Bible teaching project with the Mennonite congregations in Mississippi and Louisiana. This work is being sponsored by the Conference.

Bro. Leroy Gingerich is to hold a series of meetings with the congregation at Pea Ridge, Mo., during the first part of September.

Calendar

Church School Day, as suggested by the Mennonite Board of Education, September 3 (or the Sunday previous or following as suitable).

Iowa-Nebraska Conference, Milford and Beaver Crossing, Nebr., Sept. 5-7.

Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.

Johnstown Pa., Bible School, Jan. 3—Feb. 16, 1945.

CORRESPONDENCE

CURTIS, MICHIGAN

Dear Herald Readers: Greetings in Jesus' name. We have received many spiritual blessings in the past months. We just completed our sixth week of Bible school. Sister Mary Shrock, Clarksville, Mich., assisted in the teaching.

Revival meetings were held at the Naubinway Sunday School this spring by Bro. Jantzi of the Flint Mission. Seven souls accepted Christ.

Over the week end of July 30, Bro. Lee Miller and family and Bro. Glen Troyer and family of La Grange, Ind., worshiped with us. We enjoyed the services which they rendered.

We are looking forward to our revival meetings, to be conducted by Bro. Oscar Burkholder of Ontario. Pray for this community, that there might be a great revival among us.

We have had a change of bishops. Bro. Tobias Shrock is our bishop now.

Bro. and Sister Troyer have been very busy during the summer months, in service for the Lord.

Pray for us that we might bear a testimony of love and peace in these times of darkness and strife.

Aug. 15, 1944.

Vivian Watson.

NAMPA, IDAHO

Dear Herald Readers: A number from here attended our district conference in June. Our Bible school was held the first part of June, the enrollment being eighty-three.

Bro. Ivan Lind preached for us on June 11, both morning and evening.

Bro. Lloyd Driver, Sheridan, Oreg., who was appointed music director by our conference district, worshiped with us one Sunday. He gave us some instructions on how to improve our singing.

Bro. N. A. Lind, Sweet Home, Oreg., was with us on July 16, when we commemorated the suffering and death of our Lord in communion service.

Sister Katie Roth has not been very well. It has been several months since she attended services.

Sister Ina Flisher, who underwent a major operation in June, was able to be with us again Sunday morning.

The Missouri-Kansas Conference has gone on record with unanimous approval and support of the recent action of General Conference on the General Problems Committee report. It also gave unanimous support to the Mennonite Mutual Aid Plan as presented by the committee appointed by General Conference on this question.

Bro. Henry M. Brunk, R. 4, Harrisonburg, Va., is working on a history of the Brunk family, and would appreciate getting in touch with anyone who can give him information on members of the family.

Sister Barber, from the Indian Cove congregation, has been here in the hospital for about three months. She is slowly improving.

Bro. E. E. Zuercher, Cloverdale, Ohio, is with us again for a few months through threshing season. While here he is assisting in the ministry.

Bro. and Sister E. S. Garber and Bro. Abraham Good left last week for Goshen, Ind., to attend Conference. From there Bro. and Sister Garber expect to go south to help in the Lord's work. Bro. Good expects to go to Ohio to visit relatives.

The sisters are busy canning and drying fruit and vegetables. Sewing is also being done for relief.

Aug. 16, 1944.

Ressie Good.

SWANTON, MARYLAND

Revival services, in charge of Bro. J. M. Nissley, Altoona, Pa., were held at the Meadow Mountain Mission, near Grantsville, Md., Aug. 4-13. This is one of the mission stations of the Casselman Valley district. The station is in charge of Bro. Roy L. Kinsinger, as pastor, and Bro. Ralph Miller as Sunday-school superintendent.

An all-day meeting was held on Aug. 6, at which time Bro. Nissley spoke on the following subjects: "Christian Liberty," "Heaven," and "Six Steps to the Throne."

Practically every home in the community was visited by the evangelist, accompanied by Bro. Kinsinger or Bro. Miller. The meetings were well attended and good interest was shown. This was also true of the children's meetings which were conducted each evening before the sermon by Bro. or Sister Nissley.

We praise the Lord for the manifestation of His love and power. Among the visible results were seventeen confessions.

There is a good outlook for a prosperous congregation at this place, with the continued efforts of Bro. Kinsinger and coworkers.

A summer Bible school was held here from Aug. 7-11, in charge of Sister Nellie J. Nissley. Assistant teachers were Viola Miller, Helen Ash, and Lydia Beiler. There was an enrollment of sixty-four. A public program was rendered on Friday evening, Aug. 11, to a well-filled house.

May we all continue to pray for our mission stations.

Joseph M. and Nellie Nissley.

DETROIT, MICHIGAN

(15559 Curtis Avenue)

Christian greetings from Detroit are extended to our fellow laborers in Christ Jesus. We take this opportunity to say "thank you" to those who have taken time to write letters of encouragement, to those who have so thoughtfully and generously aided in supplying temporal needs, and to those who have found it possible to visit us. We appreciate deeply all you are doing for the work here, and by the grace of God we shall endeavor to render faithful service in return.

"There remaineth yet very much land to be possessed" (Josh. 13:1). These words of God to Joshua, when close to the end of life, with an unfinished task still before him, could

well be repeated to the Christian church of today. Truly in Detroit "there remaineth yet very much land to be possessed." That is, there is yet much need of both living and teaching the Gospel. Due to the war, hundreds of new houses have been built all about us, and many families have moved in. It is our concern that these be not only houses to shelter their occupants but Christian homes.

The chilly indifference concerning the things of God which is shown by so many, almost discourages one, but it also throws out the challenge to warm this same chilly atmosphere with the warmth of the Gospel. This we earnestly endeavor to do—

By "holding forth the word of life" in services held in the church and in our home.

By contact with these people in their own homes through personal visits.

By distribution of gospel literature from house to house and by mail.

By prayer. We are very conscious that nothing can prosper without God's blessing. With Abraham Lincoln we are made to say, "I have been driven many times to my knees by the overwhelming conviction that I have nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day."

Will you, our reading friends, be coworkers with us in winning the lost of Detroit by backing us up with your prayers? We need you; the lost need you; and God needs you!

Aug. 24, 1944.

The Workers.

A SIGNIFICANT STATEMENT BY HENRY FORD

I believe the associations of the church are beneficial to all—its hymns, continuity, aspirations to the common good. A country where religion declines is in a bad way.

Basic in my religion, such as I have, is a reverence for the old hymns. It goes back to my boyhood when I used to hear these hymns in my home and in Sunday school. My mother was deeply religious, and we always had hymn singing and Bible reading in our home.

In grammar school we always started the day with what we called "devotions," consisting of reading a Bible passage and singing a hymn, with a brief prayer at the end.

This kind of religious emphasis in school is a great thing and I wish it still prevailed in every schoolroom in America. For that way of beginning the day instills subconsciously in every scholar a feeling of reverence and a set of ideals that cannot be lost in later life.

People don't read the Bible enough nowadays. If you look around this house (the Ford home at Dearborn) you will notice a Bible in every room. I like to be able to lay my hands on a Bible wherever I sit down to relax.

During the first World War, Woodrow Wilson and I took a pledge together to read a chapter of the Bible every day. I have kept my pledge and I understand that he did until his death.—Quoted in Gospel Banner.

WITH OUR MISSIONARIES

SHALL WE PRAY?

BY BARBARA CRIPE

*Shall we pray in this dark hour?
Shall we pray and see God's power?
Pray, and consolation find,
For He longs to help mankind.*

*God forbid we cease to pray;
We'll call on Him both night and day.
In golden vials saints' prayers are kept;
God hath not slumbered, hath not slept.*

*To cease to pray would be a sin;
So may each day with prayer begin;
For our prayers are not in vain,
If we pray in Jesus' name.*

Delevan, Ill.

EVANGELISM IN INDIA

BY GEORGE J. LAPP

The Son of man came into the world to seek and save that which was lost. In His great love for the world He urged His disciples to look out upon the ripening field and pray the Lord of the harvest that He send forth laborers. The Great Commission also was an expression of His great concern and deep love for lost humanity. There are so many to be sought and saved that one cannot believe it to be the Lord's will that His body, the church, withdraw her hand from evangelizing the unevangelized of India or any other country that stands in need of the Gospel. And what country today doesn't?

Every Phase of Mission Work Evangelistic. The educational, medical, industrial, and charitable institutional interests of our mission in India are as much a part of the evangelistic program as preaching and teaching the Word. Too many times preaching and teaching have not the evangelistic appeal that they should have. The mission institutions mentioned are life building and as Christian institutions are Christian life building. This constructive effort is put forth on the basis of scriptural teaching and principle. The Word is taught to both Christian and non-Christian in the respective institutions, with the prayer and purpose of winning them to an acceptance of Christ. The Christian witness in word and in deed in and through such Christian institutions becomes the call of God to the lost to repent and believe the Gospel and turn from their idols and evil way to serve the living God. Therefore these different missionary interests must

be manned by men and women who have the saving of the soul as well as the salvaging of the life at heart, and who as Christian agents will seek under God's guiding hand to make their various agencies of whatever nature strongly evangelistic. They must have the burden of souls. One who has served India for a number of years is led to love India more and more because of the tremendous spiritual need of its people. Many have been saved through the mission and church interests in our own field and through the many Christian agencies at work in many other fields of India. But only a fraction of the rapidly increasing population has been saved. There are millions yet untouched and untaught.

Planning for the Future. Many plans for the reconstruction of India are projected and discussed by all classes of people and all kinds of organizations in India. It is urged by some influential individuals and organizations that no religious body should be permitted to bring pressure upon anyone to change his religious affiliation or loyalty. This implies that every religious group should confine its own religious teaching to its own members, and interest itself only in such service as will contribute to the common weal, such as educational, medical, industrial, and social service, with that only as an end in itself and not as a means of religious appeal to anyone. Such discussion is going on continually and not without considerable emphasis. Both Christian and non-Christian people are carefully weighing all the issues, and the Christian forces are carefully and prayerfully considering the stand that should be taken regarding the Great Commission and the urgent need of bringing Christ to India and India to Christ. There are social and political forces in India that are advocating legislation to restrict religious activity. Unfortunately there also are so-called Christian individuals and agencies who are looking upon such agitation with indifference. What attitude shall we take in the light of our "marching orders?"

The Nature of Christianity. Acts 1:8 expresses it clearly— "Ye shall be witnesses. . . ." The "shall" implies spontaneous witness that would result from receiving power after the Holy Ghost had come upon them as well as the injunction from Jesus to go even to the far-flung regions of the earth. The love of Christ will not be restrained from an active witness of the grace of God. Eternal life in the child of God spontaneously expresses itself in aggressive witness and will not be fettered by restraints that may be imposed. Mr. Gandhi has strong-

ly urged that no class of religionists in India should be allowed to convert people from one religious faith to another. But he well knows that Christian purposive witness with the aim of bringing men and women into a living faith in Jesus Christ will go on, and that the Christian forces, both indigenous and foreign, will send out their emissaries to herald the gospel light and extend the borders of the kingdom. The true Christian can only recognize that souls out of Christ are lost and that they must be sought out and saved as brands from the burning. He must also recognize that the infiltration of Christian teaching into the thought and philosophy of non-Christian cults, however much it might influence reform movements, does not Christianize. Without uncompromisingly accepting Christ as the only Saviour of the world and without wholeheartedly embracing the truth as it is in Him, no one individual or group can be really Christian. Therefore any service that merely refines or raises the intellectual standard, or trains men and women in various skills, or even works reforms, cannot be regarded as Christian unless its witness and appeal are out and out for Christ and for bringing men and women to Him. Cults, however refined as a result of imbibing Christian teaching, are not intrinsically Christian; and they never can be and adhere to the foundation principles and practices which make up their systems of non-Christian thought and religious loyalty. Liberalistic elements of every religious group are drawn together and become enmeshed in a tangle of alliance that can only lead away from rather than toward true Christian loyalty.

The Testimony of Indian Christian Leaders. The writer has been in conferences and committee meetings where Indian Christian leaders have expressed themselves freely on the future possibilities in India, and they invariably urged that mission boards should consider sending not fewer but rather more missionaries to India. They urged that strongly evangelistic missionaries be sent who would be well qualified to strengthen the hands of the Christian churches in India in their witness for Christ. They urged that the training of the missionaries should be such as would qualify them to assume responsibility in educational, medical, and other kinds of service, but that they should have the spiritual welfare of the people of India at heart. We could quote resolutions which contain strong appeals for more foreign missionaries. The church should give every encouragement to the Board to send to this country missionaries who are willing to give their whole time to evangelistic work, preaching the Gospel in home and hamlet throughout our mission field, both in the Central Provinces and in Bihar. It may be difficult for you to visualize the great spiritual need there is in India, and it may be dif-

ficult also for you to realize how low we are in the number of missionaries who are now on the field. We are a mere handful as compared to the number on the field several years ago. There are those on the field who are staying over time and are feeling the strain of the work very keenly. They should go on furlough, but if and when they do, there will be only a very few left to care for the work. Only our main stations can now be manned. We have left several stations without missionaries, and the direct evangelistic work has greatly suffered. We are also handicapped in not having a large number of evangelists and Bible women to be placed out in different parts of the field. We are praying that more Indian workers will be added to our force in the future. The need for more missionaries is very great at the present time. Every possible opportunity should be taken advantage of to get missionaries out to the field.

The Urgent Need. Millions are dying without Christ in India. Their blood will be required at our hands unless we are willing to put forth every effort to meet their need. The devil will rejoice at any defeat the Christian forces will have to suffer, either at the hands of opposers or from their own neglect to press on in the battle for souls. He will laugh at our indifference and neglect, but if in the spirit and the love of Christ we are willing to do our part in sacrificing missionaries and money for the great cause of evangelizing India, we may rest assured of our heavenly Father's smile of approval and of His rich blessings upon our endeavor. Never has a time in all the history of missions presented itself which was so fraught with spiritual need and with challenges for determined effort as the present. With all the provisions being planned by governmental and other forces to remove illiteracy, to furnish better facilities for general educational training and for specialized training along all lines, with the provisions to be made for training in handicrafts and various other skills and professions, must we submit to the influences at work to leave India a Christless empire? God forbid. What darkness, what sin and superstition, what lack of conscience or conviction! What lack of appreciation or even understanding of moral and spiritual standards which would raise the level of living, and moral and social relationships! What lack of even a concern to know God or to know Jesus Christ as Saviour and Lord! What dense spiritual darkness hangs as a pall over this land! What a multitude of souls are groping for light, and there are so few to enlighten! The indigenous church in India is able to evangelize to a certain extent, but she needs the help of the consecrated evangelistic missionaries who in co-operation with her will be torchbearers of the glorious gospel light.

When we hear the voice of the Lord

saying unto us, "Whom shall I send, and who will go for us?" will the church in the homeland heed and help the Board to send those who will answer, "Here am I; send me?" God grant that many may come soon. The need is great for doctors, nurses, and others who are well qualified to take up the many responsibilities connected with our mission work in India. May they be Spirit-filled and possess a burden for the lost.

Balodgahan, via Dhamtari, C.P., India.

From Our Mission Stations

MILLERSVILLE, PA.

(Mennonite Children's Home)

Dear Herald Readers: Greeting in Jesus' name. "Hitherto hath the Lord helped us." Our silence for several months does not indicate that we have been inactive in the work here. If there has been any change, we feel that the responsibilities have rather increased. We very keenly feel the shortage of help. On the other hand, we rejoice that there are Christian people who are willing to open their homes to children, thus helping us in our objective of placing homeless children into homes. Today the number of homes open to homeless children is greater than the number of children without homes. However, if we were to take into consideration the number of children who need better homes, the story would be different.

Our annual meeting was well attended, and the interest shown was exceptional. It is very gratifying to have so many of the children participate in the fellowship. We were glad for the short talks given by some of the children.

Our truck garden has yielded abundantly. The strawberries and cherries were also plentiful. There will be a shortage of apples, however. Bro. Landis Shank has supplied us with many fine peaches.

It has been the pleasure of the trustee brethren, Howard Good, Witmer Barge, and the writer, accompanied by Bro. David Hess, to visit ninety-four homes which have opened their doors to one hundred and five of our children. One home into which two children have been placed was visited by Bro. Hiestand, who was spending his vacation in the vicinity of this home. There are one hundred and sixteen children under our care and supervision at the present time—one hundred and seven in foster homes and nine in the Home. Seven days were required to complete these visits, and 877 miles to cover the territory—in Lancaster, Berks, Bucks, Lebanon, Dauphin, Chester, York, and Franklin counties. With but a few exceptions the health of the children is very good. The relations existing between foster parents and children are also good.

Bringing up children in Christian living and home life is one of the greatest missionary endeavors. May the Lord continue to bless in these efforts. And may others be stirred up to participate in the blessings and rewards of giving child training in the home to homeless children.

The work of the sewing circles that meet in the Home for a day each month is much appreciated. These circles have also stirred up much interest in the several communities which they represent.

We ask your prayers in our behalf that in our work we may be submitted to His will, so that He can direct us with the spirit of wisdom and understanding in our efforts to help bring children to the better things. May all be done to the glory of our Lord and Saviour.

Aug. 22, 1944.

G. S. Eberly, Supt.

MEADVILLE, PA.

(Meadville Mennonite Mission)

Dear Herald Readers: Greetings in the name of our Friend of Calvary. This has again been a busy summer at the mission. Our summer Bible school was held from June 19 to 30. Bro. S. W. Sommer, Millersburg, Ohio, had charge of the school. The attendance was good when we take into consideration the conditions of the homes about us. The ages of the pupils enrolled ranged from two to sixty-nine years.

The week following Bible school, Bro. Harry Y. Shetler, Hollsopple, Pa., labored in our midst in a series of evangelistic meetings. The Word was preached in power, and we as Christians were strengthened to go forth, witnessing.

On Sunday afternoon of July 16, a group of boys from the Sideling Hill C.P.S. Camp gave us a very interesting as well as challenging program.

As we lift up our eyes and look on this needy field, we realize in a new way the urgency of Christ's words: "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

We appreciate the help that you have given to the work here, both your financial and prayer support. Especially do we wish to thank the various sewing circles who have made such a definite contribution to the cause of Christ in a very practical way.

We desire your prayers in behalf of those who are laboring here in times when Satan is busily engaged, seeking to overthrow the faith of those who believe. May you also pray earnestly for young believers who are being severely tried, and for those who have heard the Word but are not willing to yield their lives to Christ.

In the name of Christ,

Aug. 22, 1944.

The Workers.

"THE GOSPEL ACCORDING TO YOU"

A Jew was given a New Testament, which he read for the first time. In speaking of it to a friend he said, "Parts of it are most beautiful; but I do not see what these people around here called Christians have in common with this book."—Earnest Worker.

Southwestern Pennsylvania Conference

The Mennonite Church Conference of the Southwestern Pennsylvania District met in its sixty-ninth annual session at the Springs Church, Springs, Pa., on Aug. 1, 1944. Conference met at 6:45 P.M. in a ministerial meeting when the following committees were appointed:

Nominating: I. K. Metzler, Paul Roth, Sem K. Eash.

Resolutions: Lloy Kniss, Elmer Moyer, W. C. Hershberger.

In this session action was taken favoring the reception into Conference of the Maple Grove congregation, Belleville, Pa., as recorded in Action 1, under statements, Recommendations, and Resolutions.

During this meeting considerable time was given to an explanation by Bro. C. L. Graber of "Mennonite Mutual Aid," as proposed by a committee appointed by the Executive Committee of General Conference. In a later session Conference acted on this matter by passing Action 8, given later in this report.

After a brief recess at 7:00 P.M. Conference met in public session. Bro. Warren Swartley, Souderton, Pa., led in a song service, after which Bro. Orrie D. Yoder, Bannock, Ohio, read passages in which the Great Commission is given from the four Gospels and led in prayer.

The first item on the program after the devotional services was the roll call of Conference members. The following members were present at one or more sessions of Conference:

Bishops: James Saylor, Isaac Metzler, D. I. Stonerook, M. B. Miller, Roy Otto, Aldus Wingard, Lloy A. Kniss, I. S. Mast.

Ministers: Alexander Weaver, William C. Hershberger, Hiram Wingard, C. A. Graybill, Joseph Saylor, J. M. Nissley, Harry C. Blough, Chester M. Helmick, John L. Horst, Irwin M. Holsopple, Robert Dayton, Sanford G. Shetler, John A. Lehman, Paul M. Roth, Roy Kinsinger, Resley Tressler, Harry Y. Shetler, Charles Shetler, Ross Metzler.

Deacons: John F. Harshbarger, Levi Weaver, Albert Kauffman, Sem K. Eash, C. B. Shoemaker, Myron Livengood, Sherman Tressler, Elmer Miller, Alva Yoder.

Honorary privileges were extended to visiting bishops, ministers, and deacons. The following ordained visitors were present at some time during the Conference: Bishops—Aaron Mast, Belleville, Pa.; J. D. Graber, Elkhart, Ind. Ministers—C. L. Graber, Goshen, Ind.; Orrie D. Yoder, Bannock, Ohio; J. B. Miller, Grantsville, Md.; Elmer Moyer, Souderton, Pa.; Harvey E. Shank, Chambersburg, Pa.; E. E. Miller, Goshen, Ind.; Shem Peachey, Springs, Pa.; Ivan Miller, Grantsville, Md. Deacons—Charles W. Martin, Hagerstown, Md.; Noah Brennehan, Grantsville, Md.

Installation services were held, in which Bro. David Alwine, minister of the Stahl congregation, and Walter Otto, minister of the Springs congregation, were received into the Conference by the Moderator, after which Bro. Hiram Wingard led in prayer.

The Conference sermon was preached by Bro. J. D. Graber on the theme of "The Foundation of the Church." Text, Matt. 16:18. The Church belongs to Christ. He is the Builder. It is a divine institution, not a human society. It is an organism, rather than an organization, since it is the body of Christ. Christ is not only the Builder but He is also the Foundation. He is the Rock on which it is built. It is "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Pet. 2:9). The chief business of the Church is to contend for the faith and to give the message of the Gospel of Jesus Christ, the Son of God, the Saviour of the world.

Responses to the sermon were given by the following brethren: I. S. Mast, Roy Kinsinger, Alva Yoder, Elmer Moyer.

On Wednesday morning Conference met at 8:15, at which time the minutes were read and approved after a few corrections were made. It was a business session in which reports were heard and other matters attended to. The actions appear in classified form elsewhere. At this time also Bro. E. E. Miller, Goshen, Ind., representing the Mennonite Board of Education, explained a financial program of the Board for raising funds for operating expenses.

At 9:30 the public session of Conference was opened by a song service, after which Bro. E. E. Miller conducted the devotional service by reading Jer. 45 and leading in prayer. The first subject, "Current Problems Facing the Church," was discussed by Bro. Sanford Shetler. "Principles and Methods in Church Work" was the next subject, which was handled by Bro. C. L. Graber. Helpful open discussions followed each of these addresses. Resolutions on these subjects appear elsewhere.

Conference met at 1:15 for the afternoon session. After a spirited song service Bro. Aaron Mast read from Eph. 1 and 3 and led the congregation in prayer. Reports were heard and various items of business transacted. During this period the election of officers for the coming two years was held. The two topics for discussion during the afternoon were "The Responsibility of the Church in Secular Education" and "How Improve the Work of Our Conference." The speakers were E. E. Miller and John L. Horst. Resolutions on these topics appear elsewhere. An offering, which amounted to \$61.00, was taken during this service.

At 5:45 the evening business session was begun, when all remaining business matters for consideration of Conference were disposed of.

The public meeting began at 7:15. Bro. Clayton Graybill led the song service and Bro. Ross Metzler read Eph. 6:10-18 and led in prayer.

The first subject on the evening program was "A Life Yielded to God," and the speaker was Bro. Paul Roth. The final address of the Conference was given by Bro. Harvey E. Shank, who spoke on "The Blessed Hope." A number of resolutions were read and adopted during the evening service, in one of which the congregation thanked the brotherhood at Springs for their hospitality in entertaining the visiting members of Conference.

Four ordained men passed away during the past conference year. A resolution concerning them appears later in this report. We especially missed our assistant moderator, Bro. Daniel Kauffman.

Conference closed with prayer by the moderator. According to the schedule the meeting will be held with the Scottdale congregation next year. The meeting was well attended, interest was good, and the Lord's rich blessings were enjoyed.

REPORTS

Following is a list of reports submitted to Conference, and appropriate action was taken upon them:

Church Membership Report.

Treasurer's Report.

Report of Johnstown Bible School.

Report of Sewing Circle Advisory Board.

Report of Ministers' Library Committee.

Young People's Institute Committee Report.

Ministerial Committee Report.

Mission Board Report.

Sunday School Conference Report.

Report of Peace Committee.

Board of Education Report.

Report of Home Bible Study Director.

The reports appear in full in the complete report of the Conference, printed in pamphlet form.

STATEMENTS, RECOMMENDATIONS, AND RESOLUTIONS

1. Moved and passed that we receive the Maple Grove congregation, Belleville, Pa., into this Conference in the light of their request and in view of former actions taken by this Conference (reports of 1923 to 1928), this action to be contingent upon their acceptance of the Rules and Discipline of our Conference, and that the Executive Committee be authorized to complete arrangements for the transfer, and further, that when the transfer is made Bro. Aaron Mast, bishop, and Bro. J. C. Kanagy, deacon, be at once received into Conference by the Executive Committee.

2. Moved and passed that we grant the request of the Stahl congregation to ordain a deacon.

3. Moved and passed that we grant the request of the Mission Board for the ordination of Bro. Irwin Sell as minister for the Johnstown Mission.

4. Moved and passed that we grant the request of the Tressler congregation for the ordination of a deacon.

5. Moved and passed that we grant the request of the Thomas congregation for the ordination of a minister for the Headrick Mission station if and when the way opens.

6. Moved that the Peace Committee of Conference work out a plan for visitation of our brethren in C.P.S. camps and units and refer this back to the Executive Committee for approval. Passed.

7. Moved and passed that Bro. Edward Yoder be appointed Conference Historian for three years.

8. Moved that further consideration be given to Mennonite Mutual Aid, but that the matter be tabled for this present Conference. Passed.

9. Moved that the Committee on Rearranging District Meetings study the question as to time of Conference and associated meetings, consulting the executive committees of the bodies affected, and report to Conference next year. Passed.

10. Moved and passed that all brethren not having ordination certificates be granted such by the ordaining bishop, and where such official is no longer living the certificate be granted by the moderator, all certificates to be signed by the Secretary of Conference also.

11. Since God in His infinite wisdom has seen fit to remove from this life our beloved brethren and collaborators—Bishop Daniel Kauffman, of the Scottdale congregation, and Deacons W. E. Replegle, of the Schellsburg congregation, Lorans Kauffman, of the Stahl congregation, and Jacob Kinsinger, of the Casselman congregation, we humbly submit to God's providence and resolve:

That we express our sorrow at our loss and our sympathy to the bereaved families and respective churches through the Secretary's sending a copy of this resolution to the families concerned.

12. Since we have with us a number of brethren and sisters from other districts, be it

Resolved, That we express our appreciation for their presence and for help given in the discussion of subjects.

13. Resolved, That this Conference expresses its sincere appreciation for the hospitality shown by the Springs congregation and associate Christians in the community, both in their homes and on the Conference grounds during these sessions.

SUBJECTS, RESPONSES, AND NOTES

I. **Current Problems Facing the Church.** Discussed by Sanford G. Shetler.

Whereas, many of the current problems in our church today root back to our lack of faith and loyalty to the Word of God, and to the attitude of many in places of responsibility in not speaking and leading with true conviction concerning sin and truth, and to a pronounced lack of spiritual life and fervor, be it

Resolved, That we as a Conference go on record as requesting General Conference in the coming special session to take action on the 1943 report of the General Problems Committee.

II. **Principles and Methods in Church Work.** Discussed by C. L. Graber.

Since there is danger that we become confused in the application of principles, which are absolute, and methods, which are relative; and since there is in evidence a looseness in attitude toward doctrine which may be encouraged by overflexibility in the use of methods, be it

Resolved, That in all our methods of Church work we exercise vigilance in using only those methods that are in harmony with the spirit and tenor of the Gospel.

III. **The Responsibility of the Church in Secular Education.** Discussed by Ernest E. Miller.

Because of the influence upon our children of modern teaching and extra-curricular activities in many public schools, and in the light of the interest of our people in the educational field as well as a lack of parental teaching in many of our homes, be it

Resolved, That the Church provide and avail herself of the facilities and opportunities provided for the administration of the secular educational program, and that we urge especially more thorough home instruction of our children. Deut. 4:9; Lev. 10:11.

IV. **How Improve the Work of Our Conference.** Discussed by John L. Horst.

Since we feel the need of revitalizing the work of our Conference in her service to the Church, we the Southwestern Pa. Church Conference resolve to adopt the following methods in an effort to improve our work:

1. That the Executive Committee hold quarterly meetings.
2. That the Conference arrange a system of official visits to all her congregations in which the district could be covered in two years.
3. That we give more room on our programs for prayer.
4. That we endeavor to have all Conference members present at each Conference as regularly as possible.
5. That we propose to exchange representatives with neighboring sister conferences.
6. That we use the "Conference News" more largely to promote the work of Conference.
7. That in the district we hold more Conference-sponsored meetings which are of a doctrinal and inspirational nature.

V. **A Life Yielded to God.** Discussed by Paul Roth.

A life yielded to God is:

1. A peaceful life.—Rom. 5:1.
2. A powerful life.—Matt. 28:18.
3. A productive life.—Jno. 15:16.
4. A prosperous life.—Psa. 1:3; Josh. 1:8.
5. A perfect life.—Matt. 5:48.

VI. **The Blessed Hope.** Discussed by Harvey E. Shank.

The coming of Christ is a blessed hope, for at His return (1) we shall be with Him; (2) we shall be beyond sinning; (3) we shall know as we are known. He will come: (1) in the manner in which He ascended. Acts 1:11. (2) With the angels in glory. Matt. 16:27. (3) When we think not. Matt. 24:44. (4) As lightning. Matt. 24:27. (5) Suddenly. Mark 13:35-37. (6) As a thief. I Thess. 5:2; II Pet. 3:10. (7) In flaming fire. II Thess. 1:8. (8) With saints. I Thess. 4:14.

The coming of Christ is a purifying hope. I Jno. 3:3. It is an incentive to patience (Jas. 5:7, 8), to faithfulness (II Tim. 4:12), to charitableness (I Cor. 4:5), to soberness and watchfulness (I Pet. 4:7), to separation (Tit. 2:11-13).

APPOINTMENTS AND ELECTIONS

Bishop Oversight (1 year):

Schellsburg, Lloy A. Kniss; Rockton, D. I. Stonerook; Blough, A. J. Metzler; Tressler, M. B. Miller; Johnstown Mission, James Saylor, Lloy A. Kniss; Altoona, James Saylor; Scottdale, A. J. Metzler.

Members on Committees and Boards:

Ministerial Committee (3 yrs.), M. B. Miller.
Sewing Circle Advisory Board (3 yrs.), I. K. Metzler.
Young People's Institute Committee (3 yrs.), U. Grant Weaver.
Associated Sewing Circle Executive Committee (3 yrs.), Rhoda Dayton.
Home Bible Study Director (1 yr), Paul Roth.
Peace Committee (3 yrs.), John L. Horst.
Ministers' Library Committee (3 yrs.), J. M. Nissley.
Member Johnstown Bible School Board (3 yrs.), Roy Otto.

Delegates to General Conference Special Session:

Charles Shetler (Hiram Wingard, alternate); John Lehman (Harry Y. Shetler, alternate); Paul Roth (Roy Kinsinger, alternate).

Standing Committees:

Johnstown Bible School Board: Ellrose Zook (1945), Resley Tressler (1946), Roy Otto (1947).

Sewing Circle Advisory Board: H. C. Blough (1945), Paul Roth (1946), I. K. Metzler (1947).

Associated Sewing Circle Ex. Com.: Lina Ressler (1945), Katie Thomas (1946), Suie Eash (1947), Rhoda Dayton (1947).

Young People's Institute: C. F. Yake, Sanford G. Shetler (1945), A. J. Metzler, Roy Kinsinger (1946), U. Grant Weaver (1947).

Ministerial Committee: J. L. Horst (1945), Harry C. Blough (1946), M. B. Miller (1947).

Ministers' Library Committee: David Alderfer (1945), Sanford Shetler (1946), J. M. Nissley (1947).

Peace Committee: Hiram Wingard (1945), Roy Otto (1946), John L. Horst (1947).

Conference Officers (Term expires 1946):

Moderator, D. I. Stonerook.
Assistant Moderator, Harry Y. Shetler.
Secretary, C. M. Helmick.
Assistant Secretary, John L. Horst.
Treasurer, Sem K. Eash.

Chester M. Helmick, Secretary.

John L. Horst, Assistant Secretary.

ARE WE A FUNDAMENTALIST CHURCH

BY ESTHER WEBER

I should like to suggest that we are not a fundamentalist church, and explain what I mean. Fundamentalism is a selective approach to the Bible. It picks out for emphasis certain things which are deemed basic, and exhibits a willingness to close its eyes to the remainder of scriptural teaching. An orthodox "all things" church, therefore, finds itself considerably at variance with Fundamentalism.

The more one studies the underlying philosophy of Fundamentalism and observes it in its outworking, the more one becomes convinced that it is essentially Calvinistic. Let orthodox Arminians, then, think of themselves as something other than fundamentalists, and thus

help to clear their thinking. Confusion of terms may lead to confusion of thinking, and from thence to confusion of life. I have seen this happen in a number of instances. In fact, I think the infiltration of "fundamentalist" thought is one of the most serious menaces to the Mennonite Church today.

Boasting of loyalty to the Scriptures, Fundamentalism deliberately side-steps them on some points, and thus often places itself in practical accord with Modernism, against which it raises such a cry. For example, the modernist, Charles Clayton Morrison, editor of the Christian Century, in a series of editorials later published in book form under the title, "The Christian and the War," reaches conclusions like those reached by the fundamentalist Sunday School Times, or the Christian Beacon. Similarly, the modernist Federal Council of

Churches of Christ in America has officially pronounced this a just war, while the fundamentalist American Council of Christian Churches lets it be clearly understood that it is not contaminated with the nonresistant philosophy. Thus, by different routes, modernist and fundamentalist sometimes reach the same position. In this particular instance, the modernist route seems, if anything, more honest and more worthy of respect than the fundamentalist route. The modernist does not claim to accept the Scriptures as his final authority in life. He frankly admits that, to him, they do not represent the Word of God in the same unique sense in which the orthodox Christian theologian thinks of them. Therefore he is guilty of no hypocrisy in being merely influenced and not ruled by them. The fundamentalist, on the

(Continued on last page)

RELIEF AND C.P.S.

RELIEF NOTES

Paraguay Workers Arrive

An undated cable from an undesignated place has been received from Elvin Souder and Orval Myers, stating that they arrived safely. Evidently they reached Buenos Aires after more than a month of travel on an Argentine steamer. Both of these workers left New Orleans July 10, and are traveling to Paraguay, where they will engage in relief service.

* * *

From Marie Fast in Egypt

Under the date of Aug. 3, 1944, a letter was received from Marie Fast, who is now in Egypt. The letter states:

"We are out at an U.N.R.R.A. training camp, not far from Maadi . . . supposedly to get rested from the trip, get acclimated, get used to food, etc. Tomorrow, I am scheduled to go to El Shatt at 6:00 p.m. to help relieve a very acute situation, I am told.

"Saturday, Delvin Kirchhofer was in the city on business, and by chance heard that one of the Mennonites had arrived; so he came out to camp for lunch. . . . Our trip across was very pleasant, if not too comfortable and rapid. In only a few hours over one week, after we left Washington, we arrived at Headquarters here."

* * *

Clothing Shipment to France

Negotiations have been completed to send five tons of clothing to France. The shipment will consist mostly of women's and children's apparel, and will be distributed in the war-devastated areas in the province of Normandy. It is hoped that two of the Mennonite workers in England will accompany this shipment to France and supervise its distribution.

* * *

Refugee Work in Switzerland

Because Switzerland is a neutral country in the heart of a war-torn continent, large groups of refugees have flocked there for a haven. By Jan. 1, 1944, there were 70,500 foreign refugees in Switzerland. While the Swiss themselves are giving great assistance to these refugees, a considerable amount of help is needed from the outside. Through recent contacts with Fritz Gerber, a Swiss Mennonite pastor at Langnau, plans have been worked out whereby the Mennonites in America will send \$500 per month for six months to assist in the refugee work there.

* * *

Puerto Rico News

M.C.C. Chairman, P. C. Hiebert, has returned from Puerto Rico, arriving in Akron Aug. 19. He was present at the dedication of the new 26-bed hospital at La Plata. This hospital was built by the C.P.S. men connected with the unit.

Wyman Sundheimer, the last of the contingent of seven Mennonite C.P.S. men to be

assigned to Puerto Rico, recently, will leave Miami on Saturday, Aug. 26. Mrs. Victor Buller, Newton, Kans., will also leave in the near future. She will join Carol Glick as a member of the teaching staff at the Barranquitas Baptist Academy.

* * *

C.P.S. NOTES

Conference for Dietitians and Business Managers

In the interest of food, food costs, kitchen management, etc., dietitians and business managers of the M.C.C.-C.P.S. camps east of Medaryville, Ind., will meet at Grottoes, Va., Aug. 27 to 29. Edna Ramseyer and a representative from the Headquarters Office will also be present to join in the conference.

* * *

C.P.S. Briefs

Herman Ropp has been transferred to the Akron Headquarters to replace Royal Snyder, who has gone to Puerto Rico. Herman will assist in the kitchen and in maintenance.

C.P.S. Men at Mulberry, Fla., built and installed 733 privies from October, 1943, to July, 1944, in connection with the public health service program.

Ivan Rohrer has succeeded Henry Guhr as assistant and educational director at the Bowie, Md., camp.

Dr. Robert Maris, a Quaker dentist who has donated his professional services to the camps, has just completed a stay of several weeks at the Luray, Va., camp. During his time there, he examined 102 sets of teeth and filled 232 cavities.

Released August 23, 1944

Compiled by Irvin B. Horst

SUNDAY SCHOOL LESSON

(Continued from page 431)

the command of God. A heart with a set after God like David had will fulfill the purposes of God. He, like Christ, came to do God's will.

All that this obedient son, this genius for poetry and music, this "mighty valiant man," this man after God's own heart—all that he did was due to the Spirit of God that filled his heart. Is thy heart right with God? "Thou shalt find him, if thou seek him with all thy heart and with all thy soul." "The Father seeketh such to worship him."—A. M. E.

Democracy will never rise again until the authority of God is recognized in public and private life. . . . The fact is that Nazism, Communism, and all the horrors of the present war are only a symptom of the real disease that is killing us. They are merely the burning fever which indicates that deep down in the body peritonitis has set in. In the present case, our peritonitis is the fact that human dignity has been forgotten, because God, the only basis of our dignity, has been forgotten also. As a result of this, the soul of our European culture is dead.—Prs. Robert I. Gannon of Fordham University.

Special Meetings

PALMYRA, MISSOURI

Report of the Sunday-school Meeting held at the Pea Ridge Mennonite Church, July 23, 1944.

Organization.—Mod., H. R. Buckwalter; Asst. Mod., Oney Hathaway; Chor., Uriah Johnston; Secy., Mabelie Hathaway.

Program and Speakers.—Sunday-school Opportunities of Today, J. M. Yoder; How to Prepare Sunday-school Lessons for Effective Teaching, Margaret Biesey, Jesse Kreider; Sermon (Luth. 4:14), J. R. Shank; Children's Meeting, Beulah King; We, the Young People—(a) Our Problems, Nora Hathaway; (b) Our Opportunities, Esther Fenton; (c) Our Source of Help, Harold Kreider; (d) Our Homes of Tomorrow, Katie Yoder; The Danger of Indifference, Nelson Kauffman; Take Care of Him, J. M. Kreider; Has Tithing God's Approval? David Hathaway; Sermon (Rev. 3:8), J. R. Shank.

Thoughts Presented.—Opportunities of the Sunday school: (1) to study God's Word; (2) to win souls for Christ; (3) to develop Christian workers; (4) to impress scriptural truths. In preparing our Sunday-school lesson we should pray for God's guidance. We should study our pupils as well as our lesson. Esther went forth in the strength of her faith in God. Let us go forth in the strength of the Lord, not in our own strength. Some problems confronting the young people: literature, recreation, education, vocation, associates, courtship and marriage. Our opportunities are fourfold: physical, mental, social, and spiritual. God is our great source of help. Money can never make an ideal home. Indifference separates from Christ. Young people need to be helped physically, morally, mentally, and spiritually. "God loveth a cheerful giver." There is set before each of us an open door of approach to the Father. The door of salvation is open to all today.

Secretary.

LANCASTER, PA.

Report of the Harvest Home and biennial Sunday-school Meeting held at the Landis Valley Church, Aug. 5, 6, 1944.

Organization.—Mod., Amos S. Horst; Secy., Albert F. Landis; Chors., Paul Burkholder, James Hess.

Program and Speakers.—Training for Christ and the Church, Amos S. Horst; Harvest Sermon, Simon Bucher; Sunday School Hour, Eby Hostetter; Learning with the Master Teacher, M. C. Lehman; Children's Period, Harvey Bauman; Every Christian a Teacher, Simon Bucher; Every Pupil a Real Contributor, Howard Charles; Teaching for the Master Teacher, Noah G. Good; Ye Which Are Spiritual, Noah G. Good; World Conditions, a Sunday-school Challenge, M. C. Lehman.

Thoughts Gleaned.—Parents should teach their children to have an appreciation of spiritual things. We should humble ourselves and recognize that our material blessings come from God. We are responsible to God as stewards of the material blessings of life. We should all help in the great spiritual harvest of souls. In order to learn with the Master Teacher we must walk daily with Him. A teacher is one who imparts knowledge. Lessons we unconsciously teach by the lives we live often mean the most. Teachers should be enthusiastic. We should take Jesus as our pattern. He was constant and persistent. He went from the known to the unknown. He went where the hearers were. He made ample preparation through prayer. He was resigned to His task. He studied Himself. A teacher must believe what he teaches. Our walk in life should be an example to those who are weak. Are the Sunday school and church strong enough to meet the challenge of the world?

Secretary.

BREMEN, OHIO

Report of the Quarterly Mission Meeting held at the Turkey Run Mennonite Church, near Bremen, Ohio, Aug. 20, 1944.

Organization.—Mod., Roy Detweiler; Chor., Ira Plank; Secy., Leota Good.

Program and Speakers.—Devotion, J. A. Good; Children's Meeting, David Steiner; God's Call, David Steiner; The Lost Sheep, A. J. Steiner.

Thoughts Gleaned: The three steps in the call of a missionary are: "Come over"; "Who will go?" "Here am I; send me" (Acts 16:9; Isa. 6:8). The life of a missionary is not an easy one. He is sometimes misunderstood by the friends he leaves and also by the natives of the land to which he goes with the Gospel. Usually the reason a sheep gets lost is because it tries to find better pasture. It drifts farther and farther away from the flock and is soon lost. So it is with some of the young people who leave home to find work in the city. There they soon forget the Christian training they received at home, and it is not long until they can no longer be counted in with the ninety and nine.

Secretary.

MILLERSVILLE, PA.

Report of the Sunday-school meeting held at the Millersville Mennonite Church, Aug. 16, 1944.
Organization: Mod., John Lehman; Secy., Charles Shertzer; Chor., Walter Lehman.

Program and Speakers: Preparing the Soil and Sowing the Seed, Raymond Charles; Harvest Sermon, Christian K. Lehman; Children's Meeting, Martiu Kraybill; What I Owe the Sunday School and What the Sunday School Owes Me, John Keunel; The Value of United Effort of Parents and Sunday School, Emory Herr; The Necessity of the Devotional Life, John Keunel; What Shall I Do with My Life, Martin Kraybill.

Thoughts Gleaned: We should prepare our hearts to receive God's Word just the same as we prepare the soil for our crops. Seed is precious because it contains life. The greatest power going to waste in this country is spiritual power. It has been said that parents should prepare their children to be potential ministers or ministers' wives. We need to be enthused in sowing the seed if we are to be successful. This old man must die in order to have a new life. When we are young, deep impressions are made. People spend eight times more time in the movies than in Sunday School. A child needs more than the Sunday school to supply its spiritual needs. The heart of each message should be the deliverance from sin. Jesus arose a great while before day and went to a solitary place to pray. So we should seek God early in the morning, when our minds and bodies are fresh. We have many examples of characters in the Bible who arose early to serve God, such as Abraham, Moses, Elijah, and Job. Our life is but a vapor; it is very short, with no return ticket. We should make our choice early in life as Moses did; then we can give Him a life of service. We should not let the cares of this life choke Christ out of our lives. The time will soon come when we shall stand before the Judge of all the earth.

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Klopfenstein — Howitt. — Deau Klopfenstein and Blanche Howitt, by Jacob F. Weirich at the Beaver Dam Mennonite Church near Union City, Pa., July 9, 1944.

Lichti — Roth. — Leonard Lichti and Opal Roth, both of West Fairview congregation, Beaver Crossing, Nebr., by William R. Eicher at the church, June 25, 1944.

Burkey — Smetter. — Lorence Burkey, East Fairview congregation, and Ruth Smetter, West Fairview congregation, by William R. Eicher, Milford, Nebr., June 11, 1944.

Shank — Schrock. — Wilmer Jacob Shank, Dixon, Ill., and Dorothy Alice Schrock, Tiskilwa, Ill., at the home of the bride, by A. C. Good, uncle of the groom, Aug. 16, 1944.

Alderfer — Wade. — Edwin Stover Alderfer, Blooming Glen, Pa., and Helen Verene Wade,

Sterling, Ill., at Science Ridge Church near Sterling, by A. C. Good, Aug. 12, 1944.

Shoemaker — Maust. — Markle D. Shoemaker and Mayo Ardeth Maust, both members of the Springs, Pa., Mennonite Church, at the home of the officiating minister, Roy Kinsinger, June 28, 1944.

Hartzler — Murray. — Ralph Hartzler, on detached farm service at West Salem, Ohio, and Blanche Murray of Gasport, N.Y., by Jacob F. Weirich at the home of the bride's parents, Aug. 10, 1944.

Hartzler — Troyer. — B. Franklin Hartzler, Clarence, N.Y., and Moneda Troyer, Buffalo, N.Y., both members of the Clarence Center Mennonite Church, by Jacob F. Weirich at the church, Aug. 19, 1944.

OBITUARIES

Gascho. — David E., son of the late Bishop and Mrs. John Gascho, was born near Baden, Ont., June 18, 1867; died at his home on Aug. 12, 1944, following an illness of two days; aged 77 y. 1 m. 24 d. In 1889 he was united in marriage to Barbara Lichti, of St. Agatha, Ont. He leaves to mourn his beloved wife, 2 sons (Aarou, St. Agatha; Herbert, Lowville, N.Y.), 5 daughters (Emma, Mrs. Lloyd Rickert, Hespeler; Edna, Castorland, N.Y.; Barbara, Mrs. Allan Litwiller, Waterloo; Fannie, Mrs. David Ropp, Tavistock; Irene, Mrs. Lorne Roth, Tavistock), 3 brothers (Johu and Menno, Baden, Ont.; Daniel, Wellman, Ia.), 2 sisters (Susanna, Mrs. Johu Steinman, Wellesley, Ont.; Katie, Mrs. David Jautzi, Au Gres, Mich.), 28 grandchildren, and 3 great-grandchildren. One daughter (Nancy, Mrs. Noah Erb) predeceased him about one year ago. Five children died in infancy. In his youth he accepted Christ as his Saviour and was received into church fellowship at the Wilmot A.M. Church, where he worshiped all his life. He was very fond of singing. One week before his death, when all the children were together, he requested the singing of the song "God Be with You Till We Meet Again." Bro. Peter Nafziger conducted the funeral service. Text, 1 Pet. 1:4, 5. His gain is our loss.

Kolb. — Aaron A., son of the late Peter and Sarah (Egleston) Kolb, was born Oct. 14, 1879; died at the Pomrene Memorial Hospital, Millersburg, Ohio, June 29, 1944; aged 64 y. 8 m. 15 d. He leaves to mourn his departure one brother and one sister, Alvin Kolb and Mrs. Edward Dreher, both of Dover, Ohio. His parents, 4 sisters, and one brother preceded him in death. He was never married and spent most of his life in the vicinity of Trail, Ohio. He was a member of the Kolb Church, and the last member of our congregation by this name. Funeral services were conducted by Bros. Venus Hershberger and Milton Hostetler. Interment was made in the cemetery near the church.

Loucks. — Susannah Herrington Loucks, daughter of Amos and Mary Culp Herrington, was born June 29, 1876, in Elkhart Co., Ind.; died Aug. 12, 1944, at the Goshen Hospital; aged 68 y. 1 m. 13 d. On July 6, 1895, she was married to Jonas Loucks, who survives her. She also leaves her aged mother, 3 daughters and 4 sons (Amos, Elkhart; Mrs. Iva Samantha Lienhart, Wakarusa; Eldon, near home; Chester, Twin Falls, Ida.; Wilbur, Kimberly, Ida.; Mrs. Laurene Catherine Rouch, Lakeville; and Mabel, at home), 16 grandchildren, 4 stepgrandchildren, a sister (Mrs. W. E. Lienhart, Elkhart), and a brother (Walter Herrington, Wakarusa). A son Ervin died in infancy. She also reared a stepgranddaughter, Marjory Madlem, to young womanhood. She was a kind, devoted wife and mother, and will be greatly missed in the home. The funeral was held at the Olive Church, conducted by the brethren Harvey Miller (M.B.C.) and Silas Weldy. Text, Matt. 22:42. Burial was made in the adjoining cemetery.

Parsons. — Annie Elizabeth Parsons, daughter of David and Fannie Yoder, was born in La Grange Co., Ind., Oct. 5, 1877; departed this life July 20, 1944, at her home in Hutchinson, Kans.; aged 67 y. 9 m. 15 d. On Dec. 8, 1897, she was united in marriage with Jess Parsons. To this union were born 6 children. Three

daughters (Cora, former wife of David Miller, and 2 infant daughters) and one granddaughter preceded her in death. There remain to mourn her departure her companion, 2 daughters (Nora, wife of Menno Oyer; and Frances, wife of Russell Wenger), one son (Onnie, married to Pauline Keever), 6 grandchildren, 5 brothers, and 3 sisters, besides many other relatives and friends. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church. She was a faithful, consistent Christian, as well as a devoted wife and loving mother. Much of her life was spent in poor health, through all of which she silently committed herself to Him who "doeth all things well." Funeral services were conducted at Johnson's Funeral Home in Hutchinson, by Bro. H. A. Dieuer, and at the West Liberty Church near McPherson, Kans., by Bros. M. M. Troyer, J. G. Hartzler, and Sanford King. Text, Heb. 4:9. Interment was made in the adjoining cemetery.

Schmitt. — Leah B., daughter of the late Mr. and Mrs. Levi Weber, was born at Freeport, Ont., March 5, 1874; died suddenly Aug. 18, 1944, at her home near Rosebank, Ont.; aged 70 y. 5 m. 13 d. In her late teens she accepted Christ during the revival meetings conducted by the late J. S. Coffman at Kitchener, and remained faithful until death. On Feb. 26, 1902, she was united in marriage to Moses H. Schmitt at Carstairs, Alta. To this union were born 4 sons and one daughter. Two sons died in infancy. She leaves to mourn her departure her sorrowing husband, 2 sons (Lloyd, Rosebank; Leighton, Petersburg), one daughter (Naomi — Mrs. Ozias Gingrich, Elmira), 10 grandchildren, 3 brothers (Jeremiah, Guernsey, Sask.; Abram, Tofield, Alta.; Burton, Lockport, N.Y.), and one sister (Susie — Mrs. S. S. Shantz, Markham), besides many other relatives and friends. She was a very devoted wife and mother, and will be greatly missed by all. Funeral services were in charge of her pastor, Bro. C. F. Derstue. Theme: "The Homegoing of Believers." Brethren M. Hallman, J. B. Martin, and Isaac Miller assisted in the services.

Schrock. — Philip, infant son of Dwight and Idabelle Schrock, was born July 23, 1944, and died the following day. Short services were conducted by J. S. Gerig. Text, Mark 10:13-17. Interment in Oak Grove Cemetery.

Shrock. — Verlin Gordon Shrock, son of the late Alantine S. and Lydia Ella Shrock, was born in Manistee Co., Mich., Sept. 11, 1908; died at the Goshen Hospital, Goshen, Ind., Aug. 13, 1944; aged 35 y. 11 m. 2 d. His death was caused by a rare blood disease. Eight blood transfusions failed to remedy the cause. In 1913 Verlin, with the rest of the Shrock family, moved to Elkhart Co., Ind., and the last 30 years of his life were spent in and around Goshen. At an early age he was baptized at the Clinton Frame Church, and remained loyal and consecrated to the end. He was a member of the North Goshen Mennonite Church. Verlin was a man of strong convictions, of a cheerful disposition, and of an unrelenting faith in a resurrection and in an everlasting life in the hereafter. On June 2, 1935, he was united in marriage to Mary Weaver, daughter of Henry and Lizzie Weaver. Surviving are his wife and two daughters, Norma Jane and Mary Helen. Charlene preceded him in death in 1939. Also surviving are his mother, 3 brothers and 3 sisters (Virgil, Oregon, Ill.; Delton, Goshen; Opal — Mrs. Henry Lantz, Goshen; Gola — Mrs. Ora Wilson, Goshen; Beulah — Mrs. William Whirlledge, Millersburg; and Chester, Goshen), besides many other relatives and friends. Funeral services were conducted at the Yellow Creek Mennonite Church by Bro. Paul Mininger, assisted by Bros. Ira S. Johns and J. E. Gingrich. Text, Rev. 14:13.

Steckly. — Christian C., son of Christian and Mary Gascho Steckly, was born June 27, 1874, near Livingston, Ill.; died July 17, 1944, in the Lebanon, Oreg., General Hospital; aged 70 y. 21 d. On Aug. 19, 1894, near Seward, Nebr., he was united in marriage to Sarah Kuepfer. To this union were born 3 sons and 3 daughters. Two sons and his companion preceded him in death. On Nov. 22, 1908, he was united in marriage to Mary Kuepfer, who, with the following children, survives: Daniel Steckly, Mrs. Homer Schlegel, Mrs. Philip Roth, and Mrs. Mary Schrock. He is also survived by 20 grandchildren, 5 great-grandchildren, one brother (Joe Steckly, Carstairs, Alta.), and 4 sisters (Mrs. Mary Kauffman, Creston, Mont.; Mrs. Barbara Whitaker, Albany, Oreg.; Mrs. Anna Swartztruber, Wichita, Kans.; and Mrs. Lydia Whit-

aker, La Habra, Calif.). Four grandchildren preceded him in death. He was a member of the Mennonite Church from his youth. In February, 1909, he was ordained deacon and minister at the Mennonite Church of Beaver Crossing, Nebr. In 1912 he, with his family, came to Oregon, where he served as a faithful deacon and also helped in the ministry at the Fairview Mennonite Church until death.

ITEMS and COMMENTS

A slave who was one of Livingstone's converts were among the congregation in Zanzibar Cathedral, for the enthronement of the new Anglican Bishop of Zanzibar. He is the Rev. John Swedi. Eighty years ago the then Sultan of Zanzibar gave five young slaves, who had just arrived in Zanzibar, to the Universities Mission in Central Africa, and they became the mission's first converts. Mr. Swedi is the sole survivor of the five. The Cathedral of Zanzibar is built on the site of the market in which Mr. Swedi was once sold for two chickens.

* * *

Christian literature in Spanish and Portuguese is developing greatly, and on the occasion of the Congress of Christian Youth in October 1943, an exhibition of Protestant books was organized at Buenos Aires. On the same occasion, the four hundredth anniversary of the first Spanish translation of the New Testament was celebrated; for it was on Oct. 19, 1543, that Francisco de Enzinas presented the first Spanish version of the New Testament to the emperor, Charles V.

A FUNDAMENTALIST CHURCH

(Continued from page 437)

other hand, having made devout protestations of belief in the authority of the Word, finds it necessary to justify his failure to follow that Word in simple obedience by imposing upon it interpretations which often fall far short of straightforward honesty. A glaring example of such treatment of the Word is Scofield's elaborate explanation of the meaning of the Sermon on the Mount.

Christ's rebuke, so often merited by all of us as individuals, seems to have a particular emphasis for official Fundamentalism: "Why call ye me, Lord, Lord, and do not the things which I say?"

New York, N. Y.

Society cannot exist unless a controlling power upon will and appetite be placed somewhere; and the less there is of it within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.—Edmund Burke.

SMITH'S BIBLE DICTIONARY

TEACHER'S EDITION

By WILLIAM SMITH, LL.D.

Revised and Edited by

REVS. F. N. and M. A. PELOUBET

Authors of "Select Notes on the International Lessons"

For many years Dr. William Smith's Bible Dictionary has been known to contain the fruit of the ripest Biblical scholarship of England. It is practically the foundation, or father, of all other Bible Dictionaries.

The editors of this Teacher's Edition have included a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Illustrations and 16 pages of Colored Maps made from the latest geographical surveys. This Bible Dictionary might be called with equal propriety a complete Encyclopedia, Biographical Dictionary and Gazetteer and comprises Antiquities, Biography, Geography, Natural History and Literature with the latest researches and references to the revised version of the New Testament.

Outstanding Features of this Edition

Especially adapted to the needs of Sunday School Teachers.

Proper names used in **The Revised Version** have been included where different from those in **The King James Version**.

Results of latest research are embodied.

The dates at which persons lived, and of events have been inserted.

818 pages, over 400 illustrations, and 16 pages of maps in color, make it most complete and useful.

Bound in cloth, with red and black ink stamping..... **\$2.25**

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

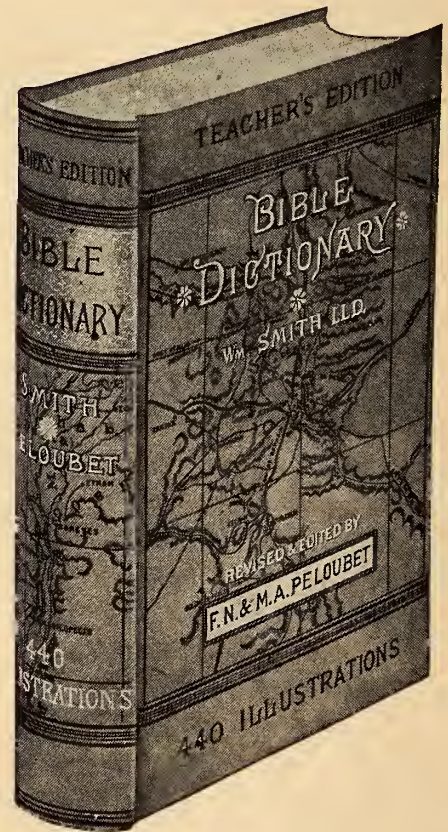


Table of Contents

425—The God of Jeremiah He Never Fails (Poem)	434—Shall We Pray? (Poem) Evangelism in India
427—Editorials	435—From Our Mission Stations: Millersville, Meadville
428—An Alarming Tragedy of Our Day	436—Southwestern Pennsylvania Conference
430—Speak Gently (Poem) The Recreation Needed The Little Hurts	437—Are We a Fundamentalist Church
431—To Be Near to God Sunday School Lesson for September 10	438—Relief and C.P.S. Special Meetings
432—Field Notes	439—Marriages Obituaries
433—Correspondence	440—Items and Comments

"Belief in God is the most important thing in our civilization."—Dr. O. R. Yoder.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, SEPTEMBER 8, 1944

NUMBER 23

Deepening the Spiritual Life Through the Care of Young Christians

BY G. G. YODER

One of the greatest possibilities within the grasp of the church for the deepening of its spiritual life is that of caring for its young Christians. Here the church has often failed, and consequently through this neglect we must admit significant loss. The result has often been, first, a second-rate Christian experience, second, nominal church membership, and third, complete loss of spiritual life. Furthermore, in many cases spiritual failure came about during the first few years following conversion. The loss involved in spiritual failure is especially serious in the realm of contribution. It is like cutting off a life before its work is completed. The church has often suffered through the loss of a potential Paul or Timothy. While the loss involved is inestimable, the sum total result has been a church that has lived far beneath its possibilities, as well as a church minus the spiritual depth and character which it should possess.

Guidance and Instruction Previous to Baptism

In order that proper guidance and instruction may be given young Christians, it is helpful to determine the motive which led them to seek admittance into the church. This involves the very beginning of Christian experience, and it needs to be done very tactfully. Often these earliest Christian experiences are very delicate, and difficult to analyze, but nevertheless they are very real, and have been a definite factor in spiritual growth even before formal commitment.

Following the determination of the motive leading to commitment, instruction should be given. A lack of thoroughness at this point is often the sin of the church. In spirit the church means well, but in actual practice she fails. This, of course, involves the ministry, which will be considered later. The suggestion given regarding instruction is in harmony with that which is set forth on page fifty-four of "The Minister's Manual." "The subject or subjects (if more than one) for baptism should then be well instructed in the doctrines of repentance, forgiveness of sins, regeneration, the life of God

in the soul, the ordinances to be observed, the restrictions which the Gospel places upon the Christian, and the rules of church government." Anyone pausing to reflect on this paragraph will immediately sense the significance of the implications involved as well as of the task. Indeed, this is a task which calls for the best that anyone can give.

In connection with the instruction to be given, it is also fitting that we observe the object of instruction as well as the requirements of the applicant. The following quotation is taken from page fifty-five of "The Confession of Faith." "The object of these instructions is to edify and confirm the subjects for baptism in their faith, and to encourage them to persevere in the right way. All applicants for baptism and admission into the church should be able to give satisfactory evidence that they have truly repented of their sins, and have found peace in their souls through faith in Jesus Christ, and that they have passed from death unto life."

Relative to the evidence of genuine conversion as set forth in the above paragraph we pause only long enough to observe that the church may also be weak in practice here. If the church believes in discipline after an applicant has been received into the church, she should have the authority to refuse admittance to those who are not willing to meet the essential requirements.

The Baptismal Vow

Converts should be impressed with the sacredness of the baptismal vow. Five questions are involved, as indicated on pages fifty-nine and sixty of the Manual. The first three refer to the Trinity, the fourth to one's sorrow for sin, and the fifth to one's declaration of faithfulness. It is to be expected that a young Christian cannot understand all that he will understand later about the Trinity, but concerning his sorrow for sin, and his declaration of faithfulness there should be no question. The declaration of one's intention to remain faithful is especially significant. It is as follows: "Do you promise by the grace of God, and the

aid of the Holy Spirit, to submit yourself to Christ and His Word, and faithfully to abide in the same until death?" The day one formally takes this vow should not be passed lightly. Its meaning should be understood to the extent that one will always be able to look back with appreciation to the day heaven rejoiced because another Christian sealed his vow with water baptism. This appreciation will serve as an anchor of the soul when the storms of life beat hard and fast.

Placing Responsibility for the Care of Young Christians

If the spiritual life of the church will be deepened through the care of young Christians, we must place responsibility following baptism. First is that of the home. No substitution can be made for Christian parents as a factor in the spiritual development of young Christians. The impressions received from consistent, conscientious, and God-fearing parents are deep and permanent. Furthermore, it seems that parents should assume definite responsibility in giving the young Christians in their home guidance and instruction. One of the greatest tragedies

SAVIOUR OF MY SOUL

(Selected from a lengthy poem, *Heiland Meiner Seel*, by Johann Naas. Free translation by Lillian Grisso, Elgin, Ill.)

*Saviour of my soul,
Let me choose Thy goal.
Self to Thee I would surrender,
Choose Thy cross, be Thy contender.
Let me choose Thy goal,
Saviour of my soul.*

*Christ, extend Thy hand,
For I cannot stand.
Thy soul's power, oh, share with me,
And Thy follower close I'll be.
I'm too weak to stand,
Christ, extend Thy hand.*

*Jesus, grant me grace
So to run my race
That I may victorious be.
Thy favor show and prosper me;
As I run my race,
Jesus, grant me grace.*

—GOSPEL MESSENGER.

in the church is the fact that many parents are seemingly unable to give their children essential assistance during the period of youth following conversion.

Second, responsibility must be placed upon the entire brotherhood. This burden should be keenly felt by every older or more mature Christian. Young Christians are often very sensitive to the inconsistencies of older Christians, and the result is often defeat. The only solution lies in the personal surrender to Christ of each member of the church. A church cannot exemplify Christ before the rising generation unless it first surrenders its all to Christ. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

In the third place, the Christian ministry is responsible. The minister is the overseer of the flock of God, and this includes the young Christians within the fold. Too often no special attention is given after baptism. If the minister neglects this phase of his responsibility because he is financially unable, the church should come to his assistance, and in the case of a plural ministry, responsibility should be designated. Making full proof of one's ministry certainly implies such preparation and sacrifice as will keep the minister in touch with every young Christian in his congregation. He must seek at all times to interpret life to them in the light of Christian thought and principle, and he must take the initiative in providing religious education and nurture.

Last, the secular educators of young Christians play an important part in their spiritual success or failure. Obviously, a teacher who is not a consistent Christian cannot have a constructive influence. While a system of public education is a blessing in many respects, it has also been a curse to the church, and has brought about defeat in the lives of immature Christians. Here the church is at fault. The education of our young people should not be resigned to the state. Since the days of the framing of the American Constitution we have had the privilege of parochial schools, but have been fearful lest we could not possess the land. This is a hole in the dike that needs to be stopped. The church should assume full responsibility for the secular education of its youth.

Conclusion

In conclusion, it is essential that all who assist in the nurture of young Chris-

tians have intelligent and sympathetic understanding of the problems of youth. They will always be subject to temptation, and older Christians need to remember the faithfulness of God in the matter of forgiveness and restoration. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). The work of the church involves taking immature Christians and teaching them the way of the Lord more accurately. They have a very vital contribution to make to the spiritual life of the church, and if they are properly cared for and given an opportunity to serve, we may rightfully expect that the spiritual life of the church will be deepened. For those of us as more mature Christians who seek to guide them, let us pray the prayer of Eleanor B. Stock in the last stanza of her poem entitled, A Teacher's Prayer. It is as follows:

"I ask Thee for a love that understands
When it should reach and when withdraw its hands;
A selflessness that flings the locked door wide
For youth to enter while I step aside.
Dear Lord, I need these things so much, so much;
A human soul lies plastic in my touch."

Crystal Springs, Kans.

PROPAGANDA AHOY!

BY IRA D. LANDIS

Propaganda is "an opinion expressed for the influencing of individuals or groups." It is based upon a few principles of human nature. As a man "thinketh in his heart, so is he" (Prov. 23:7), not what he thinks himself to be. "We are our aptest deceivers," says Goethe. "We are easily fooled by that which we love," adds Molière. "Deceit is the false road to happiness" (Anon). Yet what, but this, is propaganda? The American people love to be fooled by screen, press, and radio at all turns.

MISNOMERS

Grapenuts are not from grapes, nor are they nuts. Burnt almond ice cream contains no almonds, burned, cooked, or frozen. Gold Dust is neither gold nor dusty. Coca Cola comes neither from cocoa nor from the kola nut. Ivory soap never was ivory. The five-and-ten-cent stores sell dollar goods. Some morning papers are printed at eight o'clock the evening before. To some a thirty-five-mile speed limit means from forty to seventy-five miles an hour. Painless dentists and while-you-wait shoeshops have much in common. Bearing your

cross means losing your religion when the will is crossed. Daylight saving means working twenty-four hours a day. Patriotism means to be willing to kill your fellow man. Life insurance never did insure life to the policy holder. Good government means to drag the strength of your youth to the four seas in lust for blood, and to eat out the economic, moral, and spiritual structure at home.

FORMS

Propaganda takes many forms:

1. *Name Calling.* Joseph was called a dreamer. Gen. 37:19. Jesus was called a glutton and a winebibber. (Matt. 11:19). False witnesses charged Stephen with speaking blasphemous words against the law of Moses and the temple. Acts 6:11, 13.

2. *Glittering Generalities* due to love of generosity, brotherhood, truth, freedom, honor, liberty, justice, progress, democracy, and the American way. Honor: "We know that thou art true, and teachest the way of God in truth" Matt. 22:16. Liberty: Abram. Gen. 12:13; 20:2. Mercy: the spies. Judg. 1:24, 25. Hospitality: Jael. Judg. 4:18-21. Friendship: Joab and Abner. II Sam. 3:26, 27. Generosity: Ishbosheth. II Sam. 4:5. Justice: the spies. Num. 12:2. Progress: Absalom reigneth in Hebron. II Sam. 15:10.

3. *Transfer Device*—by breaking down Biblical principles of nonresistance and nonconformity by joining together the church and the flag. Herod's allegiance to the Christ child. Matt. 2:8. Absalom's religiosity. II Sam. 15:7. The love of Joseph's brethren Gen. 37:28-35. Pilate's innocent hands. Matt. 27:24. The frugal nature of Judas. Jno. 12:5, 6. The hatred of false teachers at Ephesus. Rev. 2:2. Meek Barnabas. Gal. 2:13. Fasting Ahab. I Kings 21:8.

4. *Testimonial.* The unknown prophet delivers his message, fears to transgress by feasting and entertainment at Jeroboam's palace, and does not return by the same way. The old prophet, I Kings 13:15, stoops to this method of propaganda, and the unknown prophet at the hands of the Lord loses his life.

5. *Card Stacking*—by using lies or distortion, by omitting or overestimating facts. "Ye shall not surely die" Gen. 3:4. Saul. I Sam. 15:1-26. Gehazi. I Kings 21:7-13. Ehud. Judg. 3:15-30. Sanballat. Neh. 6:2. The spies. Num. 13:33.

6. *Band Wagon.* "Don't throw your vote away." "Eventually, why not now?"

(Continued on page 445)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Consecrated Learning

The time was when higher education was thought of by great numbers of our people as something not only useless but wicked. Too much learning, it was felt, drew people away from God and spoiled their usefulness in the work of the church. The general raising of the educational level among our young people and the wide acceptance in almost all of our church circles of the place of a Christian high-school or college education, is evidence that this attitude is changing. One still hears, however, frequent suggestions to the effect that it is the educated and trained men in the church who constitute a threat to her purity of doctrine and integrity of life.

It is no doubt true that the church has lost many of her young people through the influence of the schools they attended. This was especially true before we had our own schools or before the schools were as carefully controlled as they should have been. One must certainly admit that there are wrong kinds of education and there are wrong uses to which educated talent may be put. But let us also admit that there is a kind of learning to which God gives His approval and there is a type of educated man whom the Lord may use abundantly to His glory. A fair survey should reveal to anyone that the educated men among us are not as a class a liability. Many of our people have secured in our own schools or even in the great universities of the world a training which has not destroyed their faith and which has rendered them increasingly useful to the church in her various activities.

It is evident that we cannot make a virtue of ignorance. Neither can we place our sole or even our chief reliance upon the wisdom of this world. But it should be readily apparent that a godly man who has the advantage of a trained mind and a varied store of knowledge is all the better servant of the Lord and the church because of his training. Let us not deplore the increase of education among our people. Let us rather control the quality of that education and direct into various avenues of useful service the

consecrated training which our people are increasingly putting at the disposal of the church.

Tired of Themselves

All about us we see people who are terribly bored. They see nothing in which they can find an interest, and they have nothing which can bring them genuine pleasure. They grow weary in the futile search for something that they consider worth doing. But these bored ones are always selfish people. Their interests have always turned in upon themselves. They have not learned that it is only the useful life, the life of service, which becomes interesting. Pampering themselves in all their desires, they have not discovered how thrilling it is to learn to get along with little. Tired of their own insipid company, they have not learned what genuine interest there is in other human beings, even those who at first seem most unpromising. If life begins to pall upon you, suppose you forget yourselves and your own little concerns. Reach out to God and to His world of needy men, and you will soon be so busy and so happy that day will follow day in swift delight and you will wonder how you ever could have been bored in such an interesting world.

Honor, Not Worship

The Mariolatry of the Catholic Church is an instance in which what should be honor has been wrongly carried into worship. Surely in the mother of our Lord motherhood was supremely glorified. It is right, according to the word of the angel, that Mary should be "blessed . . . among women." Mary deserves and should receive the honor of one who in a unique way fulfilled the will of God. But there is nothing in Jesus' own attitude toward His mother, or the attitude or teachings of the apostles, to justify the imputation of divine rights and powers which the Catholics in their teachings give to the mother of Jesus.

But this is not the only case of a misdirected loyalty. We sometimes hear peo-

ple talk of worshipping other people: it may be a preacher, a friend, a mother, a husband or wife, or a child. Either they do not mean what they say, in which case they should not say it, or they do wrong in worshipping those whom they should only honor. Even at the best we are only servants one of another. Before God we stand on an equal footing. No man can be another's mediator to God, much less a god himself. Let us honor our parents, yes, and those who have the rule over us. Let us honor the king. Let us give due respect to every human being as a human personality. But our worship is for the triune God alone.

Love, Abstract or Concrete

An Indian student, relates one of our returned missionaries, attended a Christian school for a year. When he came away, someone asked him whether he had accepted Christianity. "No," he said, "I have not. But if they had loved me as much as they loved my soul, I might have become a Christian."

This reply should give us much food for thought. As Christians we often have a sort of theoretical, abstract love for lost souls. Our theology tells us these people are away from God, and therefore in danger of eternal damnation. We honestly feel that we would like to do all we can to save their souls. But their souls are for us abstract things, considerably detached from the more or less unlikable personality. We love their souls, but, frankly, have a good deal of trouble loving them. And how quickly they perceive this distinction! Because they realize the real state of the case, they are repelled rather than attracted by our efforts for their salvation.

A love for souls, to be genuine and effective, must include a love for people. The poor drunkard can easily tell whether his touch is repulsive to us. The lepers of Jesus' day, untouchables that they were, thrilled to the love of the Master, who touched them as He spoke. The soul winner must be a human lover, one whose real affection goes out to the needy people about him. This is one of the reasons that various types of relief work are so often an effective means to evangelism. If we go to all this labor to feed and clothe the bodies of the needy, it is easy for them to see that we love them as persons and not only as souls.

READING THE BIBLE

BY GEORGE J. LAPP

By carefully noting our progress in reading the Bible, it was found that one is able to read it through in about seventy-five hours of continuous reading. This allows for occasional marginal markings and some underlining. By devoting an hour a day to devotional reading, one can read the Bible through in about two months and twenty-four days. This implies more intensive reading of the Bible than most of us do. Should we, or should we not, read the Bible from beginning to end in this way? Does repeatedly reading the Bible benefit us more than choosing special books or passages and spending more time on them? We have lost count of the number of times we have read the Bible through during the past fifty-five years. We also have concentrated on books and portions, texts and clusters of verses in preparation for public or manuscript work, but we have found that reading and rereading in the spirit of prayerful devotion has been of great spiritual help. Through class work in school and private study we have gleaned information about the Bible, times in which it was written, circumstances, places, and peoples; but this certainly did not take the place of devotional reading. To be a Bible student is one thing; but to be an earnest, trustful, devoted Bible reader is another. We may aspire to be the former, but none of us should fail to be the latter.

Whoever you may be, whatever your calling in life, you can keep with you a pocket edition of the Bible (the whole of it, not only the New Testament). It will be gratifying to know how many times you can take the time to read it, and how quickly you can read it through. It is also interesting to note how the meaning and the messages of the Word will open up to you. Almost unconsciously to ourselves our thinking and living become adjusted to its teachings, and we find ourselves becoming more and more completely transformed. Our distaste for the things that are not of God will grow, and our taste and appreciation for spiritual things will also grow.

As a result of a devotional reading and rereading of the Word, the Spirit will take the things of His and teach them unto us. Let us, dear brethren and sisters, young and old, be a church of Bible readers. We asked a member of the Plymouth Brethren some years ago how it happens that most of them are such ready public speakers and have such a profound knowledge of the Bible, especially since they do not emphasize scholarship. His answer was that they strongly urge, even require, that every member be a Bible reader, firmly believing that the Holy Spirit will open to them the mysteries of the Truth as it is in Christ Jesus. In this let us emulate the Plymouth Brethren in our faithfulness to

the Book. We cannot overemphasize its value. This is not only for the ministry. There should be no difference in this devotion to the reading of the Word. The writer knows no time that he did not love the Bible. He read it from the time he could read anything. This interest led him to accept Christ in his teens and also led him to hide the Word away in his heart by memorizing portions of it from early youth. He wishes now that he had the little worn pocket Bible he carried with him when a plowboy at home as a memento of those fruitful years. It finally went to pieces from hard wear. The Word as living truth went with him through the years, and so it will with everyone who reads it faithfully. Reading it through often, marking liberally, noting its messages to our hearts, making its teachings a part of our lives, and hiding it away in memory's casket make it more and more precious to us each day. The Bible will not fail us, for it is divinely inbreathed. Let us not fail it. Read the Word; be a Berean; know the Scriptures from a child. "Ye are our epistle . . . known and read of all men:" "Give attendance to reading." Rom. 10:17; Acts 17:11; II Tim. 3:15; II Cor. 3:2; I Tim. 4:13.

Dhamtari, C.P., India.

BE YE KIND

BY MOSES G. GEHMAN

Paul speaks "to the saints which are at Ephesus." A "saint" is one "set apart." The "saint" is separate from the sinning world. The "saint" is a member of the "hagios" group, of whom the Apostle John said: "The world knoweth us not, because it knew him not." The "saints" of that long past yesterday to whom Paul was writing were "heaven-bound" pilgrims. Yet, despite the fact that they were children of God, they needed this admonition, "Be ye kind." And so do we, who live in times in which some sections of the earth are perhaps as chaotic as were the days of Nero. Yes, we need the virtue of kindness to withstand the pressure of an unkind world.

This same Holy Ghost, who in that long ago spoke to the saints at Ephesus, through the Apostle Paul, says in similar terms to every spiritual ear, to every congregation, to every individual: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Take the teaching on the virtue of kindness out of the Bible and it becomes a meaningless book. Jesus said: "The words that I speak unto you, they are spirit, and they are life." Where the go-between of kindness does not flow from "one to another," the Spirit of God is grieved, and such a congregation goes forth, dead on its feet. Kindness flows from the Father in heaven. Kindness is

the very essence of God. The "saint" who lacks this virtue of kindness does not reflect "the kindness . . . of God" to this unkind world. Therefore, "Be ye kind."

Kindness begets its own. The unkind saint must soon stand alone. Where there is no kindness, no tenderheartedness, no forgiveness and gentleness of spirit, such a saint may soon become the most vicious of human beings. Satan will take note of that vacuum. The "evil spirit" will be on hand with "seven other spirits" to destroy that soul where there is no positive goodness. Therefore, "Be ye kind."

A Christlike kindness smoothes over the rough places on life's pathway of duty. Providence has cast the personality of your brother into a different mold. He was environed by a vastly different traditional setup. Therefore he thinks differently. His horizon does not coincide with yours. He first saw his Lord from a vantage point quite different from yours. Because of this fact, the Spirit led him providentially over a different route to find his Saviour. But he has peace with God, despite these varied experiences. He is as earnest and sincere as you are in the spread of the Gospel. But your opinions on some points differ. And the chances are that you will hold different views as long as you live. Therefore let us speak the truth in love. "For love is of God." "And be ye kind."

The "saint" learns kindness from his Lord. To know "the kindness and love of God our Saviour" is to learn kindness. For kindness begets kindness. To quote the words of another: "Every one knows how painful it is to be called malicious names, to have his character undermined by false insinuations, to be overreached in a bargain, to be neglected by those who rise in life, to be thrust on one side by those who have stronger wills and stouter hearts. Every one knows, also, the pleasure of receiving a kind look, a warm greeting, a hand held out to help in distress, a difficulty solved, a higher hope revealed for this world or the next. By that pain and by that pleasure let us judge what we should do to others." May we imitate Christ in our loving spirits—speak kindly, act kindly, and do kindly, that men may say of us, "They have been with Jesus." A poet brings out the virtue of kindness thus:

"When a man ain't got a cent
And is feeling' kinder blue,
And the clouds hang low and heavy,
And won't let the sunshine through,
It's a great thing, O my brethren,
For a fellow just to lay
His hand upon your shoulder
In a friendly sort o'way.

"It makes a man feel curious,
And it makes the teardrops start,
And you sorter feel a flutter
In the region of your heart,
And you can't look up to meet his eye,
And you don't know what to say,
When his hand is on your shoulder
In a friendly sort o'way.

"Oh, the world's a curious compound,
With its honey and its gall,
With its cares and bitter crosses,
But a good world after all;
And a good God must have made it,
Leastwise that is what I say
When His hand is on my shoulder
In a friendly sort o' way."

Denver, Pa.

PROPAGANDA AHoy!

(Continued from page 442)

"Everybody is doing it." "You are yellow." II Kings 18:32-35.

Regardless of where we live, from the cradle to the grave, there is pressure backed up by highly developed skill—continuous, inescapable, overwhelming. But falsehood is falsehood regardless of when or where it is found.

My soul detests him as the gates of hell,
Who knows a truth and doth a falsehood tell.
—Homer.

Cowards tell lies . . . Dare to be true. Nothing
can need a lie.

A fault that needs it most grows two thereby.
Herbert.

METHODS

There is an extraordinary mass of misinformation that deceives:

1. *By Gross Exaggeration.* The number of ships sunk, planes downed, and enemy captured and killed is generally much exaggerated. Anyone who is interned in Germany for a while and then allowed to return home, is sick of all war news. When German soldiers, who were brought to this country, were told that they were entering New York harbor, they would not believe it, for they were taught that New York was in as terrible a condition as America thinks Berlin is in. Block-buster is a propaganda term.

2. *By suppression.* The sinking of the "Audacious" by a mine off the Irish coast on Oct. 27, 1914, was never reported. The French in the same war murdered two German nurses as cold-bloodedly as Edith Cavell was murdered in Belgium, but the Allies never divulged this. Today we hear of Bataan but little of the Russian atrocities in Poland.

3. *By Distortion.* In his inaugural address, one president declared: "The complaint of unemployment has ceased." All the while there was an annual 14.3 per cent increase of unemployment.

4. *By Diversion.* Another president diverted the public mind from the reorganization of the Supreme Court to world armament, and since that from the decayings on the home front to the international horizons.

5. *By Fabrication.* Locally, a railroad was built for miles to a proposed cement factory. To sell stock for an industry in the southwest, photographs were taken of trucks, trains, etc., hauling their product to the four corners of the earth. No factory was ever built, but much stock was sold.

IN WAR

Wilson and Roosevelt have proved that more can be won by illusion than by coercion. The Spanish Civil War of the thirties could not last more than ten days or two weeks. When this war started, Germany could not hold out more than a year, and our boys would never leave these shores. Now it will take seven years to defeat Japan. Propaganda is never consistent and defeats its own ends.

The last war was fought to make the world safe for democracy. That "holy" war must be refought. In fact, not only did the Munich plot entrap America but today America may find that her greatest enemy is neither Germany nor Japan but one of her own Allies. War and propaganda never pay their coin.

IN POLITICS

The platform on a train is merely for entraining and leaving. So is a political platform, yet many slogans have put candidates on the train. In 1916, through Colonel House, Wilson promised the Allies active cooperation. To the nation, he was the president who "kept us out of the war"—and it worked. "To win the war and win the peace" seems to be an equally subtle slogan now.

IN RELIGION

In April 1917, Dr. Cadman declared: "If a man dies in battle, giving glory to God, and in the service of his country, he dies well." Those who are ungrounded will be swept off their feet by similar propaganda, as some forty per cent of our boys have been. As Bro. Simon Gingerich said in his General Conference sermon in 1943: "You can change churches, but you cannot change God." "Once saved, always saved." People hold to this idea in spite of the example of Israel today, and in spite of the many warnings that Jesus, the prophets, and the apostles give to the indifferent, the careless, and the nominal. In one book alone (Hebrews) there are six cardinal warnings (2:3; 3:12-19; 4:11; 6:4-9; 10:26-31; 12:25-29).

"Once born, you cannot be unborn." Permit me to ask even those who do not believe in eternal security: If a church member who has lapsed as far into sin as he ever was before (I Cor. 5:5; I Tim. 1:20) desires the blessings of the new birth, does God just patch up his decayed heart? You can be disinherited.

The world was "very good" (Gen. 1:31). God never changes. Millions are satisfied with this old earth—and no more. Others recognize that it is not so now, but that it will be; they paint wild, fantastic pictures of the imagination. But God tells the Christian to seek the *very best* in the New Jerusalem. Rev. 21, 22.

"If Christ would have known how to come, He would have come long ago." What a shadow this throws upon the omnipotent, omniscient Christ! What a

confusion it tries to perpetuate among His children! He will come as He said He would.

"If the literal does not make sense, it is nonsense." Each protagonist, if he could get his reader to forget all about the tenor and contents of other scriptures, could use this equally well on Jer. 31:35-37; Matt. 13:36-43; 24:34; Acts 2:24-36; II Tim. 4:1; Rev. 20:1-5; I Cor. 15:23-28; Eph. 3:21, and many other scriptures. People sometimes wonder whether we believe the Bible is inspired or our interpretation of it.

IN ALL WALKS OF LIFE

In a central high school of one of our eastern cities, the New Deal and Jewish propaganda are taught extensively, the English classics are being reduced to the Walt Whitman type, academic and moral standards are being lowered to a position unworthy of our American ideals—future dynamite for the destruction of our American way of life.

Last spring there was a smallpox scare in Lancaster County. The gullible public swarmed the doctors' offices. For a number of days many doctors did little except vaccinate people. Other doctors closed their doors at a certain hour, turning many away. Some charged three dollars so that they would get none of them. The medical profession made a big haul at an unnecessary expense and inconvenience to the public.

The production of more poultry and hogs has already brought many to sorrow. We are so apt, when others are buying, to buy without reason, pushing the price skyward. Then when some begin to sell, much is dumped on the market, breaking the market far below parity.

Get the real truth, the whole truth, and nothing but the truth before broadcasting any. Even then it may be wise to state from whom you got the information. With your ladder hooked to a star, keep your feet on the ground. Get the other side of some issues to remain balanced.

"The whole world lieth in wickedness" (I Jno. 5:19). Since propaganda is its weapon, let us use only the "sword of the Spirit" at all times, especially in periods of hysteria such as this.

Lititz, Pa.

A FULLY SURRENDERED LIFE

Benjamin West, the great painter, speaking of Gilbert Stuart, a brother artist famed for his beautiful coloring, used to say to his pupils, "It's no use to steal Stuart's colors; if you want to paint as he does, *you must steal his eyes.*"

When we are baffled in our efforts to live as Christ lived, we feel that the record of His life, however wonderful it is, will not enable us to be like Him. What we need is a heart like His!—Sunday School World.

FOR OUR SHUT-INS

"MY HEART IS FIXED, O GOD"

I have loved thee with an everlasting love.—Jer. 31:3.

*My thoughts are fixed on Jesus
In the long and weary night;
I find no other solace,
I need no other light.
The cares of daytime vanish,
And fears and phantoms flee,
For I am dear to Jesus,
And He is dear to me.*

*My hopes are fixed on Jesus;
Now I am alone and old—
The dreams of life have faded;
My tale is nearly told.
But shall I be rejected
As I deserve to be?
No, I am dear to Jesus,
And He is dear to me.*

*My heart is fixed on Jesus—
This wandering heart of mine;
No words its peace can picture,
Its blessedness define.
My hopes were never brighter,
'The best is yet to be.'
For I am dear to Jesus,
And He is dear to me.*

—MRS. KATIE CAMERON WARD,
in S. S. Times.

A LETTER

Dear Gospel Herald Readers:—Greetings in Jesus' holy name. For some time I have felt that I should write a few lines to the page for shut-ins. I always love to read the GOSPEL HERALD, and I am most interested in the page for shut-ins. I have received many rich blessings from the poems and other messages on this page.

I sympathize with those who are shut in and cannot enjoy the great out-of-doors. In a way, I am also shut in from the outside world, but I can be out and enjoy God's beautiful handiwork. I am afflicted with arthritis and am badly crippled up. I am not able to do much of my housework, but God has richly blessed me.

It has been about eight years since I gave my life to Christ. How thankful I am to our kind neighbors for helping me to the meetings! And I am also thankful for the prayers which I know they offered in my behalf.

I was under deep conviction and had a hard struggle to let go, but now I thank the dear Father for taking me in just as I was—a black sinner.

I must say that in all my sickness, and also in the loss of one eye, the dear Saviour has never failed me. He is always near, even during the darkest hours of the night, and at all times during the day. There is no one so patient, kind, and loving as our Lord. How I praise His name!

What have I to show my love for One who suffered on the cross for my sins? Nothing but a sin-scarred, wrecked body. For a long time I wasted my life in sin and scorned the dear Saviour who was pleading with me. Now I see what great blessings I have missed.

What pleasure does this world have for us? How long does it last? No time at all, and when this life is ended we have no future to look forward to. Oh, how pitiful it seems! How I wish in my heart I could reach some poor sinner and lead him out of this world of sin to the blessed Saviour, who means so much to me, and who would gladly take him into the fold!

How I wish I could worship each Sunday with God's people! As it is, I am obliged to spend my Sundays in praising the Lord the best way I can. We live six miles from our little congregation and have no car; so we must reach the House of God by team. I am so thankful, however, to our neighbors for taking us to all the special meetings. Praise the dear Saviour, a way has always been provided for me to be present at the communion services; I have missed some of these services, however, because of sickness.

In fellowship with Him whom I love,

A Sister,

Mrs. Claude C. Barber,
Hammett, Idaho.

PARABLE OF THE CANYON

Gwen was a wild, willful lassie, and one who had always been accustomed to having her own way. Then one day she met with a terrible accident which crippled her for life. She became very rebellious, and in this murmuring state she was visited by the Sky Pilot, as the missionary among the mountaineers was termed.

He told her the parable of the canyon: "At first there were no canyons, but only the broad open prairie. One day the Master of the prairie, walking over His great lawns, where were only grasses, asked the prairie, 'Where are your flowers?' and the prairie said, 'Master, I have no seeds.'

"Then He spoke to the birds, and they carried seeds of every kind of flower and strewed them far and wide; and soon the prairie bloomed with crocuses and roses and buffalo beans and the yellow crow-foot and the wild sunflowers and the red lilies all summer long. Then the Master came and was well pleased; but He missed the flowers He loved best of all, and He said to the prairie, 'Where are the clematis and the columbine, the sweet violets and windflowers, and all the ferns and flowering shrubs?'

"And again He spoke to the birds, and again they carried all the seeds and scattered them far and wide. But, again, when the Master came He could not find the flowers He loved best of all, and He said, 'Where are those my sweetest flowers?' and the prairie cried sorrowfully: 'O Master, I cannot keep the flowers, for the winds sweep fiercely, and the sun beats upon my breast, and they wither up and fly away.'

"Then the Master spoke to the lightning and with one swift blow the lightning cleft the prairie to the heart. And the prairie rocked and groaned in agony, and for many a day moaned bitterly over the black, jagged, gaping wound.

"But the river poured its waters through the cleft, and carried down deep black mold, and once more the birds carried seeds and strewed them in the canyon. And after a long time the rough rocks were decked out with soft mosses and trailing vines, and all the nooks were hung with clematis and columbine, and great elms lifted their huge tops high up in the sunlight, and down about their feet clustered the low cedars and balsams, and everywhere the violets and windflowers and maidenhair grew and bloomed, till the canyon became the Master's favorite place for rest and peace and joy."

Then the Sky Pilot read to Gwen: "'The fruit'—I'll read 'flowers'—of the Spirit is love, joy, peace, longsuffering, gentleness'—and some of these grow only in the canyon."

"Which are the canyon flowers?" asked Gwen softly, and the Pilot answered: "Gentleness, meekness, longsuffering; but though the others, love, joy, peace, bloom in the open, yet never with so rich a bloom and so sweet a perfume as in the canyon."

For a long time Gwen lay quite still, and then said wistfully, while her lips trembled: "There are no flowers in my canyon, but only ragged rocks."

"Some day they will bloom, Gwen dear; the Master will find them, and we, too, shall see them."—Streams in the Desert.

EXPRESSION OF APPRECIATION

Lancaster, Pa.

We wish to thank all who remembered us with expressions of sympathy during the sickness and passing away of our husband and father, Phares N. Frank.

The Frank Family.

TO BE NEAR TO GOD

September 10, 1944

Read Psalm 55:1-8.

The human spirit needs a retreat. The world, with its rush and turmoil, its strife and bickering, is too much for us. Happy the child or adult who has a happy and quiet home to which he may retreat at the end of a day spent in buffeting the world! We all realize the benefit which comes from a quiet retreat to woods or fields, seaside or mountain. The desire of the Psalmist that he might fly away on the wings of a dove is a perfectly natural one. The trouble is that a merely physical retreat is often a futile one. The world's noise or our own troubled spirits follow us there. The true retreat is to the calm of fellowship with God.

"Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee."

September 11, 1944

Read Psalm 56:1-13.

"And they were afraid." What a common description of human experience! The sinner is afraid of God, and rightly so. The Christian has been delivered from this fear, but sometimes has trouble in conquering his fear of himself or of other people. How clear is the logic of the Psalmist here: will not the God who has saved our souls from death complete His work by protecting us in the daily walk? The victory over fear lies in a full trust in the Lord. And so, O Lord, "what time I am afraid, I will trust in thee." Keep my attention away from my own frailties and from the cruel intents of others; let me see Thee only.

"Art thou afraid His power will fail
When comes thy evil day?
And can an all-creating arm
Grow weary, or decay?"

September 12, 1944

Read Psalm 57:1-5.

God's presence was localized for the Old Testament worshiper at the mercy seat in the Holy of Holies. There under the wings of the overspreading cherubim was the quiet of the Sacred Presence. And so the oft-repeated reference to the shadow of His wings suggested to the minds of those saints the close and intimate fellowship which God permitted His covenant people. Here was love and understanding. Here was refuge and protection. And so we too may find in God's presence and fellowship, which is certainly still more intimate under our New Covenant privileges, protection and comfort amid the calamities that threaten us. He is still our Refuge.

"What need I fear since Thou art near,
And thinkest, Lord, of me."

September 13, 1944

Read Psalm 60:11, 12.

"But God does nothing, God does nothing," was the complaint of Thomas Carlyle. He probably thought that man doesn't do much, either; but God, at least, ought to take hold

of the troubled situation. The Psalmist, too, had no faith in the vain promise or the vain performance of man, but he did believe that God does something, and so directed his prayer of faith to the One who was really efficient to help. The Holy Scriptures are in part, one might say, a true record of what God has already done, and in part a promise of what He will yet do. His past performance guarantees His promises. We can rely, both upon what He has done, and what He will yet do.

"His love in time past forbids me to think
He'll leave me at last in trouble to sink."

September 14, 1944

Read Psalm 61:1-8.

Thank God, there is a rock that is higher than we! Let human wisdom stand on tip-toe, it is still infinitely below the manifold wisdom of God. Let human goodness assert its worth with upstretched arm, it is still wallowing in imperfection. Let human power leap into the air, it still is not within sight of divine omnipotence. But when by grace we are lifted up to the Rock which is Christ, we have an elevation that is peculiarly a divine gift. We are above the floods which otherwise would carry us to destruction. We have outlook and perspective which gives true understanding of the human scene. And we have uplook which calls us to yet higher heights.

"Lord, lift me up and let me stand
By faith on heaven's tableland."

September 15, 1944

Read Psalm 63:1-11.

There is no request in this psalm. God has already given so much that the soul is satisfied with marrow and fatness. There is rejoicing and praise for the loving-kindness that is better than life. It might be well for us to try to pray sometimes without asking for anything. In our continual begging we get behind in the thanksgiving which we owe to God. In the normal process He gives, and we thank Him. Sometimes we forget our part. Just for today let us lay all requests aside, and simply praise our God for His manifold blessings and mercies.

"Before Thine altar, Lord Most High,
Thy name we bless and glorify."

September 16, 1944

Read Psalm 65:1-5.

"O thou that hearest prayer." One cannot pray unless he believes that there is One who hears. We will not talk into a telephone unless we believe there is someone receiving the message at the other end. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Born of our essential knowledge of Him, and strengthened by the answers which he gives, faith in God's ability and His willingness to answer prayer grows in the child of God. Jesus said to the Father, "I knew that thou hearest me always." We may speak with the

same assurance, for we approach in Jesus' name. "He is faithful that promised."

"If I ask Him to receive me,
Will He say me nay?
Not till earth and not till heaven
Pass away."

—E.

IN GOD'S OWN TIME

Sunday School Lesson for September 17

The establishment of David in Jerusalem marks the culmination of a great national movement. It was a long road from the crossing of the Red Sea to the triumph over the Jebusites which made possible the establishment of Jerusalem as the Jewish capital. It took Israel about three hundred fifty years, comparable to the time since the settlement of America, to reach their promised land, to possess it, and to establish themselves in its central fortress. Even though they could have accomplished this task in much less time if they had been obedient to God, it is still true that great things come slowly. A city is not built in a day; an oak does not grow in a year; and a great kingdom does not develop in a decade. Long life is preceded by slow maturity.

And if the final triumph which we study in today's lesson was slow in coming to Israel, it was also slow in coming to David. One of the great things about David is his willingness to wait for God to work out the plan of his life. After his first anointing in Bethlehem he knew that he was destined to be Israel's king. But Saul was on the throne, and David made not one move to throw him from it. The God who called him from the sheepcote could and would in His own time see to his enthronement. And so he patiently waited, and lovingly served his rival. When Saul died in battle, David did not rejoice and rush to claim his throne. He sincerely mourned the untimely death of Saul and Jonathan, and proved his loyalty to his predecessor by approving the action of the men of Jabesh-gilead in giving Saul honorable burial.

But even with Saul dead, David does not realize immediately the enthronement which he had a right to expect. Saul's captain, Abner, placed Ishbosheth, Saul's son, upon the throne. David is recognized only by his own tribe of Judah. Between him and the throne of all Israel stand Abner and Ishbosheth. It is important to notice that the death of these men, which brought to David the fealty of all Israel, was not brought about by David. Rather than to engage in bloody conquest against the house of Saul, David was willing to wait for seven years in Hebron, until in God's own time, and in ways which God should manage, making the passions of men to serve His purposes, he should be brought to the throne which had been promised him.

But now David's great day had come. With the support of all Israel, and with the blessing of the Lord upon him, David was able to capture the seemingly impregnable fortress, and turn it into the political and spiritual capital of his mighty kingdom. After its conqueror, the city came to be known as the City

(Continued on page 455)

FIELD NOTES

Bro. Wm. Hallman, returned missionary from the Argentine, filled appointments at the West Liberty and Yoder congregations in Kansas on Aug. 20, and during the following week served on the Missouri-Kansas and Illinois Conference programs.

Brethren H. A. Diener, E. M. Yost, and Marcus Bishop are appointees on the Spiritual Welfare Committee for Missouri-Kansas men in government service.

The first **Christian Day School** in the Mennonite Church west of the Mississippi River will open this fall at Culp, Ark., with Sister Dorothy Martin of Glen Flora, Wis., as teacher. A committee was appointed by the Missouri-Kansas Conference to study and encourage the Christian Day School movement in the district.

Visiting brethren at the Missouri-Kansas Conference at Hesston, Kans., included, in addition to those mentioned last week, Amos Gingerich, Williamsburg, Ia.; S. P. Schrock, Molalla, Oreg.; and Edward Diener, Clarence Center, N.Y.

Bro. Allen Erb, La Junta, Colo., and **Bro. J. M. Yoder**, Leonard, Mo., worshiped with the Kansas City congregation on Aug. 20.

Bro. J. R. Mumaw will serve on the program of Church School Day at Springs, Pa., on Sept. 10.

The new address of Sister Mina B. Esch, returned missionary from India, is 313 East Washington St., Goshen, Ind.

Bro. M. C. Lehman spoke at the Iowa City Mission on Aug. 25, concerning relief work.

A **Christian Life Conference** for the Colorado churches has been planned for Sept. 10, to be held at the Denver Mission.

The **East Holbrook and La Junta congregations**, in Colorado, have arranged a schedule for an occasional exchange of pulpits.

An **ordination service** was held Aug. 29 at the Mennonite Church near Midland, Mich., at which time **Bro. Melvin Yoder** was ordained to the office of deacon. The services were in charge of **Bro. F. F. Bontrager**. **Bro. D. A. Yoder**, moderator of the Indiana-Michigan Conference, delivered the ordination sermon.

Evangelistic meetings are announced for the Finland Mennonite Church, Montgomery Co., Pa., Sept. 9-13. **Bro. E. W. Kulp**, Bally, Pa., will serve as the evangelist.

Evangelistic meetings and a prophecy conference will be held, the Lord willing, in the Pleasant View Church, near Brethren, Mich., Sept. 17-24. **Bro. B. B. King**, Sheldon, Wis., is to be the guest speaker. Prayers are requested.

The **Illinois Mennonite Church Conference**, held with the Science Ridge congregation,

near Sterling., Aug. 22-24, was one of the best, if not the best, held in years. The theme, "Our Identification with Christ," was upheld in every session. **Bro. H. J. King** preached the Conference sermon.

Bro. Amos Kolb and wife, Spring City, Pa., were welcome visitors at the Illinois Conference. **Bro. Kolb** delivered a helpful message on the subject, "With Him at His Coming."

Bro. J. D. Graber, Elkhart, Ind., spent several days at Sterling, Ill., attending the Illinois Conference and visiting relatives. He brought the last message of the Conference, in the young people's session, on the subject, "The Motivating Force of Our Faith." There were several confessions at the close of the message.

Bro. J. J. Hostetler, Canton, Ohio, gave a helpful message at the Sunday-school session of the Illinois Conference.

Bro. C. A. Hartzler, Tiskilwa, Ill., has recovered from his recent illness to the extent that he was able to be present at the Illinois Conference, Aug. 22-24.

Bro. and Sister William Jennings, Knoxville, Tenn., were among those who shared in the blessings of the Illinois Conference. They recently celebrated their fiftieth wedding anniversary with their eleven children in the home of their eldest daughter and husband, **Bro. and Sister George Miller**, Sterling, Ill.

A **harvest and mission meeting** will be held at the Cross Roads Church, near Richfield, Pa., Sept. 9. The speakers will be the brethren **Lloy Kniss** and **Hiram Wingard**, Johnstown, Pa., and **Raymond Peachey**, Belleville, Pa.

Fourteen applicants were received into fellowship by water baptism Sept. 3 at the Cross Roads Church, Juniata Co., Pa.

Bro. Elmer Kolb, Pottstown, Pa., is engaged to conduct evangelistic meetings at the Headrick Mission, Johnstown, Pa., Sept. 17-19. From Sept. 20 to Oct. 1 he will be in charge of a series of meetings at the Johnstown Mission. Prayers are requested in behalf of these meetings.

Communion dates for the bishop district of Bros. **James Saylor** and **Aldus Wingard**, Johnstown, Pa., are as follows: **Thomas**, Oct. 1; **Weaver**, Oct. 15; **Kaufman**, Nov. 5.

Dedicatory services are announced to be held at the Sunnyside Mennonite Church, Conneaut Lake, Pa., on Sunday, Sept. 17. There will be an all-day program, and **Bro. S. E. Allgyer** is to preach the dedicatory sermon in the afternoon service. The building of this church was begun a few years ago and continued as finances permitted. It is now completed and hence the dedicatory services.

The initial enrollment at Eastern Mennonite School is reported at 331, 88 of whom are col-

lege students, with prospects of a number of others coming in later. This breaks all previous records, last year's opening enrollment having been 296.

Bro. Amos Hostetler, Secretary of the Mennonite General Conference, and for a number of years deacon of the Emma congregation, Topeka, Ind., was ordained to the ministry Sunday, Sept. 3.

Bro. Verle Hoffman, who at present is a member of the C.P.S. Unit at the State Hospital, Harrisburg, Pa., was ordained to the ministry by lot at the Clinton Frame Church, near Goshen, Ind., on Aug. 27.

A **sister in the faith**, a widow, asks all those who know the value of prayer to pray for her son who has fallen under evil influence.

Mrs. M. C. Lehman, who has charge of the Ephrata, Pa., Clothing Depot, visited a number of Midwest Mennonite communities recently in the interests of relief activity for women. The possibility of opening a new collection center in Kansas was one of Sister Lehman's interests on her western trip.

The **schedule for revival meetings** in north-east Missouri this fall is as follows:

Pearidge, Sept. 5-15, Evangelist—**Leroy Gingerich**, Versailles, Mo.;
Hannibal, Oct. 3-15, **Wilbur Yoder**, Middlebury, Ind.;
Palmyra, Oct. 16-24, **Nelson E. Kauffman**, Hannibal, Mo.;
Cherry Box, Oct. 31 to Nov. 9, **Nelson E. Kauffman**.

Bro. Henry Tregle, Akers, La., preached for the Hannibal, Mo., congregation morning and evening, Sunday, Aug. 20. On the same day **Bro. Paul Hershey**, Gulfport, Miss., preached in the morning at Palmyra and at Pearidge in the evening.

Sisters Lucretia Stutzman and Kathryn Rickert, after a vacation, are again working at the Levering Hospital in Hannibal, Mo., and helping along with the work at the Mission. Sister Rickert spent her vacation helping to teach Bible school among the colored people in the South.

Bro. Clyde Stutzman, Mantua, Ohio, after three months of service at the Hannibal Mission, left for his home on Aug. 25.

The **Illinois Sunday-School Conference** has changed its organization. It is now headed by a Christian Education Cabinet. **Bro. Leland**

Calendar

Iowa-Nebraska Conference, Milford and Beaver Crossing, Nebr., Sept. 5-7.
Semiannual meeting of the Lancaster Mennonite Conference, Mellinger's Church, Lancaster, Pa., Sept. 21.
Franconia, Pa., Conference, at Franconia Church, Oct. 5. **Bishop Board meets** Oct. 4.
Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.
Johnstown Pa., Bible School, Jan. 3—Feb. 16, 1945.

Bachman is the new chairman, and Bro. Harold Zehr the new secretary. In addition to these, there are four divisional secretaries, namely Secretary of Church School Training, Secretary of Christian Workers' Training, Secretary of Church Music Training, and Secretary of Christian Home Training.

A Negro summer Bible school conducted by our people in Chicago closed with a program in the hall at 1907 S. Union Ave., on Friday, Sept. 1. The highest attendance was thirty-nine. A Sunday school for colored people will be opened on the afternoon of Sept. 3, with Bro. Walter Yordy as superintendent.

Instructors at the Young People's Institute at Kalona, Iowa, Aug. 24-27 were G. F. Hershberger, Director; Mrs. Hershberger, Matron; John E. Lapp, Edwin Albrecht; S. C. Yoder; and Henry King. The enrollment was 154. On Sunday morning, Aug. 27, these brethren filled appointments in the churches of the neighborhood as follows: Wellman, S. C. Yoder; East Union, John E. Lapp; Fairview, Edwin Albrecht; Lower Deer Creek, Henry King.

Among the out-of-the-district speakers on the program of the Ohio Christian Workers' Conference at Walnut Creek, Ohio, last week were the following: S. J. Hostetler and wife, missionaries on furlough from India; J. D. Graber and wife, Elkhart, Ind.; William Hallman, on furlough from South America; A. J. Metzler, Scottdale, Pa. The C.P.S. quartet from Farnhurst, Del., contributed much to the inspiration of the meeting.

Bro. E. E. Miller, Goshen, Ind., will preach at Flanagan, Ill., Sept. 10.

The congregation at North Goshen, Ind., is planning a Bible Conference Sept. 10 to 17 with the brethren Harold S. Bender and Paul Erb as instructors.

Bro. John C. Wenger and family, Goshen, Ind., visited recently at their former home in eastern Pennsylvania. While there Bro. Wenger preached the harvest home sermon at Rockhill on Aug. 26, and also filled an appointment there Sunday evening, Aug. 27. On Sunday morning he preached at Blooming Glen, and in the evening spoke at an open-air song service there.

The registration figure at Goshen College stood at 246 on Friday, Sept. 1, with a number yet to be registered. This is a substantial increase over last year.

Bro. and Sister Amos Kolb, Spring City, Pa., worshiped with the Waldo Church, Flanagan, Ill., on Aug. 27. Bro. Kolb preached two profitable messages for us.

Bro. Roy Roth, Princeton, N. J., spoke at the Waldo Church, Flanagan, Ill., Aug. 20, in the absence of the home pastor, who spoke at the C.P.S. camp at Medaryville, Ind.

Bro. Harold Brenneman, Kalona, Ia., filled the pulpit at the Masontown, Pa., church on Sunday morning, Sept. 3, and on the evening of the same day preached for the Scottdale congregation.

CORRESPONDENCE

SPRINGS, PA.

Dear Christian Friends: With another summer practically gone, we recall Gen. 8:22, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The annual Church and Sunday School Conference of the Southwestern Pennsylvania District met at the Springs Church from July 30 to Aug. 2.

On Aug. 13 a group from E.M.S. gave a program, with thoughts centering on the Book of Job.

A number of our young boys took advantage of Boys' Week at the Laurelville Camp. A few had the privilege of enjoying a part of Family Week. Others went for the week-end programs of the Young People's Institute.

Another member, Merle Kolb, has been called to C.P.S. camp. There are now six of our members in camp or on detached service.

Four of our group have gone to E.M.S. to begin studies and to assist in cooking. Four others are taking work at Goshen College.

The Daughters of Dorcas met at the home of Ellis Shoemaker. Plans are being made to make toys for Christmas boxes. A circulating library is being started.

Attendance in the congregation has been lowered considerably as a result of an epidemic of whooping cough.

Bro. Earl Maust, Pigeon, Mich., preached for us on Aug. 27. He was here previous to the Conservative Amish Conference, held near Salisbury, Pa., Aug. 29-31.

Throughout the summer, many of those who have gone out from the community returned on short visits and enjoyed fellowship with the home folks.

A singing class, in charge of Bro. Walter Otto, is being held every Wednesday evening.

We are anticipating a program by a group from the Sideling Hill Camp on the evening of Sept. 3.

We hope that the various activities may be a means of lifting us up spiritually and adding to our possibilities of service wherever we may witness for Him.

Aug. 29, 1944. Mrs. Alva R. Yoder.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Dear Readers: "The Lord hath done great things for us; whereof we are glad." He has given us another gift by manifesting His choice of Bro. Verle Hoffman for our new minister. The ordination service was held Sunday evening, Aug. 27, in the presence of a capacity audience, including a number of ministers besides the ones who took part in the service. Bro. Oscar Hostetler preached the sermon; Bro. D. A. Yoder represented the Executive Committee of Conference; and our bishop, Bro. Edwin Yoder, read the vows. Bro. Verle is one of the C.P.S. boys of our congregation, serving now at the Harrisburg,

Pa., State Hospital. His wife, formerly Berdene Byler, also works there. Will you pray for these two young servants of the Lord in this, their new relation to Him and to the church?

We have been favored by visits from a number of ministers. Among them were the brethren Amsa Kauffman, S. Jay Hostetler, Daniel Unruh (representing the Northern Bible Society), Raymond Yoder, Aldus Swartzendruber, O. N. Johns, Henry Wolfer, Amos Kolb, and Norman Weaver.

Not only do we appreciate hearing sermons from visiting ministers but we have faithful home ministers who bring us the Bread of Life. We are always glad to have our bishop with us also.

To those who once worshiped here, we are still praying for you as you work for the Lord in other fields.

The work that was started in Benton has been growing quite favorably.

Yours in His service,
Aug. 28, 1944. Mrs. E. A. Stutzman.

PINTO, MARYLAND

Dear Herald Readers: Greetings in the name of Christ. On June 11 a quartet from the C.P.S. camp at Grottoes, Va., rendered a very inspiring program.

On June 19 our summer Bible school opened. Bro. C. F. Derstine, Kitchener, Ont., was principal of the school and also taught the high-school and adult class. Much interest was shown throughout the two weeks. Thursday evening, June 29, a very interesting closing program was given.

Bro. Derstine gave very interesting lectures each evening while in our midst.

Bro. and Sister I. E. Burkhart, Goshen, Ind., were with us on the evening of July 2. Bro. Burkhart brought the evening message.

Please remember the work here in your prayers.

Aug. 28, 1944. Cor.

MAKING IT TOO EASY FOR THE CHILDREN

Many a father says, "I made up my mind long ago that my children would not have to work as hard as I did when I was young." Those fathers who have accumulated wealth think they are helping their children by making life easy; no work, no responsibility.

It is written of a fine man of means who had no children that he said: "What can I do for others so that they shall not have to be ground through such a hard mill as I had to go through?" He adopted three children and proceeded to give them everything he thought advantageous. The result is that the children are taking advantage of the situation. Perhaps one would hardly expect them to show gratitude, but they have not even sympathy for their parents. Never having been asked to do anything, they show no desire to do anything for anyone. They not only accept thanklessly all that is given them, but demand more.

—D. Carl Yoder.

THE MINISTER'S PAGE

THE MINISTER'S SABBATH NIGHT

*Rest him, O Father! Thou didst send him forth
With great and glorious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And underneath Thine everlasting arm
Be felt in full support. So let him rest,
Hushed like a little child, without one care,
And so give Thy beloved sleep tonight.
Rest him, dear Master! He has poured for us
The wine of joy, and we have been refreshed;
Now fill his chalice, give him sweet new draught
Of life and love with Thine own hand, be Thou
His ministrant tonight; draw very near
In all Thy tenderness and all Thy power.
Oh, speak to him! Thou knowest how to speak
A word in season to Thy weary ones.
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and
shine."*

*Rest him, O loving Spirit! Let Thy calm
Fall upon his soul. O holy Dove!
Spread Thy bright wings above him now and
reveal*

*The infinite truth and might of Thy dear name,
"Our Comforter." As gentle touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstrung throb, each pulsing pain,
Then, in stillness, breathe upon the strings
And let the holy music overflow
With soothing power his listening resting soul.*

—FRANCES RIDLEY HAVERGAL.

THE MINISTRY

BY OSCAR BURKHOLDER

There is a world of meaning in the two words of our subject. At once we think of a certain class of men who are called to a very specific work. Of course there are those who think that the minister doesn't work, but when the Scriptures designate that which the minister is called to do as "the work of the ministry" (Eph. 4:12), "the work of Christ" (Phil. 2:30), "the work of an evangelist" (II Tim. 4:5), there can be no question as to the kind of activity in which he should be engaged. Neither is there any question in God's Word as to the kind of man the minister should be. Two specific lists of qualifications are found—one in I Tim. 3:1-7, and one in Titus 1:5-9. In this manner the Bible states God's mind on two vital phases of the subject.

However, there are many vital phases of this subject involved in a clear-cut

and complete discussion of our subject, such as, The Minister's Calling; The Minister's Duties; The Minister's Relation to His Congregation; The Minister's Financial Problems; The Minister's Place in the Community; The Minister in His Study; The Minister's Mannerisms; The Minister's Obligations to His Church, to His Conference, to His Family, to His Work According to His Particular Personal Talents; The Minister's Faith Life; The Minister's Prayer Life, and many others. It will be our purpose to search the Scriptures so that we may know the mind of the Lord concerning His servants.

The Lord knows there is enough written these days in an attempt to show that the minister must be a master in his profession, as a master mechanic is in his profession, or a professor in his. It is willingly admitted that the right kind of training can be helpful to the minister in his service to mankind, but it never can be admitted that the authority and power of the minister rest anywhere but in his God and in the Word of God. Any substitution for this God-intended and God-provided reliance for power, inspiration, and service must be regarded as human pride, a dependence upon the arm of flesh, a subtle and destructive idolatry.

The minister of God is a holy man, serving a holy God, and he is charged with the responsibility of handling holy things. In his endeavors to be obedient to his holy calling he will be tested many times and in many different ways. His temptations will not only include those that are common to man, but, in addition, those that are common to the ministry. There is a reason for the attitude of the world towards a fallen minister. God expects a great deal from the life and service of a holy man. The church, likewise, expects her spiritual leaders to be strong and of a good courage. So the world expects the minister to be a leader in the community in exemplary Christian living. When he falls, the world, which is already in darkness, knows not whither to turn, for he who professed to be a light has become darkness too. Because of the repercussions in the whole neighborhood, when a minister evades his financial obligations, his opportunities for effective service are practically ended. His sin, in comparison to a lay member's similar sin, may even not be as great, but he professed to be a holy man, set apart unto God, for the spiritual good of his fellow men, and he failed in the very thing he loudly professed.

One of the chief reasons that the minister is a holy man is because he is a man

of God. This at once sets him in a place where he dare not be known as a man of the world. True, he may know of world affairs, their import and implications, but he must know his God and the Word of God a great deal better. He dare not fall for the great temptation, for which many ministers have fallen, of delivering lectures on worldly subjects when he ought to be breaking the bread of life to the hungry multitudes. A well-known doctor in the city of Kitchener said some time ago, "I'm sick and tired of going to our church. All our minister does is lecture about world affairs and what he thinks ought to be done about them. I can read all he says in the Reader's Digest. Why doesn't he dig something good out of the Bible and feed our starving souls?" He has since left his church and is trying another one. The rank and file of mankind is woefully ignorant of the right message. All kinds of poison are placed before them, and they eat to their own destruction. Sometimes among professing believers there are those who set poison before their fellows. Often it is done in ignorance. Once the sons of the prophets were gathered together when there was a dearth in the land. The prophet (minister) ordered a meal to be prepared. One of the sons of the prophets, no doubt with the best of intentions, went out into the field and gathered gourds and shredded them into the pot. He didn't know what they were. Very soon the eaters cried out, "O thou man of God, there is death in the pot." But the man of God knew what to do. He knew the remedy for the mistake committed in ignorance. He gave the order. The order was obeyed. The sin of ignorance was overcome by the prompt and corrective action of a man of God who knew his business, in the recognized position of a man of God. II Kings 4:38-41. Instead of being known as a man of God, many ministers are known as "jolly good fellows," as "good mixers," as "good sports," as "good businessmen," as "good farmers," as "good executives," as "good politicians," as "good lecturers," as "good financiers," as "good salesmen," or canvassers for funds, and so on. In fact, about every field of human endeavor, association, and pleasure has been invaded by the religious (not Christian) ministry. Is it any wonder that the churches are permeated with all kinds of business and pleasure organizations, that the program of church activities is saturated with all kinds of socials, clubs, secret societies, and worse? We need to remember that "the friendship of the world is enmity with God! whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

But the minister, as holy man of God, is a friend to the world. In fact, as one searches the Scriptures, and then looks around among the great, and the would-be great, in the world, the minister stands in a class by himself as he tenders to the

world the greatest offer of pure and holy friendship that sinful men have ever received, or ever will receive. But in the extension of this friendship to the world he dare not lower himself, nor the standards entrusted to him, to the low levels where the world lives. The true minister is a genuine representative of the God for whom he lives and whom he serves. He has no personal program to offer to men, neither does he offer the Lord's program for personal gain. His plea, if genuine, is purely unselfish, and his greatest desire the glory of another, even his God, the Father of our Lord Jesus Christ. How can he do less, when his Lord has done so much for him? How can he withhold any of his strength, his ability, his possessions, when his Lord left everything to save him from sin? This holy man of God will not seek an easy road to travel. He will wear himself out just as readily for his neighbor's need as for his own. He will be a tower of strength when one of the sheep goes astray. He will be a shining light when one of the lambs loses the way. He will be a fountain of wisdom when the deceiver enters the flock, and will know the right antidote for the poisonous injections. He will be welcome in the homes of the members of the congregation. The little children will be glad to see him, and it will be a gladness that is not purchased with candy and chewing gum. The young people will go to him with their problems, and they will find in him a ready listener, a trusty confidant. His words of counsel will send them on their way rejoicing. He will take time to sit with the aged and listen to their stories of days gone by. He will share their alarm at the worldliness that is beginning to engulf the church. He will comfort the sick and share the sorrows of the mourning. He will warn the sinners to flee from the wrath to come. He will keep himself unspotted from the world so that his pulpit messages may be delivered with Holy Spirit power. He will be all things to all men that he may be privileged to win some to his Saviour and Lord.

(Sword and Trumpet)

Breslau, Ont.

HINTS TO YOUNG PREACHERS

"Preach the word." That is the advice of an old preacher to a young preacher. Then, as now, there were all kinds of temptations to preach anything and everything else except the Word. Then, as now it was a foolish thing to do, for there were false doctrines that needed to be counteracted and overcome. Then, as now, it was just as foolish to try to overcome false teaching by argument and disputation. And so the old preacher urges the young minister to "preach the word: be instant in season, out of season." Paul had already urged Timothy to abide "in the things which

thou hast learned and hast been assured of." For then, as now, all inspired Scripture was the most profitable thing. It was good for teaching; it was good for reproving people; after people had been convicted, it was fine for correcting their wrong ways; and then for those who were walking in righteousness, it was good for instruction. In fact, the Scriptures make a man ready and fit and thoroughly prepared, completely furnished, equipped for every good work.

And so Paul urges Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." How could one possibly give a more solemn charge than that?

The reasons given for this advice are also interesting. The first reason given for teaching sound doctrine was the fact that people will not endure sound doctrine because they have itching ears, and that they heap to themselves teachers after their own evil desires. Because people turn away their ears from hearing the truth and sound doctrine, the Word, and then turn aside to fables, man-made concoctions that are built up out of whole cloth, even so and in spite of all this, the true preacher will go right on preaching the Word; he will not be swept off his feet; he will not become intoxicated with the spirit of his age; he will not be frightened and nervous; he will be sober in all things; he will indeed, for the Word, suffer hardship, and so will spread abroad the good news of the Gospel, the Word, the Truth, the healthful teaching, the faith, the message, the teaching, and the discipline. (All these terms Paul uses to designate the sound doctrine he urges Timothy to preach.)

At another time Paul uses, if possible, terms even stronger. He says, "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."

After all, there is but one Gospel and one word of life; there is but one basic revelation of God, through the prophets of old, to men; there is but one Word of God that was made flesh and dwelt among men, and it is this Gospel that we are to preach. Was it not Jesus Himself who said, "The word which ye hear is not mine, but the Father's?" When He had finished the last night with His disciples, one thing He commended them for was that they had believed God had sent Him with the Word. This, then, is the message that we shall preach, the message that God the Father Himself sent into the world through His own Son; it is the truth, the message of salvation, the good news, the Gospel. This Word we must preach, whether they will hear or forbear, in season and out of season. This is what we must bring home to the hearts of men, for there is none other gospel given under heaven

whereby we must be saved. This is the very truth of God. This is the faith that saves the soul. This is the healthful teaching which is the sound doctrine. This is the discipline according to which we must discipline ourselves so that we may grow in grace and in the knowledge of the truth, bearing fruit in every good work.—Albert C. Wieand, in *Gospel Messenger*.

IF YOU PREACH—SPEAK UP

Some very good preaching is lost because it is only mumbled. In almost every congregation there are people who are hard of hearing. When the preacher bends his head to look at his manuscript and talks down to the pulpit, he ought to know that the people in the pews will have difficulty in hearing what he has to say. Three brethren, born in 1864, occupy the third pew in a certain church. The hearing of these men is dull. They get the sermon when the pastor keeps his head and his voice up, which is only seldom. And yet, these aged friends love their church and desire the Word of God.

Preachers, generally, must exercise care in the training of their voices so that when they come to say anything, if it is worth hearing at all, it shall be said plainly, impressively, and in such a manner that all may hear. It is not necessary to shout or to rant in order to make oneself heard, for it is as hard for a congregation to endure an unrefined, booming voice all the time as it is to put up with faint mumblings.—*Watchman-Examiner*.

Misplaced emphasis explains the pitiful defeat of preachers again and again. Sometimes one's heart is pierced with grave concern for the pulpit, as he reads the printed list of subjects to be discussed from the pulpit. It is easy for a preacher to catch the cheap cheer, but such behavior presages a cheap man. The itch for notoriety is indeed a deadly microbe. We do not go forth on our God-appointed mission as preachers to be ranters and lambasters and snickering caterers, with an endless succession of grotesque, spectacular, bizarre, barnstorming methods; but we are to go as true prophets of God, as faithful, compassionate shepherds of souls, hiding ourselves ever behind the cross of Christ. Thus does Paul put it: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Both our message and our method as preachers are to be such that the sinning, needy people to whom we preach, shall see Jesus only.—Geo. Truett, in *Follow Thou Me*, page 237. Reprinted by permission of the publishers, Sunday School Board of the Southern Baptist Convention.

Anger improves nothing except the arch of a cat's back.—*Reader's Digest*.

A PROMISE FOR EVERY NEED

God has a promise for every need. Thousands of precious promises are to be found in His Word. Before we can claim them by faith, however, we must know what they are and the conditions upon which God will fulfill them to us. This means study, prayerful study.

For the soul in bondage to sin, who longs to be free, God has promised deliverance. He says: "The prey of the terrible shall be delivered: for I will contend with him that contendeth with thee" (Isa. 49:25). Surely this is good news for all who want to be free from evil habits. He promises to fight our battles, to sever every cord that has enslaved us. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Not only does God deliver from the power and bondage of sin, but He has promised that all our past sins, regardless of their number, shall be freely forgiven. Note this beautiful text: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22). In the New Testament we have the same precious promise, perhaps put in even simpler language: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Yes, He will forgive all our sins. No sin is too dark for God to forgive.

The prophet Isaiah records another precious promise of forgiveness: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Again, not only has God promised to deliver us from the power of our present enslavement and from all the guiltiness of our past life, but He has also promised that through the days ahead He will make us overcomers. He has given assurance that no temptation shall be stronger than we are able to bear. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). Here is a promise that we need to claim often. In the hour of trial, look up into His face and say, "Lord, I know you are testing me. I know you are letting me go through the purging process, but I know that you are not going to allow me to fail." So eager is God for us to live victoriously that He has promised to supply all the power we need. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24, 25).

Our part is to trust His strength, His willingness. When the enemy comes in

like a flood, we must look to the One who is able to keep us from falling and to raise up a standard against the enemy. Isa. 59:19. We need not worry over how God will do this. In faith we are to say, "The Lord knoweth how to deliver the godly out of temptations" (II Pet. 2:9). The promises of God for our full and complete victory include the past, present, and future. Paul expressed it this way, as he sought to portray the keeping power of God: "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (II Cor. 1:10).

Some years ago, upon the death of a wealthy woman, the nearest kin gathered together to hear the reading of the will, each hoping that he had not been forgotten. The prodigal of the family was there with the others, but to his disgust he heard the reader of the will say: "And to my wayward nephew, I leave my Bible and all it contains." Greatly disappointed, and not so much as opening the covers of his new possession, he threw it in an old trunk and went on to plunge deeper into sin. After some years, with broken health and poverty-stricken, he returned to his boyhood home. One day while in the attic he saw his old trunk. Out of curiosity he opened it, and there on top where he had thrown it years before was the Bible, his only inheritance from his wealthy aunt. For the first time he opened it. His eyes fell on a bank note, of large denomination. After recovering from the first shock of surprise, he carefully turned the pages, one by one. To his amazement he found note after note, totaling to thousands of dollars, and it was all his, for his aunt's will read, "My Bible and all it contains." He had lived in poverty, unconscious of the wealth that was available to him. How like that poor youth are the vast majority of professing Christians! God has willed to us His Word and all it contains. With the turning of every page are to be found indescribable riches. Yet we live in spiritual poverty. We must claim our possessions. In one of the most sweeping of all promises God says: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10, 13).

Fearful soul, dare to trust Him who has made such all-inclusive promises to you. He will not fail. To trust is to lean with one's whole weight. Yes, we can cast our whole care upon Him, He cares for us. Moment by moment we are to trust His keeping power.—Selected by Mrs. Peter S. Martin.

Conversion is always a change for the better, but a change for the better is not always conversion.

OUR NEW RELATIONSHIP TO THE GOVERNMENT

By HARVEY W. BAUMAN

In chapters 5 to 14 in the Book of Romans, excluding chapters 9 and 10, Paul portrays some of the outstanding results of salvation. One of these results is a new relationship to our government. We who have obtained salvation in Christ dare not say that we are now removed to a realm of living in which we have no relationship with our government. We have a definite and vital responsibility to our own government, as well as toward all other governments in the world, but our responsibility has been elevated to a higher and nobler plane than that which we had while we were yet sinners, unsaved by grace. It has become new.

Our guide in helping us fulfill our old responsibility was our carnal nature. Self and its lusts directed our relationships with the government. We submitted to nothing that did not please us unless the fear of the wrath of the government was strong enough to overrule the orders of our self-will. We submitted either for selfish reasons or for wrath's sake.

Since salvation through Christ has removed self with its lusts, since sin no longer has dominion over us, self no longer is our guide. Under our new responsibility, a Spirit-led conscience is our guide. Because we have a different guide our responsibility is of a different nature. Just as these two guides or leaders are contrary the one to the other, so are our responsibilities.

We now are subject to *all* higher powers; whereas before we were subject alone to those powers which pleased us.

We now submit to *every* ordinance of man; before we submitted to those which we approved, or those to which their wrath forced us to submit. True, some of these ordinances conflict with the higher order of God, the divine will. Yet we are subject to *every one*. If we cannot submit to the ordinance, itself, we can and do submit to the penalty for failing to obey the ordinance. Herein it is very easy for us to fail to fulfill fully our Christian responsibility. We ask to be excused from submitting to those ordinances of man which our Spirit-led consciences forbid us to follow, and then we try to evade the penalty of not obeying the ordinance. Remember what Christ endured to bring salvation to us. He asks that we submit to *every* ordinance of man for His sake. Notice also that our submission is voluntary and willing; yea, even to the penalties. It is not a forced and reluctant submission.

In fulfilling our new responsibility, we "Render to Caesar the things that are Caesar's." When taxes are called for, we gladly, wholeheartedly, and honestly render them to the authorities. Before salvation had wrought in us the change which enables us to do this, we attempted

whenever possible to render unto ourselves the things that were Caesar's. We were vain enough to endeavor to do such things because at the same time we were trying to render unto ourselves the things that belonged to God. It seems to me that when we truly learn to "Render . . . to God the things that are God's," we will also faithfully "Render to Caesar the things that are Caesar's."

We now "honour the king" and all men in authority. Once we honored only those who honored us. Once many malicious and vile thoughts and words—and sometimes even deeds—were ours in behalf of our government. Now since salvation has wrought its perfect work within us, such things are no longer named or seen among us. Whereas we once were bold in denunciations and criticisms, we now are earnest in our petitions to an almighty God for His blessing upon them.

Truly salvation has wrought a marvelous work in us in that it has lifted us to such a high and heavenly relationship with governments.

We owe no man anything but to love one another. In this spirit, then, let us go forth with renewed earnestness, and fulfill our new responsibility to our government, doing it as unto the Lord and for His sake.

Lititz, Pa.

CONSCIENCE RIGHT OR WRONG GUIDE

By JOHN D. BURKHOLDER

Conscience is a faculty or quality that is implanted in the sentiment or soul. It is a court where a judge sits on a throne for the purpose of telling us when we do right and when we do wrong. Conscience does not make laws or set up standards of action.

When moral teachings are not plainly revealed, the mind weighs the evidence of the things heard or seen, or read, and formulates the laws and standards that are to influence actions. Anything that the mind and reason accept is handed over to conscience, or the inner mind, to be the basis of its future directing, and it passes sentence accordingly.

The intellectual faculties constitute the mental and moral legislative body ("which is always in session") that makes laws for the soul. "The conscience is the appointed judge to pass sentences according to the laws laid down" by the mind and reason.

Decisions of conscience always vary according to the light and knowledge possessed. If the intellect and reason are darkened and polluted by sin, ignorance, or malice, the moral standard set up by such a mind will necessarily be defective, and conscience will not be a true guide. It will approve or disapprove according to its degradation.

The person who has not enjoyed the

light of Christianity, who has never read the Word of God, who has never secured the right instruction, will have ideas that must be erroneous. The decisions of the conscience of such a person will be very liable to be wrong and cannot be trusted as a safe guide. This accounts for the wide variation of decisions made by the consciences of different persons, when such decisions are exactly the opposite.

The operations of the intellect and the moral faculties are one thing today, and the decisions of conscience may be quite another thing, if conscience has been trained different from the reasonings of today. If rightly trained, conscience goes against reason and intellectual judgment, and it does not hesitate to warn the transgressor. To understand the fight between conscience and the operations of the intellect, we need but to remember that conscience never makes a moral law, neither does it possess the power to do so. The office of conscience is simply to pass judgment according to the laws already established by previous action of the mental and moral faculties. The decisions of conscience will be a reliable index of the man's past moral standing.

If the mind, reason, and will receive new light, and see where their past decisions were in error, new laws and statutes will be enacted for future government, and the conscience will accept them and judge accordingly. But if the new decisions of the mind and the reason are not based on plain truth, the conscience will not accept it. Neither will it change. Even erroneous teaching in the past that seemed fairly reasonable to the mind, if accepted at the time, will be difficult to change in the conscience, and will be a source of much trouble.

If the mind is a heathen mind, the conscience will be heathen also. If the mind of a mother has been trained according to the Word of God, her conscience will teach her to train her child for the Lord. If the mind of a mother in heathendom has been taught to sacrifice her baby to her idol god by throwing it into the Ganges River, she will sacrifice her child in this way. Both act according to their conscience. The one is right; the other is wrong.

If a man has Christian training true to the holy Word, and desires to do wrong, his conscience will tell him not to do the wicked deed. If he deliberately goes against the warnings of his conscience by reckless living, his conscience will become hardened and seared as with a hot iron. Then it will be changed into an unreliable, reckless guide. Therefore a prejudiced, superstitious, or ignorant person will have a conscience that will reflect the same condition, and cannot be depended upon for true guidance.

But if a person has been enlightened and rightly trained, and if above all else he has accepted the enlightened training and has enjoyed God's Word, and if he has followed the leading of the Holy Spirit, his conscience will be "as a voice

from God, and to violate it will be committing sin."

Unless conscience is opposed to some known higher law, it should always be obeyed, and never violated. Living up to the dictates of a sincere conscience in the absence of any better thing known to do, is following the best guide that the soul possesses. To disobey it is dishonest to the welfare of self, and will be followed by demoralizing consequences.

"If our heart condemn us, God is greater than our heart," which means that He "knoweth all things" (1 John 3: 20) and will punish accordingly.

If the light of the Word of God falls daily upon the mind, whether by reading, meditating, or otherwise, the truth will keep the conscience illuminated. Such conscience, if obeyed, will be a safe guide, and will remain tender and true.

Weyer's Cave, Va.

It is not enough to hear sermons; it is not enough to live a moral honest life; but take it in the midst, and that extends to all; for there is no believing without hearing, nor working without believing. Be pleased to consider this great work of believing, in the matter, what it was that was to be believed: That that Jesus, whose age they knew, must be antedated so far, as that they must believe Him to be elder than Abraham: That that Jesus, whose father and mother, and brothers and sisters they knew, must be believed to be of another family, and to have a Father in another place; and yet He to be as old as His Father; and to have another proceeding from Him, and yet He to be no older than that person who proceeded from Him: That that Jesus, whom they knew to be that carpenter's Son, and knew His work, must be believed to have set up a frame, that reached to heaven, out of which no man could, and in which any man might be saved: was it not as easy to believe that those tears which they saw upon His cheeks were pearls; that those drops of blood which they saw upon His back were rubies; that that spittle which they saw upon His face was enamel; that those hands which they saw buffet Him were reached out to place Him in a throne; and that that voice which they heard cry, *Crucify, Crucify Him*, was a *Vivat Rex, Long live Jesus of Nazareth, King of the Jews*; as to believe that from that man, that worm, and no man, ingloriously traduced as a conjuror, ingloriously apprehended as a thief, ingloriously executed a traitor; they should look for glory, and all glory, and everlasting glory? And from that melancholic man, who was never seen to laugh in all His life, and whose soul was heavy unto death; they should look for joy, and all joy, and everlasting joy: and for salvation, and everlasting salvation from Him, who could not save Himself from the ignominy, from the torment, from the death of the cross?—John Donne.

WAR A DELUSION

By DR. JOHN D. BURKHOLDER

The bloodstained sword is a delusion. It promises peace to the victor, but its captives must be feared, and guarded lest there be another attack just ahead.

History proves that the vanquished army has usually only retreated for reinforcements, more artillery, and better fighting positions.

Instead of bringing peace, the bloodstained sword destroys it. Instead of protecting homes, it breaks them up. Instead of protecting children, it reduces them to want. Instead of protecting the honor of countries, it gives dishonor. Instead of fighting for civilization, fighting people become barbarous. Instead of protecting wealth, it wastes it. Instead of reducing debts, it increases them. Instead of freeing from bondage, it yokes with a heavier bondage.

These are some of the delusions of the bloodstained sword to the victor and to the captive. Fighting hate with hate, and wrong with wrong, never heals the sore. But, like agitating a cancer, the sore is made incurable by the clashing of swords. It was the Prince of Peace who said, "Put up again thy sword . . . for all they that take the sword shall perish with the sword." When James and John wanted to call fire down from heaven to destroy the Samaritans, the same Prince of Peace said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." What a rebuke from the Master!

The most successful battles ever fought were bloodless. Such battles are fought with stainless weapons: weapons of love, goodness, patience, and charitable understanding. These weapons are all gentle, and are the more powerful because they are gentle and kind. The adversary is disarmed by the presence of a better spirit, or by the changing of his spirit or attitude. The greatest and more lasting power lies in overcoming evil with good.

"Stick a sword into the ground, and you will have a cross." Then has the sword become harmless, because it is reversed, never again to kill or to wound. Rather does the cross administer to, and heal the wounds of, others. Rather would it give life than destroy it. The cross prays for its enemies, and all that despitefully use it.

The cross is armed with righteousness, hope, and good will. It creates tears of joy, instead of tears of sorrow and disappointment.

What are jealousy, pride, cruelty, hatred, touchiness, doggedness, sullenness, and selfishness, but evil spirits in the people? Can jealousy conquer jealousy, or anger conquer anger? Can pride conquer pride, or cruelty conquer cruelty? Can hatred conquer hatred, or touchiness conquer touchiness? Can sullenness or doggedness overcome themselves, or selfishness overpower selfishness?

Souls are made sweet, not by putting poisons in, or by pulling poisons out, but by the incoming of the spirit of love which sweetens and purifies, and transforms all. An enemy is never conquered unless love regenerates and rehabilitates the inner man. Kindness and a forgiving spirit heap coals of fire upon the enemy's head. Suspicious people, or suspicious nations, never fight a successful warfare. Rather do they reflect their own hearts in their suspicions, and bring war upon their own heads, and put their enemies on duty to guard them.

A Christian is not free from war, warfare, or weapons. But his methods of warfare are from the Prince of Peace, who said, "Love one another, as I have loved you." The Christian's battle in life is the sword of love and the shield of faith. He is out and out for the kingdom of peace—not to destroy life, but to give life; not to create discord, but to give peace.

But so long as the rulers of nations and their people are not possessed by the spirit of love and brotherhood, they will have no other way than to draw their bloodstained swords, and fight a losing battle.

Weyers Cave, Va.

HERE IS A MAN

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness.

He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—His coat. Then He was taken down and laid in a borrowed grave through the love of a friend.

Nineteen wide centuries have come and gone. Today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.—Phillips Brooks.

RELIEF AND C.P.S.

RELIEF NOTES

Bearers in India

On the basis of a cable from India, "BEARE PROCEEDING BENGAL TOMORROW," we assume that Bro. and Sister George Beare have arrived safely in India and are already at work.

* * *

England Workers Arrive

Vernon Toews and Mable Cressman have arrived in London, according to a cable sent to Akron, Aug. 27.

The way now seems clear to send the additional workers who have been waiting to go to England. Visas for their entrance have been obtained.

* * *

Volunteer Dentist Leaves for Puerto Rico

A farewell service for Dr. and Mrs. Earl Stover was held Aug. 28, at the usual devotional period of the Akron office staff. They have reservations to fly from Miami to Puerto Rico on Aug. 31. Bro. Stover, from Blooming Glen, Pa., is volunteering his services, to help meet the island's urgent need for dentists. Mrs. Stover is a trained dental hygienist.

* * *

La Plata Hospital Opened and Dedicated

Sunday, Aug. 13, the 26-bed Mennonite hospital in Puerto Rico was dedicated to serve the people of the La Plata Valley, and was officially opened. C.P.S. men had worked since May, changing the shell of an abandoned tobacco fertilizer warehouse into a hospital. The hospital is equipped with standard hospital beds, X-ray and laboratory equipment, and has a fully equipped operating room. C.P.S. men assisted in making much of the equipment, such as tables and chairs. P. C. Hiebert, M.C.C. Chairman, was in Puerto Rico at the time of the dedication and spoke at the service.

* * *

Dr. Yoder Now Located Near Alexandria

According to a letter from Dr. C. Richard Yoder, written Aug. 9, 1944, he has been asked to assume the responsibility of chief doctor at Tolumbat Refugee Camp near Alexandria. He arrived at his new assignment July 11. He writes:

"Jugoslav refugee children and infants, the majority of whom will be under three years of age, together with their mothers, will be brought here to be given special feeding, care, and treatment, which it was not possible to do adequately at the other camp. We are to have a total of four doctors, including two well-trained and experienced child specialists. There is to be a hospital with 80 to 100 beds. We will eventually need a staff of half a dozen trained nurses, plus 30 to 35 nursing aides, the latter of whom will likely be Jugoslavs who have had short courses of training at the other refugee hospitals. We are to have a full-time dentist."

C.P.S. NOTES

Conference for Mental Hospital Leaders

Two concerns of the brethren responsible for the administration of the C.P.S. mental hospital units are: how to meet the spiritual, social, and educational needs of the C.P.S. men, and, how C.P.S. men serving in mental institutions can contribute to the well-being of the patients and hospitals they serve. These concerns, among others, will be discussed at the conference of eastern hospital unit leaders, to be held at the Sideling Hill Camp, Sept. 10 to 13.

* * *

"Dietitian's Handbook"

Before leaving for relief service in the Middle East, Mary Emma Showalter placed in permanent form her suggestions for camp dietitians. The result was a "Dietitian's Handbook," which is based upon her experience as a camp dietitian and also her wider experience as traveling dietitian to Mennonite camps. While these handbooks have been printed primarily for camp dietitians, a limited number may be secured for thirty cents per copy by ordering from the C.P.S. Headquarters, Akron, Pa. The book will probably be of interest to others responsible for institutional meal planning and food preparations.

* * *

Arts and Crafts Exhibit

Throughout the summer months an arts and crafts exhibit, prepared under the direction of Arthur Sprunger of Goshen College, has been sent from camp to camp. The exhibit not only displays finished products but also illustrates various skills and art processes. The exhibit was sent to encourage the interest of a large number of campers in various skills, such as weaving, knitting, block printing, and modeling.

* * *

C.P.S. Briefs

Wilhelmina Kuyf, returned Mennonite missionary from China, recently visited the hospital units at Macedonia, Ohio, and Harrisburg, Pa., and gave a number of talks on China.

F. Junior Steiner has been appointed as business manager for the camp at Three Rivers, Calif.

The campers at North Fork, Calif., during their spare time, have assisted a local Presbyterian mission among the Indians in a number of projects. They repaired the power line to the church, repaired the mission truck, and built a fire line around the mission grounds. At the present time they are sawing and splitting wood for the stoves of the mission.

Released August 30, 1944

M.C.C. Headquarters, Akron, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 447)

of David. Here "David waxed greater and greater; for Jehovah of hosts was with him."

David was a man who could wait upon the Lord. He could afford to, for he trusted the Lord and believed His promise. He is a demonstration of the words, "He that believeth shall not make haste."—E.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Graber—Scruff.—Virgil Graber and Evelyn Scruff, by Norman Hobbs, Iowa City, Ia., Aug. 13, 1944.

Myers—Swartz.—Titus K. Myers, Souderton congregation, and Ida F. Swartz, Deep Run congregation, by Elmer B. Moyer, Souderton, Pa., Aug. 23, 1944.

Fisher—Newton.—Joseph A. Fisher, South Union Church, and Faye Newton, Oak Grove Church, by N. E. Troyer at Oak Grove Church, Smithville, Ohio, Aug. 20, 1944.

OBITUARIES

Frank.—Phares N., son of the late Christian H. and Annie Neff Frank, was born near East Petersburg, Pa., Oct. 5, 1881; passed away Aug. 13, 1944; aged 62 y. 10 m. 8 d. On Oct. 8, 1901, he was united in marriage to Elletta S. Weidman, who passed away Nov. 23, 1938. To this union were born 3 sons: Christian W., Landisville, Pa.; Henry W., Mt. Joy, Pa.; and Irvin W., Elizabethtown, Pa. Also surviving are 10 grandchildren and one brother (Harry, East Petersburg). On March 22, 1937, Bro. and Sister Frank accepted the call to come to the Oreville Mennonite Home to take up the work of superintendent and matron. After serving here about a year and a half Sister Frank was called to her eternal home. In March 1940, he was united in marriage to Mary E. Landis, who was nursing in the Home for some time. He served faithfully as superintendent of the Home until Tuesday, Aug. 8, when he took sick. As his condition grew worse, he was taken to the St. Joseph Hospital, Lancaster, Pa., but the following day he peacefully fell asleep in Jesus. Before leaving the Home he remarked to Bro. Harnish, president of the Home Board, that if the Lord saw fit to restore him to health and strength again, he was willing to continue serving in the capacity of superintendent, but if the Lord saw otherwise, he was ready to go. In the place that he filled he will be greatly missed. Funeral services were conducted at the Home Aug. 16, by Bros. Noah Riserer and Jacob Harnish. Texts, John 14:1-6; Phil. 1:23. Further services were conducted at the East Petersburg Mennonite Church by Bros. Frank Kreider and Henry Lutz. Texts, I Cor. 15; Heb. 9:27, 28. Burial was made in the adjoining cemetery.

Garber.—Hugh Lewis, son of Lewis and Olive Garber, was born March 7, 1922, at Jackson, Minn.; passed away Aug. 11, 1944; aged 22 y. 5 m. 4 d. He leaves to mourn, his grandparents (Mr. and Mrs. C. J. Garber, Alpha, Minn.; and Mr. and Mrs. D. D. Miller, Kalona, Ia.), father, mother, and the following brothers and sisters: Wayne, John, William, Elsie, Alice, Goldie, and Jewel, besides a large number of relatives and friends. He united with the Mennonite Church at Filer, Ida., in 1934 and remained a loyal member until death. His greatest treasure was his Bible, which he read and studied every day. He also loved to sing and hear gospel songs. He always loved to attend Christian services and help in any way he could. On Friday morning he left home to pick beans. While walking along the road, a truckload of hop pickers came along and offered to give him a ride, thinking he was going to pick hops too. Seemingly, he did not tell them where he wanted off, but when they came to the corner where he turned off, he slid or jumped from the truck, striking his head on the pavement and fracturing his skull. He passed away the same day without regaining consciousness. We feel assured that he was ready to

meet his God, and may his life be a testimony and inspiration to others. Funeral services were held at the Ziou Mennonite Church, with Bros. E. Z. Yoder and Clarence Kropf in charge.

Miller.—Theophilus L., son of Levi and Hannah (Kennedy) Miller, was born April 18, 1859, in Howard Co., Ind.; departed this life at the home of his daughter, in Elkhart, Ind., Aug. 1, 1944; aged 85 y. 3 m. 13 d. On Jan. 10, 1897, he was united in marriage to Sarah E. Weirich. Surviving are his companion, one daughter (Barbara—Mrs. Moses D. Yoder), 2 sons (Jacob T., Millersburg, Ind.; William W., West Olive, Mich.), one stepdaughter (Rebecca—Mrs. Ben Weaver, Elkhart), 11 grandchildren, 3 step-grandchildren, 6 great-grandchildren, one step-great-grandchild, and one sister (Naomi Dawson). His parents, and one brother, and one sister preceded him in death. He was a member of the Lupold Brethren Church of Shipshewana, Ind. Funeral services were conducted at the Prairie Street Church, Elkhart, by Bro. J. E. Gingrich, assisted by Bros. J. S. Hartzler and Percy Miller. Text, II Cor. 5:9.

Sampson.—Frank L. Sampson was born near Wabash, Ind., Aug. 30, 1890; died Aug. 10, 1944, near Grant, Mich., after a long illness; aged 53 y. 11 m. 10 d. On Oct. 9, 1918, he was married to Phoebe Grabbill of White Cloud, Mich. Those surviving him are his widow, one son (Keith, Fort Sill, Okla.), one daughter (Dorothy, at home), one daughter-in-law, one grandchild, and 3 sisters (Mrs. Rose Jones, Rich Valley, Ind.; Mrs. William Harvey, Wabash, Ind.; and Mrs. Frank Evans, Peru, Ind.). He was ready and anxious to go to the Lord and be at rest. More than a month before his death he made arrangements for his funeral, choosing the minister, the text (II Tim. 4:6-8), and his favorite songs. Funeral services were conducted at the Big Prairie Church by Bro. T. U. Nelson, assisted by Bro. E. D. Jones. Burial was made in the adjoining cemetery.

Schlegel.—Harry R., son of John M. and Anna Schlegel, was born at Milford, Nebr., July 2, 1901; passed away at the General Hospital, Albany, Oreg., Aug. 12, 1944, following a brief illness; aged 43 y. 1 m. 10 d. On Dec. 24, 1922, he was united in marriage to Mabel Neuschwander, who survives him. He is also survived by 3 sons and 2 daughters (Bobby, Richard, James, Barbara, and Mary), his father, 2 brothers (John R. and Homer, of Albany), and 4 sisters (Mrs. Sadie Reeser, Van Nuys, Calif.; Mrs. Mary Roth, Mrs. Ada Reeser, and Mrs. Anna Heyerly, of Albany). He was preceded in death by one son (Leonard), his mother, 2 brothers, and one sister. In his youth he united with the Mennonite Church and remained a faithful, consistent member until death, being active in all church activities. He always had a cheery smile for everyone whom he met, and was loved by all who knew him. Funeral services were conducted Aug. 15 at the Albany Mennonite Church, by Bros. George M. Kauffman and M. E. Breneman. Text, I Sam. 20:18b.

Sell.—Clarence D., son of William G. and Annie M. Sell, was born Jan. 20, 1895, at Souderton, Pa.; died June 10, 1944, at his home in Souderton; aged 49 y. 4 m. 20 d. He was united in marriage to Elizabeth M. Alderfer on June 30, 1917. Shortly after his marriage he united with the Mennonite Church. He was afflicted with carcinoma for some ten years, but since he was fairly comfortable through the years, he was not told of the exact nature of his illness until a few months before his passing. Even after Father was told he could never be cured, he remained courageous, and until the last few weeks entertained some hope that he might still recover. Shortly after he was confined to his room in March he called for the brethren Elias Landis and Paul Ruth, superintendent of the Spring Mount Mission, and made all arrangements for his funeral services. Often in the middle of the night, when sleep was far from him, he would speak of plans for the family, always keeping our good first in his thinking. His suffering, particularly in the last months, was intense, and he was anxious to "go home." In the last few days Father was very weak and had few visitors, but when they left he would always say, "I'll meet you in the morning." He was conscious until the last minute or two. We felt that Father was so young, but we submit to God's perfect will. During his illness, the work of the Spring Mount Mission, where he worked since it was started ten years ago, was often on his heart and mind. He truly loved the work of the Lord there. He is survived by

his widow, 2 daughters and one son (Blauche, at home; Doris, wife of Stanley Sheuk, Souderton; and Clarence, Jr., a student at Eastern Mennonite School), his mother, and 6 brothers. Funeral services were held at the Souderton Mennonite Church, June 14, by Bro. Elias Landis, Sprig Mount minister, assisted by the Souderton ministers. Text, Phil. 1:23, 24. The beautiful hymus of triumph, not sadness, chosen by Father, were sung by the workers of the mission. Burial was made in the cemetery adjoining the church.

Announcements

AN APPEAL FOR WORKERS AT THE MENNONITE HOME, LANCASTER, R. 1, PA.

Because of the death of our steward, Bro. Phares N. Frank, we are in urgent need of a steward and matron, which should be a man and his wife. The work consists of the oversight of the Home, including about seventeen workers and one hundred guests. Taking care of our aged pilgrims and needy ones is a worthy work, and we send out this appeal in an effort to find persons who may be open to this type of work in the Lord's vineyard. Pray that the Lord may lead in finding the needed laborers.

For particulars, write to Jacob T. Harnish, Lancaster, R. 4, Pa.

Shelley Musser, Asst. Secy.
of Board of Directors.

HESSTON COLLEGE AND BIBLE SCHOOL

OPENING DATE—September 14 (Thursday), 9:00 a.m.

DEPARTMENTS—Bible, Junior College, High School.

Due to the fact that all rooms have been reserved, no one should come without having made reservation. If you plan to come and have not notified us, get in touch with us at once. There may be some room cancellations that will make room for you.

For catalogue or information, write Milo Kauffman, President, Hesston, Kans.

They who have striven with temptation and been humbled to a realization that God's grace alone has stood between them and transgression may, if they would, easily gain a dividend of sympathy and ready tolerance toward a fallen brother, a hearty understanding and grateful contemplation that "There but for the grace of God am I."

Divorcing the critical, censorious temper is then easy. Speaking evil of another has become distasteful. Temptation, then, should be turned to blessing, which is privately realized in renewed dispensations of heavenly grace. He who is groping in the growing shadows of other men's sins and weaknesses instead of enjoying heavenly rays of gracious favor, fails to see them.—Titus Lehman.

SMITH'S BIBLE DICTIONARY

TEACHER'S EDITION

By WILLIAM SMITH, LL.D.

Revised and Edited by

REVS. F. N. and M. A. PELOUBET

Authors of "Select Notes on the International Lessons"

For many years Dr. William Smith's Bible Dictionary has been known to contain the fruit of the ripest Biblical scholarship of England. It is practically the foundation, or father, of all other Bible Dictionaries.

The editors of this Teacher's Edition have included a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Illustrations and 16 pages of Colored Maps made from the latest geographical surveys. This Bible Dictionary might be called with equal propriety a complete Encyclopedia, Biographical Dictionary and Gazetteer and comprises Antiquities, Biography, Geography, Natural History and Literature with the latest researches and references to the revised version of the New Testament.

Outstanding Features of this Edition

Especially adapted to the needs of Sunday School Teachers.

Proper names used in **The Revised Version** have been included where different from those in **The King James Version**.

Results of latest research are embodied.

The dates at which persons lived, and of events have been inserted.

818 pages, over 400 illustrations, and 16 pages of maps in color, make it most complete and useful.

Bound in cloth, with red and black ink stamping..... **\$2²⁵**

MENNONITE PUBLISHING HOUSE, Scottsdale, Pa.

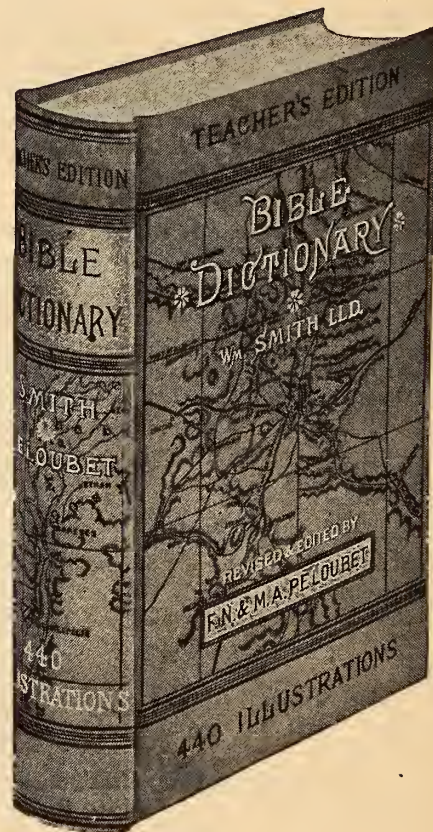


Table of Contents

- | | |
|---|---|
| 441—Deepening the Spiritual Life Through the Care of Young Christians Saviour of My Soul (Poem) | 447—To Be Near to God Sunday School Lesson for September 17 |
| 442—Propaganda Ahoy! | 448—Field Notes |
| 443—Editorials | 449—Correspondence |
| 444—Reading the Bible Be Ye Kind | 450—The Minister's Sabbath Night (Poem) The Ministry |
| 446—"My Heart Is Fixed, O God" (Poem) A Letter Parable of the Canyon | 451—Hints to Young Preachers If You Preach—Speak Up |
| | 452—A Promise for Every Need Our New Relationship to the Government |
| | 453—Conscience Right or Wrong Guide |
| | 454—War a Delusion Relief and C.P.S. |
| | 455—Marriages Obituaries |
| | 456—Announcements |

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

September, 1944



*It is easy to foot the trodden path
Where thousands walked before.
It is simple to push my fragile bark
Past reefs of chartered shore.
I find it good to ride the road
Where others laid the trail.
It is well to test the ocean's strength
Where others also sail.
But when a dream enslaves a man,
A dream of the vast untrod,
A dream that says, "Strike out with me,
Strike out or part with God,"
A dream that leads to an untried path
Where unknown tempests blow,
And the only chart a man can boast
Is his will that bids him go;
Ah, then, my soul, bethink yourself
To test the stuff of your rough-hewn faith
And the fiber of your soul.*

—P. R. HAYWARD.

Give Me Love

Many crowd the Saviour's kingdom,
Few receive His cross;
Many seek His consolation,
Few will suffer loss
For the dear sake of the Master,
Counting all but dross.

Many sit at Jesus' table,
Few will fast with Him,
When the sorrow cup of anguish
Trembles to the brim;
Few watch with Him in the garden
Who have sung the hymn.

But the souls who love Him truly,
Both in woe and bliss,
These will count their very heart's blood
Not their own but His!
Saviour, Thou who thus hast loved me,
Give me love like this.

—Selected.

Editorials

Finding Mission Workers

The church is facing an unusual challenge in the days ahead. Opportunities for Christian testimony are increasing. Doors to mission fields are opening. Convictions for an advance with the Gospel are growing. Missions in need of more workers are calling. We must go on, and we must have consecrated and able workers to carry on the work.

Our first obligation to the people of our church communities is to *teach* missions and the Biblical basis of missionary endeavors. If we expect people to volunteer for Christian service, they must first know of the needs. We dare not take too much for granted. We must enter more enthusiastically into the program of missionary education. Every congregation should have some form of teaching that will present to its members the need for the Gospel and the need for witnesses.

Having taught our people, we are then in a position to *pray*. Jesus invites us to lay our petitions before Him. He is Lord of the harvest and will send forth laborers into the harvest at our request. This praying must be born of concern and an overwhelming desire. When the church is definitely led into an agonizing labor of prayer, we will see qualified persons set apart for specified fields of service where they are needed. The prayer meeting should function as a generator of conviction and power in our missionary responsibilities.

The church has an obligation to *look* for persons who are qualified for service. Very often the Christian who is carrying the deepest conviction for service says the least about it. Responsible leaders of the church can be definitely led by the Spirit to find them. If we want to fill the de-

pleted ranks, if we want to move into new fields, if we want to supply replacements, we must look for men from among our most faithful and able workers in the local congregations. Ministers and lay brethren who know of prospective missionaries in their own communities should recommend them to our mission boards and ministerial councils.

We may have taught, prayed, and looked for workers, but unless we *send* workers, how will the Gospel be preached? When the government needs men for military service, it drafts those who are qualified for that purpose, trains them, places them according to abilities, and sends them into action. Does the call of the church have any less authority? We have the man power. Our local congregations are getting along with many less young men than we had thought we could. Why could we not send five hundred men or a thousand men and women to the four winds in an exclusive witness to the Gospel? We cannot send the Light apart from sending people.

Another item of concern in finding workers is their support. Too many of us are willing to have our mission workers make all the sacrifices. This is not urging lucrative salaries for Christian workers, but it is a plea for adequate support. There is no need for our missionaries to be skimping with items of ordinary living needs. They are as deserving of conveniences as any person at home. It is not so much a matter of making mission work appeal for remunerative reasons but rather to help people see that they are entering into a co-operative enterprise. They should be able to feel a sense of participation from their supporting constituency. It is not a case of being unable to support more adequately, but largely a matter of thoughtlessness. May God forgive us of our slothfulness in operating missions and grant us "thrift" grace in carrying on His work among the unsaved.

One of Wesley's biographers said, "He was out of breath pursuing souls." Whitefield's cenotaph has carved upon it a blazing heart. The seal on Adam Clarke's grave is a candle burned down to its socket, and underneath are the words, "In living for others, I am burned away."—F. A. Daw, *The Free Methodist*.

Table of Contents

GIVE ME LOVE (Poem)—Selected	458
EDITORIALS	458
FAITH TO ADVANCE WITH THE GOSPEL—Frank B. Raber	459
WITNESSES OF THESE THINGS—John S. Heistand	460
MARCHING ON (Poem)—Selected	460
MOTIVES FOR CHRISTIAN SERVICE—Noah G. Good	461
MY SELF—MY LORD (Poem)—Selected	461
FULL-TIME MISSION WORK AS A LIFE VOCATION—Barbara H. Herr	463
FACING MISSION PROBLEMS INTELLIGENTLY—Clarence Fretz	464
BECAUSE YOU PRAYED (Poem)—Selected	464
WINNING THE BACKSLIDEN—Lester T. Hershey	465
ASHAMED OF JESUS (Poem)—Selected	465
A PLEA FOR PERSONAL SOUL WINNING—J. Silas Graybill	467
GLEANINGS	467
SEWING CIRCLE CORNER	468
SOUTH AMERICA PAGE	470
THE VALUE OF TRAINING FOR CHRISTIAN SERVICE—Amos A. Ressler	470
FINANCIAL REPORT	471
GLEANINGS	471
BOOK REVIEW	472

Faith to Advance with the Gospel

Frank B. Raber

*"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then."*

Faith is an important factor in Christian service and is so often misunderstood. There is in the word, "advance," an overwhelming challenge. To advance with something as precious as the Gospel is a very definite responsibility. So in the face of this subject, my first impression is, "I should like to have been with them then."

When Jesus was here among men, He was moved with compassion many times. His heart bled for them. To Him the multitudes were as sheep without a shepherd. The blessed Lord Himself found the world cold and disinterested in His message. He did not come to teach only, nor to tell the gospel story, but His coming made the Gospel. The Gospel is not a story along with other stories; it is the mind, the thinking, the very heart-throbs, the outworkings of the holy, eternal, all-knowing God.

When Jesus was here working out that Gospel, He was touched with the hardness of the spirit of man toward the spirit and blessings of God. People reacted in various ways, and as the Gospel continued to be manifest among them, the separation grew. However Jesus went on in the task of completing the Gospel. He suffered literally with cruelty at its worst. He died in the full sense of the word, as God meant it when He told Adam and Eve they should die. But "death cannot keep his prey," and Jesus arose from the grave—from death. He returned to the Father, from whom He had come.

And so the Gospel was completed. Jesus is now at the right hand of God, interceding for the souls of men. In due time, in the program of God, He is to return for all those who have appropriated the Gospel unto themselves.

When Jesus was here demonstrating and making the Gospel, many attitudes were demonstrated and many deeds were performed. Just so, since Jesus returned to the Father, many things have taken place. The human heart is still hard, selfish, wicked, and irresponsible to the Gospel. The people are willing to accept and enjoy the things of the Gospel, but are so reluctant to receive Him who is able to give power, authority, and the privilege to become the sons of God.

So as Jesus came to, and advanced in, a frigid and heartless world, establishing the Gospel, His children are asked to advance with this same Gospel. To speak of advancing with the Gospel suggests a going toward a cold opposition. Indeed, it is an advance against the enemy.

The forces that are opposing the progress of the Gospel of Christ are strong. They are even more insidious than opposing forces in a carnal warfare. The source, the fountainhead, of all carnal warfare rests in satanic efforts to weaken the advance of the Gospel of Christ, which is the power of God unto salvation.

If the devil can get nations drunk on carnal warfare as well as on wine, he surely has made a great score in hiding the true spirit of the Gospel and in weakening that which II Cor. 10:4 calls the weapons of the Christian warfare. With almost the entire world thinking, and saying, "The most important thing is to win this war," it is not too much for me to say, "The devil has succeeded in getting the world drunk on war." On both sides, the important word is not, "Get the war over," but "Win the war." Even a large per cent of professing Christendom is being deceived into making their efforts count in the devil's carnal warfare instead of in the Christian's spiritual fight. If "war is hell" and of the Evil One, whoever is in the interest of advancing that warfare

can not be advancing with the Gospel of Christ, which is "Glory to God in the highest, and on earth peace, good will toward men."

It is impossible to serve two kings at the same time. This is particularly true concerning the god of greed and destruction and the Eternal God of peace and good will. The Prince of Peace has commissioned His followers to advance into all the world with His Gospel. The world powers are endeavoring to get into all the world with their ideas and to make their powers felt and honored. And it seems they have just about succeeded in the task. Those of us who are interested in the eternal principles are sad because the awful horrors and effects of war have swept the entire world.

But, while such a program is in process, there is also a definite holding of the lines in the Christian warfare. Even while I write these lines it is being reported by quite reliable sources that the rulers who have attempted to stamp out Christianity are admitting it to be impossible. Throughout the world it can be said there are those followers of the Prince of Peace who would rather die the physical death and retain the right relation with their God than deny Him and give up the fight for righteousness.

No doubt in every country there are Christians who would rather die for their faith in God than obey the war lords. Jesus does not say nor even suggest that His followers, as they advance with the gospel message, would have what the world would term a great victory. On the contrary, He said He had overcome the world, and yet He went to the cross almost alone as far as loyal supporters were concerned. The parable of the mustard seed would appear to be very applicable today. The small beginning indeed has grown into a large tree, until the birds are attempting to find refuge within it. I am not saying what the birds are. However, I observe that almost every conceivable thing is done today in the name of Christianity.

So, there is great need of a definite, clear, personal, experimental faith in the Son of God, to advance with the Gospel. This faith dare not be a faith based only on environment. It dare not be interested first of all in personal or temporal affairs. To advance against the enemy of souls in the theater of activity which already is lying in the arms of the wicked one, requires true faith; and this true faith must be in an able and knowing Person. The environment, the material earthly life, the ambitions, and the possessions of this world must all be secondary. They dare not be the influential interest.

Faith to advance in a sinful and cold world with the Gospel, which has never had a warm, universal acceptance, requires much close fellowship with Him who left the glories and the bliss of heaven to make His advance into the world to bring the Gospel. He was not turned aside by environment, nor by the attractions of this life as offered to Him if He would but be disloyal to God who sent Him. Jesus said, "I do always those things that please him."

There is every reason to accept the challenge to advance in the same world, with the same Gospel He brought. This requires a close fellowship with Him. Indeed, as we go along in faith we have a conviction that to have been with Jesus as He walked up and down the hills of Judea, would have had an encouraging effect.

Although at the present time it appears that there is not much advance in the world with the Gospel, it is an inspiration to recall that what seemed like defeat to Jesus, what appeared like defeat to the disciples, and what was called defeat by the world, was in reality an eternal, world-wide, and personal victory over the dark forces of evil. I am not discussing in this article my views as to

(Continued on page 462)

Witnesses of These Things

John S. Hiestand

The risen Christ had just appeared to two of His disciples en route from Jerusalem to Emmaus. And as they walked together He conversed with them about the things which were very near to their hearts, reminding them of the scriptural basis for the events just past which had occurred so recently at Calvary and in the resurrection. Later, when they reflected on those precious moments of fellowship with their living Lord, they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" These disciples immediately reported their experiences to the eleven gathered together in Jerusalem, and while in the midst of the conversation, Christ appeared in their group and opened the understanding of the eleven that they too might understand the scriptures concerning these momentous events. Following this revelation He then commissioned the disciples with the greatest responsibility ever committed to man, the carrying of the saving Gospel of the cross to a dying world.

However, as they went forth in the discharge of this tremendous responsibility, they went with the full knowledge that they had been "witnesses of these things"—the death and resurrection of the Christ they were to preach. Their witnessing was to be carried on in the power of the Holy Spirit and under His guidance. These are basic qualifications for every representative of the cross.

For proof of the foregoing statement, note Peter's sermon on the day of Pentecost for content and result. He brought to the attention of his hearers the death and resurrection of Christ as events which their own scriptures foretold, and explained that the innocent One whom they crucified was the actual fulfillment of these scriptural predictions. Peter was not content with giving them a lengthy, logical, and scriptural presentation of these great truths, but brought his message to a conclusion with this convincing argument, "This Jesus hath God raised up, whereof we all are witnesses." Who dare refute the testimony of an eyewitness? . . . "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said . . . What shall we do?" And being told what to do, three thousand souls were saved and added unto the church. As Peter presented the Gospel of Christ to the Gentiles in the house of Cornelius, he reversed the order of his arguments by stating first, "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem." He went on to state that he was also a witness of the death and resurrection of Christ, and concluded by saying that the prophets also give witness that this was indeed the Christ. The result of this convincing testimony was a real spiritual awakening in the house of Cornelius and the inception of a Gentile Pentecost.

In our haste to do things, we could profit much to stop just long enough to rethink our witnessing for Him. And as we med-

itate, a number of questions come to mind, such as: Just why is our testimony seemingly so ineffective? Are we not using the same Scriptures Peter used as a basis for his presentation of the truth as it is in Christ? Are we not preaching the same Christ, including the "all things which he did both in the land of the Jews, and in Jerusalem," and His death and resurrection? Lack we anything in efficient machinery and organization for carrying on the work? Have we not many more and better qualified men engaged in this great work today than ever before? Has the church failed in financing the program of evangelism? Paraphrasing the words of the rich youth who came to Jesus, we might truthfully say, All these things have we from our youth; what lack we yet?

Considering this last question from all sides, we come to the conclusion that there is a definite lack of "witnesses of these things." Peter and the other apostles with the Christians of the early church did not preach merely a historical Christ. Theirs was not a hearsay of handed-down religion. Christ to them was a living Christ—living in their very being, "a well of water springing up into everlasting life." With the Apostle Paul, they knew whom they had believed. Their religion came before their own personal safety, for they were "men that have hazarded their lives for the name of our Lord Jesus Christ." This was not too difficult for them, for they were witnesses of His triumph.

Most certainly, to them the sufferings of Christ were very real and meant much, but they counted it joy to be partakers in the fellowship of His sufferings. These evangelists of the truth preached with such power and conviction that their hearers were made either glad or mad. We are living in a day when apparently not very much joy follows the preaching of the Word. And not very many are offended because of it. Were those who became angered at the preaching of the apostles more pagan than the children of this generation? In many cases it was a religious set who boasted in Abraham as their father, who made the assaults on the lives of the witnesses of Christ. Seemingly the professing church is not causing the enemy of souls too much concern in our day. Doubtless he is well satisfied with her in-

effectual program, which is producing very little light and creating a minimum of heat.

Stepping in on a court scene, one soon observes that judge or jury may be little affected by the arguments of the contending lawyers. But when the honest witness appears on the stand with his testimony, judge or jury as well as spectators are soon convinced as to the guilt or innocence of the accused. Why are we so soon convinced? Simply because we heard the testimony of one or more witnesses who could say as did a certain hymn writer, "I was there when it happened and I ought to know."

The commission of our Commander-in-chief still stands, "That repentance and remission of sins should be preached in (Continued on page 462)

MARCHING ON

*We today may see the glory
Of the coming of the Lord;
He is sending forth the message
Of His own almighty Word;
He is calling all His servants
With His truth themselves to gird;
For He is marching on!*

*We may clearly see His movements
In a hundred distant lands,
Where His consecrated servants
Haste to do what He commands;
Forward still He bears the Scepter
In His own uplifted hands;
His truth is marching on.*

*He has sounded forth the trumpet
Which shall never say retreat;
He is sifting out all motives
Now before His judgment seat;
Oh be swift, my soul, to answer,
And be jubilant my feet;
For God is marching on.*

*In the beauty of the lilies
Jesus lived in Galilee,
With a glory in His bosom
That transfigures you and me;
As He died to make men holy,
Let us live to make men free;
While God is marching on.*

—EVANGELICAL CHRISTIAN.

Motives for Christian Service

Noah G. Good

The writer is not officially connected with any mission board or board of directors whose duty it is to find and select workers for any special form of Christian service. Even to one who is not enjoying such a connection it is quite apparent that there is increasing difficulty in finding properly trained and qualified men and women to give up their chosen fields of activity to carry the Gospel to all the world. To make this statement without qualifications one should make some investigation and inquiry among men whose work gives them an accurate picture of the situation. This statement is made on the basis of outside observations relative to the difficulty experienced in filling some of the less attractive vacancies in old people's homes, orphanages, mission stations, and out-of-the-way Sunday schools. It seems there are persons who could go without an unreasonable hardship on themselves or their friends, but they have mapped out a course for themselves which is not in line with accepting any specific assignment from the church. They are living a nominal Christian life, but they have not chosen to allow it to interfere too much with the working out of their own plans. This seems to reflect ignorance of, or disregard for, the correct motives for Christian service.

There are a number of agencies and influences which have either failed to accomplish their declared purpose or have used their influence against the cause of Christian service. Because the discussion of present-day conditions is not a part of my assignment, we shall limit ourselves merely to mentioning some of these agencies and the points of failure, or of mistaken interests. It seems evident that in many places the church, the home, and the school have failed in placing the emphasis of their teaching where it belongs. Too much of the teaching leads youth to aspirations which are for this world only, such as fame, influence, social betterment, wealth, prestige, philanthropy, and a long list of second-rate achievements. Too many men are willing to possess their religion in the name of their minister, or their wives, so that it can be had when wanted or needed; one needs to assume no nominal responsibility for it when it is convenient not to do so. A German tramp who came to our home for meals now and then, was asked about his religion. He responded, "Ich bin Katholisch, aber ich treib's nicht so hart." (I am Catholic, but I don't push it so hard.) Too many nominal Christians do not know well enough what it is all about to have any real zeal for Christian service. They believe that to be saved it is necessary to be a Christian, but they have no concern about the salvation of any one else. Their own belief they have only because that is what they have been told, and they have never spent enough time and energy in thinking through the implications to make for them a conviction or to refute the ideas they were taught. This kind of Christian life is attended by little or no Spirit guidance, no definite blessings and experience, and results in in-

difference to Christian service.

Most persons who read this article will have a fairly accurate idea of the meaning of Christian service. Persons who have not thought through the meaning of this topic will not be interested. For the sake of unifying our thinking, it may be well to state here that this discussion shall have to do specially with motives for accepting a call to special forms of Christian service. We intend to assume further that all true Christians are actively engaged in Christian service, and that this is not true of many nominal Christians. We want to assume also that there are often

men and women assigned by the church to positions of special responsibility and for some reasons they do not meet their obligations honestly. In this way they seek their own glory rather than the glory of God; they serve their office rather than the church and God. This is the result of ignorance, being deceived by the influence of the Evil One, or by insincere motives. The church in the past has made a special effort to test the motives of persons who gave indication of being willing to be used for any special form of Christian service. This practice is still followed by most mission boards and other church agencies whose duty it is to appoint workers and support those who are assigned to special forms of service. There seems to be a tendency to evaluate a person's qualifications on the basis of education, strength of personality, family background, success in business, knowledge of languages, and other so-called practical aspects, and to take the more intrinsic things, like character and Christian experience, for granted. It is true that these things are difficult to evaluate on the basis of any standardized scale of measurement, but it is also true that it does not usually take a committee of true Christians long to sense the true Christian spirit in others. In the appointment of workers for any form of Christian service it is most essential that the appointing agencies exercise every gift given them to search out men and women who are qualified with gifts of training and personality, but specially with sincere Christian motives. When scriptural methods are followed in finding and appointing workers, there is little danger of making a mistake in getting the wrong person, although it is still possible for the worker to fall

MY SELF—MY LORD

*Mine be the pomp and glory
And thine be Calvary!
Give me the ease of living—
The scourge, the thorns, for Thee!*

*Ah, how we prate of treading
The path the Master trod—
Laurel and gold our portion;
Thorns were the crown of God!*

*Mine the respectful gesture;
Thine be the bloody thong!
Mine be the titled leisure—
And Thine the jeering throng!*

*Yea, and we call Him "Master!"
Our hands are pale and fine,
Too good for blood or wounding—
His blood ran down like wine!*

*Mine be the chant and candle;
Thine be the pain and loss;
I am too good for trial!
Thine, judgment and a cross!*

*Say, can we call Him "Saviour,"
We, with our place and pride?
Hast Thou dominion o'er us,
God of the spear-pierced side?*

*Man, would you follow Jesus?
Seek for Golgotha's Hill—
Those who would truly serve Him
Find there's a cross there still!*

*And, if thou bear no wound-prints,
For Him thou hast not died;
Prate not! Nor boast thou love Him
Ere thou art crucified!*

—ORIENTAL MISSIONARY STANDARD.

away and revert to ulterior motives in this service to which he was appointed by the church and by the will of the Spirit. The lot, aptness to teach, loyalty to the church and to God, and the counsel of the membership are scriptural devices which have been used together with prayer and Holy Spirit guidance. The worker then goes out with a feeling of responsibility to the church as well as with the sense of being supported materially and spiritually by the membership of the church.

That deep-seated motives are necessary for successful Christian service goes without saying. No person ever ran very hard for any length of time without some motive. He was either run-

ning after something or running away from something. The motive for Christian service must continue to prevail after the newness of the task wears off. If one runs after something of doubtful value, the urge to run becomes less as one becomes more tired. If one enters into Christian service for the praise of men or for the thrill of seeing new countries and places, one is likely to be disillusioned in due time, and the urge to work will grow less and less as one grows more tired of the thing. The Christian worker must have a motivating zeal that carries him over tired days, disappointments, opposition, sickness, lack of appreciation, failure to see results, privation, loss of friends, and any number of hard things to endure. Certainly this motivation cannot come by way of earthly riches, for few honest Christian workers have ever become rich. Some rich men gave their riches to the service of Christ when they entered His service, and were economically poor but spiritually rich. The rich young ruler had not the right motives when he sought to volunteer for Christian service, and he went away sorrowing. Certainly the motive cannot be fame, because Christian service is usually of such a quiet nature that it is scarcely noticed. A few men have acquired fame by their zealous Christian service. They did not, however, become well known by seeking fame but because time and circumstances attracted the public eye to the power that was working in and through them. Certainly, motivation can not come by way of seeking prestige or power, for that is the very thing with which Christ was tempted on several occasions, and He turned it down. Several Christians have done service while in positions of influence and power in the world, but the use of this power was with them a matter of course, not a motive. They were able to use powers delegated to them, as a traveling man uses money to promote his going from place to place to accomplish the more important end. Certainly, Christian service is not without impelling motives; its motives are real, constant, and impelling.

"The love of Christ constraineth us" (II Cor. 5:14). Here is the most real and lasting motive that any Christian worker can have for any form of Christian work. This, if fully realized, is enough to lead one to give a cup of cold water in His name, or to play the part of the Good Samaritan, or to minister to the needs of the sick, or to lay down one's life as a testimony to the world which refuses to own Him and demands the lives of those who persevere in their loyalty to Him. In this chapter Paul shows that we are willing to be counted odd by the wise of this world (v. 13) because he has given us a new vision of life and its realities. We are new creatures with new motives and ambitions. He has given us the ministry of reconciliation, that is, of bringing about peace between men and God. Here is a motive that will endure for a lifetime.

"Beloved, if God so loved us, we ought also to love one another" (I John 4:11). The knowledge of God's great love in giving His Son for the salvation of lost humanity is the real force behind any form of Christian service. When Christ performed miracles of healing and feeding, He did so as a sign and not for the sake of getting fame or crowds. The power of oratory, or the work of the physical relief of suffering humanity by means of charity and medicine should be directed toward making God's love known to man and leading them to accept the plan of salvation.

"And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19). Any person who enjoys the satisfaction of salvation and has studied the Biblical picture of the world cannot help being concerned for the salvation of the souls of the lost ones about him. He will feel impelled to pray for them; he will be constrained to speak of Christ to them; he will be much concerned about his life's testimony before the world. The full knowledge of the lost state of the world without Christ will be a lasting motive for Christian service.

"The coming of the Lord draweth nigh" (Jas. 5:8). James gives this exhortation in another connection, but the same

thought is many times given in this connection. It is evident from scriptural teachings that the coming of the Lord will be sudden and without warning, and that there will be no opportunity to make up for neglected opportunities of service. The lost will have no hope, and judgment will be passed on the deeds done in the flesh. We have no assurance of any long period of time in which to work. We do well not to say, "The Lord delayeth His coming." A realization of the meaning of our call to service and an appreciation of the urgency to garner in the souls while it is yet day become a real, compelling motive for Christian service, not only to the one assigned to foreign mission work, or to the minister ordained to preach in his church, but also to every member of the body of Christ who has heard the call, "Wherefore come out from among them, and be ye separate, saith the Lord."

The church has lost much of the power of the apostolic times. She has her affection too much on earthly things. Social reform, formality, military and political power, and education have all been extremes in which the church has exercised herself without the primary motivation that is derived from true love for Christ. The same is true of individual persons. The success of our Christian service is measured by our motives and consecration to the will of God.

Lancaster, Pa.

FAITH TO ADVANCE WITH THE GOSPEL

(Continued from page 459)

the best methods of advancing with the Gospel, but in closing I wish to suggest that the surest way of advancing is to be fully surrendered to the Christ of the Gospel. Then, the Holy Spirit will be able to advance against the enemy because "the gospel . . . is the power of God unto salvation;" and, as we allow the Gospel to be in us in its true purity and power, we will advance against the cold, irreceptive, and cruel world.

I confess that it requires faith—a faith not acquired by environment but by the direct touch with the blessed Lord Himself. At one time the Lord turned to His disciples and said, "Will ye also go away?" The disciples made answer, "Lord, to whom shall we go? thou hast the words of eternal life." So in closing this message, let us pray, "Lord, to whom else can we go? Thou only hast the words of eternal life; thou alone hast that which this weary, cold, and hopeless world needs." Detroit, Mich.

WITNESSES OF THESE THINGS

(Continued from page 460)

his name among all nations, beginning at Jerusalem." The whole world still "lieth in wickedness." The Lord Jesus is on trial; His accuser, the prince of this world, would discredit His redemptive work on the cross and His resurrection from among the dead. Therefore, the need of the hour is the testimony of those who have experimentally identified themselves with the Lord Jesus Christ in His death and resurrection—a definite need of "witnesses of these things."

Maytown, Pa.

COMMISSIONED

Out of the realm of the glory light
 Into the faraway land of night.
 Out from the bliss of worshipful song
 Into the pain of hatred and wrong.
 Out from the holy rapture above
 Into the grief of rejected love.
 Out from the life at the Father's side
 Into the death of the crucified.
 Out of high honor and into shame
 The Master willingly, gladly came.
 And now since He may not suffer anew,
 As the Father sent Him, so sendeth He you!

—H. W. Frost.

Full-Time Mission Work as a Life Vocation

Barbara H. Herr

In a sense all true Christians are full-time workers for the Lord, but this article refers especially to those who are not engaged in secular occupations. Among the avenues of opportunity for Christian service which present themselves to young people are types of full-time mission work. Sometimes the future seems veiled and indistinct, and persons become eager and anxious to know which path to choose. Some avenues of service appeal at once, and it appears the problem is solved; but questions arise.

We have God's Word to guide us in this as well as in other problems of life. Ps. 37:5; Prov. 3:6. Sometimes we ask God to direct us, but we do not give the guiding reins of our lives into His control. If you were to ask some person to drive your car, you would indeed be foolish if you remained at the wheel yourself.

Some vocations offer wealth, some fame and popularity, some prestige, some an easy life, and some authority over others. If you are seeking these, do not select mission work as a vocation. A missionary is a servant.

Who Should Take It Up?

Some one has said, "Those who are too lazy to work are the people who want to be missionaries." You can form your own conclusions about that statement. We cannot all be full-time workers in the sense of this article. Some must till the soil; some must work in the factories and shops; some must teach school, some must be homemakers and care for and nurture children. But we need some who will give all their time to mission work. It calls for those who are free from other legitimate obligations, for those who have a definite conviction that God has called them to this work, and for those who are willing to work with their hands in service to others.

We do not get away from material things when we enter mission work. Our bodies still need food, clothing, and shelter. This alone involves a certain amount of physical work, besides many other usual and unusual duties.

Qualifications for Mission Work

Mission work calls for a real heart experience with God. Christian workers must have a burden for souls. This burden needs constantly to be revived and deepened lest our zeal lose edge and point. While attending a prayer meeting at a certain mission some years before I was in mission work, a sister worker gave as a prayer request, a desire for a greater burden for souls. At the time I thought it strange that she, being engaged in such work, needed to make such a request, but I can understand it better now.

A mission worker dare not become discouraged easily. If Satan cannot get us to commit sin in any other way, he will surely try to discourage us, so that we will be unable to do much. Columbus gave a valuable lesson to the world in his voyage across the Atlantic under great difficulties. When his men had given up all hope and were ready to quit, his command was, "Sail on, sail on."

Mission work calls for one who is willing to be used and who is usable. Sometimes persons are willing to be used but are not usable. God wants to use us in giving the water of life to thirsty souls—and sometimes also those who are not so thirsty. If some one comes to your home and you want to give him a refreshing drink, do you select a tumbler that is dirty, or one filled with other things, or one that is cracked or chipped? Neither would you go to some remote corner of the attic and hunt one, but you would go to the cupboard and select one that is empty, clean, and whole. So God uses for His work, vessels that are empty

of self, cleansed from all sin, and in close relationship with Him. The ability to work with others is another quality. Many otherwise fine Christians fail in this respect. To be able to endure hardness is necessary also. II Tim. 2:3.

It is important to be able to hold confidences. Jesus says, "Let every man be swift to hear, slow to speak, slow to wrath." God has given us two ears but only one mouth. As we go about from home to home we hear many things, but these should not be made matters of public gossip. Great harm is often done by thoughtlessly or intentionally broadcasting personal or family matters. If necessary to repeat such things, it should be done in private with the proper individuals—for information and help, but not for gossip.

Patience is another virtue to be mentioned. You can not enter this kind of work as you would work in a factory, or on the farm. You need to learn to know and to love the people with whom you deal, and gain their confidence. You must grow into the work. Some years ago a sister, who had been appointed to a certain city mission, spoke to another sister and myself concerning her work. She had been at the place for some months and felt concerned because she had so little responsibility and did not know what to do. We advised her to continue faithfully doing what she could and her responsibilities would likely increase. I am sure she soon found it so and is ever since filling her place nobly.

A love for, and a sympathetic understanding of, the people and their problems can not be overlooked. Humility is indispensable. It is so easy to be proud. We stand back and look at the work done at a certain station and feel, "Well, if I were there I would certainly do things differently; I would make some progress"—only to find out later, perhaps to our chagrin, that the persons before us had good reasons for doing or not doing as they did. We may yet need to humble ourselves and learn from them the things they would gladly have told us before, if we had not "known it all" ourselves.

What Preparation Is Necessary?

To prepare for mission work involves a thorough study of the Scriptures. A well-balanced secular education can be used to advantage in mission work. Turning to the example of the Apostle Paul, who was well educated, and who could have boasted of his heritage and religious attainments, as he tells us in the third chapter of Philippians, we see how he did not depend upon any of these for salvation or for power in Christian service. He layed them aside and counted them but dung for the true foundation of spiritual blessings in Christ. Our human abilities can be a blessing to us when kept in the background, but when used for display they become a hindrance.

A study of human nature and how to deal with it is essential. People differ in many ways, but the basic principles of human nature are about the same as in the days of our first parents.

Use opportunities of Christian service where you are, such as visiting or sending cards to sick folks, teaching a Sunday-school class or helping in young people's Bible meetings when asked, giving out tracts, being friendly to strangers in your congregation, inviting unchurched neighbors, especially noticing and inviting the children.

What Is Involved in Taking Up Mission Work?

We must cut loose from home and social ties. Not that we sever all connections, but we can not fulfill a former program of social engagements and still do our best at our station.

(Continued on page 466)

Facing Mission Problems Intelligently

Clarence Fretz

Problems Must Be Faced

Many of our young brethren who are serving in C.P.S. are now employed as attendants in mental hospitals. Many of the patients they take care of were once as normal as you and I, but they had problems and did not solve them. Either because they could not or would not face them, they came to their wits' end and tried to escape the realities of life in a world of illusion and delusion.

Missionaries face problems so numerous and so trying that unless they learn to face their problems satisfactorily, they can soon become nervous wrecks. One only needs to attend a mission workers' round table and hear them discuss their problems, to sense this. J. D. Mininger lists ten typical, outstanding problems of the city mission superintendent in his book, "Exalting Christ in the City." The writer has gathered from other sources several longer lists of problems equally trying and recurrent. There are problems of method and policy, personal and personnel problems, problems with unstable converts, problems with church members who come from other places and seem never to be fully converted, etc., etc. Then there are problems which are unique and purely local, and many which come like a slap in the face and require almost immediate solution. The mission worker cannot run away from any of them. They will follow him and always overtake him. Every problem must be faced, and each one must be faced in a way that will not give rise to more and greater problems. What is the best way to face them?

Problems Must Be Faced Intelligently

When Jesus' mother had a problem that greatly vexed her, and she had just made that age-old attempt to escape by blaming it all on some other person, Jesus made answer with a statement beginning with the challenging words, "Wist ye not?" "Didn't you know? You should have known. You should have faced this problem *intelligently*. You could have thought it over a little, and taken into consideration a fact you might have known—that I have a *heavenly* Parent to serve, too." Many times in His life the Lord Jesus pleaded with His hearers and followers in the

same vein, as they met with the problems of life—"Know ye . . . ?" "Know ye not . . . ?" "If ye had known. . . ." "Have I been so long time with you, and yet hast thou not known . . . ?"

Christ gives His followers no room for mental laziness or stupidity in their approach to the problems of life. If, by a little thought we could have solved our problem immediately, there is no excuse to plead ignorance. But He is not satisfied with a little thought;—He demands not only that we think, but that we learn and *know*, so that we can face our problems intelligently. There are many truths and facts to be taken into consideration in life, or else Jesus would not have spent so large a part of His life in teaching, nor would the Creator have bestowed such great powers of intelligence upon man. Let us reflect on some things we have the opportunity and responsibility of taking into consideration in facing mission problems.

Several Necessary Approaches to Mission Problems

It would be futile to attempt to give a solution to every mission problem, or even a few of them, but we can indicate several guideposts that have been pointing in the right direction for many centuries. These beacons have given light to many perplexed souls, and we mission workers may well give heed to them in facing our problems.

1. *Mission problems must be faced in the light of the promises of God.* God's resources are exhaustless, and He has placed them at our disposal through the "exceeding great and precious promises" of His Word. These promises like signed checks, need only to be "cashed." Take, for example, those promises which assure us that He will answer our prayers. Hezekiah cashed in on these. When he received that threatening letter from a formidable besieging army, he spread it before the Lord and prayed. The results were far greater than if he had consulted all the great military experts of all time, or had himself studied military strategy in all the books on the subject, and practiced these arts for many years. He prayed, and found that the Lord was "able to do exceeding abundantly above all that we ask or think." Fellow mission worker, Matthew 6:23, Romans 8:28, and Philippians 4:19 still stand, and will stand long after our facing mission problems is over, but we must believe and act on them. Remember, the greatest promise of them all, "Lo, I am with you always, even unto the end of the world," was given to those who are willing to obey the great commission!

2. *Mission problems must be faced in the light of existing, and previously existing conditions.* Prayer and faith are not enough. Problems are not being faced, if we do not try to investigate and fully understand all that is involved, and to be realistic about what we discover. When the army of Israel was defeated in their attempt to capture the little city of Ai, Joshua was overcome, and fell down before God in abject prayer. But prayer was not the need of the hour. It was not through a lack of faith and prayer that Israel had suffered defeat. God told him to get up. There was sin in the camp, and it was a time to judge sin. So it is in our work. Praying for unsaved John to be converted and start coming to church again is greatly weakened if the reason he is staying away is because James is living in open sin and is still allowed to consider himself a member of the church. No problems will be solved if the mission worker merely protests that he does not know much about James' conduct away from church. As another example, one does not need to expect a congregation readily to become self-sustaining, if it has been built on the shaky foundation of loaves and fishes. Missionaries need to be well

BECAUSE YOU PRAYED

Because you prayed for me
I found the strength I needed for my task,
The courage I had lacked before, the faith to see
Beyond my narrow world; new joy for pain
I found, and zeal
To press on forward, strong of heart again,
Because you prayed.

Because you prayed today
I found it was not hard to face the dawn,
Take up again the work I had laid away
But yesterday, and shoulder it, and dare to smile a bit,
And find a blessing I'd not dreamed was there
Because you prayed.

Because you prayed for me
Last night, I seemed to reach and find your hand
Close by, as I had known it would be;
And somehow toil and turmoil needs must cease;
It was as though
God to our hearts had softly whispered, "Peace,"
Because you prayed.

—Selected.

(Continued on page 466)

Winning the Backslidden

Lester T. Hershey

"Let us go over to visit Mrs. X, a widow with six children. She at one time was a Christian, a member of another denomination, but for many years has lived in the deepest of sin." This was said to our evangelist one afternoon as we were out visiting.

Mrs. X had been reared in a Christian home. Her father was a staunch member of the church, on whom we could rely in our absence to look after services. Her mother was a member of another denomination. The differences of conducting services, as well as the differences on some minor doctrines and practices, confused the children in this mother's home, so that all of them left the church upon coming to Chicago, and were leading lives of sin.

Mrs. X's daughter had recently become a member of the church, confessing Christ as her Saviour, and was living an exemplary life. She often told me that she was praying for her mother, but it seemed sometimes as though she would give up, for the Lord was so slow in answering her earnest pleas.

Many visits had been made to this home, and after each one I always felt as though I had been "kicked" out of the house. With our evangelist to help impress the need for returning to the Lord, and with the Spirit preparing her heart, we entered the third story flat to find the mother at home with several of her children.

Once the children were told to go to the kitchen and not make so much noise, and we proceeded to visit in pleasant conversation. She had known our evangelist's daughter, and so there was a bond already formed between them. We began to point out her need of giving her life to the Lord and abandoning the life of sin. But, there was a cold response—apparently no life there. Somehow in previous visits, the thought had been growing on me that perhaps this mother was thinking that I was very anxious to get her to become a member of *our* church. I thought this time I must change this impression; so at the opportune moment, I said, "Mrs. X, if you are under the impression that we are urging and begging you to become a member of our church, you are badly mistaken. I am not concerned whether you join church or not. I am not after you to join church, but I am after you to leave off sin, to be an example to your children, and to get right with God. But as to which church you join, I do not care, as long as you get right with God first."

This sudden explosion on my part seemed to be like a bomb-shell to her. She seemed to be a bit shocked, I thought. Gaining her composure again, she began to tell us of her troubles with her children. Both of us assured her that if she committed everything to Jesus, the troubles would be lighter and life would become easier, for Christ had invited us to carry to Him all our trials and burdens. Matt. 11:28.

She then changed the conversation, telling us about her daughter's birthday which was to come in a few days, and how she could not invite friends because they had just sold some chairs and the table, being short of money. Cheerfully, I invited them to make use of our third floor at the mission, where they could have their friends come. I even promised to help all I could.

Before we left, we had prayer, and she, now being in a better humor—better than I had ever seen her—promised to come out to the meetings the same night. And she did come, bringing the man with whom she was living. The sermon was very appropriate, as it touched on "Man's Excuses to God." But, they did not respond to the invitation.

The next evening she did not come, but sent a note with her daughter, requesting that I come over the next morning without fail.

When I arrived the next morning, I could see that she had been weeping. She began by telling me that she was a very sinful woman. Certainly Christ could not receive one who had done such terrible things as she had. I told her of the Samaritan woman and of the one whom Christ had forgiven for her adulterous life, and proceeded to quote II Corinthians 5:21, I John 1:9, II Peter 3:9, Luke 19:10, and others as the conversation went on. Apparently she was not consoled much, for she continued to weep. There was something she had to confess.

Finally she told me about the awful sin she thought she had committed. The two youngest children had stolen a few articles at the five-and-ten on the way home from work the previous week. To punish them, for she was almost at her wit's end, she held their hands over the gas burners of the stove. The girl, ten years old, was in the hospital with a very bad burn as a consequence. "Could God forgive such an unmerciful mother as I?" she queried. I quoted Luke 19:10 and John 6:37 again.

We knelt to pray. I asked her to pour out her heart to God and to tell Him of all her sins. I suggested that she ask Him to pardon her and help her to change her life. I proposed that she tell Him she wants to be saved of her sins. She prayed hard and her prayer was full of anguish, sorrow, and grief. She hid nothing from the Lord. Then I prayed. When we arose, she was not crying, but smiling. She said she was now ready to submit herself to God and to His Word, and to make things right as best she could. She now had peace with God. I asked her whether she was really sure that God had forgiven her sins. She answered that she was. I then asked her whether she was willing to come to church and confess publicly when the invitation was given. She answered in the affirmative. She then told me that she wanted to marry the man with whom she was living, so that she could be in right relationship with God and be obedient to her Lord in this too. He had wanted to get married, but she had been at fault. I assured her that I would help them make arrangements at the courthouse for such an event, which I did have the opportunity of arranging.

Mrs. X and the man with whom she was living came to church that Sunday night. Both confessed their sins and accepted Christ anew. There was great rejoicing in the house of God. Mrs. X's father and daughter could hardly retain the tears of joy. After

ASHAMED OF JESUS

Behold the Saviour kneeling there:

Like sweat flow drops of blood:

To wash my every sin away

He shed the crimson flood.

To bear the guilt of all the world,

From heaven Jesus came,

And shall I be ashamed of Him,

Ashamed of Jesus' name?

For me He hung upon the cross,

Before the mocking crowd;

Five bleeding wounds, and all for me;

In death His head He bowed!

Amazing love! For me, for me,

He bore my sin and shame,

And shall I be ashamed of Him,

Ashamed of Jesus' name?

—Geo. S. Schuler.

two months of instruction, Mrs. X and her husband (for they were now married) were received into fellowship by water baptism. Since then she has brought a number of new women to the services.

Another triumph for the Lord!

Chicago, Ill.

FACING MISSION PROBLEMS INTELLIGENTLY

(Continued from page 464)

informed about spiritual conditions both in the congregation and in the community in which they labor.

3. *Mission problems must be faced in the light of scriptural principles and precedents.* Jonah, the first foreign missionary, had some very severe problems because he was not willing to approach them in keeping with the revealed will of God. How is it with us? Many teachings are given by Christ and Paul in the New Testament both with reference to missionary principles and methods. Furthermore, these definite teachings are clearly exemplified by apostolic practices—practices which consequently have the force of binding precedents. Yet, many of these principles and precedents have been completely ignored by us moderns, and therefore, we have no right to wonder why we do not have the glorious triumphs experienced by the apostles.

Let us cite a few examples wherein we have ignored New Testament principle and precedent. Both Christ and Paul taught and exemplified "To the Jew first." Has there been one Mennonite mission which has really tried to obey this literally? Is there a modern missionary who has consistently tried to carry this out, who has not been signally blessed in his ministry to both Jew and Gentile? When the apostles needed more workers they said, "Look ye out . . . *men*," and every missionary appointed by either Christ or the apostles was a *man*. Over half of our foreign missionaries, and almost two thirds of our city missionaries are *women*. Moreover, these New Testament missionaries did not depend for their missionary outreach, on Sunday-school and summer Bible school work, but literally obeyed Christ's command to *perach* the Gospel and thus make disciples. They worked with *adults*, not children, leaving to converted parents the responsibility of teaching their children. Ignoring these scriptural principles and precedents has not only intensified mission problems, but created mission problems, yea, some of our most trying problems, e.g., holding young converts through the difficult years of adolescence. How can we ever expect to solve this problem until we devote ourselves so wholeheartedly to winning adults by direct methods that we will enlist a much larger corps of *preaching men* to accomplish this difficult, yet highly profitable task? Only then will we win a sufficiently large proportion of Christian parents, and "big brothers" and "big sisters," to help well-meaning young people over "fool's hill." There are, no doubt, many other ways in which a consideration of scriptural principles and precedents would greatly improve our attack on many of our current mission problems.

4. *Mission problems must be faced in the light of experience.* There is no evidence that any official missionary work was done in New Testament times except by men of experience, or under the active supervision of men of experience. Why then send to foreign shores or place in difficult urban centers those who have had so little experience in mission work, and often none in the ministry, and then give them only the weak assistance of a mission board living far away, and many of whose members may have had no missionary experience at all? Christ coached and apprenticed the Twelve very carefully, before sending them out on their own, and they in turn gave much guidance to others. Paul first labored as the assistant of the experienced Barnabas, and then called younger men as his assistants, and carefully coached them to the

time of his death. Some of us younger missionaries have letters from bishops and mission board officials in our files which give some help, but how many of us have valuable letters as Timothy received from Paul, the veteran? How many a missionary is worn out before he has fully learned in that most cruel of schools the things an experienced missionary could have taught him in a few months of apprenticeship?

It is significant that in recent years there has been a growing interest in missionary conferences, retreats, "round tables," and other meetings for the purpose of getting together, and in a discussion of some of the more common problems, to garner the fruit of one another's experience, but it is the writer's conviction that until we get back to scriptural principle and precedent, and adopt some plan of apprenticeship, and management of the missionary enterprise by our most experienced missionaries, our mission work will be haunted, dominated, and perhaps defeated by a very real present foe, namely, PROBLEMS!

Philadelphia, Pa.

FULL TIME MISSION WORK AS A LIFE VOCATION

(Continued from page 463)

Sometimes it calls for working in isolated places, or where the soil seems very unproductive.

We must concentrate our efforts where we are called to work. If you believe God has called you to the place, do your best there. This, however, does not imply that our prayer interest and concern should not be world-wide.

Work of this kind requires a close fellowship with God constantly. Daily private devotion is essential for all Christians but especially for the full-time worker because of the constant demands of the work which are a drain on the physical and spiritual life. Bro. Elam Stauffer made this statement, "It is far more important to *be* what one should be than to *do* what one should do, and often when we *do* too hard and long we find it very hard to *be*."

How to Get into Mission Work

Do not publish too freely your convictions for this type of work, but speak privately to the proper persons for spiritual help and counsel.

Do not become discouraged if things do not move along as fast as you think they should. Commit your case to God, trust Him, and do not take too much into your hands.

Remember that Moses, Joseph, David, and others waited many years until they finally got to the place God had meant for them.

Do not decide to give you life in full-time mission work because your present situation or environment is unpleasant or unsatisfactory. Personally, I loved the work I was engaged in and the people I worked for, and in a way it was hard to leave. That was one thing that helped me to decide that my convictions for mission work (which lingered for perhaps fifteen years) must be from the Lord.

Be faithful where you are in witnessing for Christ. Have a good report. Acts 16:1-3. Timothy's Christian experience was a shining testimony, and he was recommended by the brethren.

Full-time mission work as compared with other vocations is different in that there is no financial remuneration. We cannot expect to accumulate wealth, but our needs are supplied, and in the words of Paul we can say, "Having food and raiment let us be therewith content" (I Tim. 6:8).

If God calls *you* to mission work, do not turn it down because it may be hard or unpopular, or because it may take you from your friends. Give it consideration and yield yourself wholly to Him, for if this is God's plan for your life, it is the *only* place where He can truly bless you.

Philadelphia, Pa.

A Plea for Personal Soul-Winning

J. Silas Graybill

The chief business of all Christians should be that of winning others to Christ. It would be a grand and glorious thing if all Christians would catch a vision of Jesus and of His passion for the lost, realizing that one soul is worth more than the whole world.

Perhaps many Bible students and Christians have wondered and marveled at the rapid growth and spread of Christianity in the early church. I believe you will find the secret of the zeal of those early disciples in the fact that they were filled with the Holy Spirit and were obedient to Him. "They that were scattered abroad went everywhere preaching the word" (Acts 8:4). Wherever they went, in town and country, they told about Jesus Christ and His power to save. This same type of witnessing is sorely needed today. I fear too often individual Christians depend too much on Sunday-school superintendents, deacons, ministers, and bishops as the only ones to carry on the much-needed work of doing personal work.

There are several reasons why individual Christians should engage in personal soul winning. First, the Bible teaches it, and Christ, the apostles, and early Christians practiced it. In John 3 we have Jesus' interview with Nicodemus, and in John 4 Jesus talks with the Samaritan woman. The book of Acts records the activities of the apostles, dealing with this type of service.

Second, personal soul winning is a means of reaching or contacting all classes of people. There are many people who never go to church or listen to a sermon. Since they do not go to church and hear the Gospel, it must be carried to them. This opportunity presents itself in the shop, in stores, in banks, in offices, in school, etc.

To be a successful soul winner, several outstanding principles or qualifications are necessary. A love or passion for souls is very essential. Then, too, one needs to dedicate his life and consecrate his talents to the task of soul winning. One very important thing is that the worker should have a good working knowledge of the Word of God. One must know what the Bible says about the plan of salvation.

One of the first steps in dealing with the unsaved, after contact and approach, is to show them by the Scriptures that they are sinners and are lost. This may sound harsh and cruel, but facts must be reckoned with. The Bible is very clear and explicit on this point. To avoid this very fundamental fact may be a hindrance to the completion of your work later on. Inform your hearer or show him that sin is the cause of soul trouble. Sin must be dealt with. Sin is utter disregard of God's will. It is rebellion against God. Sin is the transgression of God's law. "Sin is lawlessness" (1 John 3:4, R.V.). Sin is a terrible disease. It is more terrible than cancer or tuberculosis, and yet many take it lightly.

As Christians we need to be urgent about

this matter. Christians dealing with the unsaved should show them the seriousness of their place and position without Christ. An unsaved person does not possess everlasting life and is therefore condemned. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). See also 1 John 5:11, 12. To think that such are under the wrath of God should move all Christians to greater effort in behalf of the lost.

After an individual comes to the place where the Holy Spirit calls and makes plain his position, and he acknowledges it, and confesses his sins in penitence, then it is up to the Christian worker to show him the remedy for sin, which is Jesus as the only Saviour. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus came to seek and to save the lost. He came to destroy the works of the devil. He came to give His life a ransom for many. He came to redeem us from the curse of the law. He came to save us from eternal punishment. Many other Scriptures could be given to show that Jesus is our all-sufficient Saviour. Jesus has offered Himself. He must be accepted and believed on by faith. Paul says in Eph. 2:8, "By grace are ye saved through faith"; also in Rom. 10:17, "Faith cometh by hearing, and hearing by the word of God."

In order to be a true child of God, every sinner must pass through the experience of conversion. This is not turning a new leaf. It is in penitence and repentance showing a genuine sorrow for sin and a willingness to forsake it; it is following the Lord all the way. God has made ample provision for all of His children to remain true to Him, providing they live God's way. Read His Word every day, engage in prayer and communion with Him (John 15), and obey the voice of the Holy Spirit in daily life.

After we come to Christ as our Saviour, then He says, "GO." In order to be truly happy, we must give heed to this command. Go at home, go to your neighbors, go to your business friends, and wherever opportunity presents itself, witness for Him. As a few encouragements for this very important work we read in Dan. 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6).—Mission News.

* * *

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

GLEANINGS

JEWISH COLONIES

A small number of missionaries have assumed the responsibility of getting the gospel message into the four hundred or more Jewish colonies that have sprung up throughout Palestine. In these colonies, for the most part the result of Zionistic effort to rebuild a Jewish Palestine, there has been an almost total absence of Christian witness; and the work that has been done among them in very recent years has grown out of the prayers and efforts of one young British woman, and of a few others who later caught the vision that had come to her. The work is necessarily itinerant. In June, 1941, two of these young women itinerant workers were invited to the home of a Hebrew-Christian friend. As they entered, a young woman rose, looked at them intently, then exclaimed: "Oh, at last I've found you!" The missionaries were amazed. They wondered who she was, and why she had been looking for them. Quietly, she explained. Almost two years earlier, these two missionaries had appeared on her doorstep, and had offered her the gift of a New Testament. Refusing angrily, she had discovered that they had been going from door to door all morning in her particular colony, talking with Jewish residents of other houses about Jesus of Nazareth, and giving Testaments to all who would accept. Infuriated, she had flung her accusations at them against Christ, against Christianity, against Christians. With searing words, she had rebuked them as Christians for the part Christendom had played through the centuries in the persecution of the Jews.

It was the missionaries' custom that one would do the talking while the other engaged in silent prayer. Suddenly, the irate woman quieted, held out her hand, and said: "Oh, all right give me a Testament!" And taking the little book, she went inside and closed the door. The interview was over, and with grateful hearts the missionaries went on their way. For days and weeks, this Jewish woman was kept on their prayer list; but, as other cases crowded in, she was gradually dropped and, with the passing of the months, forgotten. That is, until this day when she sat there eagerly telling her story to the two missionaries for whom she had looked so long. It had been her intention to destroy the book, yet she never did so. Again and again, she would pick it up, almost unconsciously, and read first a phrase, then a sentence, then verses and passages. At last she made up her mind to read it outright. After all, it was only a book and couldn't harm her. And so it began. As her interest increased, there came more earnest study and comparison with Old Testament writings and teachings. And so the time came when she found that Jesus Christ is the Son of God, the promised Messiah.—Bible Society Record.

Do not fancy, as too many do, that thou canst praise God by singing hymns to Him in church once a week, and disobeying Him all week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—Charles Kingsley.



SEWING CIRCLES

REPORT

Of the Intermediate Girls' Sewing Circle
of the Cedar Grove Congregation,
Greencastle, Pa.,

for the Year Ending March 31, 1944

Money received	\$ 63.73
No. members	27
Garments made	47
Sheets made	8
Comforters made	2
Pillowcases	(pr.) 12
Towels	12
Stuffed animals	34
Baby clothes	31

Mrs. Hazel E. Baer, Sec'y.

REPORT

Of the Associated Sewing Circles of the
Southwestern, Pa., District for the
Year Ending March 31, 1944

Adult Circles

No. reported	18
Total receipts	\$ 1830.23
Total disbursements	1173.23
No. members	349

Garments

Made	582
Ready-made	16
Used	124

Bedding

Quilts	123 and \$ 12.79
Comforters	57
Blankets	1
Comforter slips	3

Linens

Sheets	(pr.) 23
Pillowcases	87 and \$ 2.76
Dresser scarves	4 and \$ 4.00
Towels	20

Provisions

All money values for mission stations	\$ 719.48
C.P.S. canning and drying ..	5873 qts., 85 lbs.

Miscellaneous Items

C.P.S. Camp aprons	6
Dime savers	\$ 25.60
Varied garments	(pieces) 31
Surgical bandages	11
Coverings	20
Donations	\$ 5.00
Washcloths	2
Relief sewing	\$ 10.40
Camp kits	1
Money value of other miscellaneous items	\$ 146.65

Junior-Intermediate Circles

No. reported	7
New circles	1
Total receipts	\$ 210.57
No. members	110

Garments

Made	154
Ready-made	27
Used	15

Bedding

Quilts	11
Comforters	1
Blankets	1

Linens

Sheets	8
Pillowcases	(pr.) 16
Dresser scarves	1
Towels	55
Wash cloths	6

Miscellaneous

Squares	(doz.) 4 1/2
Pot holders	2
Hose	(pr.) 4
Bootees	(pr.) 1
Hoods	4
Layettees	1
Toys	72
Scrapbooks	6
Color books	2
Dishcloths	2
Wall hangings and mottoes	112
Aprons	6
Books for shut-ins	2
Gifts for S.S. pupils	23
Money for S.S. pupils	\$ 13.00
Boxes for C.P.S. boys and mission workers	7
Canned goods for a light housekeeper	

Katie Thomas, Sec'y.

REPORT

Treasurer's Report of the Associated Sewing
Circles of the Southwestern, Pa., District for
the Year Ending March 31, 1944

Balance in treasury from last year \$ 80.22

Receipts

Offering at spring meeting	\$ 48.13
India Bible Women's Support	212.50
La Junta Nurses' Support	50.95
Sheet and Blanket Fund	16.30
	\$ 408.10

Disbursements

Bro. and Sister M. C. Lehman	\$ 25.00
Mennonite Publishing House	2.91
Secretary for postage, etc.	2.00
India Bible Women's Support	212.50
La Junta Nurses' Support	50.95
Sheet and Blanket Fund	26.30
(\$ 10.00 was used for the General Fund)	
Alta Metzler for Sewing Circle Letters ..	.60
Bank fees	2.79
	\$ 323.05

Balance on hand at close of year \$ 85.05

Katie Thomas, Acting Treasurer.

REPORT

Of Sarasota Tourists Sewing Circle
for December, 1943; January and March, 1944

No. of meetings	4
No. members first meeting	34
No. members second meeting	30
No. members third meeting	38
No. members fourth meeting	31
Average attendance	33
No. ready-cut garments received from Anna Mellinger, Gordonville, Pa. ..	192
No. other garments purchased and made ..	73
Total garments made	265
Total value of garments	\$ 102.65
Finished garments were sent to Akron, Pa., for relief. Two comforters were made for Pinecraft district, and one for Indian Beach district.	
Total receipts from church and circle	\$ 162.59
Total expenses	67.44
Balance	95.15
The balance was given to an afflicted sister.	

THE VALUE OF CONSECRATED YOUTH IN OUR SEWING CIRCLE WORK

By Mrs. Nora Honsaker

Do we fully realize that our junior sewing circles of today will be our senior circles of tomorrow? Do we realize what value each consecrated youth is and will be to our present and future sewing circle work?

Consecrated! What does that mean? It means for one to put his all on the altar and say, "Here am I, Lord; use me"—one who has done as Paul says in Gal. 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts." Jesus says in Matt. 10:38, 39: "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

One who has really consecrated his life to God and the church, whatever his work may be, cannot help but be pleasing to God and a blessing to mankind.

Are we as older ones doing all we can to implant in the minds of our little girls, our growing girls, what an important work they are really doing as they use their needles, and scissors in sewing circle work? How much better service they can render, how much joy they will receive from their work, and, above all, how much more God will be pleased with their work if it is accomplished through lives that are wholly consecrated to Him!

Again, are we as older ones letting our light shine to our junior circles, or do they get a glimpse into our sewing circle work by some of the things they hear us talk about? They may draw the conclusion that perhaps there is some friction there. We may not be talking of one another as we should, which plainly shows that some of us have not fully consecrated our lives as we should.

Oh! could we but picture a girls' sewing circle of a dozen or more who are all living consecrated lives as they sew. They are talking and thinking about their work, for whom they are making things, and where their finished product is going. One may say, "I'll bet the mother who gets this [whatever the garment may be] will be happy." Or another may say, "Wouldn't I like to see the baby who wears this, be it black, brown, or white!" And as they are busy sewing and thinking on these things, they have no time to think or talk unkindly of one another. Can we estimate the value of a little group like that in one community as they grow up to be seniors? And as we think of the many sewing circles in our church, we will not only have better senior circles in the future, but from those young consecrated lives are going to come many of our future missionaries, because as they are enjoying their sew-

ing circle work, there is being instilled in the young hearts and minds the desire to be a missionary some day. Again I say, are we letting our lights shine? Are we living examples to them? If we fully realize what value their consecrated lives are and will be to our sewing circle work, I am sure we will try to be. We should give them all the help, encouragement, and praise we can, and in return I am sure they will give to us inspiration and new hope.

In connection with the thought of giving the youth of our sewing circles all the encouragement we can, I was reminded of a little poem I read somewhere. It goes like this:

"A little boosting now and then
Is relished by the most of men,
No matter what your job may be,
If cutting hay or serving tea.
A cheery word, a kindly smile,
A pleasant nod once in a while
May be the sanding of the track
For some poor friend who's slipping back.
"It isn't 'blarney,' 'bunk,' nor 'show'
To give a friend a glad 'Hello,'
And let him know you mean it, too,
For somehow it comes back to you
And makes for you a brighter day.
The moral is, again I say,
It's relished by the most of men,
A little boosting now and then."

If we, out of love, give them this, they will gladly accept what needful criticism we may have to give them.

We hear so much these days about the necessity of youth who are physically fit. Our government wants only the youth who are physically and mentally fit, to train and use in the terrible conflict which is raging.

One writer says that what a person eats before he is twenty-one will affect his future health. If this be true, our youth, in order to live their best for their Master, should be taken good care of; and then we pray that they may enjoy reading good literature and attending religious meetings, all of which will help them to grow spiritually.

When we think of the wording of our subject, "The Value of Consecrated Youth in Our Sewing Circle Work," it almost makes us wish we had our lives to live over again. But time goes on, and we can live only for today and the future. So again I say, let us do all we can to encourage our girls in the sewing circle work. What a blessing they will receive from it now and in the future! Although they may think now that their talents are small, eternity alone will reveal the influence of their consecrated lives and the good their work has accomplished.

Do we realize that the right kind of home influence plays an all-important part in moulding the character of our youth to enable them to meet the many problems which will come to their young lives? We cannot estimate the importance of a Christian home.

I enjoyed very much an article in the "Youth's Christian Companion" of April 16. It was a talk which was given

to the girls of one of our intermediate sewing circles. The subject was, "What Is That in Thine Hand?" I presume nearly all of you read it. The speaker told them the story of Moses at the burning bush, from which God spoke to him, giving him the charge to lead the children of Israel out of Egypt. Moses thought he was unqualified for the task, but God said, "What is that in thine hand?" The challenge which was put before the girls was that they all have a talent to give to the Lord, whether it be their needle, their voice, their pen, or whatever they may have. With it His wonders can be performed. In consecrating your all to the Master, you are cultivating your God-given talents for what you may not know today; but what about tomorrow?

In conclusion, I cannot help saying a word about our youth in general—both our girls and boys—because I am strongly convinced that the more consecrated girls we have, the greater influence there will be towards more consecrated young men. So may we all earnestly pray for more consecrated youth.

Martinsburg, Pa.

GILEAD HOSPITAL

How an Arab encampment in the Trans-Jordan desert heard the Gospel was described by Dr. McLean, of Gilead Mission Hospital, as follows: "Some Arabs arrived at the hospital with a horse, for the doctor to visit a sick man. After a four hours' ride over the desert, they came to a crowded Bedouin tent. The patient had an injured leg, and gangrene had set in, demanding immediate amputation. With cocks and hens about, and twelve pairs of eyes as near the forceps as possible, the doctor operated. Afterwards he told of the love of God and the Saviour of the world. They said they had never heard of such a Man, and would like to hear more. Some days later several of these men brought the patient, on a camel, to the hospital, where he made a good recovery. The men who came with him said: 'Tell us more about the Man you call the Saviour.' Hour after hour they listened eagerly."

Arabs hear the Gospel constantly in Gilead Hospital. A little girl, relative of the local governor, came with a burnt hand, with an abnormal contraction, so that the hand was closed. After long treatment the child went home able to use her fingers. The governor had the Amir's third wife staying with him, and he brought her to see the hospital. On leaving he thanked the doctor for his kindness, and said he hoped the spiritual message that the doctor had come to bring would succeed. This governor is a strict Mohammedan, so that his good wishes were a great tribute to the esteem which the hospital and its personnel have won. A doctor who visited the hospital some time ago writes that it "is simple, well thought out, and attractive, set in some four acres of land. The work is a real inspiration, and its spirit of evangelism is challenging."—Life of Faith.

NEVER HOLD A GRUDGE

It is not very difficult for most of us to resent a wrong and then entertain enmity in our hearts against the one who did us the wrong. The spirit of the world is a spirit of grudge holding, of doing unto others as they do unto us. The wrongs that nations do to one another are the cause of wars, and these wars result in much suffering.

Grudges not only hurt the other person, but also the one who holds them. Grudges may kill friendship. If you hold a grudge, the bitterness poisons your own heart until your life becomes harsh and unattractive. At last even those who have loved you are disgusted and turn away, and so friendship really dies.

Moses is a good example of one who refused to hold a grudge. Miriam and Aaron accused Moses of taking too much authority upon himself, insisting that they had as much right as he. The Lord came to the assistance of Moses and struck Miriam with leprosy. Moses was very meek through it all, and was willing to pray that the leprosy should be removed. God answered his prayer.

The grudge that Joseph's brothers had against him developed into hatred, and he was sold into Egypt. Joseph did not use his power as prime minister of Egypt to avenge himself, but freely forgave them.

Jesus is our great example in this respect. No matter what men did to Him, He would not retaliate or hold a grudge. When He was reviled, He reviled not again; when He suffered He threatened not, but prayed that His enemies should be forgiven, because they knew not what they were doing. He left the avenging of wrongs with God, and so should we.—The United Evangelical.

POWER IN PRAYER

If you make a habit of sincere prayer your life will be profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose, is observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles, and man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.—Selected by Mrs. Peter S. Martin.

It seems to me a great truth, that human things cannot stand on selfishness, mechanical utilities, economics, and law courts; that if there be not a religious element in the relations of men, such relations are miserable, and doomed to ruin.—Thomas Carlyle.

We see with our vision imperfect,
Such causes of dread or fear,
Some that are far in the distance,
And some that may never be near;
When if we would trust in His wisdom,
Whose purpose we cannot see,
We would find, whatever our trial,
As our day, our strength shall be.

—Cary.



SOUTH AMERICA

Religion Goes to School

The priest entered the classroom, carrying a huge book, encyclopedia size. "This volume," he explained when the class was assembled, "is a part of the Bible. There are two more volumes, both equally large, to the Old Testament. Then there is the New Testament besides. And the true Bible is written in Latin. So do not become confused with what the Protestants call the Bible. They have a small book about so thick [indicating about two inches' thickness with his hand], a single volume for a Bible. But their Bible is false and should not be confused with the real Bible."

The fact of the matter is, the priest heard that two of the girls in the class were about to buy Bibles from us. They had seen one belonging to a girl of our Sunday school and liked it very much. But upon such startling advice they decided against it.

"You must not let yourselves be tricked into listening to the teachings of the Protestants," he continued. "They not only have a false Bible but their pastors are not pure and holy; you know they get married. We, the priests, are the only pure and holy men in the world," he added, pausing to clean his lungs of smoke, with his expensive cigarette holder held prominently between his fingers; "we are the only men fit to interpret God's Word."

Up piped a student, "How about Father Repito (formerly of this town) who got married?"

"But he left the priesthood," answered the priest, obviously somewhat embarrassed. The student did not seem to be satisfied with the reply, as it is a bit difficult to understand how a human being so saintly and pure would leave such an exalted state to get married. But the priest hurriedly changed the subject.

The lesson for the day apparently had to do with the creation of the world. He began by saying that when God created the world, He made a mess out of it. It was a place where nothing (neither plant nor animal) could live, with things flying around in every direction, nothing making sense at all. So He decided to make some changes and gradually arranged things as we have them today. Finally God said, "Let us make man."

The word, "us," needed a bit of explanation. He pointed out that God did not say, "I will make man," but "let us make man." He went on to explain that the us referred to God the Father, the Holy Spirit, and the Holy Pope of Rome, as Christ, the Son of God, and Mary, the mother of Christ, were as yet not born.

Before the class period was over, the priest decided to tell a story from the Bible, since they had been talking about the Bible. The story was about the good St. Augustine. The saint had been working so many miracles that

God decided to put a stop to it. God told him that before he could work any more miracles he would have to come and ask Him. One day St. Augustine was walking down the street and saw a bricklayer falling from his scaffold to certain death. He looked up and said, "Che, wait a minute, I cannot perform a miracle to save you because I must go and ask my boss first." But even though he had to go and ask first, the man stayed in mid-air and his life was saved. So one can clearly see that even though St. Augustine had to ask God to work the miracle, he had the power all the same.

These things were told us by a high-school girl who comes to our services. In accordance with the law, she was exempted from studying religion, but she must stay in the classroom with the rest, even though she does not have to study or recite in the class. In this manner she has to bear the ridicule of her classmates and the almost weekly ravings of the priest against the evangelicals. The last time we spoke with her mother, she said the daughter many times comes from school very discouraged. But with it all she has been faithful to her Lord.

I write this, first of all, so that you might pause and thank God anew for the freedom of conscience you enjoy; and also that you might pray more fervently for your brethren under test.

Arrecifes, F.C.C.A., Argentina.

Samuel E. Miller.

THE VALUE OF TRAINING FOR CHRISTIAN SERVICE

By AMOS A. RESSLER

In the church at large we find certain groups that claim that unless a man has a complete college education that leads to the D.D. or Ph.D. degree, or both, he cannot be fit to expound the Scriptures.

On the other hand, there are those who claim, on the basis of such passages as Phil. 3:7-10 and Acts 4:13, that the leading of the Spirit is all-sufficient.

Let us examine the setting of these two passages and see under what circumstances the statements were made. Paul, the educated, self-sufficient, confident Hebrew, had to be made to feel his own insufficiency and utter helplessness *without Christ*. Young, zealous, conscientious, he felt it his duty to do his full part in helping to exterminate the new sect that threatened to upset his trusted Jewish traditions. But when the Lord revealed Himself to him on that fateful Damascus road, Paul wilted, and said, "Lord, what wilt thou have me to do?"

And after being instructed by Ananias, he threw away *all* of self and the righteousness of the law that he had prized so highly before the things in which he had actually depended for justification before God—because he saw that the highest attainment he could reach by the deeds of the law still fell short of his goal, and in the end, he and all that he had trusted in would be lost. So he declares, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

We would like to make an application of this last statement. Many a good farm in our land owes its fertility and long years of productiveness to the faithful application of the animal refuse from the stables. In years gone by, the farmer who had the largest manure pile to distribute over his fields was in line for the largest crops. By itself the manure was of no use, but when applied to the land, it became a valuable *aid*.

Paul's knowledge of the law and the prophets that he had received at the feet of Gamaliel enabled him to reason with the Jews and, like Apollos, show by the Scriptures that Jesus is the Christ. When he was about to be scourged, his knowledge of Roman law enabled him to ask the centurion, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" His appeal to Caesar won him a free ride to Rome, a city he had long desired to visit; and the epistles he wrote, and his preaching while there are prominent features of his lifework. Thus we see that while Paul, throughout the whole course of his ministry, placed *Christ first*, he never failed to use the intellectual powers that God had given him as an aid in promoting the cause to which he had committed himself—namely, making known the fact that Jesus is the Christ, and that it is through faith in Him that we are justified before God.

The statement in Acts 4:13 was made after the healing of the lame man at the Gate Beautiful of the Temple, by Peter and John. It was made by their enemies, and this itself casts a shadow of doubt upon its truthfulness. But let us look farther. When Jesus began His ministry, He called to His side a group of men, and for three years He taught them by precept and example. Twice during that time He sent them out to practice the things He had taught them, and to get some experience in making contacts with men. After His death and resurrection, and before His ascension, He commanded them to remain at Jerusalem and wait for the "promise of the Father" (Acts 1:4). Verse 8 says, "Ye shall receive power, after that the Holy Ghost is come upon you."

After these years of intensive, practical training and teaching by the Master Teacher, would you call them unlearned and ignorant? The charge was true, so far as their having attended the Jewish

General	
Total	2,681 61
India	
General	2,417 68
India Missionary	1,452 37
Missionary Children	50 27
Evangelist	125 00
Bible Women	67 44
Educational	173 70
Orphan	552 36
Widow	92 50
Medical	256 20
Famine	77 89
Dhamtari Church	100 00
Personal	10 00
Lepers	5 00
Total for India	5,380 51
South America	
General	2,019 77
South America Missionary	1,232 03
Missionary Children	45 00
Evangelist	1,135 83
Bible Reader	21 00
Orphan	15 72
25th Anniversary	89 00
Bible School	847 19
Building	85 60
Chaco Indians	188 00
Personal	15 00
Total for South America	5,693 54
Africa	
Total	288 71
City Missions	
Bellevue Ill	5 46
Canton Ohio	338 13
Chicago Miss Ill	24 92

FINANCIAL REPORT

Mennonite Board of Missions and Charities

JULY, 1944

Chicago Mex Miss Ill	105 92
Detroit Mich	5 00
Hannibal Mo	13 00
Kansas City Kans	52 35
Lima Ohio	9 50
Mexican Work Colo	117 00
Mexican Border Work Tex	185 15
Peoria Ill	319 25
Portland Oreg	27 81
Toronto Ont	100 00

Total for City Missions 1,303 49

Charitable Institutions

Kansas City C H Kans	170 42
Orphans' Home Ohio	113 23
Braeside Home Ont	50 00
Home for Aged Lanc	5 00
Children's Home Building Kans	38 05
La Junta Hosp Colo	110 98
La Junta Hosp Nurses Trang S	25 00
La Junta Nurses Support	17 00
New Hospital Fund	596 00

Total for Charitable Institutions 1,115 68

Other Funds

American Bible Society	15 25
Annuity	200 00
Board of Education	12 50
China	141 75
Commission for Chr Education	270 63

E M B of Miss and Char	40 72
General Conference	2 88
Goshen College Heating System	15 00
Hebrew Christian Alliance	2 00
Jewish Evangelism	25 00
Mission News Bulletin	2 00
Paraguay Indian Miss	126 15
Peace Problems Committee	25 00
Pinckney Mich	69 34
Personal	27 25
Rural Mission	200 00
Tampa Church Bldg Fla	60 00
Testaments for Soldiers	5 00

Total for Other Funds 1,346 09

Relief Funds

War Sufferers	5,260 30
Amish War Sufferers	617 25
General Relief	199 27
Puerto Rico Relief	126 33
Greek Relief	109 34
China Relief	545 83

Total for Relief Funds 6,858 32

C.P.S.

Civilian Public Service	17,766 14
Amish CPS	3,916 06
CPS Dependency	2,125 16
Total for CPS	23,807 36

SUMMARY

India	5,380 51
South America	5,693 54
Africa	288 71
City Missions	1,303 49
Charitable Institutions	1,115 68
General and Other Funds	3,827 70
Annuity	200 00
Relief and C.P.S.	30,665 68
	48,475 31

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS

which are under the
MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	61 57
Chicago Mex Miss Ill	148 67
Detroit Miss Mich	36 24
Fort Wayne Ind	25 00
Mexican Border Tex	10 00
Peoria Ill	135 15
Kansas City Kans	96 85
K C Children's Home	440 53
Orphans' Home Ohio	730 48
Home for Aged Ill	1,186 47
Old Peoples' Home Ohio	1,146 16
La Junta Hosp Colo (June)	9,182 59
	13,189 71

Total Rec by Elkhart Off and Insts 61,665 02

Respectfully submitted and
Gratefully acknowledged,
E. C. Bender,
P.O. Box 574,
Elkhart, Indiana.

Gleanings

ABOUT PYGMIES

Many of you have I know prayed for the work among the Pygmies, and so I am writing to tell you some encouraging bits of news about them. You know how difficult we have found it to reach them with the Gospel. For one thing they hide away in the forest and are such shy, frightened little people that they are not easy to find, and then for another thing, when you think you have found them and are making some headway, they suddenly vanish overnight, leaving no trace of where they have gone!

You may know that some time ago two Kakawa men at Adi, many miles from here, heard the call of God to come and work among the Pygmies, and they came with their families. They have been doing a splendid work, but it has not been easy for them, for the Pygmies are a very backward and primitive tribe, and their Kakawa friends found themselves confronted with many difficulties. But God has blessed them, and given them grace to be willing for anything that should be required of them.

Rabbinical schools is concerned; but they had been to a more practical school, and had been taught by One who had infinite knowledge.

We wish to make it clear that we are not trying to substitute education and mental training for the enabling power of the Holy Ghost; but God has given to men certain gifts and powers that He expects them to use. Matt. 25:14 ff. And when the individual with all the powers that God has given him is consecrated to His service, then it is that the power of the Holy Ghost is manifested in its fullness.

Ronks, Pa.

In addition to these Kakawa men, we have two young teachers, called Timoteo and Hezekia, who are also working among the Pygmies, and they need much prayer as they go into the forest, preaching the Gospel as well as carrying on their daily school and drill among the schoolboys. They tell us that there is a real interest among the people, and we have been specially interested to hear of one old man, who is the head of a village. He has attended the services faithfully now for months, and says he has no more use for demon worship. He has quite destroyed the devil houses, and refuses to have anything to do with those who come and ask for his help in these matters. His wives and children all attend the services and school, and the Pygmies that serve him say they too want to follow their master and take the words of God. The young teachers say that the people have already outgrown the temporary church building which they had put up, and to see the people gather for a service, either night or morning, one would think it was a real "mission station," as they put it! Evidently the teachers have taught all they know of Bible stories from both the Old and New Testaments, and there are six lads who read and write fluently. All this is very encouraging.—Mrs. Bell, in Young Africa.

PEYOTE EVIL IN ARIZONA

A curious cult exists in southwestern United States, made up of men and women who have adopted some Christian teachings, claim to believe in the Bible and in Christ as Saviour, but who chew an intoxicating drug called **peyote** and blasphemously credit the Holy Spirit with the acts they perform while under the evil influence of the drug. These **peyote** addicts have organized themselves as a "church" for the sole purpose of having the benefit of the protection which the Con-

stitution of the United States affords to all religions. A missionary of the Reformed Church, serving at T'eeec Nas Pas, Arizona, estimates that seventy-five per cent of the Indians in this region are **peyote** eaters. It can easily be seen how stupendous is the task of the missionary in this setting. For twenty-five years these Indians have been hearing about the Gospel; few converts have been made. Some have been baptized, but continue to live like heathen.—Missionary Monthly and Reformed Review.

GETTING TO KNOW THE MARAKWET

All African tribes are not by any means alike. Some are warlike, others peace loving; some are backward and lazy, while others are more industrious. I would like to tell you something about the Marakwet so that you may feel you know them a bit. I believe if you get to know and love them as we are getting to know them, you will want to pray for them, and I do want you to do that.

The Marakwet are a backward people, but they are a fine athletic type, and brave enough to tackle leopards singlehanded, armed only with a spear and dagger. They have a wonderful system of helping each other in danger, all the warriors responding instantly to a danger cry. They are cheerful and friendly, too, and show a real care for their children. They spruce themselves up, and in their own native fashion they keep themselves clean, the young men especially. Their huts are well built, and they have a very good system of agriculture. Until the coming of civilization to their borders, they would never grow grain more than two years running in one plot, and this, of course, shows what wise farmers they are. I wish you could see how they bring the water to their gardens. It is carried on aqueducts, sometimes thousands of feet along the steep mountainside. The way they do this, and also the way they tap

the mountain streams are real feats of engineering skill.

Well, these are the people to whom we have come with the message of Christ and His salvation. Many are very indifferent, but I do feel that if the power of God—which is the cross of Jesus—is known in us Christians, they must and they will yield to Him.

I hope you will feel now that you know our Marakwet people better than you did. Do go on praying for them. And not only for the many whom we touch through the work at Kapsowar, but for the vast numbers in the far distant parts of the tribe, who are living in ignorance and fear. We can only reach these as we go out after them.—Bill Young, in *Young Africa*.

STABBED FOR HIS TESTIMONY

Kang Su-yao's home in Chungkingchow was just across the street from the chapel and the missionary's home. His father, who was in business on the Tibetan border, had left him in the care of an uncle. The Kangs were a family of means; so young Kang Su-yao lived a life of ease and pleasure and was very popular with his young friends. Besides being an artist of considerable ability, he had talents as a singer. While he was attending school in the city, during his late teens, special meetings were held in the little chapel, and young Kang, out of curiosity, attended. The Word sown found lodgment in good soil, and Kang Su-yao took a definite stand for the Lord. He was so persistent in his testimony that his wealthy young friends decided that a stop must be put to all the "nonsense." When scoffing and ridicule did not silence him, a school-mate attacked him and inflicted an ugly knife wound in his side. Young Kang fled to the missionary for help, and fortunately the wound responded to treatment.

I wish you could have been with me as I walked with a group of young Chinese friends one day while Kang Su-yao told me his story. With an artist's deep sensitiveness of soul, he bowed his head as he referred to the scar he bears as the seal of ownership—his Master being the Lord Jesus Christ. Since the day Kang Su-yao told me his story, the going has not been easy, as his uncle has turned against him for his persistent stand for Christ. While Kang was in a theological seminary, training for the ministry, the enemy came in like a flood and seemed to shake the very foundations of his faith. Much prayer went up for Kang Su-yao those days, and we rejoice to see him again full of joy in the Lord. He now faces the possibility of losing his inheritance if he continues in Christian work, for his own father has heard of his "bringing disgrace" to the family name. I am sure there are some of our readers who will be glad to share with us in upholding this young life before the throne of grace, with the prayer that he may know very really the power of God in his life. Pray too that we as workers may have the right sympathetic attitude toward these young people. I suppose we shall never fully understand all that is involved in stepping out of the superstition of heathen darkness and in taking a stand for the Lord.—Mrs. Cameron, in *China's Millions*.

TREASURE-OF-THE-WESTERN-MOUNTAINS

A number of children come to us or are brought to us for treatment. More than a year ago there came into the consulting room one of the dirtiest boys I have ever seen. He limped in and fell to his knees and begged for help. He said that his home was many days' journey away in the mountains and that he had been employed to look after some sheep that were being driven from one district to another. He had injured his leg and could scarcely walk, and, because he was of no use to them, the men who had employed him abandoned him and left him to starve. As he begged his way from place to place he had been told of this hospital as "a place where they were kind to poor people who are in trouble"; so he dragged his bad leg over the mountains for many days until at last he had reached us. He was in a pitiable condition, with a serious disease of one of the bones of his left leg. Just below the knee it was swollen out like a balloon, and from a number of holes a foul discharge was running. He had no money, and his clothes were in such a state that they were fit only to be burned.

We took him in and Dr. Harris operated on him, removing a great many pieces of dead bone. He lay helpless in the ward for many months, having his wound dressed. He was frequently helped out into the glorious sunshine with which Lanchow is blessed most of the year. Good food and care built up his strength, and he became able to walk. As soon as he could get about we gave him little things to do, and finally appointed him to sweep the courtyard of the Women's Hospital, attend to the fires, clean the windows, and make himself generally useful. We do not usually have boys in the Women's Hospital, but this boy, whose name was *Treasure-of-the-Western-Mountains*, turned out to have such an agreeable disposition that we have had no reason for moving him to any other work. Although he has been under treatment for over a year, his leg is still not quite healed. But there is only about a square inch left over which the skin has not yet grown. From the time he came in he was taught the truth about our Lord Jesus Christ; after a good many months he accepted Him as his Saviour, and last summer he was examined by the church elders and baptized.—Stanley Hoyte, in *China's Millions*.

CANADIAN C.O.'s

A report as of March 31, 1944, stated that there were 8,932 conscientious objectors given deferments in Canada. Of these, 245 have offered their services in the armed forces and 122 have volunteered as noncombatants in the medical and dental corps. Of the others, 3,188 were placed in agriculture and 1,295 in other employment, many in hospitals.

The Canadian A.S.W. (Alternative Service Work) camps, which are similar to C.P.S., are being closed according to recent reports, and the men are returning to various civilian jobs. It is felt by the government that this is a more satisfactory method of handling the C.O. problem.

BOOK REVIEW

Evangelism Today: Message Not Method, by Samuel M. Zwemer; Revell, 1944; \$1.50.

There are many books treating the subject of evangelism, but this is a refreshingly new approach to this great theme of the church. The author states in his foreword, "This is not a book on the technique of evangelism but on the essential character of its message." He has held to that thesis with a thrilling effect, and presents the claims of the dynamic Gospel of Christ.

Persons who are interested in a study of the basic nature of the Gospel of redemption will find in this book not only inspiration and stimulation but a real challenge. He gives the cross its central place and points clearly to the Christian's motives for evangelism.

It is gratifying to discover another book which deals clearly with the problem of sin. "Preaching moral ideals without a sense of contrition for sin produces Pharisees in the pulpit and pew." "To preach evangelism with effect we must point to Calvary and atonement." "Paul's missionary messages and preaching were due to his sense of eternal values through the resurrection." These are characteristic statements taken from the book. You will find stimulation in other statements, such as "The secret of personal evangelism is to see in everyone you meet a plot of soil for the good seed of the Gospel."

This book is written with a background of conviction that we are about to witness a great spiritual revival through a return to evangelism in its various methods. The author's personal experience in the mission field serves as a splendid background for his contention that this is no time for a slump in missions. He makes a strong appeal for a forward movement in the spread of the Gospel. Sincere Christians who come into the possession of this book and read it thoughtfully and prayerfully will get a new thrill of Christian experience in the deepening of their desires to win souls for Christ.

The reader needs only slight caution in the author's reference to penal sufferings of Christ and to his tendency to minimize the advantage of denominational convictions. While enumerating the several types of evangelism to Christian workers, he mentions the radio as having its own peculiar place and power, which has also its own perils.

Not all of the almost 9,000 C.O.'s given deferments in Canada have been in A.S.W. at any time. The Canadian system of Selective Service is somewhat different from that in the U.S., which makes it difficult to estimate what percentage of C.O.'s there are in Canada as compared to those entering the armed services. However, at present there are 732,000 men in the Canadian armed forces. (Statistics taken from the May issue of "Canada at War," as reported in *Mennonite Central Committee Bulletin*)

"We are saved because of past missionary efforts. What about the future generation?"

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, SEPTEMBER 15, 1944

NUMBER 24

Greater Things Than These

BY LEVI C. HARTZLER

Jesus' announcement to His disciples that He was about to leave them (Jno 14:12-16) was a blow to their plans for the future. They had given up their trades and professions to follow Christ and had staked their all on the success of His career. Jesus, sensing their bewilderment, attempted at once to build up their courage. After His attention-getting *Verily, verily* in verse twelve, He didn't waste words in revealing His plan for the continuation of His work. Note the force of every clause: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Who is the "he" in the first clause? Jesus refers here to His true disciple. Believing means to accept Christ as Saviour and Lord, not just to recognize Him as a great or good man. Believing means complete consecration to Christ and an unreserved acceptance of His plan for one's life. Believing means having faith like a grain of mustard seed. Believing means accepting the responsibility of a disciple, the responsibility of witnessing for Christ. Believing further implies steadfastness, a characteristic which Jesus emphasized when He said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." The depth of meaning of the word "believe" is indicated by the results of believing: "The works that I do shall he do also; and greater works than these shall he do."

The second clause of the text has caused some confusion in the thinking of many Christians. When Jesus refers to works, He means the miracles which He performed for the alleviating of human suffering and the satisfying of human needs. He healed the sick, raised the dead, stilled the tempest, turned the water into wine, and used one child's lunch to feed 5,000, all because He was the Son of God and loved suffering mankind. However, all of these things were temporary. The man who had been healed of the palsy might contract another disease. Lazarus, having been raised from the dead, must die again. The 5,000, even though fed from the hand of Christ, were needing more food within

six hours. Christ's physical ministry was temporary.

However, we must not fail to note that the apostles continued the ministry of healing after Jesus' ascension, as the Holy Spirit gave them direction. The miracles of healing performed by the apostles identified the early church with Christ and established the authority of the Gospel before the New Testament was written.

Certainly the church today cannot shun her responsibility to carry on the physical ministry of Christ through an enlarged relief program. Peter said to the impotent man at the gate of the temple, "Silver and gold have I none; but such as I have give I thee." Today God has blessed the Christian church in America with an abundance of material wealth, while Christians and unbelievers alike are suffering in other lands. Let us not covet too assiduously the power which Peter and John had until we have given faithfully of that *which we have*.

But what about the greater works? Jesus told the Syrophenician woman that He was sent to the lost sheep of the house of Israel. As a result, His earthly ministry was limited to a very small section of the earth's surface and a very small part of the world's population. Furthermore, Jesus' ministry was limited by time, His public ministry continuing for only three years. Thus the magnitude of His works was limited by space and time.

The effect of His ministry on individual lives was also limited because redemption had not yet been completed. Sin had not yet been conquered through the death and suffering of Christ. Peter is a good example of the difference between the followers of Christ before and after Christ's resurrection and the coming of the Holy Spirit. Redemption had to be completed before a great spiritual work could be done in the hearts of men.

Jesus made clear that He considered the spiritual ministry greater than the physical when He stood up in the synagogue of Nazareth and read the following prophecy regarding Himself from the book of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to

preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

Paul also emphasizes the spiritual ministry in I Cor. 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Note that the work of apostles, prophets, and teachers is considered more important than miracles or gifts of healing. Again in Romans 12:6-8, Paul stresses spiritual gifts to the exclusion of the physical ministry.

Immediately following Pentecost the greater works mentioned by Jesus came into view. Peter preached a sermon and three thousand souls were saved. Although Jesus had preached for three years, the Word nowhere tells us that He had more than a few faithful followers at any one time. Only one hundred and twenty remained after His ascension and

"LET US GO ON"

Therefore leaving the principles . . .
let us go on.—Heb. 6:1.

*Some of us stay at the cross,
Some of us wait at the tomb,
Quickened and raised together with Christ
Yet lingering still in its gloom;
Some of us bide at the Passover feast
With Pentecost all unknown—
The triumphs of grace in the heavenly place
That our Lord has made our own.*

*If the Christ who died had stopped at the cross
His work had been incomplete,
If the Christ who was buried had stayed in the tomb
He had only known defeat;
But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the heavenly place,
Where the risen Lord has gone.*

*So, let us go on with our Lord
To the fullness of God He has brought,
Unsearchable riches of glory and good
Exceeding our innermost thought;
Let us grow up into Christ,
Claiming His life and its powers—
The triumphs of grace in the heavenly place
That our conquering Lord has made ours.*

—ANNIE JOHNSON FLINT.

participated in the upper-room service when the Holy Ghost was poured out. The conversion of the 3,000 indicated that the greater works were associated with the preaching of the Gospel and the salvation of souls. True, the apostles continued to perform miracles which identified their ministry with Christ's, but the emphasis definitely shifted to the more permanent work of soul saving.

Paul's missionary journeys demonstrated further the importance of soul saving. While Jesus' ministry centered on healing and preaching, Paul's centered on preaching and establishing churches. Jesus' ministry is punctuated by miracles of physical healing: Bartimaeus, the ten lepers, Jairus' daughter, Peter's wife's mother. Paul's ministry is punctuated by miracles of spiritual healing: Lydia, the Philippian jailer, Onesimus. In fact, Paul even used the miraculous power of God to strike Elymas with blindness when he attempted to hinder the salvation of Sergius Paulus, Roman governor of Cyprus.

The later great movements in the church have been associated with the preaching of the Gospel and the salvation of souls: the Protestant Reformation, the Moravian missionary movement, the modern missionary movement, and the present-day radio ministry, such as the Old-fashioned Revival Hour and The Voice of the Andes.

The next clause of our text states why the greater things are possible: "Because I go unto my Father." At the right hand of God, Jesus is freed from the limitations of time, space, and human frailties. He is once more in a position to exercise fully His omnipotence, omniscience, and omnipresence. His presence at God's right hand also indicates that redemption has been completed. Now there are sufficient funds in the bank of heaven to buy back from sin every soul in the world that lives, ever has lived, or ever will live. Another result of Jesus' going to the Father was the coming of the Holy Spirit. Immediately following the words of our text, Jesus promises the Spirit to His disciples. The Spirit's work is in the hearts of men. He convicts the world of sin, of righteousness, and of judgment. Jno. 16:8. He puts the seal of the kingdom of God upon every believer. Eph. 1:13. He guides believers into all truth. Jno. 10:13. He assists the believer in prayer. Rom. 8:4. Therefore, because Jesus has gone to His Father, provision has been made for His followers to do greater things than He did.

The next two verses indicate how Christians are to go about doing the

greater things: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (Jno. 14:13, 14). Jesus considers intercessory prayer such an important step in doing the greater things that He emphasizes praying in His name five times during His last discourse: Jno. 14:13; 14:14; 15:7; 15:16; 16:23. Intercessory prayer makes Jesus' omnipotence operative in our world; it makes the *greater things* possible.

When Jesus saw the fields white unto harvest, He didn't say to His disciples, "Go and reap." He rather said, "Pray ye . . . the Lord of the harvest, that he would send forth labourers into his harvest." Paul and Barnabas were called to be missionaries after a season of fasting and prayer. The Moravian missionary movement began after a small congregation at Herrnhut, Germany, continued several months in prayer for Holy Ghost guidance. The American missionary movement developed from the prayer effort of five young college students. One young man who joined this group accomplished the *greater things* and left in Burma upon his death 7,000 Christians in sixty-three churches, led by one hundred sixty-three missionaries. Thus, great missionary movements in the church resulted from intercessory prayer on the part of consecrated Christians.

George Mueller of Bristol, England, demonstrated some of the greater things possible through intercessory prayer. As a young man he sought the pleasures of the world. One evening he attended a cottage prayer meeting at the invitation of a friend and became thoroughly converted. He wanted to become a foreign missionary, but the Spirit of God led him into orphanage work. During forty-six years of service, Mueller and his aides prayed into existence five orphanages, providing for 2,000 children annually. He also helped to train 150,000 children in Sunday school. He circulated 2,000,000 Bibles at a cost of \$200,000, and 3,000,000 books and tracts at a similar cost. He gave \$1,300,000 to missions. The total cash result of Mueller's prayers was \$7,500,000. He took God at His word and did the *greater things*.

The instrument of intercession is available to every Christian. It is his most efficient and effective tool for accomplishing the *greater things*. Radio is not as efficient for reaching distant places and peoples as is the instrument of intercession in the hands of a trusting believer. Thought travels more rapidly than radio

waves. The Christian can pray just as fast as he can think, and can therefore reach his friend in need with the speed of thought, even though that friend may be at the other side of the world. After the Christian has prayed, the Spirit of God will lead him into the greater things.

Jesus, while on earth, was limited by time, space, and human frailty. He went back to heaven so that His followers could do the greater things. Is the church limiting Christ today by a lack of faith or an unwillingness to accept the full responsibility resting upon her as Christ's representative in the world? Is she doing the *greater things*? What would happen if every Christian would live a life of complete submission to God?

Goshen, Ind.

IS MUTUAL AID SCRIPTURAL

BY JOHN M. SNYDER

That the practice of mutual aid among the Christian brotherhood is a necessary part of practical Christian discipleship is hardly open to question. Numerous New Testament passages clearly set forth the obligation of the Christian to minister to his brother's need, and in these passages material help is clearly implied if not primarily in view. See Acts 11:29, 30; Rom. 12:8, 13; 15:27; II Cor. 8:7-24; 9:6-15; Gal. 2:10; Eph. 4:28; I Tim. 6:17-19; II Thess. 3:10-12; Jas. 2:15, 16; I Jno. 3:17; Luke 6:34-36; and others.

In the history of the church, and more specifically of the Mennonite Church, this principle of helping brethren in need has found various modes of expression. The plan of protecting one another against financial losses from certain causes through the organization of mutual aid companies on an insurance basis has been coming into increasingly general favor among us during the past several decades. The Mutual Aid Plan now before our district conferences and General Conference includes such an insurance plan for protection against property loss, and also a plan to provide members with funds to cover burial expenses through death benefits under a Burial Plan. It is the purpose of this article to examine these proposals to ascertain whether they conform to the scriptural principles governing the practice of mutual aid among brethren.

The question of mutual aid is a part of the larger question of New Testament Christian stewardship. While a discus-

(Continued on page 477)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Pursuit of Holiness

Follow . . . holiness.—Heb. 12:14.

The word "follow" here means to pursue. The quest for genuine holiness is lifelong. Bro. Milton Brackbill's list of forms of carnality recently published in our columns should convince any of us that we are not yet perfect in the quality of our Christian living. In fact, as one attains to succeeding higher levels of Christian morality, the horizon of possibilities runs before him. The holier we become, the more necessity for greater holiness we see. This is God's method of purging our lives and bringing us farther and farther on the road of holiness which is pleasing to Him. We are commanded to continue the quest. Let us shun as the plague that complacency of spirit which is satisfied with life as it is. God always has something better for us. Let us follow on to experience it.

More Than Enough

"We are more than conquerors."

God's provision is always abundant, and so there is no excuse for His followers to skimp along in the poverty of barely enough. For with God, there is always a "margin of safety." It is nerve-racking to get home from a trip with one's money all gone. At least in this land of plenty, it is embarrassing to a housewife if her guests lick plate and platter clean. It is dreadful to have to depend upon an engine which can just barely pull its load. God does not want to submit us to the strain of living always at the limit of our resources.

The God who is rich in mercy meets our spiritual bankruptcy with abundant mercy. Where our sin abounded, grace does much more abound. The One who is for us is greater than the one who is against us. For every temptation He gives more grace. We shall not need to be satisfied with barely squeezing inside the gates of the heavenly city, for through Christ we have an abundant entrance. The psalmist testified that his cup runs over. When we pray, He is able to give "exceeding abundantly above all that we

ask or think." What a privilege we have to live with such opulence and spiritual luxury! Our God is a gracious and abundant provider.

Weights

Let us lay aside every weight.—Heb. 12:1.

There are weights which retard us in our Christian living. They keep us far below the heights of holiness to which God has called us, and they slow up the efficiency with which we may serve our Lord. Sometimes a distinction is made between weights and sins. Sins are positive wrongs, readily admitted to be such. Weights are the questionable things which sometimes we are unwilling to admit as wrong. W. H. Griffith Thomas once submitted three tests which could be applied to things to see whether they are weights that we ought to lay aside. First, we will be uneasy about them. Second, we continue to argue about them with our consciences. Third, we ask others perhaps again and again whether they think these things are wrong. Anything that keeps us from our highest spiritual efficiency is wrong. Let us courageously and unsparingly lay aside every weight, that we may run as we ought the race that is set before us.

Restitution

Old-fashioned evangelistic preaching emphasized the necessity of making our wrongs right. One may well question the sincerity of a repentance which does not send us here or there to confess to men that we have in some way wronged them. But it is amazing to discover how many professing Christians never cleared up their back tracks by paying for their dishonest acts or asking forgiveness for their unchristian words. One wonders how God's blessing can rest upon a life that has endeavored to merely forget the things behind. No doubt one explanation of much spiritual barrenness is the fact that the repentance was never carried through to its logical conclusion of restitution. We certainly cannot preach

holy living with another man's dollar in our pocket or with the memory of scathing denunciations rasping in our bosoms. "Confess your faults one to another . . . that ye may be healed."

Teaching Against Covetousness

The editor once stepped into the elevator of a city office building. The operator was an old man who evidently had some knowledge of Mennonite people. He began talking in Pennsylvania Dutch. When we explained that we could not understand all that he said, he continued to say in Dutch (and this we understood), "If I would say 'dollar,' you would understand me." Apparently this man's contact with Mennonites has led him to believe that money and money-making is our chief interest. Perhaps his judgment was unfair, but we always do well to learn as much as possible from those who speak critically of us.

Are we as a people too materialistic? Has our traditional thrift sometimes run into covetousness and an absorption with money and money-making? I think we would all need to admit that such is the case. To be thrifty and diligent is good, but somehow, and we admit that the line is a vague one and difficult to determine, thrift degenerates into covetousness and materialism. Too often we have justified even a questionable way of making money, simply because it was an easy way to make money. We have trained our children to ask perhaps first of all, "What do we get out of this?" And we have measured success by economic standards.

There is great occasion for a new emphasis on teaching against covetousness. Our children must be brought up to understand and appreciate spiritual objectives in life. Perhaps one of the good things that can come to us from our experience in this war is the training of our young men in service to humanity and a testimony for God which brings no material reward. It is hardly to our credit when we feel that the chief defect in the C.P.S. plan is that the men must work for nothing. We need to be taught to give, whether that giving is in terms of labor for others or financial support of the church and the Lord's work.

WILL JESUS COME AGAIN

By M. S. AMSTUTZ

How will He come? Why is He coming? Is it a reality, or is it just a mere church doctrine? These questions are asked by many.

That Jesus will come again the second time is one of the plainest teachings of the Bible. No other stands out so clearly as this. If we take only the testimony of Jesus Himself, who repeated again and again to His disciples the teaching that He would come the second time, we shall have sufficient evidence of the truth of this doctrine.

Those who in all ages have believed in the literal, personal, visible coming of Jesus Christ the second time to this earth have not followed cunningly devised fables. This doctrine is one of the fundamental doctrines of Holy Scripture. It finds a larger place in the pages of Holy Writ than any other doctrine of the church, this glorious event being mentioned more than three hundred times in the New Testament, and fifteen hundred times in the entire Bible. To the devout believer in the Bible there can be no doubt that Jesus will come again.

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:30, 31).

"I will come again." The hope of the disciples in their day of darkness was the "blessed hope" of the return of Jesus. Resurrection, translation, immortality—these are inseparably linked with the second coming. Through Jesus, our Redeemer, sin has lost its power; the grave has lost its victory. Life and immortality have been brought to light through the Gospel. A glorious entrance into the city of God and a home in the summerland of eternity are ours through faith in Christ. At His coming, the graves will be opened, and the righteous of the ages will come forth, clad in the garments of immortality. At His coming, the righteous living, in glad reunion with the resurrected saints, are translated to the mansions of glory. At His coming, Jesus sits upon the throne of His glory in the everlasting kingdom of peace and righteousness.

The second coming of Jesus is an event of transcendent glory. Once Jesus veiled His glory that He might dwell among men; then He comes in unveiled glory, in majestic splendor. "Every eye shall see him" in that great day. Those who placed the crown of thorns upon His brow will see Him crowned with the royal diadem. Those who drove the nails into His hands and the spear into His side will see Him coming in a cloud

of dazzling glory. Rev. 1:7. This is the coronation of the King of kings. This is the climax of the ages, the bright celestial day.

It is well for us to have a clear understanding of the manner of His coming, for there shall be counterfeit Christs and false teachers who will, if possible, deceive the very elect. "Take heed," said Jesus in His message from the Mount of Olives, "that no man deceive you." Miracle workers have been multiplied in these last days. False teachers are everywhere with their soul-destroying deceptions. The most colossal delusions are often supported by the greatest miracles. Listen to the words of Jesus in Matt. 24: 23, 24: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Let us notice the arresting words and expressions that are used by Jesus, and the apostles to describe the glory of the second coming: "As the lightning." "With power and great glory." "With a great sound of a trumpet." "In his glory." "All the holy angels with him." "The throne of his glory." "Coming in the clouds of heaven." "With a shout." "With the voice of the archangel." "With the trump of God." "The trumpet shall sound." "Every eye shall see him."

A thousand voices are calling, "This is the way, walk ye in it." A thousand teachers are seeking to draw away disciples after them. The religious world is in hopeless confusion. Antichrist will soon perform his marvelous miracles in the sight of man. To be deceived is to be destroyed. Error is the gateway to the valley of death and destruction. How, then, may we be safeguarded from the false? "To the law and to the testimony"—by this standard every miracle, every message, every messenger must be tested. In the crisis hour "the Bible and the Bible only" must be our test of truth.

There is but one second coming of Jesus, and that coming is "with power and great glory." This divine truth cannot be overemphasized. For in the manner of His coming, as pictured in the Word, is the safeguard against the false Christs, the false prophets, the false teachings of the last days. At the second coming of Jesus—the Lord descends with a shout. The voice of the archangel is heard. The trumpet of God is sounded. The Son of man comes in His glory. All the holy angels come with Him. Jesus sits upon the throne of His glory. Every eye shall see Him. "Glory," "power," "lightning," "voice," "shout," "trumpet"—nothing secret about that. They are descriptive of the visibility of His coming.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise

first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17).

Dr. Adam Clarke on I Thess. 4:16, 17, says: "The Lord Himself." That is: Jesus Christ shall descend from heaven; shall descend in like manner as He was seen by His disciples to ascend, i.e., in His human form, but now infinitely more glorious; for thousands of thousands shall minister unto Him, and ten thousand times ten thousand shall stand before Him; for the Son of man shall come on the throne of His glory. . . . The sound of the trumpet of God, whose great and terrible blasts, like those on mount Sinai, sounding louder and louder, shall shake both the heavens and the earth."

At the coming of Jesus the righteous are raised to life eternal. Crowned with glory and immortality, they are taken to the land of many mansions. The destiny of all the inhabitants of the earth is decided before the second advent, for when the Son of man comes, "before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:32). All people of the earth—Jews and Gentiles—receive their eternal reward at that day. The second coming of Christ is a time of separation—and these separations are for eternity. There is no period of probation after the second coming of Christ. This is the historic position of the church. This is Bible truth. The teaching of a future probation after the second coming is subversive of truth and destructive of faith.

In the days of Noah he "entered into the ark, and the flood came, and destroyed them all." Also in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). The same day that the righteous are redeemed, the wicked are destroyed. In that day "one shall be taken, and the other left." We must never be misled to believe any teaching that offers a period of time when men may have a second chance to accept salvation after the second coming of Jesus.

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:30-33).

When one angel appeared at Christ's tomb to roll away the stone, the soldiers fell down as dead men. What will it be when ten thousand times ten thousand and thousands of thousands of mighty angels will appear in all their majesty and glory, with the King of kings?

Such a scene as mortal eye has never looked upon will attend His return in glory. The heavens will open. The sky will be rolled back as a scroll. The cities of the nations will fall. Mountains and islands will be moved out of their places. The powers of heaven will be shaken. And with all the holy angels escorting Him, Christ comes to take His kingdom.

Yes, the Bible is true. Christ's second coming will be a reality. But how will it be with us? How will it be with you? Will it be, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9)? or, will it be, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb; for the great day of his wrath is come; and who shall be able to stand" (Rev. 6:15-17)?

Youngstown, Ohio.

IS MUTUAL AID SCRIPTURAL

(Continued from page 474)

sion of this larger subject is outside the scope of this article, I should like to suggest that the prevailing concepts of most Mennonites, as well as of most other professing Christians of today, might well be subjected to a close and open-hearted scrutiny in the light of the plain, direct teachings of the New Testament on the subject of material possessions and their use. It has become a definite conviction of the writer that most Christians base their thinking relative to this subject on Old Testament rather than New Testament scriptures.

From the various passages in the New Testament relating to the subject of mutual aid we glean the following observations which may be pertinent to our study of the question under consideration:

- (1) Financial inequality among the brotherhood is recognized;—
- (2) Possession of material goods, i.e., private ownership, on the part of Christians is not condemned;*

- (3) Those in circumstances of material need are to be helped by those whom God has prospered materially;
- (4) It is the obligation of those in need to work to supply their needs in so far as possible;
- (5) Practice of Christian mutual aid, with its corollary of self-help on the part of the needy, brings about an equality within the brotherhood;
- (6) Giving "to receive as much again" is contrary to the New Testament ideal;
- (7) There is never any hint in the New Testament that the poor should contribute to maintain the wealth of the rich.

Turning to an examination of the property coverage phase of the Mutual Aid Plan, we find that it is not a means by which the needs of "those who have need" are borne by those who "have." Rather it is a means by which losses—not needs—are proportionately distributed over the membership participating in the plan. It is a means of maintaining the financial status quo of its members to as large a degree as possible in the face of losses from specified causes.

While it is true that the more wealthy members contribute more to other members in cases of loss than do the less wealthy, it is also true that the more wealthy receive more when they, in turn, experience loss. Always the amount contributed to any member is determined on the basis of what he had before the loss, rather than on the basis of what he needs after the loss. And while it is true that the plan results in the wealthy helping the poor members, which is scriptural, it also requires the poor to contribute towards maintaining the wealth of the rich members, which is not scriptural.

Take the following supposed case as an illustration of this point: A poor farmer who has a hard struggle to make a livelihood for himself and his family insures his barn and livestock for, say, \$3,000. Lightning strikes the barn and burns it to the ground, destroying both barn and livestock, and taking away his principal means of livelihood. Clearly this man's need is great. The Mutual Aid Plan may restore his loss to the amount of the \$3,000 for which he was insured. This does not say that his need was adequately met. He only receives aid proportionate to the amount he has made himself liable to contribute into the plan, based on the amount of his insurable property.

This man's neighbor may be a man of wealth. Besides his insurable property, he may have stocks, bonds, bank accounts, and other forms of wealth. He also may experience a fire, causing a loss of \$3,000. But this loss does not bring him into a situation of need. Nevertheless, his loss is restored exactly the same as his neighbor's. And the struggling neighbor, who

is still in need in comparison, contributes his proportionate share toward the maintenance of this man's wealth. In this case the plan operates, not to supply a case of need, but to maintain in so far as possible the financial status quo of the wealthy member. In terms of need, the poor member should have received, perhaps, twice what he got, while the wealthy member could have lost many times his loss without being brought to a condition of need.

The writer is conscientiously opposed to all forms of insurance for himself. But if the Mennonite Church should decide to enter the field of insurance, let us have the issues clear. As insurance—a business proposition with its object to protect the wealth, great or small, of its members so far as possible from being diminished through accident or Providence—it could perhaps be defended consistently. Even here the writer would raise a question as to its scripturalness. But as a means of putting into practice the New Testament teaching on helping our needy brethren, it falls far short.

The proposal for a burial plan, in the writer's estimation, comes short as an application of New Testament principles of mutual aid in the same way as does the property insurance plan. Furthermore, it is but a step from death benefits for burial expenses to death benefits for other necessary expenses. It is essentially a modified form of life insurance, and it would very possibly open the door of our church to a general acceptance of life insurance, just the same as those who carry Mennonite Mutual Aid property insurance seldom have any convictions against property insurance in general.

It is the writer's conviction that Mutual Aid Insurance is based on a wrong concept of Christian stewardship. Let us openheartedly search the New Testament scriptures on this important subject, for it is upon them that we must base our way of life.

[The author of the above article wishes it to be made clear that he is not expressing opposition to the whole Mutual Aid Plan which has been presented, but only to the insurance features in it.—Ed.]

* It is, however, limited and regulated by very positive teachings which clearly show both the motives and the manner which rightly apply both in the acquisition and use of material possessions. The writer hopes to present a more thorough treatment of this subject shortly in an article entitled, "A Study in Christian Stewardship."

Akron, Pa.

Franklin D. Roosevelt: "I reiterate the statement which I have made many times before, that a revival of religion is what this country most needs—that in such a revival we would find a solution of all our problems, whether political, economical, or social."—Prophetic Word.

FAMILY CIRCLE

MY MOTHER'S BIBLE

*This book is all that's left me now—
Tears will unbidden start—
With faltering lip and throbbing brow
I press it to my heart.
For many generations past,
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.*

*Ah! well do I remember those
Whose names these records bear;
Who 'round the hearthstone used to close
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!*

*My father read this Holy Book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home!*

*Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die!*

—GEORGE POPE MORRIS.

ENLISTING OUR YOUTH FOR CHRIST

BY MRS. RUTH YODER

Our youth, the boys and girls and young people of our churches, present to us, as mothers and teachers, a great challenge. Are we ready to meet this challenge? Will we place first things first in our homes, in our churches, and in our communities? The youth of today represent the church of tomorrow. The responsibility they will carry, and the way in which they will assume this responsibility, rests very largely upon the parents and teachers of today.

The world is making a great play for our boys and girls. This appeal comes through the medium of the press, the radio, the public school, and general social pressure. They make even evil seem harmless and inviting to the boy and girl who is at the age when excitement and adventure have a powerful drawing. They appeal to their feeling of being needed and of filling an important place

in the world. It is here that youth needs sympathy and understanding, and if parents and teachers fail to give this sympathy and understanding, someone else is ready to supply this emotional need.

As Christians, we long to see our youth in the service of Christ wherever He may lead, and wherever they can make the greatest contribution to the kingdom of God.

First of all, they must be led to Christ. As Christian mothers, how we rejoice to see our children accept Christ and come into the church! Can they look to us as examples of loyalty? Young Christians have their temptations, and many times doubts arise in their minds. If they know we have confidence in them and think of them as a part of the working body, it gives them a feeling of responsibility and of being needed in the church. Our nation appeals to the patriotism of youth and claims their loyalty. The child who is born in a Christian home, who is dedicated to God before birth, and who is reared in an atmosphere of loyalty to God and the church, we would say has every opportunity to grow normally—increasing "in wisdom and stature, and in favour with God and man," becoming a Christian at an early age, and living a life of service to Christ. Such a youth certainly has been fortified to meet the allurements of the world. But not all boys and girls live in homes where first things are first in the lives of parents. Too often Father is so busy making money that even eternal things must take second place. Mother is so taken up with the cares of this life that the children's spiritual and mental development does not have first place in the home. We do enjoy clean, well-kept homes, and I believe even small children appreciate attractive homes and clean clothing and well-prepared meals, but when Mother is so busy that she has no time to listen to their plans or to know their friends, she is missing the greatest joy of a mother's life. They have problems and aspirations that are very real to them, but if parents show in any way that they are not interested, the opportunity is lost. I am sure that as Christian mothers and teachers, our greatest desire is to see our youth enlisted in the service of Christ. Are we willing to pay the price? Are we praying daily for those with whom we come in contact that Satan may not overcome them?

As small children in the home, they seem so safe; but before we realize it, they are young men and women, and oh! how many ways the Adversary has of

drawing them away! We dare not relax for one moment in our prayer life for them, and in the example we set. Do we live so that our children know the most precious thing in our lives is the service of Christ? How about our attitude toward the Sunday-school teacher, toward the ministers, toward the missionaries, and toward all activities of the church?

The normal youth who has been reared in a wholesome environment is not looking for an easy job, but one that challenges his powers. I think of an illustration that I heard my father give a good many years ago. A foreign missionary spoke at a young people's convention, making a plea for volunteers for the foreign field. He told of the wonderful opportunities for travel and for study, and how, on the mission field, servants would do their manual labor, while they spent their entire time teaching and preaching, with regular furloughs at the expense of the Mission Board. Nothing was mentioned of sacrifice and hardship. There were no volunteers. Later another man spoke in the interest of foreign missions. He spoke of leaving homes and friends and business opportunities to go to a heathen land and labor among people who were steeped in ignorance, who were often filthy and unlovable—all this for Christ's sake, that men and women would be saved from eternal destruction. A large number of young men and women responded. Their powers had been challenged.

We know not what the future will bring, but if our Lord tarries, no doubt great fields of service will be open to our youth—relief work, open doors for missionary work in new places, and also work in the home field. Do we stand ready to give of our youth to this great work? Are we ready to sacrifice that they may be prepared? This is not only a challenge to our youth but to the entire church.

So far we have been thinking mostly of those young people in our own homes and churches. But what about those other sheep and lambs that our Lord spoke of in John 10:16? "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Our Lord has need of them all. Through summer Bible schools and mission Sunday schools we can reach many of the children who would otherwise not hear the gospel story. This means that teachers are needed, and what an opportunity for consecrated teachers! Here you may have the privilege of telling the sweet story of Jesus and His love to some boy or girl who has never heard it before. If only a few of these boys and girls are won for Christ, eternity will be sweeter if you have had a part in bringing them to Christ. Parents and Christian workers, will we let anything stand in the way of

(Continued on page 487)

TO BE NEAR TO GOD

September 17, 1944

Read Psalm 66:10-12.

Does it not seem strange that God Himself should try us in the hot refiner's fire? That He should entangle us in a net? That He should lay affliction upon us? That He should not only allow, but cause, others to ride roughshod over us? That He should lead us through fire and water? The psalmist knows and confesses to God that it is all for a purpose—that in the end we should find the wealth of His kind and gracious provision for us. And so, Lord, we bless Thee for Thy seeming hardness. Behind Thy frown is the loving heart that purposes only good. Slacken not the trial, lest we remain in poverty of spirit. Qualify us by the testing for achieving the wealthy place.

"Yet say I, trusting: 'As God will,'
And in His hottest fires hold still."

September 18, 1944

Read Psalm 67:1-7.

The Christian has a world view. He dare not be so absorbed in himself and so solicitous for individual blessing that he is careless of what happens to the rest of the world. Jealous for the honor of God, he wants all the people of the earth to praise Him. He labors and prays that God's way may be known upon the earth, His saving health among all nations. His faith looks forward to the time when all the ends of the earth shall fear his God. Hasten the day, our God, when the earth shall be filled with the knowledge of God, as the waters cover the sea. Bring to defeat and righteous judgment those who oppose Thee and Thy truth. Let all acknowledge that Thou alone art God.

"Jesus shall reign where'er the sun
Does his successive journeys run."

September 19, 1944

Read Psalm 70:1-5.

The driving motive of prayer is a deep sense of our human need. The man who is self-sufficient, who has no sense of need, does not pray. Many people, in fact, pray only when some emergency arises which drives them to God in sheer despair of human help. The one who prays continually, then, must be one who has a continuing sense of need. The psalmist says in Psalm 69:29, "I am poor and sorrowful." In the next psalm he confesses, "I am poor and needy." In still another place he testifies, "This poor man cried, and the Lord heard him." Thou art the deliverer, Lord, of those who know they need.

"I know how fully I depend
Upon my precious Lord and Friend."

September 20, 1944

Read Psalm 71:9, 17, 18.

Some ancient tribes put to death those who were too old to work. The American Indians laid the heaviest tasks upon the old squaws. In the Bible, however, and in the religion based upon it, old age is spoken of with re-

spect and honor. The old age of the Christian is but the accumulation and the culmination of the blessings of a lifetime. God saves the best till last, even so far as this life is concerned. But to age frequently comes a sense of uselessness and a temptation to discouragement. Here in this Psalm for the Aged we have the fitting prayer for God's continued mercies. And youth may well pray for a mellowed Christian maturity.

"Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all, nor
be afraid.'"

September 21, 1944

Read Psalm 73:28.

In the last verse of this psalm we have the phrase from which we have named this devotional page. It is the heart of the entire collection of Psalms. For this is primarily a book of devotion, of spiritual fellowship with God. There is a place in the Christian life for the exemplary walk in street and market place; also for the strenuous waging of the battle against unrighteousness. But there is also a place, and it should be the first place, for the quiet hour of meditation and communion, "near to the heart of God." It is good to draw near to God, for without that frequent experience we have no power to live for Him among men.

"Nearer, still nearer, close to Thy heart,
Draw me, my Saviour, so precious Thou art."

September 22, 1944

Read Psalm 74:18-23.

The true follower of God is pained at everything that brings reproach to his Lord. It hurts him when he hears the holy name blasphemed. He flinches with pain when ungodly men accuse God of evil, or reproach Him with powerlessness. When they scoff at moral responsibility and judgment, he longs to see the truth and justice of God vindicated. But he is helpless to bring this about, for men who disregard God also disregard His followers. Evil men flourish in their wickedness, and the reproach of the Lord continues. Godly men have no recourse but to pray, as the psalmist does, that God will arise and plead His own cause. Reprove the scorner, Thou Holy God, and justify Thy name and Thy Word. Let reproaches and blasphemies give way to praise and adoration, for this is Thy due.

September 23, 1944

Read Psalm 84:1-4.

The one who loves the Lord loves everything that is associated with Him. He finds a natural bond with other people who love and serve Him. He loves the Word which God has given, and the very house in which He is worshiped. As he looks up and sees the birds flitting about the cornices of the building, it seems no strange thing to him that they have chosen so congenial a place for their home. Because his whole soul cries

out for God, the house which is the divine dwelling has power to stir his heart deeply. Because we love Thee, our God, we love also Thy church, her services and her activities.

"I love Thy kingdom, Lord,
The house of Thine abode."

—E.

A GREAT AND HUMBLE KING PRAYS

Sunday School Lesson for September 24

In II Samuel 7:18 we step into the secret chamber of the king and see a man near to the heart of God. King David is sitting before the Lord, talking to Him. God has given Nathan a message for His servant David. "I took thee from the sheepcote . . . to be ruler over my people . . . and I was with thee . . . and have cut off all thine enemies . . . and have made thee a great name. . . . I will appoint a place for my people Israel, and will plant them. . . . I will set up thy seed after thee. . . . He shall build an house for my name, and I will stablish the throne of his kingdom for ever." "Then," when David heard this message, "went king David in, and sat before the Lord."

What a great king Israel had in David! He perceived that the Lord had established him king over Israel. David went on and grew great, and the Lord of hosts was with him. David took the stronghold of Zion. To Zion he brought the ark of God which symbolized the presence of God with them. He set up a great kingdom with God as head, and Jerusalem as the spiritual and political capital. Now David was disturbed by the fact that the ark had to dwell within curtains while he dwelt in a house of cedar. Into his heart came a great desire to build a house for the name of the Lord God of Israel. The Lord was pleased with this desire, but gave the building of the great house to David's son, Solomon. He gave David something greater. "And thine house and thy kingdom shall be for ever before thee." The great King of kings would come out of David, the King who was far greater than Solomon in all his glory. And the Davidic kingdom would surely be re-established.

Overwhelmed with this conception of his present position and the future of his house, David drew nigh to God in deep humility. "Who am I, O Lord God . . . that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God." He wonders at the mercy of God in view of his unworthiness. Immediately he knows the secret. It is "for thy word's sake, and according to thine own heart." All the gifts of God are from His great heart of loving wisdom, not according to our deserving. Now David's heart breaks forth with praise to Jehovah God, the God over Israel, the Redeemer of Israel, redeeming not only from the nations but from their gods. In closing his prayer David asks that the Lord be pleased to do as He said He would, and he asks for the blessing of the Lord on his house forever. David was the king. Yes. But he was only the vice-regent under the Lord of hosts, who was the God over Israel. At the feet of his Lord, David loved to sit. Confession, praise,

(Continued on page 484)

FIELD NOTES

A quarterly Bible meeting is to be held at the Mennonite Mission, York, Pa., Sept. 17. Brethren Michael Wenger and Raymond Charles will be the speakers.

A Bible meeting is announced for the Steelton, Pa., Mennonite Church, Sunday, Sept. 24. Bro. Aaron Mast, Belleville, Pa., is to be the instructor.

A winter study course on Mennonite History is to be given at the Bally, Pa., Church every Wednesday evening for thirteen weeks, beginning Oct. 4. Bro. J. C. Clemens, Lansdale, Pa., will be the instructor. A welcome is extended to all within reach of Bally.

Bro. William Jennings, Knoxville, Tenn., spoke at the Peoria, Ill., Mennonite Church on Wednesday evening, Sept. 6.

Bro. Ezra Yordy, Eureka, Ill., preached at the Peoria Mennonite Church Sept. 10, in the absence of the pastor, Bro. C. Warren Long, who was engaged in a week-end meeting at Croghan, N.Y.

Bro. Jess Kauffman, Hesston, Kans., spent the week, Aug. 27-Sept. 3, at Shickley, Nebr., in summer Bible school work and revival meetings. The enrollment averaged over one hundred, with good attendance at the evening meetings.

The Executive Committee of the Mennonite Board of Missions and Charities met at Goshen, Ind., on Sept. 2, conducting routine business.

Sister Lena Graber, a sister of C. L. and J. D. Graber, has been appointed for a three-year term in India as a missionary nurse. She will be sent to that country as soon as passport and transportation arrangements can be made.

The following faculty members from Goshen College served as guest speakers in churches on Church School Day, Aug. 27, Sept. 3, or Sept. 10: E. E. Miller, Olive, Ind., Sept. 3, and Flanagan, Ill., Sept. 10; S. C. Yoder, Ft. Wayne and Leo, Ind., Sept. 3; H. S. Bender, Clinton Brick, Ind., Sept. 3; Paul Erb, Ashley, Mich., Sept. 3, and Napanee, Ind., Sept. 10; Carl Kreider, Metamora and Roanoke, Ill., Sept. 3; Levi C. Hartzler, Prairie Street, Ind., Aug. 27, and Pleasant View, Ind., Sept. 3; John C. Wenger and Don McCammon (student), Yellow Creek, Ind., Sept. 10; I. E. Burkhart, Middlebury and Kokomo, Ind., Sept. 3.

Bro. and Sister J. Kore Zook, St. Johns, Mich., attended the Christian Life Conference at Denver, Colo., Sept. 10.

Evangelistic meetings will be held at Goshen College Sept. 24 to Oct. 1, with Bro. J. D. Graber in charge.

Bro. William Hallman, missionary on furlough from South America, will be engaged

in Bible study at Goshen College during the coming winter. His family will be living with him there.

Bro. Guy F. Hershberger, Goshen, Ind., attended the Iowa-Nebraska Conference at Milford, Nebr., on Sept. 7.

The Curriculum Committee of the Commission for Christian Education and Young People's Work met at the Publishing House on Sept. 9. Those present from a distance were Bros. Paul Mininger, Goshen, Ind.; and C. K. Lehman and J. R. Mumaw, Harrisonburg, Va.

Bro. Clarence Fretz, Philadelphia, Pa., and Sister Katherine Royer, Orrville, Ohio, are spending some time at the Publishing House as they work on summer Bible school and Sunday-school materials. Bro. Fretz led the prayer meeting at the Scottsdale Church on Sept. 6 and preached Sunday morning, Sept. 10.

Recent visitors at the Publishing House and vicinity were Bro. David H. Lehman and family, Marion, Pa.; and Bro. Irvin Roth and family, Belleville, Pa.

The registration at Goshen College is reported as 267, with eight or ten still expected. This is a substantial gain over last year.

Visitors at the Iowa-Nebraska Conference, Sept. 5-7, included C. L. Graber, Edward Yoder, J. J. Hostetler, Milo Kauffman, and H. A. Diener.

Communion dates are announced in the bishop district of Bro. J. Paul Graybill as follows: Weaverland, Sept. 24; Goodville, Oct. 1; Diamond St., Philadelphia, Oct. 8; Bowmanville, Oct. 15; Gehman's, Oct. 22; Martindale, Oct. 29; Churchtown, Nov. 5 (morning); Reading, Nov. 5 (evening); Norris Square, Philadelphia, Nov. 12.

Bro. Ira Miller, Steelton, Pa., Mission, preached at the Grottoes C.P.S. Camp on the morning of Sept. 3 and performed a similar service at the Eastern Mennonite School in the evening.

Bro. J. R. Mumaw, Harrisonburg, Va., served on the Christian Education program at Pinto, Md., Sunday evening, Sept. 10. The

following day he was in Elkhart, Ind., in the interests of missionary education under the Mennonite Commission for Christian Education and Young People's Work.

Bro. Roy Koch, minister of the church at St. Jacob's, Ont., has with his family moved for the winter to Goshen, Ind., where Bro. Koch will be attending school.

Bro. Nelson E. Kauffman, Hannibal, Mo., was engaged in holding evangelistic meetings at the Parkesburg, Pa., Mennonite Mission recently.

Counsel meeting was held at the Mason-town, Pa., Mennonite Church Sept. 10, looking forward to communion services on Sunday, Oct. 1.

DO NOT LIVE TO REGRET

The evangelist is the man who has the greatest capacity for doing good; and therefore if I were in a position to influence the lives of sincere young men today, I would say to them, "Rather choose to be an evangelist than a cabinet minister or a millionaire." When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am older I envy him his life and his career.—Lord Beaverbrook, in *The Christian Digest*.

CORRESPONDENCE

UPLAND, CALIFORNIA

(Alpine Congregation)

Dear Herald Readers: Greetings in His dear name. We again have reasons to praise God from whom all blessings flow. In May, our pastor, Bro. J. D. Leatherman, went to Pennsylvania and a month later returned with his bride. We are happy to have her with us. Her father came along with them.

While Bro. Leatherman was gone, a number of visiting brethren preached for us. Bro. M. S. Zehr, Phoenix, Ariz., was with us over two Sundays. We enjoyed his kindly admonitions, but were made sad to hear of his sudden passing a month later. Bro. Luke Weaver, Winton, Calif., was here one Sunday, and Bro. Bontrager, our bishop, and Bro. Harry Erisman, Los Angeles, Calif., also preached for us.

We had a vacation Bible school in August, with Sister Clara Roth as superintendent.

On Sept. 4 the three California churches will have an all-day program, with the Los Angeles group.

The invitations we sent out to our friends and to a number of churches to help us financially toward the building of a church as soon as the way opens brought a ready response from quite a number. We want to thank each one who gave. We are very anxious for our own church building.

Everyone is busy canning fruit, which is very plentiful.

Calendar

Semiannual meeting of the Lancaster Mennonite Conference. Mellinger's Church, Lancaster, Pa., Sept. 21.

Franconia, Pa., Conference, at Franconia Church, Oct. 5. Bishop Board meets Oct. 4.

Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.

Johnstown Pa., Bible School, Jan. 3—Feb. 16, 1945.

Health has been good with the exception of Sister Betty Brunk, who was quite ill recently, but is improving at this writing, we are glad to state.

Sept. 1, 1944.

Mrs. J. B. Groff.

ACADIA VALLEY, ALBERTA

Dear Herald Readers: Though we, as a small group of nine members, have little contact with those of like faith, we feel drawn together in one body by the letters in the Herald and the occasional visits of the brethren.

On May 21, Bro. Daniel Schlabach, Guernsey, Sask., brought us two messages.

On June 4, our bishop, Bro. C. J. Ramer, Duchess, Alta., accompanied by his wife and Bro. Marlin Brubaker, made his semiannual visit, at which time we observed the communion.

We were privileged to have Bro. Ray Yoder, Wakarusa, Ind., with us Aug. 1 to 4. The four messages he brought us were much appreciated.

Harvesting is well under way. Though the yield is not as bountiful as it has been, we have much to be thankful for.

Aug. 31, 1944.

Cor.

DUCHESS, ALBERTA

Dear Readers of the Gospel Herald: Bro. Ray Yoder, Wakarusa, Ind., was with us from July 6 to 16. Each evening he gave us a talk on the home as well as a gospel message. Given the grace, we intend to live His Word daily.

Many from this district attended the annual conference at Tofield. We were privileged to have ministers from various states and from eastern Canada with us. The theme of the conference was nonconformity.

We conducted summer Bible school for one week. The attendance was good, even though the pupils were not brought in by automobile as in former years.

Bro. C. J. Ramer and Bro. H. B. Ramer and wife attended the special session of General Conference. Bro. and Sister H. B. Ramer are now visiting in Pennsylvania.

Since April Bro. S. V. Martin has been called upon to endure much testing. He has at last been sent from the military camp to a civilian jail, where we hope the testing will be less severe. He has counted it all joy, however, and his testimony is that a clear and undefiled conscience is to be preferred to any of the physical comforts. The Lord has been with him in a real way through it all, for which we wish to thank and praise Him.

Sept. 1, 1944.

Mary Martin.

KALONA, IOWA

(East Union Congregation)

Dear Readers of the Gospel Herald: The Lord has been gracious to us, giving us sunshine and refreshing rains. The fruits of the earth are developing bountifully. We also praise Him for the spiritual blessings He has bestowed on us since our last letter.

On April 30 Bro. William Brenneman from Chicago worshiped with us.

On the evening of May 7 Sister Lois Gunden, who was interned for over a year in Germany, gave a very interesting talk to a large group of people, this being the only place she spoke in this community.

On May 14 (Mother's Day) Bro. George Miller from the Wellman congregation brought us a message on "Home Influences."

Our summer Bible school was held from May 22 to June 2. Sister Alta Keiser was director. There was a good attendance, and splendid interest was manifested. On the evening of June 9 an interesting program was given to a well-filled house.

Instead of our regular young people's meeting on the evening of July 9, Bro. Edward Diener from the Wellman congregation spoke on the contrasting characters of the Book of Ruth.

On Aug. 13 Bro. and Sister A. Lloyd Swartzendruber from the Kansas City Children's Home were with us.

On Aug. 20 Bro. Nelson Hestand, Pryor, Okla., worshiped with us.

Aug. 24 to 27 marked the ninth annual Young People's Institute held at this place. The enrollment was one hundred and fifty-four. These came from six different states and fifteen congregations. The interest was very good. The evening services were arranged to be of interest to the public.

Bro. Arthur Ruth, Chalfont, Pa., stopped with us one day during the Institute.

Sept. 1, 1944.

Cor.

KULPSVILLE, PA.

(Towamencin Congregation)

Dear Readers: Bro. Harvey Shank, Chambersburg, Pa., conducted a series of evangelistic meetings here Aug. 6 to 13. Our spirits were refreshed as he brought us messages from the Word of God night after night. Four girls confessed Christ as their Saviour, and we believe many more are counting the cost.

Bro. Claude Shisler from the Finland Mission brought us a helpful message on Aug. 20, in the absence of Bro. Moyer who visited the camp at Hagerstown, Md.

On Sunday evening, Aug. 27, Bro. William Anders brought us a very timely message, basing his remarks on Acts 2:40.

Every four weeks we have young people's meeting on Saturday evening. At the same time we have a season of prayer in behalf of our beloved sons who are away from home.

May we continue to pray for those who are still outside the ark of safety, as well as for those who recently confessed Christ, that they may yield their lives in obedience to Him.

Sept. 1, 1944.

Edna C. Schlosser.

WOOD RIVER, NEBRASKA

Dear Gospel Herald Readers: Greetings in Jesus' precious name. On May 28 our bishop, Bro. W. R. Eicher, was in our midst to serve us the communion. At the same time two precious souls were baptized.

On Aug. 2, 3, Bro. M. A. Yoder, Hesston, Kans., was here in the interest of Hesston College. He brought us two very helpful messages.

Our first summer Bible school was held for one week, beginning Aug. 21. Bro. Norman Hobbs, Iowa City, Ia., was the director and also taught a class. We appreciated his help very much. There were forty-one enrolled, five of whom do not attend Sunday school. The average attendance was thirty-seven. There were five classes in all. The other teachers were sisters of our church. We feel that they did a very fine work. The children gave an interesting program the last evening. The school was enjoyed very much by the children, and we are looking forward to having more Bible schools. We claim God's promise in Isa. 55:10, 11.

In an evening meeting during Bible school three girls accepted Christ as their Saviour.

Bro. Harry Gascho of the Beltsville, Md., C.P.S. Camp was home for a little over a week during his vacation.

We ask an interest in the prayers of God's people.

Sept. 4, 1944.

Kathryn Gascho.

ORONOGO, MISSOURI

Dear Readers of the Gospel Herald: Greetings in the name of Him whose we are and whom we serve. The summer that is now passing has brought us many blessings and also some sadness. In May death claimed one of our number, Sister Amanda Tweedy.

The brethren Samuel Hershberger and Raymond Hershberger, both from Cass County, conducted Sunday services for us while Bro. Berkey was away from home. Bro. Tweedy often preaches for us on Sunday morning, but he is unable to attend evening services.

Bro. G. D. Shenk, Sheridan, Oreg., was with us for one week, on his way home from General Conference. As this was his former home, he met many friends, and all spent an enjoyable week together. Eight services were held, with two subjects being discussed sometimes in one evening.

Sister Mabel Berkey Martin and baby son spent some time visiting her parents and others.

Sister Esther Berkey is recovering from a major operation.

Our midweek meeting was continued throughout the busy season.

The young people, at their regular meetings, are contributing to the fund for sending ministers to C.P.S. camps to conduct preaching services.

Sept. 5, 1944.

Myrtle Shenk.

CONCORD, TENNESSEE

Dear Herald Readers: We are very grateful to the many interested friends who have been giving of their means for the Lord's work here. May the Lord bless them abundantly. We have been blessed with good rains since the drought, enabling us to have vegetables from our garden for canning.

We are glad to report an increase in our Sunday-school attendance the last few weeks. There are still those in the community who should attend, but who go nowhere. Them also we must bring. Sunday morning services are being held in a near-by church, and Sun-

(Continued on page 484)

WITH OUR MISSIONARIES

HOW SHALL WE GIVE

Give as the morning that flows out of heaven;

Give as the waves when their channel is riven;

Give as the free air and sunshine are given;

Lavishly, joyfully, utterly give.

Not the waste drops from thy cup overflowing;

Not a faint spark from thy heart ever glowing;

Not a pale bud from thy June roses blowing;

Give as God gave, who gave thee to live.

Give as the heart gives whose fetters are breaking,

Life, Love, and Hope, all thy dreams and thy waking,

Soon at life's river thy soul fever slaking,

Thou shalt know God and the gifts that He gave.

—ROSE TERRY COOK.

THE MISSION OF SUFFERING IN CHRISTIAN SERVICE

BY EMMA OYER

The ministry of Jesus was one of continual suffering and persecution. His suffering was profoundly realistic. It had a salutary effect upon the world and strengthened and developed His own character. It aroused within Him a feeling of sympathy and compassion for others and also prepared Him for the great crisis, the giving of His life for the world.

We should not expect to live a Christian life without suffering persecution in one form or another. It is very easy to compromise with the world and not be a faithful witness for the Lord among our fellow men, but we will never accomplish much for Christ if our testimony does not ring true and if we are not willing to suffer for His sake. Christianity that is made as easy and compromising as possible does not prosper.

Jesus said, in sending out His apostles, that they must suffer persecution. Matt. 10:11-33. They would be brought before church authorities and before world authorities, but the Holy Spirit would give them power, enabling them to say the right thing at the right time. He also

told them, later, what they might expect as they entered upon their great ministry, of which we have a partial account in the Book of Acts.

There are two sides to the suffering and persecution of the apostles: (1) the subjective (cause) and (2) objective (results). There are a number of causes mentioned: (1) The pharisaic persecutions, which were religious, caused by a bitter hatred on the part of the consistent orthodox Jews, who would not accept Christ as their Messiah; (2) Sadducaic persecution, also religious, caused by jealousy and because of the preaching of the resurrection, in which they did not believe; (3) commercial, when some thought their business was at stake because of the apostles' work; (4) political, as in the case of Herod, when he persecuted the apostles, seemingly to gain prestige among the Jews.

Some of the results of the persecutions were (1) a scattering of the disciples, which gave them an opportunity to witness for Christ and to spread the Gospel, and (2) a deepening of character. Christianity was also put to a test.

In Acts 2, immediately after the Holy Spirit came down upon the disciples, they were accused of being filled with new wine. This cannot be called a real persecution, but it resulted in a strong defense of the apostles, by Peter, in which he appeals to the better judgment of the accusers and continues to give a constructive discourse on the life, death, and resurrection of Christ. Over three thousand souls were added to the believers.

In Acts 4 we have a Pharisaic and Sadducaic persecution caused by the healing of the lame man and the preaching of the resurrection. They were brought before the Sanhedrin. This gave the apostles an opportunity to preach the Gospel to the Jewish leaders. After their release they met in a prayer meeting, in which they experienced a refilling of the Holy Spirit and boldness to continue preaching the Word of God.

Another uprising of the Sadducees, caused by jealousy because the number of believers was increasing so rapidly, is recorded in chapter 5: "And believers were the more added to the Lord, multitudes both of men and women." The apostles were cast into prison, delivered by an angel, and again brought before the council. Again, they were able to exalt the risen Christ before the leaders of Israel, and these experiences caused real rejoicing on the part of the apostles in being "counted worthy to suffer shame for his name."

The next persecution was that of Stephen, in Acts 7. This was also Phari-

saic. They stirred up the people when "they were not able to resist the wisdom . . . by which he spake." They brought Stephen before the council, before whom he also delivered a masterful discourse, which he closed by applying the truth to the Jewish leaders. The infuriated mob rushed upon him and stoned him to death. With the feeling of hatred and revenge running high, the lives of the Christians were in grave danger. This had the result of scattering the believers throughout Palestine and to regions beyond.

In Acts 8, we find Saul, who was present at the stoning of Stephen, continuing the great persecution of the Christians. The persecution under Saul ended when he was on his way to Damascus to persecute the Christians at that place. He was struck down by a light from heaven, and seeing the error of his way, became a new man in Christ Jesus.

In chapter twelve, we have an account of the killing of James the apostle and of the imprisonment of Peter. This was done by Herod, seemingly to gain political favor among the Jews. Peter, however, was marvelously delivered by an angel of the Lord; Herod died an ignominious death; and the church grew and multiplied.

In Iconium, on their first missionary journey, Paul and Barnabas were driven out of the synagogue by the Jews. This afforded them an opportunity to preach the Gospel to the Gentiles. At Lystra, Paul was stoned and left for dead, but the Lord raised him up, and he went to Derbe with the disciples.

At Philippi, a Gentile city, Paul healed a maid who had "brought her masters much gain by soothsaying." This persecution was from a commercial standpoint. They could no longer depend on the maid as a means of livelihood, which made them angry, and they had Paul and Silas cast into prison. At midnight, when they were singing and praying, an earthquake shook the foundations of the prison, setting all the prisoners free. No one escaped, and the jailor and his whole household confessed Christ and were baptized.

There was an uproar at Thessalonica because of jealousy of the Jews, and the brethren helped Paul and Silas escape to Berea. There the Greeks heard the Word of God, and many of them believed.

Another persecution, caused by greed, took place at Ephesus, where Paul had many followers. The silversmith, who made idols, fearing that his business would be ruined because so many were turning from the worship of idols, seized Gaius and Aristarchus. This might have had a serious ending, had not the town clerk appeared on the scene and quieted the fierce multitude.

At the close of Paul's third missionary journey, he was rehearsing to the apostles in Jerusalem all that had taken place, when devout Jews stirred up the people

against him, and he was dragged out of the Temple. A plot was laid to kill him, but as they were beating him, the chief captain interfered and he was brought before the council, bound in chains. In chapter 22, he makes his defense and is again brought before the Sanhedrin. After another plot was laid to slay him, he was taken by night to Caesarea, where he remained a prisoner for two years. During this time he had an opportunity to witness for Christ before Felix and Festus, governors of the province, and also before King Agrippa. In his defense he fearlessly told of his conversion and displayed a remarkable zeal for the Lord Jesus Christ. He was taken to Rome because he appealed to Caesar, and suffered shipwreck on the way. In Rome he was imprisoned, but allowed to live in his own hired house.

Not much is said in the Book of Acts about the result of his imprisonment in Rome, but in his epistles he tells of his sufferings. The apostles gloried in tribulations because they were endured for the sake of the Gospel. Their experiences resulted in a deepening of character and in the strengthening of the church. Their sufferings were a divine testing from the Lord which revealed their strength and faith in Him.

Chicago, Ill.

AFRICA LETTER

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). This verse has always been precious to me, but recently the truth of it has deeply impressed me because, over and over again, God is proving Himself faithful in all things.

Several weeks ago I spent five days in Majita, serving communion at the various churches. Instead of having a three-day conference at a central church, we held communion at four churches throughout the field. At this time, due to rains and garden work, it is rather difficult to hold a three-day conference.

Also, as we visited the out-churches, candidates for baptism were interviewed by the church elders. This latter work requires Holy Spirit direction and discernment. Twelve were accepted from a total of thirty interviewed. The eighteen were not accepted due to irregular attendance at catechism classes, lack of knowledge of the way of salvation, lack of assurance of salvation, lack of victory over sin, no testimony, indifference, etc. I am glad for the help of the church elders in this work, and especially glad when they stand for the purity of the church.

While there are a number of reasons to rejoice because of the work in Majita and the faithfulness of a number, nevertheless we know the Lord still desires much opportunity in that densely populated peninsula. Pray with us that the native church elders and shepherds of the out-churches may be

filled with Holy Ghost power so that more may know of the victory in Christ.

Yours for His glory,
W. Ray Wenger.

May 15, 1944. Mugango, E. Africa.

* * *

This evening, as I walked down to the hospital to greet several new babies and their mothers, I saw a little procession coming up the hill. At first I didn't recognize any of the people, but as they came nearer I saw that Elnathan, one of Doctor's hospital helpers, was heading the procession. Following him were his new wife and several of his relatives, who were helping him to carry his things. We were very glad to see Elnathan back, and he seemed glad to be here too. He had much praise for the Lord for undertaking for him in his marriage problems. His father-in-law was very demanding in the price of his daughter, asking for a number of cattle and then insisting also that he had to have three gardens cultivated and other work done. But the Lord undertook for them, and they had a Christian marriage at the Shirati church. Two other weddings were held here at Nyabasi, and we do praise God for these Christian homes that are being started in this land of heathen darkness. The weddings here were the first that any of our people had seen, and we pray that the message on the Christian homes as it was given, may find a full acceptance in the hearts of our older Christians who were married while they were still heathen.

In this spiritual warfare in which we are engaged, we praise God that we know victory is on the Lord's side. The enemy certainly isn't asleep, and he does a lot of raging and trying, but God's Word continues to go forth, and souls continue to be saved and led deeper into the things of God. Several women are showing an interest in the things of God, and we know that is the work of the Holy Spirit.

The Lord is increasing our burden for the young girls, not one of whom attends services or has learned of the things of the Lord. The young girls are perhaps the hardest of any group to reach in a heathen community because their heathen fathers want them to be popular and attractive and to enter wholeheartedly into all tribal customs and worldly dances; so they will command a large marriage price. One is astounded at how much the matter of wealth through children has fastened itself into the hearts and thinking of these people. When a mother has a girl baby she rejoices, often because her concern is that in the years to come she will have milk to eat with her mush. But God is able to save, and to show Himself mighty in behalf of these girls. Our hearts are encouraged as we hear of how the Lord is getting opportunity to call out some girls at Bumangi, a tribe which holds many of the same heathen practices which these people do.

Just this afternoon as we were singing that old hymn, "Open the Wells of Salvation," in our daily worship period, the Holy Spirit revealed to me anew the truth and preciousness of those words.

"Dead to the world would I be, O Father!
Dead unto sin, alive unto Thee;

Crucify all the earthly within me,
Emptied of sin and self may I be."

The way of death **IS** the way of life; it was for our Saviour, and it must be for us too.

Nyabasi, E. Africa. Muriel T. Mack.

NEWS LETTER FROM ARGENTINA

Greetings to all the Herald Readers: Instead of living in a small country town as I had expected, I am living in this great and interesting metropolitan city of Buenos Aires, where it seems one may greet all the peoples of the world. In my small rooming house there are six families (five nationalities) represented. Of course most of these consider themselves Argentineans now, but if they were to return to the land of their fathers, they would set sail for Italy, Spain, Germany, Russia, and Canada. Perhaps the world is as large as it ever was, but to me it seems smaller since I live in this city.

There are approximately three million of us living here in Buenos Aires, and when one has need of a bus or streetcar during the hours from 6:00 to 8:00 p.m., one is inclined to think that these three million all have need of transportation. Last evening, when on my way to our Bible study at the mission, I waited in line for one-half hour before the traffic officer finally gave me the orders "to rise" to my long-anticipated No. 26 streetcar. It is a pity that the work is so scarce in the country towns, for there are many people who would prefer to return to the more quiet country-town life if it were possible to secure work there.

Here in Buenos Aires it seems that every one who cares to work has at least one job. If you were to walk to school with me some morning, I am sure you would be surprised to see all the building and reconstruction which is in progress in only these fourteen blocks. No doubt you would want to stop at the street "July Ninth" to watch the workman tear down three-and five-story buildings in order to make room for the two-block-wide street which is being built through the heart of the city. This will be a magnificent sight after it is completed, for if you are acquainted at all with Spanish culture, you will know that it will be a work of art. How these people appreciate beauty!

I like to think that these people with natural love for beauty will also be attracted to that true Christian life which radiates spiritual beauty—something more beautiful than physical beauty.

I realize now that I did not appreciate as much as I should have, the fact that the heavenly Father made it so easy for me to return to Him; I merely had to accept what others tried to teach me from infancy. The way Home for these poor people is much more difficult; there are so many obstacles in the way. For them it is a matter of renouncing the faith of their fathers and accepting something new to take its place. This step is difficult for those who are religiously indifferent, and much more difficult for those who take their religion seriously. When we put ourselves into their places, we realize that only God can supply the courage and faith involved to take such a step. We missionaries

have our small part to do, but when one meditates upon the tremendous problem, one realizes anew that what is needed more than anything is a manifestation of the power of God in order to make possible the humanly impossible. And so we come to you, young and old, because these people need your help.

I am anticipating the time when my own contribution to the work will count for more, but for the present we must be content to study Spanish. I thank you for all your prayers. I am grateful indeed for the way all things work together, and for the joy and continual assurance that our feet have been led in the right paths.

Sincerely in Him,
Edna M. Good.

Aug. 25, 1944.

City

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Herald Readers: Greetings. The natural harvest is over, and the ground is being reseeded for another crop. This makes us think of the Lord's harvest field, which is "white already to harvest."

Our hearts have been saddened because of the passing of two of our members—Bro. McKenna and Sister Parson. We know that our loss is their gain.

Our Sunday-school attendance was lower for a while, due to summer vacations and measles, but we are happy to report an increase again.

Thank God for the promise, "Before they call, I will answer; and while they are yet speaking, I will hear." We have found this true in the way God has so wonderfully supplied our every need and answered our prayers.

Bro. Edward Yoder, superintendent of the Kansas City Mission, brought us an inspiring message on July 23. On Aug. 20 the brethren Alva Swartzendruber, Hydro, Okla., and S. P. Schrock, Molalla, Oreg., also brought us much-appreciated messages.

We were glad that a number of our members had the privilege of attending the Missouri-Kansas Conference at Hesston, Kans. Many were strengthened in the faith, and re-consecrated their lives to the great work that is before us.

Sunday evening, Aug. 27, Bro. H. A. Diener and family were in charge of the service, which was well attended and truly worth while.

We are glad to report good attendance in our junior sewing circle work. Through this avenue we contact girls who do not come to our Sunday school.

We try to spend some time each afternoon in visitation work. Last Sunday we again had the privilege of having a group from Yoder with us to sing for the sick and shut-ins.

May we all labor together to win souls for the kingdom.

Yours in His service,
The Workers.

Aug. 31, 1944.

ITEMS and COMMENTS

Palestine's only tuberculosis sanatorium is situated at Safed, high above the Sea of Galilee. It has sixty beds and is staffed by two doctors and eleven nurses. Since Arabs are among those who are benefited by the ministry of this Jewish Hospital, it is responsible for a great improvement in Jewish-Arab relations.

* * *

Apparently there is actually greater religious freedom than formerly in Russia. The head of the Soviet Council on Greek Orthodox Church Affairs has announced "that church rights would be respected everywhere."

* * *

There has been a considerable stir among Anglican circles by the action of Bishop Hall of Hongkong in ordaining a Chinese woman to the Anglican priesthood. The bishop claims that the step was a necessary one in the emergency because no man was available to furnish church leadership.

* * *

Conditions in India continue grave as a result of the viceroy's refusal recently to grant Mr. Gandhi an interview. Gandhi has expressed the fear that Britain will not give up her rule of India until the people of that country "develop enough strength to wrest it from them."

* * *

That it is the fixed policy of our State Department to discriminate against Protestant Missions in Latin America is further revealed by the fact that while there is a steady refusal of passports to Protestant applicants, a total of thirty-five Maryknoll Fathers have been sent to Latin America since the first of this year. This situation, according to an article in the Christian Century, has led Dr. Manuel Seoane, prominent writer of Chile, to complain that the United States Government is "leaning upon the Catholic Church in its dealings with certain South American countries."

* * *

Another illustration of the constantly increasing mechanization of our civilization is seen in the fact that for every nine men in the United States Army there is one motor vehicle as compared to a proportion of ninety to one in World War I.

* * *

The Office of War Information announces that churches in France injured in battle are being repaired by Army crews working under a French architect.

* * *

J. Edgar Hoover, Director of F.B.I., continues to plead strongly for the functioning of religion in the prevention and cure of crime in America. His latest contribution is an article which he has contributed for publication in connection with Religious Education Week, September 24 to October 1. In this article he declares: "The prevention of crime can never be achieved by mere enforcement

SUNDAY SCHOOL LESSON

(Continued from page 479)

thanksgiving, and petition make this prayer of David's a model. Certainly he prayed according to His will and closed with the meaning of our "Amen."

With a man after God's own heart for king, Israel prospered. They had rest from all their enemies. "The enemy shall not exact upon him [David]." Even today no nation can prosper without the hand of God. We must but wonder what conditions would be if the nations had great and humble kings like David and if religion was at the heart of the nations. We must not neglect the command of God to pray for our rulers. We must not forget that Christians are the salt of the earth.

Summary: (1) David receives a message from the Lord. (2) This David has become a great man, even to being the ancestor of the Lord Christ. (3) As David prays we see a great and humble man offering a model prayer. (4) What if our nation could have such a king?—A. M. E.

CORRESPONDENCE

(Continued from page 481)

day evening services in another. As a result, we have lost quite a number of our regular attendants. Among these are young people who have been desiring peace with the Lord, and whose parents are members of another church. It seems evident that a holiness group in the community is actively opposing our work. They strongly object to the use of literature in the Lord's work.

We were glad for a number of visiting brethren recently. Among them were Bros. Lewis Martin, John Kurtz, and Charles Grove, who filled the appointments at Knoxville. Bro. Kurtz also preached for us on Sunday afternoon.

Sister Elsie Kosier, who calls this place home, was with us over two Sundays during her vacation and helped in our Sunday school.

Bro. and Sister William Jennings celebrated their golden wedding anniversary in Illinois the last week of August and have not yet returned.

We would like to correct an impression received in a former letter that Lester Shenks were here. John Shenks from Knoxville spent the day with us and assisted in our work. We are glad for their return after having spent several weeks in Pennsylvania in the interest of Sister Shenk's health.

The Lord has blessed us and will bless us through your prayers in our behalf.

Sept. 5, 1944.

Harry Hertzler.

of the law, by treating the symptom instead of the cause. . . . The duty that lies on the shoulders of every parent and clergyman in America is a sacred and serious one."

* * *

D. E. Trueblood, a Quaker, has recently written a book entitled, "The Predicament of Modern Man." He points out that the last century man was troubled with skepticism concerning God. The modern man, he says, "is troubled with skepticism of man."

FROM OUR SCHOOLS

MENNONITE HOSPITAL SCHOOL OF NURSING

(La Junta, Colorado)

On the morning of Sept. 1, the orientation program for the preclinical students began. After first introduced to the school and its organization in an address of welcome by the director of the school, the routine personal history of each student was obtained by the two instructors, Nora Miller and Helen Moser. Routine laboratory and X-ray examinations were also done throughout the forenoon.

That evening the Student Council had its annual get-acquainted social at City Park, where each member of the hospital and school personnel had the opportunity to become acquainted with each other.

Saturday morning after breakfast, the new students were taken on a tour of inspection of the institution and grounds, after which one half of the group had their admittance physical examination by the physician assigned to their care for the next three years. At six o'clock that evening the "big sisters" took their "little sisters" on a tour through the surrounding areas, acquainting them with the various scenic points, and ending up with a picnic at the City Park. After arriving back at the nurses' home, a house meeting was held, with Mrs. Miriam Gingerich, house mother, in charge.

The first Sunday away from home is usually a difficult day. To assist the newcomers over this trying period, the homes of our church people were opened to all the new students, and they were privileged to enjoy their first Sunday dinner in a home.

Monday morning brought the introduction to the various textbooks, as well as the library and various learning facilities of the school. The remaining half of the class then had their physical examinations and were all pronounced as being in sound physical health. An intelligence test, nursing aptitude test, and reading test were administered throughout the day. Miss Miller also gave a lecture on "How to Study," which oriented each member on what was expected of her throughout the course.

A faculty reception tea, held in the living room of the graduate nurses' home at 8:00 P.M. of that day, concluded the activities of this period. Regular classes began on Tuesday morning.

Lectures and classes for the second-year students began on Monday, Sept. 4. Lectures on the various medical and surgical diseases are divided among eleven of our staff doctors. We appreciate the support and co-operation of our doctors during these days when their load of service is extremely heavy.

No change has been made in our nursing faculty except that obstetrical nursing is being taught by Ada Slagell. The only new addition to our supervising staff is Vera Yoder, who will have charge of medical and surgical 3-11 supervision. Several new staff nurses

and assistants to floor supervisors are beginning their work in September. They are: Annabelle Troyer—tuberculosis nursing; Elizabeth Hershberger—medical nursing; and Orpha Leatherman—night duty. These three nurses are graduates of this year's class. Phebe Hershberger of Oklahoma has also returned to be one of our staff of nurses this year.

Very little change has been made in our curriculum this year. Chemistry is being offered by the junior college and will be taught by their instructor. We will again use the facilities of their home economics laboratory for our course in foods and nutrition. Our science instructor, Helen Moser, will teach the course. A new subject has been added to our curriculum this year, namely, introduction to public health nursing. This course is being offered by the University of Colorado as an extension course. The instructor is one of their off-campus faculty members who has charge of the public health nursing service for this county. In addition to the second-year students, several graduates are also enrolling for this course.

Eleven of the class of 1944 will travel to Denver on Sept. 11, to write the State Board examinations the following two days. On that same date the remaining nine members of the third-year class will go to Denver to join their classmates who have been there since June, taking their various services of affiliation. The heavy load of nursing service for an overflowing hospital will then be assumed by the sixteen second-year students and the few graduates who are staying.

We solicit your prayers for the work of teaching the art and science of nursing to those in our care.

Sept. 7, 1944. Maude Swartzendruber.

EMERGENCY COLLECTION OF RELIEF CLOTHING

The rapid progress of the war in Europe has opened, and will no doubt continue to open, large areas in which many people are in need of food, clothing, and other necessities. Throughout the coming weeks and months there will be, we believe, unprecedented opportunity to bring succor to war sufferers.

Clothing Drive

In light of these developments the Mennonite Central Committee has prepared to collect and process large amounts of clothing for relief in the immediate weeks and months ahead. A new collection center has been opened at Newton, Kans., and with the other two depots at Ephrata and Kitchener, plans have been made to take care of eleven to twelve tons of clothing per month, or more. Shoes, soap, kits, and other items will also be processed. We believe Mennonite and Brethren in Christ churches will want to do their part in contributing clothing for relief, and, we believe, they will prefer to give through their own church agencies

United Nations Relief and Rehabilitation Administration (U.N.R.R.A.) and other relief organizations will also conduct drives in the immediate future. Particularly during the week of Sept. 24 a drive will be made by U.N.R.R.A. throughout the churches to collect usable wearing apparel for liberated areas in Europe. While some of our people may desire to contribute to U.N.R.R.A. and other organizations, the Mennonite Central Committee is prepared to handle all the clothing that our churches will be able to give.

Clothing Depot in Kansas

The depot at Newton has been set up as a result of the feeling that a collection center should be located in the Midwest to more efficiently process the clothing from the Mennonite communities in that area. The depot in Kitchener, Ont., has been set up to serve the Canadian groups. While the general flow of relief clothing will be toward the East, and clothing may be sent to either the Newton or Akron depots, the collection centers have been set up to serve in a general way the areas in which they are located.

The depot at Newton will be in charge of Elma Esau. Sister Esau became acquainted with the work of processing and packing relief clothing during her six months of work at the Akron depot. She also assisted in the opening of the Kitchener depot. She will be qualified to give the clothing the necessary processing and packing that will be required. The address of the Newton Clothing Depot is: 220 Main St., Newton, Kans.

M.C.C. Headquarters, Akron, Pa.

SPIRITUAL REFRESHING

BY GEORGE J. LAPP

"When the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

The reader will readily recognize the following scripture quotations: "Why could not we cast him out?" "This kind goeth not out but by prayer and fasting." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

In Matthew 17 human effort failed because faith failed. The kind of possession found in the sufferer obtains among mankind in our day. Only repentance and conversion and faith working by love can bring about results in the inner man. Spiritual revival and refreshing also bring about repentance and conversion. Why could not Christendom with its blood-bought bond have averted the terrible crisis through which the world is now passing? One reason is that the Lord's people cannot exert enough influence to make wars and rumors of wars to cease. They have been here through the centuries and will continue until the end of time. But the question

remains. Is not the influence of the Christian world far less than it ought to be? Is it not because of sin and unrighteousness in our midst? Inconsistency, sin, unbelief, doubt, despair, inactivity, indifference, lethargy, lack of a positive Christian witness, disloyalty to the Word, to Christ, and to His body—the church, all these with their accompanying weaknesses and disabilities abound on every hand.

The darkness, however, is not so dense that our prayers will not reach the throne and that our deep spiritual concern expressed in prayer and fasting will not be honored by our heavenly Father. The Spirit of God still operates in the world and will, we believe, bring times of refreshing from the Divine Presence; therefore the promise, "I am with you always, even unto the end of the world."

It is impossible to organize revivals that are worth the effort unless we fully realize that God's purpose and plan must be sought. Mechanical arrangements may arouse enthusiasm, but it will rise and fall with the ebb and flow of the spectacular. This must be avoided as the ultimate in spiritual refreshing. The results of genuine revival in the confession and the blotting out of sins will also make manifest the "Breath of God" passing through the once shattered lives of those who have renounced the world, sin, and the devil, and have given themselves to the Lord for entire regeneration and full salvation.

Times of spiritual refreshing mark great birthdays in the life of the church of Christ. True revival should make more permanent the blessings which we seek. What are they? A deepening of our consecration to the will of God; deeper loyalty to, and greater activity in, our interests in the extension and upbuilding of the kingdom of God in Jesus Christ; greater organized and individual effort to save the lost.

Times of refreshing should not be mere flames of burning ecstasy which leave only the gray ashes of a formal profession. There should result the steady glow of true Christian piety in a well-balanced, Spirit-filled, and Spirit-sustained life and character which we are happy to promote. There should also result a definite positive faith clearly expressed in practical everyday life. Faith without works is dead. A time of spiritual refreshing without permanent results is fruitless.

True revival and spiritual refreshing must begin in the body of Christ. It can be secured by waiting, praying, trusting, expecting. There will be a burning, glowing fervor while revival is in progress, which will be expressed in prayer and in praise that will reverberate through hill and dale, home and hamlet. Lord, grant that it may be so. Bring it speedily! We long for this for America, for India, and for every continent and country.

Dhamtari, C.P., India.

RELIEF AND C.P.S.

RELIEF NOTES

Departures to England

Farewell services were held on the evening of Sept. 4 for Ellen Harder and John Thut. Ellen Harder, R.N., has departed for "South Meadows"—an evacuation center in England for children two months to six years of age. John Thut will be recreational director at the "Taxal Edge" boys' convalescent home near Manchester and Birmingham, England.

* * *

M.C.C. Executive Meeting

The M.C.C. Executive Committee met at Chicago, Sept. 1, 2. Among other things, they discussed the possibilities of relief in Europe in the light of the rapid progress of the war. Orie Miller gave a report on his recent trip to Paraguay, and P. C. Hiebert reported on his visit to Puerto Rico.

* * *

Clothing Center to Open in Midwest

Another collection and processing depot for relief clothing is to be located at Newton, Kans. Elma Esau has been appointed to direct the new center, with H. A. Fast to assume supervision of the work. It was also decided that Mrs. M. C. Lehman should hereafter assume general directorship of all three clothing depots—Kitchener, Newton, and Ephrata. Anna Snyder will succeed Mrs. Lehman as director of the local depot at Ephrata. (Further details concerning relief clothing and the new collection center will be given later.)

* * *

Ingenuity Builds a Hospital

The following are excerpts taken from the September, 1944, issue of *Rio La Plata*, newsletter of the C.P.S. Unit at La Plata, Puerto Rico:

"A gray, barracklike structure, 130 feet long and 20 feet wide, and an additional wing of fifty-five by twenty-six feet became the present Mennonite hospital in Puerto Rico. Four feet of filling-in had to be done for the new wing, which is now the dining room, kitchen, and women's ward. Dirt and gravel were hauled from the creek bed, loaded, unloaded, and tamped by hand. Cement for foundations and floors was all mixed by hand.

"Lumber of any kind was scarce. Yet the straightest pieces available were used for door frames, while more corkscrewlike two-by-fours were disposed of at less conspicuous places. Looking at the bedside stands, basins, and instrument tables one would never suspect that underneath the nice finish and fresh coat of paint is the lumber from old pig pens.

"The walls, seven and a half feet high, were made of panels of heavy tar roofing material.

"Good tile floor for operating room, dining room, and kitchen has solved the problem of putting a smooth surface on rough cement floor. The other floors are still rough for lack of better suggestions."

Relief Briefs

Delmar Wedel, Aberdeen, Ida., has been appointed for service in the Near East under M.C.C. sponsorship through U.N.R.R.A.

Rodolfo Olgia, a native of Berne, Switzerland, who for many years has been active in Swiss Relief organizations, visited the Akron Headquarters Sept. 4. In the brief visit he expressed grave concern for the type of workers that would be going to do relief work in Europe. Nothing short of workers with the most wholesome Christian outlook and maturity would well succeed.

* * *

C.P.S. NOTES

Sideling Hill Camp to Close

C.P.S. Camp No. 20, Wells Tannery (Sideling Hill), Pa., will close in the near future, probably by the end of September. Public disapproval of the type of project work engaged in was one of the reasons given for discontinuing this camp. Campers will transfer to other base camps in the West, and a few will enter special projects.

* * *

Staff Appointments

The following appointments for C.P.S. camps and units were made at the recent M.C.C. Executive Committee meeting:

Bertram Smucker—Assistant and Educational Director, Denison, Ia.

James Clemens—Instructor in Relief Training, Denison, Ia.

Roy H. Umble—Educational Section, C.P.S. Headquarters Office, Akron, Pa.

Dwight Weldy—Assistant and Educational Director, Luray, Va.

Aaron Epp—Assistant and Educational Director, Downey, Ida.

Lester Cook—Director, Unit 1, Lincoln, Nebr., Farm Units.

Peter Klassen—Business Manager, Unit 1, Lincoln, Nebr.

* * *

Inductees Mistreated

Six Mennonite inductees from McPherson, Kans., were mistreated by other draftees on way to Fort Leavenworth for physical examination. Because they were conscientious objectors, the Mennonite men were beaten and given crude haircuts. The officer at the fort took the situation in hand when the men arrived, and the offenders were fined.

* * *

"Guinea Pig" Unit Closed

As of July 31, 1944, the C.P.S. unit at the University of Illinois, Urbana, disbanded, and the men returned to base camps. This unit consisted of six men from Mennonite camps who were used as "guinea pigs" in an experiment which sought to determine proper diet for extreme climatic conditions.

* * *

PEACE SECTION NOTES

Postwar Conscription

Discussions on postwar conscription have of late again been coming from men in high government circles. The president has declared himself in favor of a one-year govern-

ment training program for youths, not necessarily military. General Marshall has advocated a system of permanent conscription, but is not in favor of a large army. Strong unqualified statements for postwar militarism have come from Secretary Stimson, General Hershey, and prominent members of Congress.

In the light of these statements, the Peace Section has given increasing attention to the implications that a permanent conscription program would have for Mennonite youth, as well as for others. At the meeting of the Peace Section in Chicago, Sept. 1, these concerns were discussed. The prayer concern of the churches is desired.

Released September 6, 1944

M.C.C. Headquarters, Akron, Pa.

ENLISTING OUR YOUTH

(Continued from page 478)

winning our youth to Christ? Our country is mobilizing the best of the land in the war effort. No sacrifice is too great to gain their ends—victory over the enemy. Can we do less than that our youth may be enlisted for Christ?

Belleville, Pa.

Special Meetings

LANCASTER, PA.

Report of the harvest home and Sunday-school meeting held at the Habecker Mennonite Church Aug. 2, 1944.

Organization: Mod., Benjamin H. Miller; Secy., Christian B. Charles, Jr.; Chors., J. Eby Leaman, Ivan N. Charles.

Program and Speakers: Psalm 23, B. Charles Hostetter; Harvest Sermon, Christian K. Lehman; The Long View of Blessings, Amos W. Weaver; Children's Meeting, H. Frank Leaman; Learning to Understand the Pupil, Amos W. Weaver; When Do Teachers Teach? J. Paul Graybill; Scripture Memory Work, H. Frank Leaman; Finding a Life Companion, B. Charles Hostetter; Church and State, J. Paul Graybill.

Thoughts Gleaned: Our Shepherd goes before us, and all foes meet Him first. If the Lord is our Shepherd, we shall not want—being refreshed (v. 2); rest (v. 3); protection (v. 4); guidance (v. 5); a home (v. 6). God is very good to those who love and serve Him. The good things of this life are often the enemy of the best. Matt. 5:1-12 teaches the long view of blessings. The first step in learning to understand our pupils is to know ourselves. We should seek to know the background, interests, heartaches, failures, and shortcomings of our pupils; then, like Jesus, we should not condemn, but be helpful and forgiving. Teachers teach by personal influence as well as by word. Children learn when parents learn with them. God's Word hidden in our hearts will help us to overcome temptation. Marriage is a lifetime contract. We should seek God's help and guidance in finding a life companion. Church and state are separate. The church is for salvation. The state is for the punishment of the evildoer and for our protection.

Secretary.

COLUMBIA, PA.

Report of the harvest home and Bible meeting held at the Chestnut Hill Mennonite Church, Aug. 12, 13, 1944.

Organization: Mod., Howard Charles; Chors., Miller Hess, Richard Kling.

Program and Speakers: Harvest Sermon, Henry E. Lutz; Sunday School Lesson, Simon Bucher; Book Study (James), John Mosemann; Children's Meeting, Elam Hollinger; Dividends

of Prayer, Simon Bucher; Going Deeper with God, Howard Charles.

Thoughts Gleaned: No one but a Christian can give acceptable praise to God. It is our privilege and duty to worship God, and to testify of Him to others. Since everyone is interested in dividends, the Scriptures tell us prayer yields great profits. A halfway Christian leads a miserable life. James writes to comfort and admonish. His chief topics are: prayer, faith and works, temptation and trials, good use of riches, speech, separation, and practical Christianity. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). There are no short cuts.

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Oberer—Schiedel.—Russel Oberer and Myrtle Schiedel, both of Kitchener, Ont., by C. F. Derstine at the home of the bride, Sept. 2, 1944.

Culp—Hostetler.—Millard Culp, Tiskilwa, Ill., and Irene Hostetler, Goshen, Ind., by R. R. Smucker at the home of the bride's parents, Aug. 20, 1944.

Nitzsche—Oswald.—Delmar Nitzsche and Bertha Oswald, both of the Plum Creek congregation near Beemer, Nebr., by J. W. Oswald of Conneautville, Pa., Aug. 20, 1944.

Nofziger—Gerig.—Alfred Nofziger and Marjorie Gerig, both of the Fairview Mennonite Church, Albany, Oreg., by N. M. Birky at the home of the bride's parents, Aug. 18, 1944.

Nofziger—Headings.—Verl Nofziger and Opal Headings, both of the Fairview Mennonite Church, Albany, Oreg., by N. M. Birky, Aug. 20, 1944.

Ranck—Brubaker.—Lloyd H. Ranck, on detached service at New Castle, Pa., and Ruth E. Brubaker, McAlisterville, Pa., by Menno B. Brubaker, father of the bride, at her home, Sept. 2, 1944.

OBITUARIES

Hilty.—Junior, infant son of D. W. and Jennie (Martin) Hilty, was born Aug. 14, 1944, and died Aug. 16. A brief committal service was held Aug. 17 at the Crown Hill Church cemetery, in charge of Rudy L. Stauffer.

Lichti.—Barbara Lichti (nee Schultz) was born near Petersburg, Ont., March 1, 1871; died at the home of her daughter, Mrs. Mahlon Schultz, Milverton, Ont., March 19, 1944; aged 73 y. 18 d. She accepted Christ as her personal Saviour in her youth and united with the Wellesley A.M. Church, remaining faithful to the end. On Jan. 21, 1894, she was united in marriage to David J. Lichti, who predeceased her Nov. 30, 1936. They were blessed with 5 children. She leaves to mourn her loss one daughter, 11 grandchildren, 2 brothers (John and Noah, of near Kingwood, Ont.), and 3 sisters (Katie—Mrs. Christ Kennel, of Kingwood; Mary—Mrs. Sam Bast, of Wellesley, Ont.; and Lizzie—Mrs. Sam E. Leis, of Kingwood). Two sons and 2 daughters preceded her in death. Funeral services were held March 22, in charge of Christ Brunk, Christ Schultz, and Peter Nafziger. Text, Rom. 8:18. Interment was made in the cemetery adjoining the Wellesley A.M. Church.

Nofziger.—Louie David, son of Christian and Rebecca Nofziger, was born near Nampa, Ida., July 27, 1908; died at the St. Vincent Hospital,

Portland, Oreg., after a lingering illness, July 27, 1944; aged 36 y. When he was a child his parents moved to Albany, Oreg., where he resided until his death. In 1928 he was united in marriage to Velma Headings. He leaves to mourn his departure his companion, 2 sons and one daughter (Olen Louie, Lowell Leon, and Jean Treva), a stepmother (Mrs. Elizabeth Nofziger, Molalla, Oreg.), 5 brothers (Samuel, North Albany; Daniel and Elvin, Lebanon, Oreg.; Ernest, Portland, Oreg.; Victor, Tangent, Oreg.), 2 sisters (Mrs. Emma Gerig, Wayland, Ia.; Mrs. Martha Sauder, Wauseon, Ohio), and a large number of other relatives and friends. He was preceded in death by his parents, one brother, and one sister. In his youth he united with the Fairview Mennonite Church and remained faithful until death. During his illness he often expressed his readiness to go, frequently quoting Phil. 1:21, "For to me to live is Christ, and to die is gain." He spent much time studying the Bible. Interment was made in the Willamette Cemetery.

Null.—Salome Null, daughter of George and Susanna (Witmer) Culp, was born May 6, 1876; died at her home, Wakarusa, Ind., Aug. 19, 1944, following a six weeks' illness of heart trouble and complications; aged 68 y. 3 m. 13 d. On Jan. 15, 1898, she was united in marriage to Daniel Null, who passed away July 8, 1926. She was the mother of twelve children, two of whom (George and Florence) died in infancy. She is survived by 10 children (Mary—Mrs. Phares Wenger; Cora—Mrs. Ralph Culp; Lloyd; Ralph; Inez—Mrs. Harold Lechlitner, of Nappanee; Mrs. Helen Vantine, South Bend; Howard, Camp Claiborne, La.; and John, Ruth, and Ernest, at home), 13 grandchildren, 4 great-grandchildren, one sister (Mrs. Jerome Burkey, Nappanee), and 3 brothers (Noah, Alanson, Mich.; John, Wakarusa; and Nelson, Chicago, Ill.). She was a faithful member of the Holdeman Mennonite Church since the winter of 1912, when she and her husband united with the church. Funeral services were held at the Mennonite Brethren in Christ Church, in charge of Bros. Silas Weldy and Clarence Shank. Burial was made in the North Union Cemetery.

Wenger.—Wilbur Jay, son of Ralph and Bernice Wenger, was born near Wayland, Ia., March 13, 1936; passed away Aug. 30, 1944; aged 8 y. 5 m. 17 d. Wilbur was stricken with rheumatic fever about ten weeks ago. All that loving hands and medical care could do seemed of no avail in the course of his illness. About four weeks ago he was at the Mt. Pleasant Memorial Hospital for three days, at which time he was given the Penicillin treatment. Later, complications developed, and on Aug. 28 he was taken to the Children's Hospital, Iowa City, Ia., where he departed this life two days later. He bore his prolonged illness with patience and bravery, and had a ready smile for all who came to see him. He had a kind and friendly disposition, which endeared him to all, and his departure leaves an aching vacancy in the home, but we submit to Him who doeth all things well. He leaves to mourn his passing, his sorrowful parents, 2 sisters (Lavonne and Lucille), one grandfather, two grandmothers, one foster grandmother, and many other relatives and friends. Funeral services were conducted by Bro. Simon Gingerich, assisted by Bro. Mullet. Text, Ps. 23. Interment was made in the Sugar Creek Cemetery.

Yoder.—Orva Jay, son of Daniel E. and Maude (Bontrager) Yoder, was born in Lagrange Co., Ind., Feb. 15, 1930; died by drowning Aug. 14, 1944, at Nottawa, Mich.; aged 14 y. 5 m. 29 d. On March 9, 1941, he was received as a member of the Maple Grove Mennonite Church in Topeka, Ind. He was a great lover of the Bible and had committed much of it to memory. He lived a faithful, consistent Christian life. Besides his parents, he is survived by one brother (John), 8 sisters (Ida Mae, Elva, Alta, Mary, and Lucille, at home; Catherine—Mrs. Cornelius Miller, Goshen; Maggie—Mrs. Gerald Yoder, Topeka; and Ruby—Mrs. Ora Wyse, Archbold, Ohio), 3 nieces, 2 nephews, and his grandparents (Mr. and Mrs. Daniel J. Yoder, Topeka). Funeral services were held in the Maple Grove Church Aug. 16, conducted by Lee Miller, Henry Wyse, Samuel T. Eash, and Edwin J. Yoder. Text, Prov. 27:1. Burial was made in the Maple Grove Cemetery.

The secret of the Lord is with them that fear him. Ps. 25:14.

Order Your Christmas Greetings Now

Mail will be slower, stock more uncertain later. Buy now.

Announcements

AN APPEAL FOR WORKERS AT THE MENNONITE HOME, LANCASTER, R. 1, PA.

Because of the death of our steward, Bro. Phares N. Frank, we are in urgent need of a steward and matron, which should be a man and his wife. The work consists of the oversight of the Home, including about seventeen workers and one hundred guests. Taking care of our aged pilgrims and needy ones is a worthy work, and we send out this appeal in an effort to find persons who may be open to this type of work in the Lord's vineyard. Pray that the Lord may lead in finding the needed laborers.

For particulars, write to Jacob T. Harnish, Lancaster, R. 4, Pa.

Shelley Musser, Asst. Secy.
of Board of Directors.

SUMMER BIBLE SCHOOL REPORTS

Reports of all summer Bible schools held this summer should be in the hands of your district secretary so that the finished general report can be prepared by the Summer Bible School Secretary. Please see that your report is made to your district secretary. And, District Secretaries, please mail us the district report; it is due now. Thank you.

C. F. Yake, Secretary
Summer Bible Schools.

Table of Contents

- 473—Greater Things Than These
"Let Us Go On" (Poem)
- 474—Is Mutual Aid Scriptural
- 475—Editorials
- 476—Will Jesus Come Again
- 478—My Mother's Bible (Poem)
- 478—Enlisting Our Youth for Christ
- 479—To Be Near to God
Sunday School Lesson for September 24
- 480—Field Notes
Correspondence
- 482—How Shall We Give (Poem)
The Mission of Suffering in Christian Service
- 483—Africa Letter
News Letter from Argentina
- 484—City Missions: Hutchinson, Kans.
Items and Comments
- 485—Spiritual Refreshing
Emergency Collection of Relief Clothing
From Our Schools: Mennonite Hospital
School of Nursing
- 486—Relief and C.P.S.
- 487—Special Meetings
Marriages
Obituaries
- 488—Announcements

Praise is the best auxiliary to prayer; and he who bears most in mind what has been done for him by God will be most emboldened to supplicate fresh gifts from above.—Henry Melville.



"The Sunshine Line"

DeLuxe Christmas Assortment No.44 With Scripture Texts

You will be delighted to have such lovely Christmas folders to send to friends and loved ones this Christmas. Now as never before the world needs to be pointed to Christ, and these Scripture-text Christ-honoring greetings afford you opportunity to honor Christ on this occasion.

This 21-folder assortment has a wide and appropriate variety of designs. Truly beautiful tints are used by the artists in making this an outstanding value. Many of these folders have expensive "metallic-like" inserts. Our special hot-embossing treatment enhances the value of most of these designs. One outstanding feature is a beautifully embossed design with insert and hand-mounted picture of Sallman's Head of Christ. Actual values on these folders range from 10 cents to 25 cents each; envelopes furnished; packed in fancy box. Your money will be refunded if you are not more than satisfied with this unusual values.

Please Order by Number — Offered Two Ways

Box No. 440—Above designs with dignified sentiments but omitting Scripture texts \$1.00

Box No. 44—As described above with Christian sentiments and selected Bible verse \$1.00

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

"If the relationship between church colleges and the church is to be anything like ideal, our colleges must remember their need of, and obligation to, the church. And the church must remember its need of, and obligation to, its colleges. The two need each other. Neither can function properly without the other. If

that is constantly kept in mind, our colleges will, without being asked or compelled to do so, be more loving and liberal in their support of the church. And the church, without being asked or driven to do so, will be more loving and liberal in its support of our church colleges."—Lutheran Standard.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, SEPTEMBER 22, 1944

NUMBER 25

Become What You Are!

BY THELMA MILLER

At first glance the command of our title appears to be paradoxical, for how could one help but be what he is? I feel, however, that only thinking men become what they are, for only they take the time and trouble to consider what they are—for what purpose they have been created. Would Christ have endured the cross if He had not been convinced that His lifework was to save men that are lost? Would Mary Jane give the prime years of her life trying to teach feeble-minded children if she did not believe that her life should be lived in service for others? Would a clergyman plead with a young criminal during the last three minutes of his life if he did not believe that that young man was intended to be someone better? Do numerous Christians live a life which is far below par because they have not thoughtfully considered what they, as Christians, ideally are? I certainly believe so, and consequently have found it a great challenge to my own living to discover just what a Christian is. I should add that this consideration of what the Christian is will be limited to what the Christian is in relation to sin. First we want to analyze what the Christian's relation to sin is ideally, then what it actually is, and finally how he can more nearly elevate the actual to the realm of the ideal.

First, the believer is free from the penalty of sin, for when he becomes a believer he accepts Jesus Christ by faith. Because of His death on the cross, Jesus Christ brings justification to all who turn to Him believing. Justification is a legal concept in that it connotes a judge acquitting a culprit. Although this does not necessarily make the sinner a good man, he is no longer guilty and condemned to punishment. Christ also redeems men; this carries more the idea of the emancipation of a slave, and of God freeing the sinner. Christ further made propitiation for the sins of all men. That is, He washed away or hid man's sin and was thus able to placate God. "Justification has indeed set man free from the condemning claim of sin, from guilt . . . the atoning death of Christ has killed sin's claims upon him for judgment."¹

Ideally, in the second place, the Christian is free also from the power of sin. This is a striking statement and scantily realized by most of us Christians. Jesus Christ, by His life, proved that the power of sin was limited, and, as far as God is concerned, all men can be perfect, for His grace is sufficient. Also, theoretically, as Paul points out, it is absurd to think that a Christian will continue to live in sin. Just as a dead man is not alive, a good man is not bad. A slave just freed from bondage will not likely return to his master.

And then, also, the very nature of the process of justification through faith causes sin to lose its power. The very design of Christianity was to deliver men from sin. "It is a contradiction in terms to suppose that any should come to Christ to be delivered from sin in order that they might live in it."² We have previously said that the believer is justified and thus freed from the penalty of sin and reconciled to God. It is said that reconciliation and communion with God are the true sources of holiness, and so he is also freed from the power of sin. Also, in the simplest and most practical terms Paul informs us that justification is not an end in itself, but a means to an end. Justification exists for a product—the product of holy living. Not only does justification decisively break the claim of sin upon man as guilt, but it gives him power with which to live the new life. We have received the reconciliation in order that ye might now walk with God, as His children in His Son.

Paul further points out that a man is free from the power of sin because when he accepted salvation through Christ he became dead to sin. In Romans 6:2 (Weymouth) he says, "How can we who have died to sin, live in it any longer?" The moment a man is dead, he ceases to respond to stimuli. The sphere in which he once moved is his sphere no longer. "For he who has died is absolved from his sin" (Rom. 6:7). Any man when he dies, by his dying is acquitted and remains so as far as the sin is concerned. Paul is not speaking of our guilt of sin—

for we lose that not by death but only by accepting Christ's salvation for us—but of sin's power to make us sin. When a man dies physically, his course of sinning is ended and the power of sin over him ends automatically.

Paul applies this effect of physical death on a man's relation to sin's power to the ethical death we die in baptism and to its equal effect on our relation to sin's power. What physical death effects for any and for every man, the ethical death in baptism effects ethically for him who is baptized—he too is pronounced free from sin's power.³

Again, "This we know—that our old self was nailed to the cross with Him, in order that our sinful nature might be neutralized . . ." (Rom. 6:6). When we accepted Christ and made known this ac-

PRAYER

*I come to Thee tonight,
In my lone closet where no eye can see,
And dare to crave an interview with Thee,
Father of love and light. If I this day have
striven
With Thy blest Spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.*

*If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.*

*And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal. Father, my soul would be
Pure as the drops of eve's unsullied dew,
And as the stars whose nightly course is true,
So would I be to Thee. Not for myself alone
Would I these blessings of Thy love implore,
But for each penitent the wide earth o'er,
Whom thou hast called Thine own.*

*And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched to soothe afflictions, griefs, and
tears,
My warmest prayer ascends. And now, O
Father, take
The heart I cast with humble faith on Thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.*

—Selected by Mrs. Peter S. Martin.

ceptance of Him through baptism we said "No" to our old way of life. Our old self, that is, our old dispositions, appetites, and evil desires was put to death, or as Lenski says, murdered. When we renounced our old self, our sinful nature was neutralized or put out of commission or destroyed or paralyzed and reduced to a condition of absolute inaction and impotence. Furthermore, it is helpful to realize that those of us who were baptized into Jesus Christ, were baptized into His death. Hodges gives some interesting thoughts along this line.

To be baptized into Christ means to be baptized in order to be united to Him. In like manner, in the expression **baptized into His death** the meaning is "we were baptized in order that we should die with Him, i.e., that we should be united to Him in His death and partakers of its benefits." . . . Those who have sincerely embraced Jesus Christ, have done it so as to be united to Him, conformed to His image and the design for which He died. Christ died in order that He might destroy the works of the devil (I John 3:8), to save His people from their sins, and to purify to Himself a peculiar people, zealous of good works. Tit. 2:14.⁴

Truly, the great effect of justification is this our death to sin, and if we are dead to sin it can have no more power over us.

Not only is the power of sin over the life of the believer broken because he has become dead to sin, but because he has simultaneously become alive unto God. "By our baptism we were buried with Him in death, in order that . . . we also should live an entirely new life. For if we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection," (Rom. 6:4, 5). The believer is no longer bound as a slave to sin. Because, however, no one but God is absolutely free, he yields his allegiance to a new Master, to God. Paradoxical as it may seem, he becomes free through this total self-surrender to God, for he has the true freedom which allows him to do not what he wishes, but what he ought. Because of his yielding to God and obeying Him from the heart, he becomes victorious over sin.

We have said that ideally the believer is free from the penalty and from the power of sin. In actual life, however, is this true and is the believer sinless? Every believer testifies, upon looking at his own experience, to the opposite. Every be-

liever is actually free from the penalty of sin incurred by his guilt, for his sin has been washed away by the blood of Christ, but every believer is not actually free from the power and presence of sin in his life. He could be, but he is not. In the actual experience of the believer it seems that inwardly, in his soul, he has died to sin and by the power of Christ's death has ousted sin from its throne in his soul, but remnants of sin's reigning in his body still have to be exterminated and ousted. "The battle with sin is not altogether completed in baptism—but the decisive victory has been won. Sin is dethroned and our task now is to prevent the sin from again usurping that throne."⁵ The tyrant has been overthrown but still harasses.

Just because the actual experience of Christians is not total victory, but only a relative degree of freedom from sin's power, it does not follow that their actual experience has to be so. What we are ideally has been clearly stated, and God's grace is sufficient for us to become what we are. I feel that we should respond to this fact in two ways. First, we should realize that any person, no matter how far down in sin he seems to be, is ideally free from the power and penalty of sin. As Christian workers we should not give anyone up in despair, but rather, help him become what he ideally is. Secondly, we should accept the challenge to abolish our daily experiences of defeat, and endeavor to become more nearly what we are. How, very briefly, should we go about doing this? Paul tells us toward the end of the same passage which we have been considering throughout this paper, "Let not sin then reign in your mortal bodies, causing you to be subject to their passions; and no longer offer your faculties as instruments of wickedness for sin to use. But rather offer yourselves to God as living men risen from the dead, and your faculties to God as instruments of righteousness" (Rom. 6:12, 13). We must more fully surrender ourselves to God so that His power for victory can be utilized by us. Dodd describes this activity interestingly:

. . . While baptism has objectively placed a man within the sphere of life, it rests with him to recognize this fact in a deliberate re-orientation of his own mind. Unless he "considers himself dead to sin," he is in effect not dead to sin, in spite of his baptism. Nevertheless, he has entered into a new set of relationships, which make it possible, natural, and all but inevitable to consider himself as

sharing the risen life of Christ. The steady intention of mind and will is needed to make explicit in fact what is already given in principle.⁶

Also, we should exercise more faith in the promises which God has given us for victory. In Romans 8:1-11 we are told that it is possible for us to be holy because of the Holy Spirit. They who walk after the Spirit will mind the things of the Spirit; and we, as Christians, are in the Spirit, and the Spirit of God dwells in us. We will accept the help of the Spirit as promised by surrendering more fully to Him. Another great promise is, "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). We are free from the penalty and power of sin if we want to be. Oh, that we might strive to become what we are!

1. H. G. Moule, *The Expositor's Bible*, p. 159.
2. Charles Hodge, *A Commentary on the Epistle to the Romans*, p. 140.
3. R. H. Lenski, *The Interpretation of St. Paul's Epistle to the Romans*, p. 410.
4. Hodges, *op. cit.*, p. 140.
5. Lenski, *op. cit.*, p. 409.
6. C. H. Dodd, *The Epistle of Paul to the Romans*, p. 93.

Goshen, Ind.

OPEN AND SHUT

BY TITUS LEHMAN

Theoretically, Christian living is an open and shut endeavor. If God's grace has cleansed and delivered us from the stain and power of sin, our emancipated wills are free and should choose always the right and the good. But our tabernacles of flesh are earth-bound, sensual, unspiritual. Their desire is only for that which may be seen, heard, smelled, tasted, or touched. Unwholesome or intemperate desire is temptation.

Here centers the struggle between mind and body. If the mind rules, desires are curbed, guarded, and controlled. If the body wins, spiritual life is in danger.

We are promised that we need not yield to temptation, that His grace is sufficient. That makes it open and shut. If we are watching, praying, and fully trusting, sin is powerless toward us; we are safe. To fall is to confess neglect of praying, obeying, and trusting as we might have done. When conditions are met, saints are kept.

It is open and shut.

Lancaster, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Battle Is Won

"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:15).

The most encouraging thing about the Christian warfare is that the battle is already won. Christ met the enemy and defeated him. He has already in His own triumphant life, death, and resurrection spoiled the powers of evil and exposed them to ignominy in His triumphant procession. The battles which we fight are only incidental to the great battle which our Leader fought. In His triumph we may fight. We enter our throne of victory, not by accomplishment, but by inheritance. We fight our spiritual war from the vantage ground of a victory already attained. Of the outcome, there is no doubt. We know we are on the victorious side. We may, in the midst of our struggles, thank Him who always causeth us to triumph. Hallelujah!

Our Gospel Our Judge

One of the prices we must pay for preaching to others is that we are judged by the gospel which we preach. One cannot hold up a standard for others without causing them to inquire whether we live up to that standard. The truth which we know and which we tell is, both for others and for ourselves, the criterion by which we ourselves are measured.

This fact makes some of us very careful what we say. We do not want to mark out for others a road which we cannot walk ourselves. In the light of our own shortcomings we pull down our gospel to our own level. Afraid of being criticized, we lower the standard in order to play safe. Instead of preaching the truth as God has given it, we qualify the truth by bringing it down to the level of our own living.

One should be consistent, of course. His word and his walk should correspond. But instead of adapting the message to the life, we would far better adapt the life to the message. If the truth

as we know we ought to preach it condemns us, then we ought, with good earnest, to change our lives into conformity with the truth. Instead of saying, "Do as I do," we ought to say, "This is the truth. Follow it, which I also, by God's grace, will do." Don't pull your gospel down to you. Pull yourself up to what you ought to preach. It takes courage to preach beyond our present attainment. But God would have us preach to ourselves as well as to others.

Strenuous Living

Paul commanded Timothy to endure hardness as a good soldier of Jesus Christ. We seek in vain in the Scriptures for the ideal of ease and self-indulgence which so often is the objective of men and women. Parents tell children that they don't want them to have as hard a life as their parents had. To have it easy seems a flabby aim for a real human being. No worth-while life is lived without experiencing some hardness and accomplishing some difficult task. We should pity the person who always takes it easy instead of the person who always has to strive. One man was right when he thanked God for saving him from a rocking chair. The worth-while life is one of strenuous endeavor and difficult achievement. Muscles grow through use. A godly life will probably be a strenuous life.

In the Wreck

All of us suffer at times a sense of frustration when the houses of our hopes come tumbling about our heads. We make plans and proceed to carry them out, but perhaps through no fault of our own, they all come to nought. Our health breaks, our loved ones are taken away, or adverse conditions in the world bring our little structure to the ground. Sometimes the wreckage is on an almost universal scale, as, for instance, in this time of war and destruction when our civilization itself seems tottering in the balance.

When we are unavoidably involved in the wreckage of our world, what can an

individual do? The majority, no doubt, yield to a sort of fatalism. The world is in a mess, and we can't help ourselves. Our society is wrecked, and we are a part of the wreck. Christian faith, however, enables one by a personal faith in God and an individual triumph over his circumstances to keep his spirit undefeated and his eyes looking upward. For a man is not wrecked until he is wrecked in his spirit. It takes more than loss of property or separation from dear ones or the ruination of plans to spoil his inner tranquility. We have all known people who have been in wrecks but were not wrecked. No outer circumstances can smash the citadel of the soul. In his spiritual life a man may remain triumphant and whole in spite of the wreckage around him.

Our Hymns as Teachers

We probably give insufficient attention to the doctrinal truth of our hymns. Almost any song can find its place in the service of some of our congregations. It may be insipid with meaninglessness or even hold forth ideas which are contrary to the Bible. But because it is in a song, we pay little attention. We are very critical of what the preacher says, but very careless of what our hymn writers write.

As a matter of fact, the hymn writer may have by far the greater influence. People hear the preacher and oftentimes promptly forget what he said. But the hymn, because of its support in a catchy tune, runs over and over through the mind and makes an indelible impression. The ones who write the songs for a church come near to writing its theology.

This is one reason that every denomination wants to have its own official hymnal. It may be presumed that the selections of such an official book have been carefully examined and are included only because they are thought to present the truth. For the same reason one should, with care, admit the songbooks of other denominations or of commercial publishers. Many of these, of course, are quite harmless, and even good. But there is always the chance that we will sing error into our people via our songs. The hymn writers are potent teachers of the church.

THE CHRISTIAN AND WAR

BY VERLE HOFFMAN

An ever-increasing number of our young people in the Mennonite Church are going into the armed services. We wonder why this condition exists. While we are hopeful that peace will soon be restored, it is not too late to reconsider the issues of a Christian's duty in wartime. Many articles have been written for and against participation in war. Dr. Wm. L. Pettingill has written a booklet, "Should a Christian Go to War?" that is quite typical of the stand taken by the modernist. Permit me to quote from his article in regard to the functions of the church:

Thus her work is cut out for her, very simply, very definitely. She is to preach the Gospel to the world. She is not expected to convert the world, nor to educate the world, nor to reform the world, nor to civilize the world, and certainly not to govern it. The church is neither the world's slave nor its mistress.

Individual Christians, as such, have many instructions as to what they should do while in the world. They are to "do good," being "rich in good works," and so on, but the church as such, in her corporate capacity, is in the world only as an evangelizing messenger.

Whenever the church has remembered this, and has occupied herself exclusively with her divinely given task, she has thrived under the blessing of God and prospered; when she has forgotten it and turned to something else, she has languished and failed.

The principle of conduct for the church is grace. When the Apostle Peter asked his Lord how often he should forgive a brother who had sinned against him, the Lord replied, "I say not unto thee, Until seven times: but, Until seventy times seven." And again he said, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Matt. 18:21, 22; Luke 17:3, 4). Christians are forbidden to go to law with one another; rather than do this they are commanded to take wrong or suffer themselves to be defrauded. I Cor. 6:1-8. And, as touching his relations with unbelievers, the Christian is, so far as is possible, "as much as lieth in you," to live peaceably with all men, avenging not himself, but leaving his cause with Him to whom vengeance belongeth. If his enemy hungers or thirsts, he is to minister to his needs, thus being not overcome of evil, but overcoming evil with good. Rom. 12:17-21. If, for conscience toward God, a Christian endure grief, suffering wrongfully, this is thankworthy. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called" (I Pet. 2:19-21).

Truly, the duties of the Christian and the church are of a separate nature and above the secular duties of the civil government. The following is again from Dr. Pettingill in regard to civil government:

We have seen that the principle of conduct for the church is grace. In civil government the ruling principle is not grace, but justice. Mercy is always to be exercised by the church—and also by the individual Christian so far as his personal interests are concerned; *but righteousness is the basic principle of government. This is seen in the judicial system. Our courts are established, not to show mercy, but to administer justice. If a judge on the bench should forget this, and should freely forgive every prisoner arraigned before him for trial, he would be impeached and removed from office, and rightly so. To forgive a murderer is gracious, but to execute him is righteous. Forgiveness is a church function; justice is a state function. Forgiveness is Christian; righteousness is governmental.

... Another important contrast between church and state is that, while the church is forbidden to use force in the performance of its mission, the government is divinely authorized to compel obedience to its decrees. During the Middle Ages the church forgot or ignored this distinction, and the bloody scenes of the Inquisitions, as well as the unscriptural exploits of the Crusades resulted. In modern days the state forgets or ignores this distinction whenever she moves to abolish capital punishment. Men need to have a care lest they seem to set themselves up as being more merciful, if not wiser, than God.

The New Testament Scriptures do not set aside these distinctions between the Christian church and civil government. It is still true that the "powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . . For he is the minister of God to thee for good. . . . He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. . . . For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing" (Rom. 13:1-6).

The distinction between church and state is clearly shown by Dr. Pettingill, but he then reverts to the common contention that the duties of a Christian are limited to his personal affairs and he can step into the duties of civil government, leaving his Christian virtues behind until his civil duties are completed. Again I quote from Dr. Pettingill:

... It is true that John the Baptist told soldiers to "do violence to no man"; but that he was referring to their personal dealings with men rather than to their acts as soldiers

* We would take issue with the personal limitation here stated.

is clearly shown by the words he immediately added, "And be content with your wages."

According to English grammar "and" is a conjunction, and is never used at the beginning of a modifying phrase. We have nothing to indicate that John referred solely to personal affairs when he said, "Do violence to no man." The three instructions given in this verse are a series, all dealing with their occupation—"Do violence to no man, neither accuse any falsely; and be content with your wages." For his own personal safety John dared not forbid the soldiers to continue their occupation, but rather instructed them concerning Christian activity. Surely no soldier would be of value to the army if he would do harm to no man. In the case of the centurion, we are told that he was a just man, but after he was baptized there is no more reference to him as a soldier. We have fully as much right to assume that he discontinued his service with the Roman army as we have to say that he continued.

Governments are ordained of God. Does it not seem inconsistent for Christians to fight against governments ordained of God, no matter what our conception of those governments may be? As Christians we are to be followers of God. God has ordained the governments of Hitler and Hirohito; thus when we take part in war, we as followers of God are fighting against God.

Let us consider more scripture for evidence of the separation from civil activities that is required of the Christian. When Christ called His disciples, the reference is made to Matthew that "he left all, . . . and followed him" (Luke 5:27, 28). Also, Peter, James and John, when Jesus called them to become fishers of men, "forsook all, and followed him" (Luke 5:11). Christ says the Christian is to "preach the gospel to every creature" (Mark 16:15).

But some may say that these refer to the full-time Christian worker and that preachers are exempt from military service. In Matt. 10:38, Christ was not speaking solely of His called twelve but of all Christians when He said, "He that taketh not his cross, and followeth after me, is not worthy of me." Surely the Christian cross is not found in war and bloodshed. Even Dr. Pettingill admits that war is a civil responsibility, not a church function. The Christian's cross is the service of Christ in our daily work, whether it be our occupation or full-time Christian service. Also when Christ prayed for His disciples near the close of His stay on earth, He prayed, "They are not of the world, *even as I am not of the world*" (John 17:16). Surely no one would be so bold as to think of Christ, the Prince of Peace, being active in carnal warfare. We, then, His servants for whom He prayed, should be as far removed from war as Christ Himself.

There is one part of the scripture that the advocate of war must and does overlook, namely, the Sermon on the Mount. This sermon as delivered by Christ, whom we believe and follow, was not given as an ideology or something to be esteemed, but as a guide and rule book for the Christian way of life. In the Law of Moses was the commandment, "Thou shalt not kill," but Christ gave us a much higher moral plane, "Whosoever is angry with his brother . . . shall be in danger of the judgment" (Matt. 5:22). It is absurd to think that anyone can go out to kill without being angry. The army recognizes this, and elaborate propaganda is prepared by our government to anger us at Tojo and Hitler. (Mussolini was included, but he gave up; so now we "love" those same Italian people.) In the story of the Good Samaritan we are shown that "brother" does not mean those born to the same parents, but anyone to whom we can do good. Christ further teaches that we are not to resist evil (or him that is evil. R.V.) Matt. 5:39. Many cannot see what would become of us if everyone in this nation would not go to war, but if all in this nation obeyed Christ to that extent, God would never have permitted the Axis governments to come into existence, as they too are ordained of Him. Since there are many here who are not Christians, events are as they are, and the civil government is engaged in war, but as Dr. Pettingill stated, war is not a function of the church, or of the Christian. A third time Jesus teaches peace by saying, "Love your enemies" (Matt. 5:44). A parent out of love, punishes a child to instruct it in the right way, but no one can *kill* a German or Jap out of *love*. Love does not manifest itself in carnal destruction, but rather in the doing of good to fellow men, both friend and foe. If we as Christians love only those who love us, we are not any better than the heathen, for they do that, but if we are obedient to Christ in loving our enemies, then we are obeying the teachings of our Master whom we follow.

The functions of the church are clearly defined in the New Testament. The duties of civil government are set forth in the Word of God. Christ has called the Christian out to be separate from the world. How, then, can we go to war, or take part in the military machine, and remain faithful to the holy calling of Christ, who has saved us?

C.P.S., Harrisburg, Pa.

To know God is to love Him, and to love Him is to keep His commandments.—Ross Goldfus.

Separation is to the Christian what insulation is to the electric wire. It keeps away the vitiating influence of environment.—E. R. Dalglish.

HELPS AND HINDRANCES TO PEACE

BY GEORGE J. LAPP

An unregenerate world resulted from the deception of Satan in the Garden of Eden. He promised mankind the power to succeed in their own way. But it was the way of peace on earth and good will toward men. From then on to the present time men have continued to accept Satan's leadership and follow his advice. He has made man the enemy of God and all righteousness. Therefore disobedient, self-seeking, unbelieving, unregenerate man has not found peace in the earth. Jno. 12:31; Deut. 7:9-11; Isa. 20, 21.

Human covetousness destroys peace in the earth. It came into man's heart when he rebelled against God. When he rejected God's will, God left him to his own devices and folly. He began getting for himself what he could, and every man's hand began to be against his fellows. He also began carrying out the dictates of his lusts by waging war. The works of unregenerate man are the result of hatred, wrath, sedition, envying, strife. Gen. 3:6; Jas. 4:1-3; Gal. 5:20, 21. Therefore there can be no peace among men without submitting unconditionally to the will of God. This can only be as subjects of His kingdom, conditioned by regeneration and by a full acceptance of His standards of righteousness and truth.

It is only the true follower of Christ who can become a citizen of heaven. He comes unto Mount Zion, and unto the city of the living God, and to an innumerable company of angels, and to the church of the firstborn, and into a possession of a living hope in Jesus Christ, for whose coming we look by faith and who will change our vile bodies that they may be fashioned like unto His glorious body. We live in hope of the heavenly homeland, which is being prepared for us. Eph. 2:19; Heb. 12:22, 23; Phil. 3:20, 21.

Although we must acknowledge that God does intervene and overrule in the affairs of men and nations, and that He does make the wrath of men to praise Him, yet our Lord would not use the sword to advance His kingdom. He came to destroy the works of a spiritual enemy, Satan. His weapons are not carnal, but they are mighty to the tearing down of strongholds. They are truth, righteousness, the Word of God, faith, salvation, prayer, watchfulness. They cast down fantastic and fanatical imaginations and plans, and bring into captivity every thought to the obedience of our Lord Jesus Christ. Jno. 18:36; Eph. 6:14-17; II Cor. 10:3-5.

The kingdom of God is for the regenerate, and there is a definite cleavage between them and the unregenerate world. We cannot wonder that the Apostle John wrote, "Love not the world, neither the things that are in the world. If any

man love the world, the love of the Father is not in him." Therefore it is fitting that the Christian consider himself a stranger and pilgrim in the earth. He must seek the things that are above. His warfare must be spiritual and not carnal, by which he wages war against earthly lusts that destroy both soul and body. It is only then that he can become a power for righteousness and a witness and an advocate for the kingdom of heaven. Heb. 11:13; Col. 3:1; Eph. 6:12.

Social and political pacifists arise, claiming that their systems are Christlike and in accord with the teachings of Scripture, when their own hearts are far from Him. They are false prophets. We can afford only to keep in the love of Christ who, as Prince of Peace, came to establish peace on earth and good will among men. Let us be true children of the kingdom.

Balodgahan, via Dhamtari, C.P., India.

THE LANGUAGE OF PRAYER

Good taste is sometimes offended at the tone and terms of familiarity used in addressing the Deity in public prayer. Expressions are used frequently which are little short of sacrilegious, if not actual blasphemy.

In trying to emphasize the concern of God for human life and the intimate interest of Christ in individuals, some have overlooked the majesty and holiness of God, and the reverence which is His due.

We grant you that sincerity of heart is more important than phraseology, but the Psalmist prayed that the words of his mouth as well as his heart meditations might be acceptable to God.

We are grateful to a friend for all the facts in this paragraph. In our English Bible the word "you" is found in 2011 verses. It is used when God addresses man, and when men address each other, but never when man speaks to God. In the Book of Psalms "you" and "yours" occur thirty times, and never in addressing God, but "thy" and "thou" occur 2860 times. Solomon's great prayer in II Chron. 6 uses "thy" sixty-one times, but "you" is not to be found. The prayer of our Lord in John 17 lacks a single "you," but contains "thou" and "thine" forty-one times.

With the modern tendency to abbreviated and hurried speech, and with the spirit of irreverence all around us, it would be well for Christians to seek to acquire a vocabulary of devotion.

The reading of devotional literature would help, but perhaps the greatest help of all would be steeping our minds and spirits in the greatest of all devotional books—the Book of Psalms. Meditation and memorizing will help our spiritual growth, and will help us to purer prayer language.—Selected.

FAMILY CIRCLE

IF THE LORD SHOULD COME

*If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the
sun,
Would He take me unawares?*

*If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?*

*If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
With flowers in wonderful beauty;
And we fold our hands and rest,
Would His touch on my hand, His low com-
mand,
Bring me unhopèd-for zest?*

*Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at His feet.*

—MARGARET E. SANGSTER.

FAMILY WEEK AT LAUREL- VILLE

BY MRS. MENNO E. MILLER

Isn't this a lovely spot? See all that rhododendron! Who is that person over there? Oh, it's Bro. ———! These and many more were the exclamations as we entered the Mennonite Campground at Laurelville and stopped the car below the dormitory. This was to be our home for the next seven days. We had arrived for Family Week, after days of anticipation and planning. It seemed almost too good to be true. The first people we met were folks from home; so at once we did not feel strange. In a short while we were directed to our cottage, where we were soon busily unpacking and becoming acquainted with the place which was to be our home. A fireplace added a welcome note, and the pleasant porch with a swing, chairs, and table looked inviting after our trip.

Not long could we linger, however, for the bell called us to supper. As we entered the dining room, rows of tables filled with the most appetizing food greeted us. How friendly everyone was! Already the large group of children were getting acquainted and anticipating a happy time on the swings and in the sand pile.

We were happy to hear of our get-acquainted meeting, scheduled for seven o'clock. So, following supper and registration, we had an enjoyable evening together, learning to know each person, our director, Bro. Paul Erb, his wife and daughter, and our instructors, the brethren Harold S. Bender, John R. Mumaw, and Milton Brackbill and their families. We found our group to consist of bishops, ministers, deacons, farmers, bankers, wholesale grocers, butchers, booksellers, housewives, teachers, workers in a convalescent home, grocers, hardware merchants, conductors of tourists' homes, and college professors. Some entire families were present. Some parents came with younger children, leaving the older ones at home to attend to the duties there. Some husbands who could not be present sent their wives and children to enjoy the rest and vacation with us. The ages ranged from two-year-olds to grandmothers and grandfathers.

After the passing of the first night, we assembled for our breakfast and worship in the dining hall. The large fireplace gave forth a pleasing warmth in the cool morning, and it added to the cheeriness of the morning meal.

Our first class, a study in Colossians by Bro. Bender, was held around the fireplace, and what a spiritual treat it proved to be! During this time Sister Erb and daughter Winifred took the children to one of the cottages and told them stories and taught them songs. We mothers appreciated the care they took of the children. This gave us the privilege of enjoying our studies without being interrupted.

There was plenty of time after the class period until noon. Each meal was looked forward to because of the well-planned and well-prepared menu. The mothers, I know, especially appreciated sitting down to meals they themselves did not prepare. After the noon meal we always enjoyed either a short talk, poems for the children, or a program by the children themselves.

Another class, studies in Victorious Living by Bro. Brackbill, met for one hour in the afternoon. Again we had an hour of spiritual fellowship together while the children enjoyed a period of

supervised play and stories. Subjects discussed were, "The Yielded Life," "The Tender Conscience," "The Quick Confession," and "Claiming the Spirit's Fullness." The blending of thought in the Colossian studies and the Victorious Life messages was keenly felt.

After the evening meal was the Fellowship Hour. A period of open discussion on such problems as, "Family Worship in the Home," "Child Training," "Making Our Church Services More Worshipful," and "The Christian in the Community" was ably led by Bro. Mumaw.

We all agreed that we would prefer having our two classes of Bible study in the morning; so on the following day and thereafter, classes met in the morning, with the Fellowship Hour at seven o'clock in the evening, thus giving us our afternoons free. Those who wished to do so, could rest, while others enjoyed hikes to the top of the mountain, ball games, and tramps through the woods. A snack shop and bookstore was another interest. Some were busy sending views home to friends, while other groups were on the porch visiting and enjoying the fellowship with new friends. On Saturday evening the entire group had supper out in a beautiful glen in the mountains. After a period of worship in song, short talks, and testimonials, we enjoyed supper around a campfire. Here are a few of the many expressions from those who attended:

"I have had a renewed realization of my responsibility as a parent in rearing our children. . . ."

"We have enjoyed the fellowship of Christians from various parts of the church and have learned to fathom the finished work of Christ more than ever before. . . ."

"I have benefited not only physically but also spiritually during this week of fellowship together. . . ."

"We have come all the way from Ohio. Our minds get wrapped up in material things, and it is good to get away and learn more of the worth-while things. We find too often our eyes are fixed on the ground, hunting for 'acorns,' and we forget to look up to see the 'One' who gives them to us. . . ."

"This has been a season of fellowship that reminds us in part of what we will enjoy in heaven as one big family of God."

"The study in the Book of Colossians has been worth hundreds of dollars to me. . . ."

"Bible Study has meant so much to me. I have received so much more than just reading the passages myself. . . ."

"I am happy for the deeper appreciation of God's Word and for a desire to go out and tell others who do not know. . . ."

"How thankful I am for a conference like this, for a study of the Word, and

(Continued on page 501)

TO BE NEAR TO GOD

September 24, 1944

Read Psalm 86:1-17.

Adoration is in part a recognition of, even a recital of, the desirable qualities of the adored one. There should be in our prayers a large element of adoration. We should name the attributes of God which have won our adoration and loyalty. In this psalm the writer mentions many of the attributes of God: His goodness, His readiness to forgive, the plenteousness of His mercy, His greatness, compassion, long-suffering, and truth. Man's true greatness lies in being like God; God's greatness is in His own essential being. He is like none other. Let us praise Him for what He is.

"Give to the Lord of lords renown;
The King of kings with glory crown."

September 25, 1944

Read Psalm 90:1-17.

We shall not live here forever. Our days at the most are but few. It will help us tremendously to live wisely if we consider how soon our end will come. William Cowper speaks in one of his poems of the "scrutiny of the years." If we will stop to think how our present actions and our present course of life will look to us when years have passed, we shall be much the wiser. That backward view from the mountain peak is the judgment for which we must prepare. O God, keep us from the trivialities which tempt us today, but which will seem utter folly in the after years. Give us the wisdom of the long view.

"Be earth, with all her scenes, withdrawn,
Let noise and vanity be gone."

September 26, 1944

Read Psalm 94:1-15.

It is not easy to join with the psalmist when he says, "Blessed is the man whom thou chastenest, O Lord." It is not easy to be patient in suffering or to smile when in pain. Our comfort is the wisdom and the kindness of the God in whose hands we are. Since He does it, we may be sure that in the end it will yield the peaceable fruits of righteousness. The blessing becomes evident when once we can see what the chastening has accomplished for us. A man in affliction kept crying, "When will I get out of this?" But finally he learned to say, "What will I get out of this?" Then the blessing came. Chastening is good for those who are rightly exercised thereby.

"I call them ill, yet that can surely be
Nothing but love that shows my Lord to me."

September 27, 1944

Read Psalm 101:1-8.

"I will behave myself wisely in a perfect way." Does this sound like a foolish boast? It is not that, for it is spoken, not to man, but to God. It is not an expression of overconfidence, but rather a definite commitment of purpose. Some small souls are afraid of a great commitment. They make no promises,

for they have no spiritual resources by which they can keep them. The soul of great faith, however, dares to obligate himself to high accomplishment. He dares to set standards and to draw lines against sin. What he knows he should do, that he says he will do, and trusts the power of God for the accomplishment of his promise.

"It takes great strength to bring your life up
square
With your accepted thought and hold it there."

September 28, 1944

Read Psalm 104:1-35.

We can worship God in our prayers by speaking to Him of His attributes. We can also worship Him by a recital of His acts. His wondrous works are all about us. They fill the earth and the heavens. They are manifest in our own experience, and we hear of them through the testimonies of others. The psalmist gives us many precedents for the extensive mention of the wondrous works of God in our prayers to Him. This is another reminder that our prayers perhaps are too much petition and not enough praise. Try telling the Lord what He has done that fills your soul with wonder and praise. Many of our great hymns help us here.

"Father-like, He tends and spares us;
Well our feeble frame He knows."

September 29, 1944

Read Psalm 106:47, 48.

Man's greatest need is salvation. We need to be saved from our sins. We need to be saved from condemnation and from the dominance of evil. We need to be saved from our enemies, chiefly the great enemy of our souls. We need to be saved from ourselves, and all the futility of selfish living. Man's tremendous and eminent need makes him a fitting candidate for salvation. And our need is met in a God who is a great Saviour. He is able to save; His arm is not shortened that He cannot save. And He is willing to save, for He is not willing that any should perish. The needy man who wants salvation can have it for the asking. And so the greatest prayer of all is this: "Save us, O Lord our God."

September 30, 1944

Read Psalm 115:1-18.

One may be tempted to pray for his own glory. We may want enabling for some task lest our reputation for efficiency be destroyed. We may want souls to be saved so that our church will grow as fast as some other. And we may pray just in order that our own sense of piety and devotion may be gratified. Like the psalmist, we need to pray, "Not unto us, O Lord, not unto us, but unto thy name give glory." The purity of our prayer motives may be constantly tested by this question: Is it for our own, or for God's glory? Purge us, O God, from all selfishness in prayer. To Thee be the glory forever! Amen.

"While Thee I seek, protecting Power,
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled."

—E.

LIGHT IS NEEDED

Sunday School Lesson for October 1

We need light. We need a lamp for our feet, a light for our path. It is not in man to direct his steps. Our eyes must be opened to behold wondrous things out of His law. We have eyes, but we see not. Ears have we, but we hear not. We wish to walk before God in the light, but darkness hath blinded our eyes. The Almighty must give us understanding. We dare not lean to our own. Without the light of Christ we walk as fools, not as wise. How many are sitting in total darkness, dead in trespasses and sins! They think they can see without the light of the Gospel. Think not only of the heathen far away, but also of those all around us who stumble in unbelief.

"I counsel thee to buy of me . . . ; and anoint thine eyes with eyesalve, that thou mayest see." "I am the light of the world." "In him was life; and the life was the light of men." "He that followeth me [Christ] shall not walk in darkness, but shall have the light of life." The Spirit of the Lord was upon Christ to recover sight to the blind. While Christ walked with the apostles to Emmaus He opened their understanding. He opened the eyes of the Gentiles, as Isaiah had prophesied. From the beginning of His ministry to the day He ascended, Christ was constantly opening the eyes of blind men and women who received His message. "The Lord my God will enlighten my darkness."

A most desperate case of blindness found by Christ is the man born blind. This man, having never seen light, had no idea of light. All about Christ was such deep spiritual darkness that He wanted to demonstrate His power and mercy by opening the eyes of a man born blind. The darkness of the people was shown just prior to this in the case of the woman taken in adultery and in her accusers. Darkness in the New Testament often denoted sin. Before Christ healed this man, He made him feel more blind by daubing his eyes with clay. Then He tested him for obedience. He asked him to bathe in the living waters from the sanctuary on Mount Zion. And he came seeing. This was a miracle. Neither he nor we know how it was done, but he knew and we believe he received sight, which meant light. The blind Pharisees now cast out the one who was walking in light.

The work of God was revealed in this miracle. We need to have our eyes anointed. Christ has called us to Him to receive the salve with which He will heal us. Why don't we heed the call? His word is with us to light the way. We need to read it. His sacrifice has been made for our restoration to light. We must accept it. And now while the light is shining we should carry the message of deliverance to those in darkness. Don't we care that men die without the light? The blind can't heal the blind. "Ye are the light of the world." "Go ye . . . preach the gospel."

(Continued on page 502)

FIELD NOTES

Communion dates are announced in the bishop district of Bro. Mahlon Witmer, New Holland, Pa., as follows: Metzler's, Sept. 24; Groffdale, Oct. 1; New Holland, Oct. 8; Carpenter's, Oct. 15; Frazer, Oct. 22.

Dedication services for the new school in the New Danville district, near Lancaster, Pa., are to be held Sept. 30 (afternoon only).

Bro. Aaron Mast, Belleville, Pa., will be in charge of the services at the Steelton, Pa., Mennonite Mission Sunday, Sept. 24, speaking on the theme, "The Church."

Bro. Verle Hoffman, a member of the C.P.S. unit at the State Hospital, Harrisburg, Pa., brought the morning message to the congregation at the Steelton, Pa., Mennonite Mission, Sept. 17.

An inspirational song service is to be held at the Chambersburg, Pa., Mennonite Church, Sunday, Sept. 24, at 2:00 p.m. Bro. Clarence Fretz, Philadelphia, Pa., will be in charge.

An all-day meeting is planned for the Oak Shade Mission (Lancaster Co., Pa.), Sunday, Oct. 15. Evangelistic meetings will be held at the same place from Oct. 16 to 22, with Bro. Milton Brackbill, Paoli, Pa., in charge.

A Bible instruction meeting was held at the Spring Mount, Pa., Mission, Sept. 16, 17. Speakers: John E. Lapp, Hatfield, Pa.; and Sanford G. Shetler, Hollsopple, Pa.

Harvest home services are announced for the Mennonite Gospel Mission, Norristown, Pa., Saturday evening, Sept. 23. A special invitation is extended to former members and workers, as well as to anyone interested, to attend this service.

A series of meetings at Poole, Ont., closing Sunday evening, Sept. 10, were conducted by Bro. C. Z. Martin, Mountville, Pa. As a result, there were sixteen confessions, and a number decided to erect a family altar. Bro. Martin continued with meetings at Blake Church, Sept. 11-17 and at Roseville beginning Sept. 18.

A harvest home and Bible meeting is to be held at Strickler's Mennonite Church, near Middletown, Pa., Saturday afternoon and evening and all day Sunday, Sept. 30 and Oct. 1.

An all-day Sunday-school meeting is announced for the Martinsburg, Pa., Mennonite Church, Sunday, Sept. 24. The brethren Sanford G. Shetler, Hollsopple, Pa., and Jesse Hartzler, Mill Creek, Pa., will be the speakers.

Bro. Andrew Farmwald was ordained to the ministry in the Conservative Amish Mennonite Church at Plain City, Ohio, Sept. 10. The brethren Harry Stutzman, Roman H. Miller, and Elmer G. Swartzendruber were in charge of the service.

Bro. C. F. Derstine, who was engaged in a series of meetings at the East Union Church, Kalona, Ia., was called home on account of the death of his associate bishop, Bro. Jonas Snider, Waterloo, Ont. Bro. Derstine will return to Iowa later (probably October) to continue the meetings.

From Tampa, Fla., comes an invitation to any of our people in the North who intend to spend the winter months in Florida, to plan to make their stay at Tampa. Their presence and help will be appreciated by the workers there.

Bro. and Sister William Jennings, Knoxville, Tenn., visited at Morton, Ill., over the week end of Sept. 10. On Saturday evening and Sunday morning Bro. Jennings delivered two appreciated messages at the Morton Mennonite Church. On Sunday evening he preached for the Pleasant Hill congregation near Morton.

The recently elected Christian Education Cabinet of the Illinois Conference held its first meeting in Chicago on Sept. 8, 9.

The Lancaster Mennonite School opened on Sept. 11, with an enrollment of 146 pupils. More were expected to enroll later.

Bro. William B. Anders, Telford, Pa., preached for the Stumptown congregation, Bird-in-Hand, Pa., Sunday morning, Sept. 10, and took part in the services at the Mellinger church in the evening.

Bro. Samuel Eby, Clear Spring, Maryland., preached for the Hershey congregation, Kinzers, Pa., Sunday morning, Sept. 10, and spoke at the Mellinger church in the evening.

The week of Sept. 17 was a busy one in the Lancaster Conference district. The Mission Board and Bishop Board met in quarterly session the beginning of the week. The semiannual conference was held on Thursday at Mellinger's Church, with Bishop Board meetings held prior to the conferences.

Thanksgiving Day in Canada will be observed on Oct. 9. A number of special meetings will be held on that day in various Mennonite churches in Ontario.

An ordination service is announced to be held at the Johnstown, Pa., Mission on Sunday afternoon, Oct. 1.

Calendar

Franconia, Pa., Conference, at Franconia Church, Oct. 5. Bishop Board meets Oct. 4. Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Johnstown Pa., Bible School, Jan. 3—Feb. 16, 1945.

Revival meetings are being held at the Mission at Johnstown, Pa., Sept. 21 to Oct. 1, with Bro. Elmer Kolb, Pottstown, Pa., in charge.

The annual workers' meeting is announced to be held at the Mennonite Church, Altoona, Pa., Saturday evening and all day Sunday, Oct. 7, 8.

Revival meetings are scheduled to be held at the First Mennonite Church, Altoona, Pa., Sept. 17-28, in charge of Bro. Harry E. Shreiner, Lititz, Pa.

Bro. E. M. Yost, Greensburg, Kans., closed a very successful series of meetings with the Science Ridge congregation, near Sterling, Ill., Sept. 10.

The annual neighbors' day was observed by the Science Ridge congregation, near Sterling, Ill., Sept. 10. Bro. E. M. Yost, Greensburg, Kans., spoke three times to large audiences. Three young men from Jamaica were present and gave their testimony in word and song at the evening service.

Bro. D. G. Lapp, Sterling, Ill., attended the Iowa-Nebraska Conference, held near Milford, Nebr., Sept. 5-7. On Sunday, Sept. 10, he visited the Denison, Ia., C.P.S. Camp.

Bro. William Jennings, Knoxville, Tenn., preached for the Science Ridge congregation, near Sterling, Ill., Sunday, Sept. 17.

An inspirational song service was held at the Mechanics Grove Mennonite Church, Quarryville, Pa., Sunday afternoon, Sept. 10.

Bro. Rhine W. Benner, Harrisonburg, Va., recently closed a series of meetings at Job, W. Va. On Sept. 9 he took part in the harvest meeting at the Towamencin church, near Kulpville, Pa.

Bro. Oscar Burkholder, Breslau, Ont., spoke at the annual harvest meeting at Elizabethtown, Pa., on Sept. 10.

Bro. Chris Snyder, Canby, Oreg., deacon in the Bethel congregation, is spending a number of weeks at Akron, Pa., with his son John.

Bro. O. N. Johns, Louisville, Ohio, preached for the Scottdale congregation on Sunday evening, Sept. 17, on his return from a visit to the C.P.S. Camp at Sideling Hill, Wells Tannery, Pa. He was accompanied by Sister Johns and Sisters Minnie Krabill and Mary Sommers.

Sister Ida R. Showalter, Broadway, Va., is the most recent addition to the workers of the Publishing House. Bro. Carl S. Miller, Washington, D.C., spent a few days at the House recently to become more familiar with publication work, and Bro. Clyde Hersherberger, Nappanee, Ind., is spending a week here, helping in the shipping department.

A harvest home meeting is to be held at the Mennonite Mission, Christian and Locusts Sts., Lancaster, Pa., on the forenoon of Sept. 24. On the evening of the same day a workers' meeting is announced. Some of the guest speakers are John R. Lehman, Millersville, Pa., and Howard Charles, Lititz, Pa.

Bro. A. C. Good, Sterling, Ill., will preach for the new group that gathers for worship at Sheffield, Ill., if plans carry. Several families from the Science Ridge congregation are working in that vicinity.

Bro. Oliver Schenck, who for several months assisted in the work at the Altoona, Pa., Mission, has returned to his home at Lancaster, Pa., where he will labor in the Lancaster and Columbia congregations. He spent the week end of Sept. 17 at Scottdale.

The annual Youth Conference will be held at the Prairie Street Church, Elkhart, Ind., Oct. 6-8. Bro. J. D. Graber will be the chief speaker. A number of talks will be given by laymen.

The Hospital Committee of the General Mission Board will have another meeting at Elkhart, Ind., Sept. 29. A study of possible sites for the new hospital is on the agenda.

The Executive and Relief Committees of the General Mission Board will meet at Elkhart, Ind., Sept. 30.

Bro. Harry A. Diener, Hutchinson, Kans., preached at Miller's Church near Leitersburg, Md., Sunday evening, Sept. 10. Bro. Diener had been at Akron, Pa., and at Clear Spring, Md., on business relative to C.P.S. Bro. Diener stopped at Scottdale on his way west.

The brethren H. S. Bender, Amos Horst, and Harry A. Diener met at Akron, Pa., on Sept. 8 to appoint the staff and select the men for the new C.P.S. camp which is to be administered by the Peace Problems Committee on a farm near Lincoln, Nebr.

Bro. D. D. Miller, Middlebury, Ind., who has been in ill health for some months, is somewhat stronger. He sits up during the day and takes his meals at the table. His mind is clear, and he enjoys visiting with his friends.

Bro. Levi C. Hartzler, Goshen, Ind., spent Sunday, Sept. 17, with the C.P.S. dairy farmers in the northern Wisconsin district. There were forenoon and afternoon meetings.

Sister Lois Winey, assistant business manager of Goshen College, spent Sept. 18 and 19 auditing the financial accounts of Hesston College, where some years ago she served as bookkeeper.

Bro. I. E. Burkhart preached Sunday morning, Sept. 17, at Pinckney, Mich., and Sunday evening at the Detroit Mission. He was accompanied by a ladies' quartet from Goshen College.

September 18 marked the opening of a parochial school in the Johnstown, Pa., district. About seventy pupils have been registered, and in addition to the grades three years of high school will also be given. The school is being held in the Johnstown Bible School Dormitory. Bro. Sanford G. Shetler is principal.

Sister Mattie Miller, wife of Bro. L. J. Miller, Hutchinson, Kans., formerly of Garden City, Mo., was called to her heavenly home Sept. 14.

CORRESPONDENCE

CLARKSVILLE, MICHIGAN

Dear Herald Readers: Greetings in Jesus' name. On the evening of Aug. 12, Bro. M. C. Lehman told us of the war sufferers' relief in Europe.

Our sisters are busy, canning fruit and vegetables for C.P.S. One day they canned one hundred and thirty quarts of peaches. The young people are harvesting vegetables from their missionary project. Quite a bit of sweet corn has been sold, and part of it was canned for C.P.S. The work is being enjoyed very much.

Our deacon, Bro. George Stahl, has not been well for some time. We miss him in our church services.

Our revival meetings will be held from Sept. 19 to 29. Bro. Nelson Kauffman, Hannibal, Mo., will be the evangelist. We solicit your prayers for our church and community. May there be a real revival among us.

God bless you all.

Sept. 7, 1944.

Mary Schrock.

GULFPORT, MISSISSIPPI

Greetings. Our summer Bible school was held from July 17 to 28, with good interest. One hundred and eight children were enrolled, and there was an average attendance of ninety-three. Eleven teachers were in charge, all from our congregation, with the exception of Sister Vera Faye Headrick, La Junta, Colo., who kindly assisted us. She spent the summer with us, but has returned home to prepare for school.

Bro. and Sister Titus Yoder and children, who spent a few months in our community, returned to Goshen, Ind.

Sister Ruth Miller, who has been in Iowa, was here with her home folks from Aug. 5 to 21. Her aunt, Mrs. Simon Hershberger, Wellman, Ia., accompanied her on this trip.

Bro. and Sister Walter Rutt and children spent two weeks recently in Indiana, visiting relatives and friends.

Sisters Kathryn Rickert, Hannibal, Mo., and Roberta Showalter, Buhler, Kans., who were helping with Bible school work among the negroes at Jackson, Miss., spent Sunday, July 30, with us. Their help in the services was much appreciated.

Bro. J. Irvin Lehman, Chambersburg, Pa., has been engaged in revival efforts in Iowa, serving in the West Union and Lower Deer Creek congregations. Edifying meetings are reported.

Bro. Harry Y. Shetler, Hollsopple, Pa., has been laboring in Ontario since Aug. 26. He was guest speaker at the annual Sunday School Conference, Aug. 26-28. From Aug. 29 to Sept. 8 he conducted a series of meetings at the Hagey Church, near Preston, followed by another series at the Snyder Church,

(Continued on last page)

Sister Mary Detwiler helped with the Bible school at Allemands, La., Aug. 7-18.

Bro. Paul Yoders left for Goshen, Ind., on Aug. 16. Bro. Paul expects to continue his college work there.

On Aug. 31 Bro. L. S. Yoder, wife, and two children left for Stuarts Draft, Va., where they expect to make their home.

Bro. Paul Hershey was absent from his congregation two weeks in August while attending conferences at Goshen, Ind., and Hesston, Kans.

Two of our young people, Sister Mabel Yoder and Bro. Carl Miller, have gone to Harrisonburg, Va., to attend school.

Bro. and Sister E. S. Garber, Nampa, Ida., who have been laboring with us in evangelistic work for the past two weeks, left this morning for Allemands, La., where they will continue in this good work. Several young souls confessed Christ for the first time; others reconsecrated their lives; and we trust that all who heard the soul-stirring messages were strengthened spiritually.

We solicit your prayers for the work at this place.

Sept. 12, 1944.

Martha Hershey.

GREENWOOD, DELAWARE

On July 22 Bro. John S. Hess, Lititz, Pa., came into our district and in the evening preached a very inspiring sermon to the small group of worshipers that assembled at the Tressler church.

The following day we had an all-day meeting, at which time Bro. Hess brought us four inspirational messages.

During the past few weeks we have enjoyed the presence of a number of visiting brethren and sisters from Pennsylvania. We would appreciate it very much if some ministering brethren would visit us.

From Oct. 9 to 15 Bro. C. Z. Martin, Mountville, Pa., will conduct a series of meetings at our church. We solicit the prayers of all who are interested, and extend a hearty welcome to all who can attend these meetings.

Yours in His service,

Sept. 12, 1944.

W. C. Hershberger.

GOSHEN, INDIANA

(Clinton Brick Congregation)

Dear Readers: The children of the Clinton Brick and Clinton Frame congregations enjoyed a two weeks' summer Bible school, held at the Clinton Frame Church, beginning May 1. The teachers were selected from both churches.

Bro. Amsa Kauffman, who is engaged in mission work in Texas, was with us twice during his vacation. The messages he brought were uplifting and inspiring.

Ethel Boyer, who has been at Kansas City Children's Home, spent her vacation at home. She is now at West Liberty, Ohio, caring for the orphan children.

We are planning to commemorate the Lord's suffering and death on Oct. 1.

Revival meetings are to be held in the spring.

The Christian workers' conference was held here from Aug. 21 to 23.

Sept. 13, 1944.

C. Showalter.

WITH OUR MISSIONARIES

"IF YOU WILL KEEP PRAYING FOR ME"

Miss Phoebe Emery, a missionary in Moradabad, India, relates this experience: "We had had a day of remarkable success in the village work: everywhere doors opened to us, and people were touched by the message. Several times that day I said to the native teacher and Bible reader, 'Some one is praying for us today!' They, too, agreed that such remarkable spiritual manifestations could be accounted for in no other way."

That incident inspired Miss Emery to write the following lines:

*When the battle is long and I am weary
with strife;*

*When legions of sin and evil are rife;
I feel—and new courage comes into my
life—*

That you are praying for me.

*When victory comes out of seeming
defeat,*

*And the dark lowering clouds shine with
rainbows replete,
'Tis then that I know—and the assurance
is sweet—*

That you are praying for me.

*I'll gird tighter my armor and advance in
the fight.*

*I'll blanch at no danger and quail at no
might,*

If you will keep praying for me.

—MRS. B. F. ZUEHL, in
The Evangelical Visitor.

"GET THEE UP"

*"O Zion, that bringest good tidings,
get thee up into the high mountain . . .
lift up thy voice with strength; lift it up,
be not afraid; say unto the cities of Judah,
Behold your God!"—Isa. 40:9.*

To the Lord's dear children who may be passing through a very deep and long valley of trouble, some special season of temptation and severe testing of faith, the words of the prophet come today with a clear ringing summons. Many at this time are weighed down with care and sorrow, and "weighted wings cannot soar." Some have death knocking at the door, and fail to recognize that

"Death is only an old door
Set in a garden wall.
On gentle hinges gives, at dusk,
When the thrushes call.

"There is nothing to trouble any heart,
Nothing to hurt at all.
Death is only a quiet door
In an old wall."

Some are passing through fire and flood on their way to a "wealthy place," and some of God's choicest soul winners have been deadly wounded by the enemy; Satan having robbed them of their armor, and instead of taking the shield of faith to quench his fiery darts, they are lying helpless on the highway, where millions throng.

The weapons Satan seems to be wielding so effectively in this crucial hour are a trio with dynamic power: Doubt, Depression, Discouragement.

There is the temptation to *faint* because of the hardness of the way; to look at the difficulties, the bitter trials, until life's days are filled with sadness and gloom, and the nights are void of stars. Many have lost their soul's sky and failed to remember that to lose one's sky is to lose one's earth. To maintain an undiscourageable front in the face of the conflict of these awful days when Satan is seeking to "wear out the saints of the most High" is not an achievement that springs from anything that a laboratory can demonstrate or that logic can affirm; it is an achievement of faith, and faith is the target for Satan's attacks. Guard well your faith, oh, fellow Christian!

Somewhere a voice is calling! Hark! We hear Him call our name! "Get thee up into the high mountain," and we would respond to that sweet voice. By the help of the Lord we would climb up that hill that hath a cross planted on its top. Our feet would attempt the glorious ascent up where glory has its dwelling place. Ye who are weary and sad, feeling that God has forgotten to be gracious, permitting you to remain in a furnace seven-times-heated, leaving your heart-cries seemingly unanswered—"Get thee up!" Will He take us up the long hill, the high mountain? Yes, He will not take us, but He will bring us safely there with unspeakable joy, for He climbs with us—pilgrims heavenward; not alone!

"Flee as a Bird to Your Mountain"

Migrating birds fly high—often, very high, and they are said to do this for three reasons: They get a vaster outlook and know more clearly the points of direction; they are more secure from enemies and hindrances; and the greater refinement of the atmosphere enables them to accelerate their flight. The higher we soar, the more clearly do we discern the will of God, the purpose of God, the plan of God.

In this great war the airmen have become the eyes of the army. The observer 10,000 feet in the air has a range of vision utterly impossible to the man in the trenches—he sees many miles behind the

lines and many miles in front of the lines. He is able to signal to the man on the ground—the effect of his shots, the alignment of the enemy's forces, and the location of his own reserves. Sky pilots! Range finders! Watchmen on the walls of Zion!

Where will the soul find a refuge from these satanic attacks? Not in Doubting Castle. Not in some low valley with face downward upon the ground. Nothing is gained by allowing depressing thoughts to fill the mind, doubting God's love when the storm clouds lower—nothing but broken nerves, sleepless nights, and miserable days follow in their wake. One utterly defeated, cast-down soul can inoculate an entire community with gloom and almost wreck the faith of youthful believers who look to their elders to be "radiant in the thick of it," "always to triumph!" "Above only" Christians.

The shepherd lad, David, called and ordained of God to wear on his breast the badge of honor as "earth's greatest songster"—not in his generation only, but in every succeeding generation—found himself one day listening to the voice of the tempter. The Master-Musician had placed him in the heart of a storm to teach him how to sing, but, listen to this moaning cry: "Oh, that I had the wings of a dove I would fly away and be at rest; I would make my escape from this windy tempest!" Our all-wise God was too loving to answer his prayer and take him out of the storm and transplant him into some sweet, shady vale. No, the sweetest songs were born in a storm and out from the heart of the tempest rose loud notes of praise to God on high, and we have the beautiful twenty-third and ninety-first Psalms—Psalms so full of comfort to the saints of all ages! What would David have gained had God granted his prayer and given to him a pair of doves' wings? How far could he have flown away from trouble on such frail pinions? And what would the world have lost! Let us be watchful of our prayers in times of temptation and physical weariness!

We find another greatly tempted soul—an anointed prophet of God—Elijah. There he lay—an heir of God, a prophet with a mighty commission—asleep under a juniper tree, wishing that he might die! To his cry God said, "No, you shall not die, but live, and declare the works of the Lord; I am commissioning you to go forth and anoint kings and prophets and climax the service of the other days. *Get thee up!*"

And these are the days in which Satan is seeking to thwart the Lord's purpose in the earth and hinder the fulfillment of the last and great commission—"to every creature." He has sent out an announcement to all the world that he has closed the gateway to the lands afar, and proudly boasts that missions are henceforth at an end. Such news broadcasts have dead-

ening effect, and it is well if God's children take heed "how they hear."

To all mission boards he has sent an advance notice, advising them to close their offices, take a vacation, hang up their swords in their scabbards, for "the day of missionary service is ended."

To the lovely youth of the world, these free young lives in earth's fair morning, he has given careful instruction and counsel: "Don't waste your precious young lives in preparation for missionary service; conditions will be such at the close of the war that your wonderful talents will be needed in the homelands—build for business; help make a new world; do not think of burying your lovely lives among the wild, uneducated heathen people!"

And to that long line of invisible helpers, unsung heroes—the men and women in the homelands whose sacrificial gifts have made possible the almost miraculous spread of the Gospel in heathen lands—has he shown a deep interest and concern—especially to the aged saints, those facing the hour of sunset. To them he has said. "You have served your day and generation; take now a well-earned rest; lay up your treasures upon earth—your houses are old and you need new ones with all modern improvements for your comfort in your old age. Take your ease!"

Shall we eavesdrop and listen to their replies to Satan? Methinks that heaven is eavesdropping also, for are we not "encompassed about with so great a cloud of witnesses"? Here are the answers that fall upon our listening ears:

"The pathway to the Oriental and European fields *may seem* to be closed just now, but, there is the hand of Another on the gateway to the seas; and ere long those gates will fling widely open and at the entrance of every nation will be an open door, standing ajar, waiting for God's ambassadors to enter." "Behold, I have set before thee an open door that no man can shut!"

To his word of caution to the mission boards we hear this reply: "We are increasing our missionary activities a hundred per cent. In the yesterdays, when we sent ten new ambassadors across the seas, we are now preparing to send hundreds in the glorious and glad new tomorrow—God's tomorrow, the greatest of all days lying just before us." Praise God for men of vision!

The youth now come forward to give him their answer—an answer that thrills our very being, putting a fire in our bones, renewing our own "call to arms." "It is the *youth of our generation* who will respond wholeheartedly to the call of God; *we* have seen a pierced hand pointing to the farthest shore where human hands outstretched are begging for Christ who conquered, and, lo, it is enough. WE GO!"

Falling from the lips of those who have so loyally stood by, holding up the hands of those who have gone forth to gather in the sheaves of gold, we hear these words: "Nothing lasts but God; we build no earthly nests, our home lies yonder within the gates of pearl in the land of Beulah. It is quite true that often we're tired and spent with the stress of battle and of climbing the rugged way, but when the long day is ended, the journey all done, one look at His lovely face will refresh us more than a plunge in the fountains of life; one whom we love will go with us down the incline and through the shady vale to a place He is making ready for us." "Lord, *thou* hast been our dwelling place in all generations!"

"The day is softly sinking in the west,
Soon, soon to faithful warriors cometh rest.
Sweet is the calm of paradise the blest.

Alleluia!"

What will be our answer when Satan comes to cast us out of our inheritance, to rob us of our eternal reward? We will boldly say:

"Silence, thou lying tempter; we believe God!"

and grasping our swords afresh we will obey His summons to "*Get thee up into the high mountain!*" We will lift up our voices with strength and not be afraid; we will lift them up and shout to the ends of the earth, "*Behold, your God!*"

Arise! Let us be going!

—Lettie B. Cowan, in

The Oriental Missionary Standard.

NEWS LETTER FROM ARGENTINA

Dear Herald Readers: Greetings in Jesus' name. Today we had an interesting spiritual message in our regular monthly women's meeting, when we took up the study of Abigail, the prudent woman. I Sam. 25. This finishes our studies of the great women of the Bible. Not so many attend, but those who do come seem to be spiritually benefited from these studies. They surely are timely, for the average woman or girl of today is very worldly-minded. We, therefore, want to study more of the precious truths contained in the Word so that we may be drawn nearer to God in our everyday life.

After the meeting, one of the women and I went to see an elderly grandmother, who happens to be one of the charter members of this congregation. We found her alone in her home. Her seven children are all married and scattered. Her husband had gone to the city to look for work. She is going blind. Her son wants her to come to the city and live with him, but she is loath to leave her town, and the church where she learned to love and serve her Lord. She always has a testimony for her Saviour.

Don Frederico Prottor, the colporteur in this district, was obliged to go to Buenos Aires for an operation. In fact, he must undergo

two operations. The doctor considers his case very serious. Many prayers have been offered in his behalf, and we feel sure the Lord will care for him. He and his wife are all alone in this country (they have no relatives near), and Bro. Frederico feels very lonely. He is of Russian birth, and she is an Argentinean. She is working in the city and can visit him occasionally. Continue to remember Bro. Prottor during his prolonged illness that God may be very near to guide and console him through it all.

The towns, cities, and country are having real epidemics of measles, scarlet fever, and skin diseases. For some time the local school board considered closing the town schools, but new cases apparently are not on the increase, and perhaps the rest of us will escape the epidemics. Our children have escaped so far. We were anticipating a visit from the Miller family a few weeks ago, but they were detained in Pehuajo when Samuel, Jr., took down with the measles. They left for their home in Arrecifes last week end.

This has been a long, cold, and damp winter. Fuel was scarce and very expensive, but generally the supply arrived in time to keep us reasonably comfortable. We are grateful to God for His watchful care of His own.

We praise the Lord for a few new folks who have become interested in attending Sunday services this winter. Our prayer is that all of these may be won for the Saviour. We are continuing in prayer for other interested folks. Evangelistic efforts seem to be slow and difficult these days. We do praise God, however, that faith triumphs, and that as we continue to sow the Word, there are always some who are willing to follow.

Last Sunday, Aug. 27, Bro. Snyder, in company with a few of the brethren, began preaching services in a new town, Mauricio Hirsch, some fifteen miles distant. A Christian businessman from La Plata offered his rented hall for the services, and his personal help as well. Since gas rationing will make it impossible for us to attend regularly, the help of a few Christian families in this place will be of benefit to this evangelistic effort. We need your continued prayers.

Carlos Casares, F.C.O., Argentina.

Aug. 23, 1944.

Mary F. Snyder.

City

ALTOONA, PA.

(2504 Fourth Avenue)

Greetings. We are enjoying many blessings from the Lord, for which we praise Him.

The Mill Run group, with the workers, furnished the labor to repaper the chapel, and the Sunday school is purchasing the paper.

Recently several of the Sunday-school classes, with the workers, spent an evening on the mountain, as a farewell service for Sister Delores McConnell of Canan Station, who left to attend Eastern Mennonite School.

Bro. Oliver W. Schenck, Lancaster, Pa., who was with us this spring, helping in summer Bible school work, remained for the sum-

(Continued on page 501)

Mennonite Publication Board

Report of the Mennonite Publication Board Meeting, held at the Prairie Street Mennonite Church, Elkhart, Indiana, August 12-15, 1944.
On Saturday evening and Sunday afternoon and evening there were inspirational meetings, using as a theme, "In Search for the Truth."

MONDAY MORNING

The Board met in regular business session.
The roll was called and a quorum declared present.
The minutes of the previous meeting were read and approved by motion.

The president of the Board, Simon Gingerich, presented four goals for this Board Meeting, as follows:

1. To bring a helpful message to the church and this community.
2. To sense the service to, and the need of, the church through her representatives.

3. To enlarge the usefulness of the House to the Board.

4. To promulgate the continuity of the work of the Board.

Report of the Treasurer of the Board, L. S. Martin.

Reports of the officers of the House, editors, and Tract Committee.

(These reports are given in booklet form entitled, "Our Mennonite Literature and Book Service, 1943-1944," and can be secured by sending to the Publishing House for them) The Auditing Committee's report was also read.

The above reports were all accepted by motion.

Nominating Committee: Paul Mininger, J. Irvin Lehman, J. R. Shank.

MONDAY AFTERNOON

The Tract Committee stated that they are giving special attention to (1) the reduction of the size of tracts to uniform dimensions of 3 by 5 inches, and (2) the preparation of mechanical aids, such as individual tract holders for pocket or purse, and plastic wall pockets and tract holders for congregations.

They also presented two recommendations. Recommendation No. 1, relative to the Colporteur. Action No. 1. It was moved and supported that we sustain the action of the Executive Committee in favoring the printing of the Colporteur quarterly, but continuing to publish it semi-annually until the question of Tract Editor and secretarial help be more definitely settled. Recommendation No. 2, that a minimum of \$2,000.00 be granted as a subsidy to carry on the work of the Tract Department for the coming year, was adopted by motion.

The question of free tract service was raised and considered.

Action No. 3: It was moved and supported that we approve of the present policy for free tract distribution and that we grant the Tract Committee with the management of the House the privilege of using their discretion on this point.

The Publishing Committee gave the following report:

PUBLISHING COMMITTEE REPORT

Report of the Publishing Committee to the Mennonite Publication Board, meeting in regular session at Elkhart, Indiana, August 14, 1944.
Dear Brethren,

Greetings. The Publishing Committee has had two meetings during this biennium, one at Goshen, Indiana, August 20, 1943, and one at Elkhart, Indiana, August 12, 1944. There was also an informal meeting of members of the committee with members of the Commission for Christian Education and Young People's Work at Harrisonburg, Virginia, in May, 1943. There was a good deal of work done by correspondence, and a number of manuscripts were read by members of the committee.

The following books, after due approval by the committee, were published during the biennium:

1. Under the Southern Cross, by the South American Missionaries.
2. Down South America Way, by S. C. Yoder.
3. The Christian Nurture of the Child, by Alta Mae Erb.

The following books have been approved, and will be off the press in a few weeks, or months, at most:

1. Peace, War, and Nonresistance, by G. F. Hershberger.
2. Mennonite Church Music, by J. Mark Stauffer.

A manuscript by Bro. Daniel Kauffman, "Evangelism Through the Ages," has not been published.

The following works, previously authorized, have not been prepared:

1. Anthology of Christian Poetry.
2. Anointing with Oil.
3. Christian Experiences and Answers to Prayer.

The Music Committee is preparing for publication two small books, one of the three-part arrangements for juniors, and one of arrangements for men's voices.

Under the sponsorship of the Historical Committee, Bro. H. S. Bender is preparing the second volume of our comprehensive Mennonite History, which will treat of American Mennonite history.

The work on Heresies assigned to Bro. J. L. Stauffer is in preparation. Forty-nine of the sixty-two chapters are in first draft.

The committee recommends for publication in book form *Lucy Winchester*, by Christmas Carol Kauffman. We also recommend the preparation and publication of a biography of Daniel Kauffman and of a comprehensive work on the doctrine of nonconformity.

We recommend the republication of Menno Simons' Complete Works, which is out of print, and the publication of a second edition of "God and War," by J. Irvin Lehman.

The preparation of the books on sex instruction has been turned over to the Commission for Christian Education and Young People's Work, which functions on this point through the Secretary of Home Interests, Bro. George R. Brunk.

Respectfully submitted,
Paul Erb, Chairman.

Action No. 4: It was moved and supported that we adopt the recommendation for publication in book form of *Lucy Winchester*, by Christmas Carol Kauffman.

Action No. 5: It was moved and supported that we accept the recommendation for the preparation and publication of a biography of Daniel Kauffman and of a comprehensive work on the doctrine of nonconformity.

Action No. 6: It was moved and supported that we accept recommendation (number three) for the publication of Menno Simons' Complete Works, which is out of print, and a second edition of "God and War," by J. Irvin Lehman, and that this shall be subject to review by the Executive Committee.

Ira S. Johns then discussed the subjects, "Our People Looking to the House."

Subject: "Supplying Youth with Good Literature." (a) "The Responsibility of the Board," discussed by J. C. Clemens, Lansdale, Pa.

The minutes of the Executive Committee meeting since the last biennial meeting of the Board were read by the secretary, and were accepted by motion.

The Curriculum Committee reported through its chairman, Paul Mininger. He gave an oral report. The report was accepted.

MONDAY EVENING

Paul Erb, Goshen, Ind., discussed the subject, "The Influence of Reading upon Character." E. G. Gehman, Harrisonburg, Va., spoke on the subject, "Supplying Youth with Good Literature": (b) "The Responsibility of the Home," and Homer F. North, Nappanee, Ind., on (c) "The Responsibility of the Congregation."

TUESDAY MORNING

Action No. 7: The recommendation from the Executive Committee that the Board appoint or elect an Auditing Committee of three brethren, one to serve in the years 1945-46, one in the years 1945-47, and one in the years 1945-48; and that hereafter two brethren be elected at each biennial Board meeting to serve for a designated period of three years each, was adopted by motion.

Action No. 8: It was moved and supported that we accept the recommendation of the Executive Committee and appoint a secretary and treasurer of the House as provided for in the Constitution under Art. VI Officers, Sec. 1.

The Nominating Committee reported, and the report was accepted. The election resulted as follows:

Members at large:

O. N. Johns, Louisville, Ohio; L. S. Martin, Harrisonburg, Va.; Nelson E. Kauffman, Hannibal, Mo.

Officers of the Board:

President—Simon Gingerich, Wayland, Ia.

Vice-President—Homer F. North, Nappanee, Ind.

Secretary—O. N. Johns, Louisville, Ohio.

Treasurer—L. S. Martin, Harrisonburg, Va.

Officers of the House:

General Manager—A. J. Metzler

Secretary—C. B. Shoemaker

Treasurer—Monroe B. Wyse

Auditing Committee:

Milton Good, Kitchener, Ont. 1945-48

Carl Kreider, Goshen, Ind. 1945-47

John M. Snyder, Akron, Pa. 1945-46

Publishing Committee:

Paul Erb, Chairman, Goshen, Ind.; Oscar Burkholder, Breslau, Ont.; H. A. Diener, Hutchinson, Kans.; J. L. Stauffer, Harrisonburg, Va.; John C. Wenger, Goshen, Ind.; J. Paul Graybill, East Earl, Pa.; John E. Lapp, Hatfield, Pa.

The Board authorized the Executive Committee to appoint the Tract Committee. The appointment was later made as follows: A. J. Metzler, Chairman, Scottdale, Pa.; Sanford G. Shetler, Hollsopple, Pa.; Homer F. North, Nappanee, Ind.; Jess Kauffman, Hesston, Kans.; Moses Slabaugh, Harrisonburg, Va.; Howard Charles, Lititz, Pa.; Harold Brenne-man, Kalona, Ia.

Action No. 9: Moved and supported that we accept the recommendation of the Executive Committee and appoint the following editorial staff:

Gospel Herald—Paul Erb, Editor; Associate Editors, J. L. Horst, John H. Mosemann.

Gospel Herald Supplements:

Christian Missions—John R. Mumaw, Editor.

Christian Doctrine—Paul Erb, Editor.

Christian Monitor—J. L. Horst, Editor.

Departmental Editors—J. R. Shank, S. F. Coffman, C. F. Derstine.

Youth's Christian Companion—C. F. Yake, Editor.

The Way—J. L. Horst, Editor.

Words of Cheer—Ellrose D. Zook, Editor.

Beams of Light—Lina Z. Ressler, Editor.

Mennonite Yearbook and Directory—Ellrose D. Zook, Editor.

Family Almanac—Ellrose D. Zook, Editor.

Topics Booklet (Revised)—John R. Mumaw, Editor.

Editor of Sunday School Literature—Edward Yoder.

Editor of Graded Teaching Materials (S.S., S.B.S., Wk. Day B.S.)—C. F. Yake.

Sunday School Lesson Helps:

Teachers' Quarterly—J. R. Shank.

Advanced Lesson Quarterly—Edward Yoder.

Junior-Intermediate Teachers' Quarterly—J. L. Horst.

Intermediate Quarterly—C. F. Yake.

Junior Quarterly—Ida Boyer Bontrager.

Primary Teachers' Quarterly—Mary Royer.

Primary Quarterly—Mary Royer.

Picture Cards—Lina Z. Ressler.

Action No. 10: Moved and supported that a committee of three brethren be appointed by the Executive Committee to study the Constitution and make recommendations for revisions covering the problem of efficiency in the working of the Publishing Committee and any other change that might be advisable.

The committee appointed: O. N. Johns, Paul Mininger, Amos Horst.

Action No. 11: It was moved and supported that we approve of the action of the Executive Committee in purchasing a farm near Lincoln, Nebr., to be used by the Peace Problems Committee in the C.P.S. program.

The Manager of the House, A. J. Metzler, gave a brief discussion on the House buildings question or situation.

Action No. 12: It was moved and supported that we authorize the Executive Committees of the Board and the House to proceed with a building expansion at the Publishing House which would be adequate and for the best for the advancement of the cause.

Subject—"Developing Our Literature":

(a) "Study and Research," by J. L. Stauffer.

(b) "More Writing and Remuneration," by C. L. Graber.

TUESDAY AFTERNOON

The following resolutions were adopted:

Resolution 1: Inasmuch as it has pleased the Lord to call from our presence our esteemed Brother Daniel Kauffman, be it

Resolved, That we express to God our gratitude for his life of faithful labors in the publication interests of the Mennonite Church and especially for his unique contributions as editor of the Gospel Herald, That we express appreciation for the influence of his counsels and policies upon our present labors, and

That we humbly submit ourselves to the Spirit's leadings in every effort to fill vacancies his passing has made, and be it further

Resolved, That we express to the family our sympathy, praying that God's sustaining grace may continue to comfort them.

Resolution 2: Inasmuch as our beloved Brother John W. Weaver, founder and for many years manager of the Weaver Book Store, which is now owned and controlled by our Board, has been called into the eternal presence of the Lord, be it

Resolved, That we express our humble submission to this divine providence with appreciation for his service to the Lord and to the church, with particular reference to his untiring efforts to encourage the production of Mennonite literature and to promote the sales of all good literature; and

That we extend our sympathy to the family, praying that God may call others to fill the vacancies made by his passing.

It was moved and supported that we, as Board members and visiting guests, thank the Prairie Street Mennonite congregation, which consists of the members worshipping there and at Belmont Avenue, for their royal entertainment of this Board Meeting; for their generous hospitality accorded us in their homes and their abundant and efficient provision for our physical needs and comforts while in their midst; and that we express our thanks by a rising vote.

The brethren A. J. Metzler, Edward Yoder, and H. S. Bender gave a brief discussion of our Historical Library setup and gave suggested plans for the future.

Subject—"Proper Safeguards Against Unsound Literature Both in Our Productions and in Our Stores," discussed by J. B. Martin, Waterloo, Ont.

Subject—"A Forward Move of the Board," discussed by C. F. Yake, Scottdale, Pa.

A short discussion followed.

The president made some timely closing remarks, and S. F. Coffman led in a closing prayer.

A good interest was manifested on the part of Board members. The presence of the Lord was felt throughout the meeting. And we trust the work done will redound to the glory of God.

O. N. Johns, Secretary.

THE BOOK SHELF

Deeper Experiences of Famous Christians, James Gilchrist Lawson; The Warner Press, Anderson, Indiana, 1911.

This book describes the deeper spiritual experiences of a number of individuals, beginning with some of the outstanding Old Testament characters, following through the New Testament, and down through the early centuries of the church to those outstanding Christians of the more recent times. This is not a biographical sketch of these lives, but a brief description of the nature of their deeper inner experiences. I have been impressed with the great variety of methods and of personalities that God has been able to use and bless in proclaiming the Gospel of Jesus Christ. It has deepened within me the conviction that what we need today is not so much the better methods of working, or a certain type of organization, but a deeper experience with our Lord. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Howard J. Zehr.

"Have you the Master's permission to be excused from missionary work?"

FAMILY WEEK AT LAURELVILLE

(Continued from page 494)

for the fellowship of believers from east and west. . . ."

"Praise God for a free and full salvation. . . ."

"I am glad for the privilege of coming to Family Week, even though it meant all the work of packing for a family of five, and coming on the train with all the luggage, bedding, etc. I am looking forward to coming back again next year. . . ."

Sunday was a day of fellowship, with Sunday school and church services in the morning, two messages in the afternoon on "Knowing Christ Better in the Home and in the Church," and the concluding work in the study of Colossians in the evening.

Our Family Week had come to a close. Everyone had done all in his (or her)—power the dietitian, cooks, director, instructors, and each individual present—to make it a happy week of fellowship with one another in Christ Jesus. I am sure that not only did our bodies profit, as is the case many times with a vacation, but our souls were strengthened, and we eagerly looked forward as we left the camp to coming back again next year,

the Lord willing. Won't you be planning to be with us too?
Millersville, Pa.

CITY

(Continued from page 499)

mer to help in the work while the writer was engaged in other fields of service. We appreciated his labors among us.

On Labor Day we held our annual outing for the three Sunday schools on the mountain. All enjoyed the day. After lunch, a children's and workers' meeting was held.

The Lord willing, revival meetings will be held at Altoona Sept. 17 to 28, in charge of Bro. Harry Shreiner, Lititz, Pa. We solicit an interest in your prayers in behalf of these meetings. We need a real revival.

The Lord willing, our annual Christian workers' meeting will be held on Saturday evening and Sunday, Oct. 7, 8.

Bro. and Sister Henry Ramer, Duchess, Alta., spent an evening with us in services at Mill Run. Bro. Ramer preached for us.

Sister Mina Glick, who spent most of the summer with us, has returned to her home in Mifflin County.

Recent visitors were Bro. J. B. Kanagy, Allensville, Pa.; Bro. Orrie D. Yoder, Bannock, Ohio; Bro. and Sister Elmer Moyer and Bro. and Sister Warren Swartley, Souder-ton, Pa.

Sept. 11, 1944.

Joseph M. Nissley.

RELIEF AND C.P.S.

RELIEF NOTES

The Clothing Drive

The clothing centers have adopted a standard for relief clothing which will not be relinquished, though clothing contributions are quadrupled from three tons to twelve tons per month during the 1944-45 fall and winter clothing drive. As the churches become more zealous in collecting, making, and buying garments, the standard: "Clothing should be good enough for any of us to wear and not be ashamed," will be maintained.

The address of the new collecting and processing center at Newton, Kans., has been announced: 220 Main Street, Newton, Kans.

* * *

Byler and Yoder at Alexandria

J. N. Byler and Samuel Yoder informed Akron Headquarters, Sept. 8, 1944, of their arrival at Alexandria, Egypt, by the cable, "ARE STOPPING TO VISIT KIRCHHOFFER." Samuel Yoder will serve the Middle East relief areas in an administrative capacity. J. N. Byler, as commissioner for the Mennonite Central Committee, is co-ordinating the initial work of Dr. Richard Yoder and Delvin Kirchhofer with the work that will be assigned to the additional workers now going to the field, and is seeking the proper relation of our work to other agencies also working in the field.

* * *

Workers Arrive, Others Leave Paraguay

Willard Smith's letter indicates that Orval Myers and Elvin Souder arrived at Asuncion, Paraguay, Saturday night, Aug. 26. The same letter stated that Dr. and Mrs. G. S. Klassen left Asuncion, Aug. 24, to return to the States. Dr. Klassen, with Mrs. Klassen assisting him, has served Mennonite colonists nine months to meet their dental needs. During that time Dr. Klassen also trained several young men of the colony in the basic skills of dentistry, assuring the colonists of continued dental care.

* * *

H. Buller Granted Passage to England

Henry Buller, still awaiting passage to England at the time Ellen Harder and John Thut left Akron Headquarters, was able to leave the country with John Thut. Bro. Buller will assist in relief at the London Center, until such time as permission is granted to carry on relief in areas familiar to him in France.

* * *

Fruits of Sharing

A group of Mennonites, hard pressed and appreciative of aid in previous years, has sent a sum of \$538.33 to the Mennonite Central Committee which they desire to be forwarded, anonymously, to the Mennonite Famine and War Sufferers' Relief program being carried on in Bengal, India.

C.P.S. NOTES

Increase of Men in Camps

As of Aug. 31, 1944, 3371 men were in Mennonite-administered camps, while as of Feb. 29, 1944, the camp strength stood at 2,977. This six-month period brought an increase of almost 400 men. Of this increase 303 were Mennonite men and ninety-one were non-Mennonite. The inductions in this period were mostly men of the eighteen-year-old group. The increase of younger men in the camps requires additional attention on the part of the camp staffs.

* * *

Hospital Unit Celebrates Second Anniversary

The Mennonite administration of C.P.S. mental hospital units began two years ago on Aug. 19, when nineteen men from Grottoes, Va., transferred to the Western State Hospital, Staunton, Va. Since that time the program has broadened to include twenty-one units with 779 men.

The unit at Staunton recently celebrated their second anniversary. While the unit has been increased to fifty-two, thirteen of the original nineteen men still remain. A report of the anniversary contains the following statements:

"I cannot say that we received a royal reception upon our arrival unless all yeliing, threatening, profanity, and foolish remarks as we passed several wards would be called royal! I prefer to call the reception frightening and belittling. . . . Conditions have certainly improved in the last two years. The group morale is on a high plane and organized activities are making use of our dormant faculties. Our eats, public relations, and working hours have improved."

* * *

Appointments to Camp Staffs

The following appointments to M.C.C.-C.P.S. camp staffs have recently been made: Atlee Beechy—Director, Hill City, S. Dak.; Warren Leatherman—Educational Director, Howard, R.I.; Aaron Schmidt—Unit Leader, Howard, R.I.; Mrs. Peter Klassen—Matron and Dietitian, Unit I, Lincoln, Nebr.

* * *

Missionary and Editor to Visit Camps and Units

P. P. Baltzer, Mennonite missionary to China for almost thirty years, will visit the hospital units in the East. Bro. Baltzer represents the Mennonite Brethren group and is under appointment for relief service in China.

Reynold Weinbrenner, editor of *The Mennonite*, will visit the camps and units in Utah, Montana, Idaho, and California, Sept. 16 to Oct. 3.

Released September 13, 1944
M.C.C. Headquarters, Akron, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 495)

Suggestive class discussion procedure: (1) We all need light. (2) Christ, alone, can give this light we need. (3) Healing the man born blind is a demonstration of Christ's claim, "I am the light of the world." (4) Why don't we appreciate the light and carry it to others who are in darkness?—A. M. E.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Nafziger—King.—Chester Nafziger and Doris King, both of the Central congregation, Elida, Ohio, by E. B. Frey, July 23, 1944.

Miller—Beachy.—Willis Miller and Susie Beachy, both of the Old Order Amish Church, Hutchinson, Kans., by Jacob H. Miller.

Kramer—Miller.—Raymond Kramer and Doris Miller, both of the Sunnyside congregation, near Meadville, Pa., by D. D. Miller, Berlin, Ohio, Aug. 18, 1944.

Hooley—Lambright.—LaVerne Hooley and Lois Lambright, both of the Shore congregation near Shipshewana, Ind., by Percy J. Miller, Aug. 12, 1944.

Schrock—Warfel.—Ray Schrock, Farmington, Del., and Margaret Warfel, Fentress, Va., by Clayton Bergey at the home of the bride, July 29, 1944.

Beachy—Miller.—Vernon Beachy and Nora Miller, both of the Yoder, Kans., congregation, by Sanford E. King at the parental home of the groom.

Blosser—Shank.—Sanford Blosser and Mabelle Shank, by S. H. Rhodes at Weaver's Mennonite Church near Harrisonburg, Va., Aug. 8, 1944.

Whetzel—Good.—John Whetzel, Mathias, W. Va., and Frances Good, Harrisonburg, Va., by S. H. Rhodes at the home of the bride, Aug. 23, 1944.

Watkins—Good.—William Floyd Watkins and Mildred Good, of Harrisonburg, Va., by S. H. Rhodes at the home of the bride, Aug. 28, 1944.

Meyer—Brubacher.—Russell Meyer and Wilma Brubacher, both of the Kitchener congregation, by Merle Shantz, Kitchener, Ont., May 23, 1944.

Schwartzentruber—Bowman.—Vernon Schwartzentruber, of Zurich, Ont., and Evelyn Bowman, of Petersburg, Ont., by Merle Shantz, Kitchener, Ont., June 30, 1944.

Swartzendruber—Shetler.—Eldon Swartzendruber, Kalona, Iowa, and Agnes Shetler, Pigeon, Mich., by Sherman Maust at the home of the bride's parents.

High—Horst.—Raymond High, Metzler congregation, and Bertha Horst, Ephrata congregation, by Amos S. Horst, Akron, Pa., at the home of the bride's parents.

Knechel—Moyer.—Marvin A. Knechel, Townsman congregation, and Mary K. Moyer, Deep Run congregation, by William B. Anders, Telford, Pa., July 29, 1944.

Alderfer—Young.—Ernest Wambold Alderfer, Souderton, Pa., congregation, and Beulah S. Young, Franconia, Pa., congregation, by Menno B. Souder, Aug. 26, 1944.

Bergey—Ziegler.—Henry B. Bergey and Kathryn L. Ziegler, both of the Franconia, Pa., congregation, by Arthur D. Ruth at his home near Line Lexington, Pa., June 24, 1944.

Fulmer—Hunsberger.—Marvin Fulmer and Kathryn Hunsberger, both of the Blooming Glen, Pa., congregation, by William G. Detweiler at the Blooming Glen Church, Sept. 2, 1944.

Hostetler—Miller.—Daniel S. Hostetler, Salem congregation, and Naomi Ruth Miller, Clinton Frame congregation, by J. G. Hostetler at the home of the bride's parents near Goshen, Ind., Aug. 19, 1944.

Martin—Hackman.—Paul H. Martin, Mariou congregation, Franklin Co., Pa., and Dorothy Hackman, Souderton, Pa., congregation, by John E. Lapp at the Souderton Mennonite Church, Sept. 3, 1944.

Kauffman—Stamm.—Morris Kauffman, Central congregation, Elida, Ohio, and Zelma Stamm, Lockport congregation, Stryker, Ohio, by E. B. Frey at the home of the bride's parents, June 6, 1944.

Diener—Magines.—Edward Diener, formerly of Versailles, Mo. (now in detached service in Delaware), and Frances Magines, Argentine, Kans., by J. R. Shank at the home of the bride's parents.

Kropf—Burek.—Lester Kropf, of the Zion congregation, Hubbard, Oreg. (now engaged in C.P.S. at Stockton, Calif.), and Viola Burek, of the Albany, Oreg., congregation, by M. E. Brenneisen at the home of the bride's parents, Sept. 3, 1944.

OBITUARIES

Crum.—George Monroe Crum, a lifelong resident of Warren Twp., St. Joseph Co., Ind., departed this life July 11, 1944, at the age of 68 y. He was in failing health the last few months of his life, during which time he accepted Christ as his Saviour and was received into the Olive Mennonite Church. On Sept. 15, 1908, he was united in marriage to Florence Paul, who survives. To this union 4 children were born: Mrs. Ethel Clark, South Bend, Ind.; Mrs. Emma Berger, Argos, Ind.; Paul, North Liberty, Ind.; and Walter, Walkerton, Ind. He also leaves one sister (Mrs. Mary Sensesbaugh, Mt. Zion, Ill.), one brother (Alfred, Marshall, Ind.), 4 grandchildren, nephews, and many other relatives and friends. He will be greatly missed in the home and community. Funeral services were held July 14, conducted by D. A. Yoder and C. A. Shank. Burial was made in the cemetery near the home.

Eby.—Edward Walter Eby, son of Earl and Viola Eby, was born Nov. 18, 1934, near Wakarusa, Ind.; died Aug. 28, 1944; aged 9 y. 9 m. 10 d. Early Saturday morning he awoke, suffering intense pain. Physicians who were called pronounced it tetanus, but no source of infection could be found. He was rushed to the Goshen Hospital, and all was done that was humanly possible, but after forty-eight hours of most intense suffering, death brought relief to his stricken body. Edward was of a happy, smiling disposition, and endeared himself to his many associates. He was a regular attendant at the First Christian Sunday School. Besides his parents, he is survived by 3 brothers (LaVerne, Devon, and Max), and his grandparents (Mr. and Mrs. Walter Eby, near Wakarusa, and Mr. and Mrs. Edward Rassi, near Nappanee, Ind.). Funeral services were held Aug. 30 at the Olive Mennonite Church, conducted by Gordon Kemble and Clarence Shank. Burial was made in the adjoining cemetery.

Frey.—Jacob C., son of Christian and Elizabeth (Conrad) Frey, was born near Pettisville, Ohio, Sept. 12, 1865; passed away at his home in Archbold, Ohio, Aug. 18, 1944; aged 78 y. 11 m. 6 d. On Oct. 17, 1889, he was united in marriage to Mary Burkholder, who preceded him in death June 4, 1933. This home was blessed with 15 children, of whom 5 sons (Noah E., Edward B., Simon P., Harvey B., and Ora J.) and 5 daughters (Amanda, Emma—Mrs. J. C. Liechty, Minnie—Mrs. Lloyd Miller, Pearl—Mrs. Sylvan Rupp, and Bessie—Mrs. Chas. Miller) remain, all residing in this community. He is also survived by 49 grandchildren, 6 great-grandchildren, and a host of other relatives and friends. Besides his companion, there preceded him in death, 5 infant children, 6 grandchildren, and one great-grandchild. He was the last of a family of 6 children to answer the call of death. His father died when he was about four years of age. After his brothers and sisters established homes of their own, he continued to live on the old homestead (where his mother also lived) until 1907, when he moved on his own farm three miles south of Pettisville. He lived here until 1938, when he and his daughter Amanda moved to Archbold, where they lived

together until his death. About four years ago his health began to fail, due to a heart ailment, which at times caused him considerable suffering, and confined him to his home for about six weeks preceding his death. He bore his sufferings patiently, and frequently expressed his desire to depart to be with the Lord. As a young man he accepted Christ as his Saviour, and united with the Mennonite Church near Archbold, where he continued in fellowship and service until the end. In 1910, he was ordained to the office of deacon, which place he faithfully filled as long as health permitted. He was always greatly concerned for the present and future welfare of his family, the congregation, and the church at large. His counsel and advice were sought by many. Besides his local responsibilities, he was active in the interests of the church at large, and on a number of occasions made extensive visits in the congregations of the United States and Canada. In World War I he was actively engaged in the interests of our young men of draft age, especially those who were taken into the camps. He served as treasurer of the General Conference for 20 years, of the Peace Problems Committee, 15 years, and of the Ohio District Conference, 13 years. In all his labors he had a keen sense of responsibility, and pursued them energetically and zealously, laying them down only when age and health demanded it. His fellowship, counsel, and warnings will be long and favorably remembered by his family and by many throughout the church. Funeral services were held Sunday afternoon at the Central Mennonite Church, conducted by Bro. D. A. Yoder, Elkhart, Ind., and the home ministers. Text, Rev. 2:10. Burial was made in the Pettisville Cemetery.

Kinsinger.—Velma Lorena, daughter of John E. and Katie (Gingerich) Kinsinger, was born near Wellman, Ia., April 19, 1923; passed away Sept. 9, 1944; aged 21 y. 4 m. 21 d. At the age of thirteen she gave her heart to the Lord and united with the Mennonite Church, remaining a faithful member until death. She was in her usual health until Aug. 28, when she took sick with influenza. About a week later her condition became serious, and she was rushed to the University Hospital, Iowa City, where it was found that she had anterior poliomyelitis. Everything humanly possible was done for her. She suffered much, but bore it patiently, although on several occasions she expressed to her parents her readiness and desire to depart and be relieved from pain and suffering. She leaves to mourn her early departure her deeply bereaved parents, one brother (Maynard), 3 sisters (Mildred—Mrs. Harold Yoder, Ruby, and Marvel), one grandfather (A. B. Gingerich, Kalona, Ia.), besides many other relatives and friends. Funeral services were held at the Lower Deer Creek Church Sept. 11, in charge of J. Y. Swartzenbruber, assisted by J. L. Hershberger. Text, Ps. 16:11.

Sherwood.—John, son of Mr. and Mrs. Norman Sherwood, was born Dec. 13, 1941; died Aug. 25, 1944, a short time after being struck by an automobile on the streets of Newbury, Ont.; aged 2 y. 8 m. 12 d. We all keenly felt his sudden departure, but know he is safe in the arms of Jesus. Funeral services were held in the Sherwood home, Aug. 28, in charge of Arnold Gingrich, pastor of the Bethel congregation.

Snider.—Jonas Snider was born near Waterloo, Ont., Oct. 2, 1858; died after a lengthy illness, at his home, Waterloo, Sept. 6, 1944; aged 85 y. 11 m. 4 d. On April 1, 1875, he was married to Lucy Ann Snyder, who predeceased him in 1886. On July 5, 1887, he was united in marriage to Susanna Horst, who passed away in 1933. He is survived by 8 sons (Edgar, Clayton, and Delton, Waterloo; Addison and Walter, Bridgeport; Omar, New Dundee; Benjamin, Woodstock; and Gilbert, near Waterloo), 2 daughters (Clara and Hannah, at home), 30 grandchildren, 22 great-grandchildren, and one brother (Amos, of Iowa).

Many incidents and experiences of interest were connected with Bro. Snider's life. His grandfather, Jacob C. Snider, was a pioneer of Waterloo County. He came from Pennsylvania and engaged in the sawmill and flour mill business at Waterloo. His father, Elias Snider, was a minister in the Mennonite Church.

In 1885 a wonderful revival was experienced in Waterloo County. It was not the custom of the church to have evangelistic services in the churches. A number of brethren, among them Noah Stauffer and Solomon Gehman, preached the Gospel in private homes, and many were converted. Among these converts was our departed

Bro. Snider. At that time Sunday schools were not held in the church houses. In 1887, in a private dwelling owned by Levi Groff (at present the home of Bro. Snider's son, Clayton), a Sunday school was organized, and the brethren Levi Groff and Jonas Snider were chosen as superintendents. The workers in this Sunday school labored faithfully in spite of opposition, and under the blessing of God the school outgrew its quarters. It was then held in Martins Schoolhouse, and finally in the David Eby Church.

On June 24, 1892, Bro. Snider was ordained a minister in the David Eby Church, now the Erb St., Mennonite Church, Waterloo. On Nov. 17, 1895, he was ordained bishop. In his church record book he wrote: "Nov. 17, 1895 at the Cressman Church ordination services were held to ordain a bishop to assist Bishop Elias Weber in his field of labor, when it again pleased God to let the lot fall on me." He held this office until the Lord called him home. At his request the conference released him from his major responsibilities as bishop in 1935. During his ministry he filled many preaching appointments, and two or three days with horse and buggy were often required to make the round trip. Among these appointments were: Mosa (Bothwell), Glen Allen, Port Elgin, Hanover, Rainham and South Cayuga, Wallace, Zurich, Clarence Center, N.Y., and Berne, Mich. The congregations in his bishop district were: Waterloo, Kitchener, Snyder, Cressman, Wanner, Hagey, and Weber's. Bro. Snider officiated at many ordination services. He performed two hundred and forty-two wedding ceremonies. His baptismal records are not complete, but up to 1919 he had baptized over six hundred people. In the conference district his name often appeared as a speaker, and his counsel will long be remembered. At the close of his ministry we can say in the words of Scripture: "After he had served his own generation by the will of God, [he] fell on sleep" (Acts 13:36). "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (1 Tim. 4:6-8). The family will miss him as a loving father. The congregation at Waterloo will remember him as a faithful minister and bishop. In the conference he rests from his labors, but his works do follow him.

Funeral services were held in the First Mennonite Church, Kitchener, in charge of the following brethren: Merle Shantz, B. B. Shantz, M. Hallman, C. F. Derstine, S. F. Coffman, M. H. Roth, and J. B. Martin.

Sommers.—Clayton Wayne, youngest son of Homer and Millie (Helmuth) Sommers, was born Dec. 19, 1931; died at the home of his parents, near Greentown, Ind., Sept. 3, 1944; aged 12 y. 8 m. 16 d. Death was due to sarcoma, from which he suffered patiently for eleven months. Two days before his death, he requested the family to come into his room, to rejoice and sing with him, because he was so happy and had no more pains. He accepted Christ as his personal Saviour in November, 1943, and was received into the Howard-Miami Mennonite Church in March, 1944. He leaves to mourn his early departure his deeply bereaved father, mother, one brother (Daniel, Greentown), 8 sisters (Mrs. Melvin Hochstedler, Greentown; Mrs. Ora Miller, Bunker Hill, Ind.; Mrs. Joe Sweitzer, Goshen, Ind.; Mrs. Milphert King, Oakfield, Wis.; Berniece, Alice, Pauline, and Anna Ruth, at home), 2 nieces, 4 nephews, and a host of other relatives and friends. One sister, one nephew, and his grandparents preceded him in death. Funeral services were held Sept. 5 at the Howard-Miami Church, in charge of Paul R. Miller and A. G. Horner. Text, Isa. 40:11. Burial was made in the Mast Cemetery.

Yoder.—Emma L., daughter of Jacob J. and Sarah (Lederman) Yoder, was born in Fulton Co., O., Sept. 7, 1882; passed away while asleep Aug. 31, 1944, at her home near Harlan, Ind.; aged 61 y. 11 m. 24 d. On Oct. 1, 1907, she was united in marriage to Enos H. Yoder. To this union 6 sons were born: Clarence, Woodburn, Ind.; Ervin, Miami, Fla.; John (died in 1923); Milo, Portland, Oreg.; Jacob, at home; and Wilmer, of the U.S. Navy. Her husband passed away Oct. 28, 1918. On Feb. 6, 1920, she was married to Eli V. Yoder, who preceded her in death April 19, 1938. She suffered a stroke Nov. 29, 1942, which left her right side paralyzed. On July 12, 1944, she had another stroke, and was bedfast from that time until death. She suffered much at times, but bore it all patiently.

In her youth she united with the Old Order Amish Church and remained faithful until death. Besides her five sons, she leaves to mourn her departure: 2 grandchildren, her mother, 6 sisters (Mrs. Menno Graber, Washington, Ind.; Mrs. Kate Wagler, Mrs. Fannie Wittmer, Hannah, Sarah, and Rosa, all of Montgomery, Ind.), 3 brothers (John, Loogootee, Ind.; Jonas and Henry, also of Montgomery), and a host of other relatives and friends. Funeral services were held Sept. 4, in charge of Samuel Graber. Burial was made in the Amish cemetery near Grabill, Ind.

ANNOUNCEMENT
MINISTERIAL MEETING

There will be a ministerial meeting for the Indiana-Michigan Conference District at the Clinton Frame Mennonite Church, near Goshen, Ind., on Dec. 19, 20, 1944. All conference members are urged to be present. Ira S. Johns, Secretary.

REQUEST FOR INFORMATION

Since we shall be ready soon to prepare the material for the new 1945 Mennonite Family Almanac, we shall appreciate again the co-operation of our readers in sending in up-to-date information for the revision of the Ministerial Directory. After you have consulted the Ministerial Directory of the 1944 Mennonite Yearbook and Directory, please make yourself personally responsible to send in information concerning the following:

- 1. Names and addresses of newly ordained bishops, ministers, and deacons.
- 2. Names of ordained members removed by death or otherwise.
- 3. Changes in addresses of ordained men.

We shall appreciate your sending in this information at once so that the Ministerial Directory will be as complete and accurate as possible for the 1945 Mennonite Family Almanac. Address all information to

Family Almanac, Scottdale, Pa.

FIELD NOTES

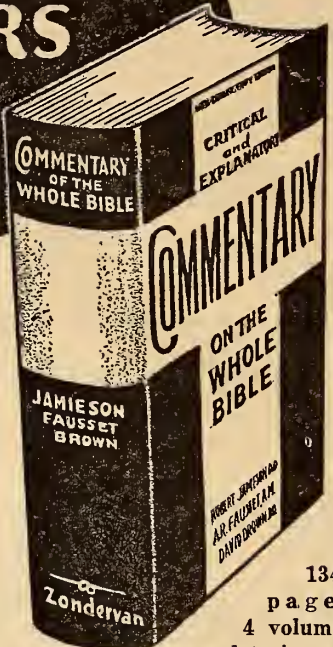
(Continued from page 497)

Bloomington. An all-day program was held at the latter place, Sunday, Sept. 17.

Bro. Nelson Kauffman, Hannibal, Mo., was recently engaged in a two-week Bible instruction meeting at the Millwood and Maple Grove churches in eastern Pennsylvania. The announcement in last week's paper that he held meetings at the Parkesburg Mission was incorrect.

Communion dates are announced in the bishop district of Bro. Christian K. Lehman, Lancaster, Pa., as follows: Habecker's, Sept. 24 (morning); Oreville Home, Sept. 24 (afternoon); Masonville, Oct. 1; Mountville, Oct.

The
PERFECT AID
for **PREACHERS**
TEACHERS
AND
BIBLE STUDENTS



1347
pages
4 volumes
complete in one.

A veritable mine of information—indispensable for preachers, teachers, and Bible students. This is the finest one-volume edition of this scholarly work. Your purchase of a Jamieson, Fausset and Brown Commentary on the Whole Bible will be one of the best investments you have ever made. This great work illumines the Sacred Page; aids in an intelligent, thoughtful interpretation of the Word; and fosters a deeply spiritual atmosphere.

LARGEST CLEAR TYPE EDITION

"The best brief commentary I have ever used. The comments, though brief, are lengthy enough, and to be relied upon. Every student of the Word should have this commentary, if no other."—William E. Biederwolf, D.D.

"Sound in faith, clear and lucid. I know of no commentary which supercedes or is even to be compared with it."—Harry A. Ironside, Litt.D.

"No commentary has been published which is comparable to it."
—Lewis Sperry Chafer, D.D.

This famous Commentary results from the combined work of three competent Evangelical scholars—Robert Jamieson, D.D., A. R. Fausset, M.A., and David Brown, D.D. The spiritual richness of their scholarship is now at your disposal.

This handy one-volume edition contains 1347 pages. In reality it is 4 volumes complete in one, bound in beautiful durable Buckram with attractive jacket. Great leaders heartily endorse it.

1347 pages. Durably bound.
PRICE, only \$4.95-

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

8; Rohrerstown, Oct. 15; Millersville, Oct. 22; Columbia, Oct. 29.

Bro. Moses H. Roth, Baden, Ont., conducted a series of evangelistic meetings at the Wideman Church, near Markham, Ont., beginning Sept. 12.

Bro. Leslie H. Witmer, Baden, Ont., has been assisting the mission workers at Markstay, Ont., in summer Bible school work, as well as in extension work in a Finnish settlement.

Bro. J. M. Kreider, Palmyra, Mo., suffered a heart attack recently, and his physician has forbidden him to preach. The prayers of the brotherhood are solicited for his recovery.

The beginning of greatness is to be little,
The increase of greatness is to be less—
And the perfection of greatness is to be nothing.

—D. L. Moody.

Table of Contents

489—Become What You Are!
Prayer (Poem)
490—Open and Shut
491—Editorials
492—The Christian and War
493—Helps and Hindrances to Peace
The Language of Prayer
494—If the Lord Should Come (Poem)
Family Week at Laurelville
495—To Be Near to God
Sunday School Lesson for October 1
496—Field Notes
497—Correspondence
498—"If You Will Keep Praying for Me"
(Poem)
"Get Thee Up"
499—News Letter from Argentina
City Missions: Altoona
500—Mennonite Publication Board
501—The Book Shelf
502—Relief and C.P.S.
Marriages
503—Obituaries

GOSPEL HERALD

"In the defence and confirmation of the gospel" . "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, SEPTEMBER 29, 1944

NUMBER 26

The Greatest Force in the World

BY L. GLEN GUENGERICH

"These are the times that try men's souls." So wrote Thomas Paine more than one hundred and fifty years ago. Paine said much that was false, but there is a mountain of truth in these few particular grains of thought.

Thought of in a new context, however, we know that men's souls do not belong to this world. They belong to the spiritual world. But for a brief span the souls of men reside in earthly temples wherein they are tried and tested in divers and diverse ways. Then at last the Righteous Judge shall prove with fire each man's work of what sort it is—whether possibly it might be gold, silver, precious stones, wood, hay, or stubble. Thus, hastily, we notice the history of the immortal soul of man.

But now we are passing through a crisis. The world has never before witnessed such a violent and destructive war. In our ears is ringing the resounding clash of arms. Man has little time for thought—calm, deliberate thought. It is the time for action. Passion, feeling, and emotion override deliberation and with relentless compulsion rule the man, and he is swept with the tide into the world's greatest convulsion. This truth has many times been confirmed; even Napoleon Bonaparte gave utterance to the same effect. And so it naturally seems hard to stand against the surging tide. Truly these are the times that try men's souls. Today the world needs leaders. With every crisis the church is purified and leadership is born.

But "what went ye out into the wilderness to see?" said Jesus, "A reed shaken with the wind?" There are, yet, a few rugged individuals who have chosen to stand for "certain inalienable rights."

Furthermore, Article I of the amendments to the Constitution guarantees this right. For this additional blessed privilege let us with bowed heads and thankful hearts breathe a prayer to God. Then, too, with the help of God, through Christ, let us build, for the world to see, a monumental testimony of kindness, good will, and brotherly love.

Love is the law of life. Love is the hub of all honorable activity. Everything cultural revolves around it. Every-

thing good, true, and beautiful arises from it. Nothing evil, false, or ugly comes out of it. Perfect love is the way, the truth, and the life. Jesus is perfect love. Jesus is perfect love made physical—the human, earthly embodiment of a pure heavenly quality. For a few crowded days, Jesus dwelt with men, walked among them, slept in their houses, with compassion healed their sick, ate of their earthly food, taught them of heavenly things, lived faultlessly a life of infinite love, and at last voluntarily laid down His life not only for His friends, but for all hell-bound humanity. Jesus always gave life; He never took it. Had man never seen the incarnation of perfect love walking up and down the Galilean shores, he could never have come to God. It would be like looking for a beautiful color that had never been incarnated into our physical world; or straining to hear a song that had never been written. Of all earthly flesh through all the ages Jesus is the only faultless example of perfect love. How could the Son of God be otherwise?

Love is the most powerful weapon at the command of man. With the sword the strong may overcome the weak; but the fallen shall always fan a burning desire that his strength be nourished to rise up and strike back. With the sword, therefore, the weak are never entirely vanquished, but are defeated only temporarily. At the close of the first World War, a well-known French general said, "If we keep Germany from rearming, we shall have war again in forty years; if we let her rearm, we shall have war in twenty years." They had war in twenty-one. Bear in mind that this is not a rare illustration of that truth; rather, it is the rule. World history has multiplied this instance over many times. Where physical might makes its own right by overcoming the weaker adversary, it may subdue the body but cannot touch his deeper nature. Somewhere within the temple of our own body, perhaps near to the realm of man's heart and mind, dwells the will—the captain of man's immortal soul, the master of his body. Even though the body be shackled with chains, the will of man may remain unconquered

and free. Therefore to conquer completely the whole nature of man something more potent than material and physical might is necessary. That necessary something does not require straining at a gnat to be found, because even the vilest and weakest wretch, with the help of God, may have within himself unspeakable power at his command. Love, like "the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Jesus of Nazareth had this inexpressible power. According to the annals of history Jesus with compassion and love, and without arms or money, conquered more millions than Alexander, Caesar, Mohammed, Napoleon, or Hitler. "He spoke words that shed more light on things human and divine than all philosophers and scholars combined; without eloquence of schools, He spake words of life such as never were spoken before or since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He has set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and sweet songs of praise,

A Great Nation

*Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the State
In God's keen eye be far from great.*

*That land is great that knows the Lord,
Whose songs are guided by His Word,
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy and praise and
prayer—*

*Thus may our country, good and great,
Be God's delight—man's best estate.*

—Selected.

than the whole army of great men of ancient and modern times. Born in a manger, and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one third of the inhabitants of the globe" (Prof. Schaff, in "The Covenant Witness").

Love—"Every heart vibrates to that iron string." Love penetrates into the deepest nature of man. Man's whole nature—heart, mind, soul, and body—is overcome when love subdues the will. Nothing can conquer so completely, permanently, and eternally as can love. Whoso strives, ungirded with the qualities of love; strives against the very nature of God, for "God is love," saith the Scripture.

Kalona, Iowa.

Counteracting the Evils of the Public School System

BY FRANK BYLER

It is more or less recognized that the public schools are having evil influences upon the Mennonite Church. The force and effects of these vary with different communities. All these influences and their effects will be found in a greater or lesser degree in any community, however.

First of all, what are the evil influences which the public school system is having upon our church, and upon Christianity in general? There are at least four major influences. The first one that I mention is very subtle. The public school system ignores the Bible and Christianity as a part of the educational process. This unconsciously leads to the conception that the Bible has no authority, and can add nothing to education. It separates Christian education and secular education, and says one has nothing to do with the other. Christianity says that the Bible and its principles should permeate all of life, including the educational field.

In the second place, the public schools influence our church with their anti-Christian philosophy of education. All teachers do not accept this philosophy, but basically it is true of the school system that it is influenced by men such as John Dewey of Columbia University. This philosophy assumes that the world was not created by God and therefore is not responsible to God. Man is part of the world and therefore is not responsible to God. Meeting God and author-

ity is a handicap to the educational development of a child. This is directly opposed to the Christian beliefs which say that knowing God and submitting to His authority is essential to proper development.

Third, the public school insists upon being the center of interest in the community. It attempts to meet all the needs of the community by providing recreation, vocational guidance, and entertainment. It has been quite successful in becoming the center of interest in many communities, Mennonite communities not excepted. The Christian believes that the church should be the center of all interest and activity.

In the degree to which the former influence is successful, the fourth one follows. It molds into conformity all who make it their center. There is conformity in thought. A toleration of all beliefs about God and religion comes in, so that nothing tends to be essential to Christianity. There is conformity in thinking about moral standards, which public opinion sets, quite aside from any consideration of the Bible. There is conformity in speech. The everyday speech of both student and teacher is full of profanity—not always the worst profanity, but the things of God and His name are spoken of lightly. There is conformity in appearance. People like to be like the crowd they are a part of. Consequently, class rings and pins are being accepted more and more by Mennonite people. Modern styles of hair-dressing, anklets, and clothing in general are taking on the same excesses in Mennonite people as are found in the world. There is conformity in activity. Mennonite young people are participating in high-school athletics, clubs of various kinds, and now are even wondering what is wrong with the dance. One needs only to observe some practices and styles of our people to see where the center of interest is, and to what group they are conforming.

Now, what have we lost altogether or partially as a result of these influences? First, the Bible has lost something of its authority as God's word. It doesn't carry the weight it should. Modern men say reason must judge the authority of the Bible; we believe our reason should conform to it.

Second, the church is no longer the center of interest and activity. Our members work their schedule to fit secular organizations, not the church. It is not hard to find time to take a 4-H

club trip, but young people cannot be spared from the farm for Young People's Institute. Men can take a day or two off for Farmers' Institute, but hardly for a religious service. Farmers can plan their work so that they can attend a ball game or class play, but they cannot see their way to attend prayer meeting. This does not only affect the high-school pupils, but also their parents.

In the third place, Christ is too often not the highest loyalty. The state or society has displaced Him. Public opinion and demands too often determine conduct, and where these are not in harmony with Christianity, loyalty to Christ and the church must suffer. Christ consequently tends to become merely a mystical Saviour, with no place as Lord in the everyday life of the Christian, in determining conduct.

Because of the foregoing—the loss of the authority of the Bible, the school becoming the center of interest, and the loyalty being given to the state and society—there is a lack of real repentance from sin. People who profess regeneration continue in the same sinful practices and loyalties that characterized their life before. Christianity is essentially a way of life and therefore there is a certain amount of separation involved. If this way of life is no longer the result of regeneration, Christianity has failed in a large measure to accomplish its purpose in this world. We find ourselves then with the Bible saying not to take God's name in vain, and professing Christians persist in doing so. The Bible says not to be unequally yoked with unbelievers, yet they insist upon allying themselves with ball teams and traveling with them more hours than they spend in a week with God's own people in religious activities. The Bible forbids wearing jewelry, yet professing Christians continue to wear class rings, pins, and medals of award. The Bible says we are to come out and be separate, and Christians insist upon making the worldly institutions their center of interest and activity. Where is the forsaking of sin that true repentance brings?

Since the public school system is imposing certain evil influences, and since the church is losing certain Christian principles, and also young people, as a result of these, what can we do to counteract these influences?

The first thing that we must do is to convince members, both ministry and lay readers, that these are sinful and the

(Continued on page 509)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

A Warm Spirituality

One of the characteristics of a true spirituality is a warmth and spontaneous love toward other Christians, indeed, toward all men. Sometimes a professing spirituality becomes a proud and narrow self-righteousness. Because you are not like me, you are not right with God, and I feel, and cannot help showing, a certain sense of spiritual superiority. This easily develops into censorious judgment and condemnation of others.

But true spirituality is meek and kind and gentle. For true spirituality is the fruit of the Spirit. The Scriptures command those of us who are spiritual to restore those who have been overtaken, in a spirit of meekness. Coldness of spirit and an attitude of carping criticism are always signs of carnality, not of spirituality.

Crucified with Christ

In the Epistles of Paul we have set forth with a wonderful clearness the truth that Christ died for us and that in His substitutionary death we find our atonement. This is a truth that must ever form an important part of the Christian message. But Paul also sets forth with equal clearness a truth which is not so generally preached—that we also need to be crucified with Christ. Believers in Christ in the fullest sense are those who also have become participators in His death. Not only must the death of Christ be seen in our atonement, but it must be morally realized in terms of our own experience. Christ died for me, and I must die with Him.

There are always moral implications and consequences of our appropriation of Christ's death. Christ died before He rose, and we must die to sin before we can walk in newness of life; before we dare reign, we must suffer. In terms of daily living this means a daily committing to death of anything that belongs to the old life of sin. Christ's willing cross-bearing becomes the example and the norm for us. One must ask, some-

times, whether our crossless and easy living is really Christian. Let us not spare ourselves. To fellowship in the sufferings of Christ is a challenge and a privilege. Will we die that we may live?

The Unfailing Waters

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14).

These words of Jesus are a perfect exposition of the teachings in Ecclesiastes. This Old Testament book is a discussion of a problem. Why should one like Solomon, who had everything that this world has to offer in position, wisdom, wealth, and power, not be satisfied? For the book as a whole seems to have a pessimistic note. The word *vanity*, or *emptiness* occurs over and over. It pictures that process of disillusionment in which a man learns that earth has nothing to offer which can give lasting satisfaction. Every experience of the author brought him to that place of satiety, futility, and disappointment where he pronounced the judgment, "All is vanity." Whether he drank at the fountains of wisdom, or pleasure, or constructive work, or human society, or riches, his thirst was not quenched. Always, as Jesus said, he thirsted again. And so we have the resultant pessimism: nothing is worth while, and life becomes merely a matter of marking time until the end. As the Earl of Chesterfield put it: "I have seen all—coarse pulleys, dirty ropes behind the scenes, and I think of nothing now but killing time in the best way I can."

The book, however, is not limited to this negative point of view. For there emerges gradually the clear suggestion that a God-fearing character is the basis of enduring satisfaction. We must find our happiness, not in the paraphernalia of life, but in life itself. Not outer gifts

and circumstances, but inner character can satisfy the heart which God made. As A. T. Pierson has put it, "Man is too big for this world." When joy is externalized, it fades away, but when our satisfaction has its basis in God and His dealings with us in our heart of hearts, we have found a well which never runs dry.

Trust and Rest

To trust in one is to put full confidence in him. And when we can repose an implicit confidence, we have come to the place of relaxation and rest. A missionary who was translating the Bible into the language of the tribe where he was working could find no native word for *belief*. This was a real problem, for faith is so important a concept in the New Testament that its ideas simply cannot be expressed without a word for the important attitude of faith. One morning, in the presence of his native helper, he threw himself with utter abandon into his chair and with feet and arms raised asked his helper what he was doing. "You are putting your whole weight on the chair," said the native. This gave the translator the word he wanted, and throughout the New Testament he translated the word *believe* as "putting your whole weight on."

It was a happy expression, for the one who believes in Christ and in God has come to the place where he is willing and able to put his full weight on the divine love and provision. He has learned to take God at His word and to rest upon His promise.

Jesus taught that those who come to Him will find rest. Every true believing Christian knows the sense of relaxation and repose that has come to him through his faith in the Word and work of God. It is like the feeling of repose and confidence that one has riding in a car with a driver in whom he can repose full confidence; or it is like the confidence with which one eats food prepared by those whom he trusts, without fear of uncleanness or poison. It is like the utter abandon with which a child leaps into his father's arms, knowing that strength and love will not let him fall. Oh, the happiness of those who have learned that underneath are the everlasting arms!

Postwar Problems Facing Mennonites

By J. WINFIELD FRETZ

Only a few years ago we read, at first with interest but later with increased apprehension, of the things demanded of the Italian, Russian, and German people by their governments. We read how, by gradual steps, the existing political institutions and economic systems were overthrown and the social and religious conditions radically changed. We heard of universal military conscription for all males over eighteen years of age; of military indoctrination programs for boys from six to sixteen, and we were constantly reminded that women were being pressed into doing men's work, and later that civilian labor was being conscripted and told where it could or could not work. We remember the daily pictures appearing in newspapers and magazines, showing government work programs, women standing in lines at stores with ration coupons, and crowds of unemployed radicals marching somewhere in protest of something.

We pitied these people and blamed it all on the wicked dictators who, most people said, were the cause of it all, but the popular attitude seemed to be, "It can't happen here," because with a self-righteous implication we thought we were a democratic country and even better, a Christian nation. Today this attitude of complacency and false sense of security remind us of the Israelites in the days of the prophets, when they refused to listen to the prediction that God would destroy Israel for her sins, as well as the non-Israelitish nations. The Israelites for a long time believed that because they were God's chosen people He would not punish them as He would other wicked contemporary nations. They had to learn through bitter experience that God chastens His own as well as those who do not claim to be His own.

Things to Come

The things we used to think happened only in foreign countries ruled by dictators can happen and are happening in our own country, which claims to be democratic and Christian. But more is yet to happen. We can expect a prolonged and intense period of widespread disillusionment. There will be a moral and a spiritual slump as much greater than any previous postwar slump as this war is larger and more expensive than any previous war. Millions of citizens will be bitter and cynical about everything from themselves to the United States Congress and the King of England. There will be orgies of drunkenness and excessive debaucheries by those who want to forget it all; there will be disgust and antagonism toward religion

by those who prayed that their sons might be spared in battle and that victory might be ours, but if their prayers were not answered they will say: "There is no God." Others will be keenly disappointed because "unconditional surrender" will not have resulted in a righteous world. Victory, final and complete, will not bring the peace and the prosperity that many expect; instead, the world shall see the victor nations grabbing the spoils of war, seizing additional territory from conquered countries, building up stronger military systems with which to police the world, and, in a word, laying the foundation for a third World War.

Hatred

The techniques of hatred, bitterness, and disregard for the personalities of those we do not like, nurtured and cultivated during the war, and taught to millions of our best young men at home and abroad, will find expression in national selfishness and domestic greed and jealousies. There will be increased racial hatred between Jew and Gentile, Negro and White, Oriental and Occidental. Because of these conditions, many will become pessimistic and lose faith in all that is good in life. This attitude of cynicism and disillusionment is one of the postwar conditions with which we shall have to deal.

Further State Control

There is every indication that the postwar world will see an increase of totalitarianism or state control in our own country. Evidences of this are already obvious on many fronts. The steady growth of government regulation of business, industry, and agriculture; the far-reaching governmental provision for social security, fittingly called the "cradle-to-the-grave" program, claim to provide for all who need it in times of sickness, accident, unemployment, and old age. There seems to be much evidence that we shall have not only universal military conscription but conscription of civilian labor as well. These policies of regimentation in the postwar period will be partially the result of war psychology, partially the result of veterans' pressure groups to hold and expand whatever power and position they can, and partially the result of necessity to guard, supervise, and educate the countries, as well as to regulate unemployment by means of public works programs and the rapid shifting of labor from one area to another as needed.

It is to be expected that the educational system in America will become increasingly an instrument of the government. The educational diet now being fed the public-school children is only one step in the direction of what a thoroughly dominated state educational system can mean. As in the European

countries which our country is today fighting and at the same time imitating, the aim of education is to create enthusiastic and loyal followers of Caesar, not free sons of God and devoted disciples of Christ.

Church and State

The political state will continue to seek closer co-operation with the churches, and if the American pattern follows the European pattern, the state will gradually seek to subordinate the church to it. The churches which will refuse to "co-operate" with the state will naturally come into disfavor with it, and the two agencies will be thrown into open conflict with each other. Thus we are headed for a period in history when the church and the state will once more be at odds with each other. This is an old problem, not a new one. The early Christians faced the problem frankly by acknowledging that both institutions had their God-given purpose but that the Christian's first allegiance was to God. Our Anabaptist forefathers had to endure much grief and pain to re-establish the doctrine of separation of church and state and to win the right to give openly their highest loyalty to God.

In the face of the moral disillusionment, the spiritual callousness, and the increasingly greater demands of the political state upon the Christian, it remains to be seen what the Christian church, and especially for our concern, what the Mennonite Church, will do. With a disappointingly large number of Mennonite men taking military service and thus renouncing the Biblical doctrine of nonresistance, there is no ground for complacency. On the other hand, the 2,500 young men who have gone to C.P.S. camps in obedience to Christ and conscience give us much ground for gratitude.

Via M.C.C. Headquarters, Akron, Pa.

Fighting Facts for the Faith of Nonfighters

By TITUS LEHMAN

1. To obey is better than sacrifice.
2. Obedience strengthens faith.
3. Childlike faith shows spiritual maturity.
4. Faith pleases God—the more the better.
5. Greater faith turns enemies over to God.
6. Fighting belittles God's resources.
7. Christ affirmed the command, "Thou shalt love thy neighbour as thyself."
8. Love rules out killing.
9. Not physical weapons but God Himself guards and keeps the true church.
10. Peacemakers shall be called the children of God.

Lancaster, Pa.

Religion and the Market

By M. T. BRACKBILL

The Pharisees were like agents peddling common wares that everybody had and nobody wanted very much. The Jews had their fill of Pharisaism, and detested it more or less; certainly did not relish it. Many were looking for something new, but there was nothing new on the religious market for centuries until Christ came. His religion was really new. It had not only a new dress but a new heart; not only a new form but a new spirit. Here was a commodity new from the inside out, and not only Jewry but the whole world was a ready market for it.

The Pharisees themselves had not much heart for their rituals, but they did rather zealously load down their lay countrymen with heartless code of forms and taboos. There was no considerable moral uplift in it, not even for the Pharisees, whose lives for the most part were rather shady and self-condemning. The possession of this commodity they peddled, and which by the way, had a good wrapper with a guarantee from an old and musty tradition, made no one particularly happy, but merely expectant of something better, for which they had looked many long years in vain. The Pharisees themselves looked for something better, but merely a new or an improved model of their religious machine. They were looking for an emancipator, a warrior, who would free them from the Roman yoke, and the restrictions it imposed. It was beyond the dreams and fancy of those form-bound, spiritless, and sightless Pharisees to hope for anything new, apart from their pod factory. All they knew, and all they had for sale, was a line of husks and shells; and the only thing that irked them much was the tax they had to pay the Roman government to sell them. Come, the Redeemer, and down with the Roman government, their provincial governor, and their abominable tax!

But the Redeemer was not a soldier. He too was a salesman, but His wares were not merely a line of empty containers and the machinery for manufacturing them. His were the things that fill: indwell, inspire, nourish, produce energy, bring enjoyment, and stir to action: life, spirit, light, love, to be contained not merely in forms and ceremonies, but in lives, in personalities, in characters, to be expressed in words and deeds, in thoughts, in everything that makes human beings men and women. Jesus did not sell material things, products of commercial enterprise, not even a special wine glass for the eucharist. Nor did He dredge His superb doctrine from the streams of tradition that flowed through the centuries. His religion was a thing of the soul fresh from heaven, and he sold it at a price that all could

pay. "Come, buy wine and milk without money and without price." There is something to pay, else how could we buy; but it is something that we all have, and it takes just that.

His was a religion that knew no closing hours, no strikes or lockouts, no priorities, no arbitrary limits, no ceilings, no O.P.A.; but it required superb salesmanship. It wasn't an easy thing to sell and make work, and was often in a state of irreparable for most purchasers. And the peddlers of the old order were murderous competitors!

Today we have this religion to sell, and it is still a difficult commodity to market. It must be demonstrated every day and everywhere; and we must be prepared to keep not only our own spiritual mechanism in repair but to make repairs for others as well. And although competition is keen, there is no other such product on the market. The Christian religion is the only one that meets all the requirements and satisfies all the specifications of the soul.

Harrisonburg, Va.

PUBLIC SCHOOL SYSTEM

(Continued from page 506)

results are sinful. Many people do not realize what is happening, and many of the rest are in love with the evil practices themselves. Young people see nothing wrong with their school-centered life, and their parents glory in their children's participation in these practices. We must therefore convince members that these influences and their results are sin.

Another thing we can do is to provide understanding leaders who realize the problems of high-school young people, especially since such a large per cent of our young people are attending high school. These leaders must also understand the young people and how to deal with them. Probably better trained leadership will therefore be required.

An effective teaching program will also be necessary. The doctrines of the Bible will need to be indoctrinated into the minds of our young people, with special emphasis upon the authority of the Bible, the need of repentance, and loyalty to Christ above all others. Along with teaching, help will need to be given in applying these principles in everyday life.

Where members insist upon doing things contrary to the teaching of the Bible, careful and scriptural discipline will need to follow the teaching program.

While all the above suggestions are helpful, none of them take away the source of the trouble, and to do this we will need to establish our own church-controlled schools such as are already established in some communities. All methods of teaching Christianity in the

public schools or on school-released time are inadequate; the old system cannot be doctored up. When democracy instituted public schools free from religious teaching, the Catholic Church met the issue with her own school system and has been reasonably successful. Most of the Protestant churches try to meet the lack of religious education by Sunday schools, or the like, and these are woefully inadequate when we consider that all of life is tied up so closely with our Christian experience. An hour or two of Sunday school per week cannot even counteract the evil influence of public education without considering the positive teaching it is supposed to do. The only hope therefore of Protestantism is parochial schools.

I imagine I can hear two objections to this: we will be setting ourselves aside as better than other people; and it will cost too much. To the first I would answer that a certain amount of separation is essential, more than we now have, judging from the results. To the second objection I would say it depends upon what we want. The Christian Reformed Church says it takes only about five per cent of the income of participating communities. That is not impossible for us if we are interested primarily in the welfare of the children for whom God holds us responsible.

There are certain definite advantages to having our own system of schools:

1. The public schools largely ignore the Bible; here the Bible could be systematically studied.
2. The public schools are basically anti-Christian in outlook and philosophy; here all could be taught in the light of divine revelation.
3. The public schools are becoming the center of interest; if we had our own schools, the center would be within the church.
4. The public schools give guidance to pupils without considering the Bible standards; here we could give help in applying Bible principles to the problems of youth.
5. The public schools have activities under no supervision or often under that of unchristian teachers; here all would be under supervision of Christian teachers.
6. Young people tend to conform to the group of which they are a part; if they were a part of a Christian group, they would be more likely to conform to the body of Christian people in all phases of life.

West Liberty, Ohio.

Christianity is firsthand acquaintance with Deity. It is nothing if it is not a personal relationship with God.

FAMILY CIRCLE

Labor and Prayer

*Homely work is mine today—
Floors to sweep, and fires to lay;
Plates to wash, and clothes to mend,
Work which never seems to end;*

Yet I pray,

*"Jesus, be my guest today,
Not as one to dwell apart
In the spare-room of my heart,
But as one to whom my prayer
May confide the smallest care."*

Thus I pray,

*"Lord, be Thou my guest today."
He reproves me if I fret
Over work unfinished yet;
Checks me if I make a task
Of some work He does not ask.*

My dear Guest

*Wishes me to work and rest,
At the closing of the day,
When once more my heart shall say,
In this busy life of mine—
"All the glory, Lord, is Thine.*

Christ, I pray,

Be the guest of every day."

—J. R. MILLER.

Golden Wedding Anniversary

By A. C. GOOD

"The Harvest of the Years" was the title of a poem written and read by a daughter at the golden wedding anniversary of Bro. and Sister William Jennings, of Knoxville, Tennessee, which was held in the home of their eldest daughter, Bro. and Sister George F. Miller, near Sterling, Illinois, August 26, 27. It was a very pleasant family gathering for the parents as well as for the children, since all of the eleven children were present. On August 26 a family dinner was served in the Miller home, at which time the poem was read, as well as a character sketch of each of the children, written and read by "Aunt Susan" Reed.

Sunday, August 27, the family attended church services with the Science Ridge congregation, the family all sitting in a body. Four of the sons sang a quartet, entitled, "Jesus Paid It All," which was followed by the sermon by the local pastor, who chose for his text, Gen. 12:1; Heb. 11:8. These verses were applicable when considering that, as a wandering boy among the hills of Tennessee, seek-

ing employment, Bro. Jennings came by "divine" leading to the home of the late Henry Good of Concord, Tenn. Here he found employment, as well as admiration for the eldest daughter Annie, who afterwards became Sister Jennings. After the sermon, the octet sang, "My God and I." Sunday dinner was again enjoyed by the family in the Miller home, when the "freundshaft" was also invited to share in the feast as well as the fellowship. In the afternoon some of the children were leaving, but before they left, the father and mother gathered them all into a private room for counsel and prayer. With the blessings and benedictions of a godly father and mother, these children went out into a world of toil and turmoil, but better and stronger sons and daughters for having had the family touch, and having been inspired to a new faith, and a determination to live the more abundant life, that in the glory world the family circle might not be broken.

Those who were left attended the evening meeting, when Bro. William Jennings opened the service with scripture reading, comment, and prayer. Bro. John Jennings, a son, spoke on camp life and hospital work. Melvin Jennings, a grandson, preached the sermon, using for his theme, "The Old Life and the New." Joseph Jennings, a son, followed with a very timely message on the subject, "The Need of God in Life," after which the congregation sang heartily, "Jesus Saves." With the benediction, the day's activities came to a close, but we felt that we had walked and talked with God.

Sterling, Ill.

Prayer for Parents

My God! with fear and trembling would I bow before Thee, the righteous God. Impress deeply upon my heart, O Lord, the solemn lessons Thou dost teach Thy church by the terrible sight of Thy judgment on the house of Eli, Thy servant.

Not to rule and restrain our children, to give them their own way, is to honor them more than Thee. Ere we think it, weakness becomes wickedness, in ourselves and our children too. Thou hast made every parent after Thine image, a king in his home, that he may rule his home well, and command his children in the way of the Lord. On his exercise of authority, and their rendering of obedience, Thou hast made Thy blessing dependent.

O God! have mercy upon us. Let the thought of Thy command to rule our

home, of Thy judgment on disobedience, of Thy promised grace to those who give themselves to obey, of Thy blessing on a home ordered in Thy fear, stir us with our whole heart to fulfill our holy calling in Thy fear. And let us, above all, believe that as we and our children in this fulfill Thy will, we are in the path of true blessing for this life and the life to come. Amen.—Andrew Murray.

Thank You

By LINA Z. RESSLER

They were walking among the living things on a large farm. Mother and son were interested in the sights and sounds of the well-kept farmyard. In course of the ramble they came upon a brood of baby chicks. The drinking fountain had just been replenished, and hen and chicks were eagerly drinking the cool, fresh water. Bobby had hold of his mother's hand, but now he dropped the hand and watched eagerly the little group around the drinking fountain. "Look, Mother," Bobby said eagerly, "they are all giving thanks to God for the water." The subject of giving thanks had been the thought of the morning's Bible lesson, and the illustration was most striking. "If little chickens remember to say 'Thank you,' surely we should not forget."

The expression of gratitude needs to be taught early if our little ones are to move among our friends as nice, well-bred children. Perhaps the teaching is superficial and the thanks formal; nevertheless there is a thought of real gratitude in the expression, and we all agree that the reminder to "say thank you" is not out of place. I have been wondering how I would stand beside Sallie, a dear little friend of mine, when I receive a special gift from my heavenly Father. I place a bit of candy into the chubby hand. Sallie receives it gravely, with a brief glance at Mother, who whispers, "What do you say?" Sallie bows gravely, and says sweetly, "Thank you." Perhaps it is formal, and the lesson superficial, but the child is learning. The next time a favor is shown her, she may remember.

After all, aren't we all much like Sallie? We need to be reminded. It was a long time ago that the Psalmist said, "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 136:1). We all recognize the goodness of God. We all realize that we need to thank Him over and over again for His goodness to us in great as well as small things. I have been wondering if we are not inclined to gather up our thanks until some special occasion and go on receiving the daily small blessings as they come to us without even one "thank you." Perhaps we need, like Sallie, to have some one in the background to whisper to us, "What do you say?"

Scottsdale, Pa.

TO BE NEAR TO GOD

October 1, 1944

Read Psalm 116:1-9.

One of the most beautiful sentences in the Bible is verse 8 in this magnificent psalm of salvation. It is a testimony to the Lord and to men of a threefold deliverance: from spiritual death, from the despair of human life, and from the dominance of sin. Happy the man or woman who has found in divine salvation the solution of three outstanding human problems. There is the problem of guilt for sin and the resultant fear of the righteous judgment of God. Forgiveness and the impartation of divine life solve this problem. There is the heartache which comes into every life, for which only divine comfort is adequate. And there is the struggle with temptation and sin, a struggle that is utterly hopeless without divine enabling.

"Strong Deliverer.
Be Thou still my Strength and Shield."

October 2, 1944

Read Psalm 119:1-8.

For twenty-two days we shall use sections of the longest psalm as a basis for our meditation. This entire psalm is a prayer, and almost every verse makes some reference to the Word of God. This combination of Word and prayer makes it very rich in devotional suggestion. In form the psalm is acrostic, each verse in any section beginning in the original with the Hebrew letter written at the top of the section. Well may we all join in the fervent exclamation: "O that my ways were directed to keep thy statutes!" God can do much, and He does, to direct our ways toward His will; we can do much, and we must, to yield to that direction.

"I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me."

October 3, 1944

Read Psalm 119:9-16.

The Christian life is not merely a matter of good conduct. It is primarily a personal relation to God through Christ. But the issue and result of this relationship is always good conduct. Someone has said that you can scratch the Bible anywhere, and it will bleed righteousness. And so we see here, in verses 9 to 11, that the study of the Word of God is a preventive of sin in lives. One can even cleanse a life that has already become befouled by giving attention to the Word. Jesus met temptation by quoting the Word. O our Lord, make Thy Word in our hearts the effective guarantee against sin. Teach us Thy will, and enable us to do what Thou hast taught.

"This book will keep me from sin, or sin will keep me from this book."

October 4, 1944

Read Psalm 119:17-24.

There are people who cannot find much inspiration in reading the Bible. Their souls never break with longing for His judgments. His testimonies are not their delight. But

others find in the Word a fountain of sweet water that never runs dry. What makes the difference? The Word is always the same; it must be the readers who are different. Some eyes have been opened and some have not. When Christ was here, only a few eyes were opened to see Him as the matchless Son of God. The others were blinded by their sins and their hardened hearts. So it still is. Oh, that our eyes might be opened to behold the wonderful things in the law of God!

"Open my eyes, illumine me,
Spirit divine!"

October 5, 1944

Read Psalm 119:25-32.

The good effect of God's Word upon us is not automatic. We dare not make the Bible a mere fetish, supposing that if we read it or even carry it, it will have the effect of a charm, frightening away the devil and making us good without any particular effort on our part. No, the Bible will benefit us only if we accept it and definitely commit ourselves to keeping its teachings. We have to choose the way of truth; we must lay its judgments before us. We must stick to its testimonies, and run in the way of the commandments. Help us, our God, not only to hear, but to do as well.

"O that we, discerning
Its most holy learning,
Lord, may love and fear Thee.
Evermore be near Thee."

October 6, 1944

Read Psalm 119:33-40.

When a learner has full confidence in his teacher, his implicit attitude is this: What you teach me, I will accept; what you cause me to understand, I will do. Any other attitude toward God is skepticism and self-will. We do well to promise God in our prayers that our performance of His will shall be limited only by our knowledge and our understanding. If He makes clear what He wants us to do, we commit ourselves to do it. It is a wonderful thing when the Christian's growth in Christian living is merely a matter of learning more of the will of God. God, keep us from wasting our spiritual energies in a struggle against what we already know.

"His truth with meekness I receive,
And by His precepts I will live."

October 7, 1944

Read Psalm 119:41-48.

"In His service is perfect freedom." Even some Christians have the foolish idea that they are giving up their liberty when they submit themselves to the will of God. The psalmist knew that only as he sought the precepts of God's Word could he walk at liberty. For there is no absolute human liberty; every man is in bondage, either to sin, or to righteousness; either to the devil, or to God. Our imagined liberty is a delusion. "Me this freedom tires," testified the poet Wordsworth, and he fled to duty as a refuge. Only

in God's will do we find real peace, and joy, and delight.

"O may these heavenly pages be
My ever dear delight!"

—E.

HAVE YOU PROBLEMS, TEMPTATIONS, CARES?

Sunday School Lesson for October 8

Jesus had problems, burdens, and temptations. How often while others slept He spent the night on the mountaintop with His Father! Jesus came to do the will of His Father. Jesus must have had great burdens in teaching His disciples. Their faith was often so little. Jesus had many enemies, even those of His own relatives. Jesus was tempted to sin. Satan tried Him to the uttermost. He "was in all points tempted like as we are, yet without sin." When Jesus was beginning to bear our sins to Calvary, He sweat great drops as of blood. "In an agony he prayed more earnestly." An angel came to strengthen Him in His hour of great trial.

Your problems and mine cannot exceed His, but we do have them. "In the world ye shall have tribulation." "All that will live godly in Christ Jesus shall suffer persecution." We are commanded to take up our cross daily and follow Him.

Jesus, our Saviour, was also our example and great teacher. He exhorted the disciples to be of good cheer in this world of tribulations, for He had overcome the world. Christ also suffered for us, leaving an example that we should follow in His steps. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." With confidence we can heed His call, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

How did Jesus meet His temptations? How did He solve His problems? In His wilderness experience we are given one detailed picture for our example. Satan tempted Christ to perform a miracle for a selfish, sensual purpose. Jesus knew the Scripture and recalled how God had suffered Israel to hunger that they might know that man does not live by bread alone. Jesus had been eating manna from heaven. He didn't listen to Satan. Next Satan tried to get Jesus to show off His God. Jesus knew the Scripture, "Ye shall not tempt the Lord your God," and obeyed it. Again Satan tried to get Jesus to take a short and easy way to the kingdom. Jesus here knew a Scripture against Satan's suggestion; He obeyed it, quoted it to Satan, and Satan left Him. Jesus knew the Word; He obeyed the Word and used it. Read Psalm 119:9, 11, 27; Eph. 6:17; and I John 2:14.

A great temptation of man is to be too anxious for his food and clothing of tomorrow. Anxiety, worrying, fretting, hurrying do not belong to Christians with a heavenly Father, but to the heathen, who have no one to look after them, and so they take care of themselves. Paul is a striking example of Christ's teaching here. Paul was content in any state. He was happy with things (seemingly necessary things), and he was happy without them. After all, things do not make us happy. "A

(Continued on page 518)

FIELD NOTES

A number of brethren from the Lockport congregation, Stryker, Ohio, rendered a program at the Lima, Ohio, Mission, Sunday evening, Sept. 24.

A series of meetings came to a close at the Zurich, Ont., A.M. Church Sept. 17, with twenty-three confessions as one of the visible results. Bro. C. Z. Martin, Mountville, Pa., was the evangelist in charge.

The Lima, Ohio, Mission was favored with a program by a number of brethren from the Pike congregation, Elida, Ohio, on Sunday, Sept. 17. Bro. Elmer Yoder preached a very acceptable message.

An all-day Bible instruction meeting is announced for the Mennonite Gospel Mission, Coatesville, Pa., Sunday, Oct. 8.

Bro. J. S. Roth, Harrisburg, Oreg., has moved to Mulino, R. 1, Oreg. Those having occasion to correspond with him will please note this change of address.

Communion dates are announced in the bishop district of Bro. D. D. Miller, Berlin, Ohio, as follows: Britton Run, Oct. 22; Berlin, Oct. 29; Martins Creek, Nov. 5; Sunnyside, Nov. 12 (morning); Meadville Mission, Nov. 12 (afternoon); Crabapple Mission, Nov. 19; Wooster Mission, Nov. 26.

Bro. D. D. Miller, Berlin, Ohio, is scheduled to hold a series of meetings at Leo, Ind., Oct. 1-10. He took part in an all-day meeting at Lancaster, Pa., Sunday, Sept. 24.

An impressive baptismal and communion service was held in the Lost Creek Schoolhouse, near Ophir, Ky., on the afternoon of Sept. 17. One soul was received into fellowship by baptism. The brethren J. R. Driver, Waynesboro, Va., and Jacob A. Shenk, Harrisonburg, Va., were in charge of the service.

Revival meetings are announced for the Oak Grove Church, near Grantsville, Md., Sept. 24 to Oct. 1, and for the Springs, Pa., Church, Oct. 2-8. Bro. Elmer Moyer, Souderton, Pa., will serve as evangelist at both places.

An all-day meeting will be held at the Rawlinsville Mennonite Church, near Holtwood, Pa., Oct. 1.

The New Danville Parochial School, near Lancaster, Pa., opened on Sept. 18, with about sixty pupils enrolled.

Bro. J. J. Hostetler, Canton, Ohio, conducted a series of meetings for the Manson, Ia., congregation, Sept. 8-15. The interest and attendance were good, and there were a number of visible results.

Bro. Henry Wyse, Archbold, Ohio, is scheduled to hold a series of revival meetings at Hartville, Ohio, Oct. 1-8. Your interest and

prayers will be appreciated in behalf of these efforts.

Bro. J. G. Hartzler, Windom, Kans., conducted counsel meeting and communion services at the Hutchinson, Kans., Mission Church on Sunday, Sept. 17.

Bro. Edwin Weaver, returned missionary from India, filled appointments at the Hutchinson Mission and Yoder, Kans., congregations on Sept. 24.

The new mission station at Slackwater, opened May 14 by the Manor churches of the Lancaster, Pa., Conference, is progressing nicely, with Sunday school every Sunday afternoon.

Bro. and Sister Clinton M. Ferster were reappointed to sail for Africa in October, and Bro. and Sister Levi Hurst, Oyster Point, Va., were appointed to sail shortly thereafter.

The brethren John C. Wenger and I. E. Burkhart, Goshen, Ind., filled appointments over the week end of Sept. 24 at the Central, Salem, and Pike churches at Elida, Ohio.

The congregation at Culp, Ark., has joined that group of churches that have a midweek prayer meeting. They meet on Thursday night and find it "the pause that refreshes."

We have a communication from the Wheat-hill Bruderhof, a Hutterian community in England. They express appreciation for the Gospel Herald and for a copy of "The Mennonites in Europe," which was sent to them. They report also their pleasure in the visit of Bro. Glen Miller of the Mennonite Central Committee. Enclosed in their letter was a new pamphlet entitled, "The Wheathill Bruderhof," which was written especially for those who know little about their brotherhood. Copies may be secured by addressing The Society of Brothers, Lower Bromdon Farm, Burwarton, Bridgnorth, Shropshire, England.

Bro. Harry A. Diener, Hutchinson, Kans., spent a few days recently at Lincoln, Nebr., helping arrange for the opening of Unit Two

of the Lincoln Farm School C.P.S. Unit, which is the unit to be administered by the Peace Problems Committee.

The Belmont Church, Elkhart, Ind., had a special home-coming service on Sept. 24. It is fifteen years since this congregation was started as a mission Sunday school. A quartet from the Ypsilanti C.P.S. Unit assisted in the program. Bro. C. L. Graber from Goshen spoke in the evening service.

Annual Fellowship Day is to be observed by the Medway, Ohio, Mennonite Church, on Sunday, Oct. 8, with an all-day meeting. The guest speaker on the program is Bro. Wm. Hallman, on furlough from the Argentine mission field.

A week-end Bible meeting was held at the Bethel Church, West Liberty, Ohio, Sept. 22-24, with Bros. J. J. Hostetler, Canton, Ohio, and A. J. Metzler, Scottdale, Pa., as speakers. Good attendance and interest are reported.

The parochial school, started on Oct. 18 by the brethren of the Johnstown, Pa., district, is now in full swing with an enrollment of 69. Good interest is reported. The present teachers are Sanford G. Shetler, John A. Lehman, and Lucille Leasa.

Bro. J. E. Gingrich, Elkhart, Ind., is giving the congregation at Nappanee a series of five Sunday evening addresses on the book of I Peter.

Bro. Donald King, formerly of Kansas, now a student at Goshen College, preached Sunday morning, Sept. 17, at Crumtown, Ind., where the Olive congregation conducts a mission Sunday school.

Evangelistic services are being conducted this week at Goshen College with Bro. J. D. Graber as the evangelist.

Bro. Paul Roth, Masontown, Pa., will conduct evangelistic meetings at Locust Grove, a mission Sunday school near Elkhart, Ind., conducted by students from Goshen College. The date for these meetings is Oct. 8-15.

Bro. Clayton Beyler and Bro. Lawrence Burkholder, who some time ago were appointed as members of the China Relief Unit, to give temporary service in India, have now received permission to enter India, and will sail Oct. 20 from New Orleans via Buenos Aires. They should arrive at Calcutta early in January.

Bro. E. E. Miller, Goshen, Ind., preached at the South Union Church near West Liberty, Ohio, on Sept. 17.

Our three church colleges, E.M.S., Goshen, and Hesston, were represented at a meeting in Chicago on Sept. 23 which discussed the problem of evaluating in terms of school credit the experience and achievement of those C.P.S. men who will wish to go on to school.

Sisters Nancy Hernley and Mary Emma Showalter, relief workers, are reported by cable to have arrived safely in Egypt on Sept. 19.

Calendar

Franconia, Pa., Conference, at Franconia Church, Oct. 5. Bishop Board meets Oct. 4. Conference of Historic Peace Churches, Erb Street Mennonite Church, Waterloo, Ont., Oct. 11.

Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945. Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

CORRESPONDENCE

BRESLAU, ONTARIO

(Cressman Congregation)

We have been enjoying many blessings from the Lord. In July we had our summer Bible school, with a total enrollment of seventy-one and an average attendance of sixty-four. One class had perfect attendance throughout the term. The teachers were Arlene Sitler, Ruth Gimbel, Mrs. Gordon Eby, Ella Cressman, Mrs. Horace Cressman, and Bro. Oscar Burkholder. Bro. Burkholder also directed the school. The offerings by the pupils went to the "Milk for Britain" fund and amounted to \$16.39. This was supplemented by an additional offering of \$35.05 at the closing program, making a total of \$51.44 for this worthy cause. Seven graduates, who have completed the eight years of study, were awarded diplomas.

We had the privilege of having Bro. Eli Hallman, Tuleta, Texas, preach for us one Sunday morning. This was Sister Hallman's church home in her younger years.

Recently, Sister Arlene Sitler, of the M.C.C. Office, Kitchener, spoke at our young people's meeting. She also spent her girlhood years in our district. We appreciated her message on "How to Enjoy Communion."

We had our fall communion on Sept. 3. We do appreciate these services, when our thoughts are especially directed to the supreme sacrifice of the spotless Lamb of God.

With the rest of the conference, we mourn the passing of our bishop, Bro. Jonas Snider, who ministered to us many times and in many ways.

Sept. 14, 1944.

E. Cressman.

ARCHBOLD, OHIO

Dear Herald Readers: On Sunday evening, July 2, Bro. Laurence Horst, Peabody, Kans., brought us a very inspiring message. He was also with us on Sunday morning, July 30, and again brought us inspiration from God's Word.

Bro. William Hallman, returned missionary from Argentina, was with us on Thursday evening, Aug. 10. He told us some of their experiences in spreading the Gospel in South America. He also spent a few days in this community, speaking to the Mexicans who have taken an interest in the Gospel.

On Sunday morning, Aug. 13, Bro. Amsa Kauffman, Tuleta, Texas, brought us the message, and on Sunday morning, Aug. 20, Bro. Isaac King, Parkesburg, Pa., and Bro. S. E. Allgyer, West Liberty, O., were with us.

On Sunday, Aug. 27, we were privileged to have with us a group of men from the Medaryville, Ind., C.P.S. Camp. In the afternoon, their chorus brought us the message in song, and also gave testimonies. It is encouraging to see that even though war is on every hand, there are still young men who are trusting in the Prince of Peace as their Guide in life.

Our aged deacon, Bro. J. C. Frey, answered the heavenly summons on Aug. 18. He will be missed very much, especially by the ministry, as he was the last of the group of older ministers to leave us.

Sept. 15, 1944.

Ilva M. Short.

TISKILWA, ILLINOIS

(Willow Springs Congregation)

A friendly greeting to all readers of the Gospel Herald. We always appreciate visits from our ministering brethren. On Sunday, April 23, Bro. Edward Diener, Wellman, Ia., gave us many practical thoughts. We are now looking forward to Oct. 1, when Bro. Diener will be with us for eight days in evangelistic efforts. Pray with us that during these meetings seed may be sown that will spring up and bring forth fruit to the honor and glory of God.

Bro. H. S. Bender, Goshen, Ind., spoke to us at our annual Fourth of July meeting, telling us about the C.P.S. work of the Mennonite Church.

On Aug. 13, due to the illness of our pastor, Bro. C. A. Hartzler, Bro. D. G. Lapp, Sterling, Ill., brought us a very interesting message. A Catholic girl, seventeen years of age, who happened to be at the service, said it was the first sermon she ever heard.

On Sunday, Aug. 27, Bro. J. D. Graber, missionary from India, told us about his trip to China. "The harvest truly is great, but the labourers are few." Let us do our part in bringing the Gospel of Christ to this sin-stricken world. We cannot all go to bring the glad tidings, but surely we can all help with our prayers and with our means.

Our annual business meeting was held at the church on Sept. 16. We have an all-day session, with a program of singing and talks by local speakers, besides the business of the day. The theme was: "My Responsibility to the Church—(1) As a Member; (2) As a Parent; (3) As a Minister."

Eight of our boys are in C.P.S. work. Three of them were home recently on furlough—Lester Culp, who is at Hagerstown, Md.; Milton Smucker, a member of the hookworm project at Tallahassee, Fla.; and Vernon Rocke, formerly of Terry, Mont., but who is now transferred to Hill City, S. Dak., to serve as educational director.

Sept. 16, 1944.

F. I. Smucker.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Herald Readers: Greetings in Jesus' name. We praise God for His love and mercy. We are very thankful for His working in our midst. One young mother was added to our small number since our last letter. Three were taken from our number, however, when Bro. Dawson and family moved to Hannibal.

Our Sunday-school enrollment is about the same as it had been. We keenly feel the need of help to keep up the interest, lest souls become discouraged and quit coming.

On Aug. 6, Bro. Joe Cowan of the United Brethren Church brought us two sermons. He was here visiting his mother, Sister Mary Cowan.

ITEMS and COMMENTS

A British paper, "News Review," calls "incredible" one of the shameful traits of the American people. The cause of this amazement was the news that 10,000,000 comic magazines are sold on U.S. newsstands, while on Sunday mornings some 40,600,000 children read 2,500,000,000 comic sections of Sunday papers. The "News Review" points out with superiority that comics have no hold in Britain whatsoever except among children, and that only one newspaper runs a sole comic strip for older readers. In the United States, only the "New York Times" and "Christian Science Monitor" run no comic strips at all.—Gospel Banner.

* * *

According to a study recently made by Paul Comly French, Mennonites comprise about sixty-three per cent of the conscientious objectors assigned to alternate service in Canada.

* * *

That the Russian government is currently recognizing the implications of religious views in the problems which they face is seen in the fact that the Soviet has submitted certain proposals to the Catholic Vatican, and has invited Louie D. Newton, a prominent Baptist pastor of Atlanta, to visit Moscow.

* * *

The American Bible Society has sent more than a half million books to prisoners of war, refugees, and civilians in war-torn areas of Europe. This required scriptures in forty-one different languages, a miniature tower of Babel. The Society has published scriptures in African languages for the British Society and has made a remittance for the publication of scriptures for Burma. Plans are being laid for greater distribution through all possible channels immediately after the war.

* * *

Church membership in the United States includes only two fifths of the population. It is said that from this group come the following: four fifths of the college students; three fourths of all the homeowners; nine tenths of the gifts to charity and other forms of philanthropy; and almost 90% of the outstanding leaders in public life. Who can say, then, that the churches are no longer a force in American life?—Carl Yoder.

We also appreciated a visit from Sister Elizabeth Yoder from Kansas. She went on to Culp, Ark., for a few days.

The aged man whom the young people have been visiting each Sunday for a prayer and song service, is very low from a paralytic stroke.

The corn crop is very poor. Vegetables and fruit have been plentiful however.

Pray for us as we struggle on in the work. It is a joyful service, however, in spite of the struggles. "Jesus never fails."

Sept. 20, 1944.

Cor.

WITH OUR MISSIONARIES

Victory

*To feel the tempter's mighty power—
Without appeal,
To know the pull that money has—
And never kneel,
To be entranced by honor's glare—
And have no urge,
To hear the voice of passing pomp—
And not submerge,
To be uplifted, lauded high—
And sense no pride,
To gain an orator's great fame—
And never stride,
To be exalted to the skies—
Yet self disdain,
To be contemned and set aside—
And not complain,
This is victory!*

—Gospel Herald (Cleveland).

The Work in the Blue Ridge Mountains of Virginia

BY C. Z. MARTIN

It was in August, 1943, that Bro. John Kurtz, Harrisonburg, Va., asked us to hold a series of meetings in the church at Mutton Hollow. Upon our arrival, we were met at the station in Elkton, Va., in the late afternoon. We then proceeded to drive to our destination, a distance of more than thirty miles from Harrisonburg. This trip was made every day, accompanied by a number of workers: Bro. Kurtz and family, Bro. Ralph Hostetter and family, and a number of others. The brethren Kurtz and Hostetter had charge of the work.

This little church was about three miles from any highway; so we parked our cars along the main highway and proceeded over the mountain toward the church, climbing over large stones, holding on to vines and saplings, going over steep mountain paths, and crossing mountain streams.

The meetings were well attended, the people coming over mountain trails on foot, carrying the children on their backs. At one service, when the church was crowded to capacity, the foundation gave way. Several men hurried out and propped up the floor, which had already sunk about a foot. The congregation, however, remained calm, and we proceeded to preach the Word. As a result of the meetings, quite a number confessed Christ.

Because of the condition of this little church building, we urged Bro. Kurtz to start a fund for a new church, which has been done. We encourage all of our members throughout the church who are interested in the Lord's work and would like to help along in a very worthy cause to send their contributions to Bro. John Kurtz, Harrisonburg, Va. Mountville, Pa.

Two Photographs

The Christian's

Head—Blessing on head. Prov. 10:6.
Mind—Renewed. Rom. 12:2.
Thoughts—Right. Prov. 12:5.
Understanding—Enlightened. Eph. 1:18.
Eyes—Single. Matt. 6:22.
Mouth—A well. Prov. 10:11.
Tongue—As choice silver. Prov. 10:20.
Lips—Speak no guile. I Pet. 2:1.
Ears—Hear good things. Rev. 13:9.
Throat—Put knife to throat if given to appetite. Prov. 23:2.
Neck—Bind truth to neck. Prov. 3:3.
Hands—Clean hands. I Tim. 2:8.
Heart—Pure. Matt. 5:8.
Inward Parts—God's law. Jer. 31:33.
Bones—Fat. Prov. 15:30.
Conscience—Good. I Tim. 1:5.
Feeling—Unspeakable joy. I Pet. 1:8.
Ways—Upright. Prov. 13:16.
Nature—Divine. II Pet. 1:4.
Feet—Shod with gospel of peace. Eph. 6:15.

The Sinner's

Head—Sick. Isa. 1:25.
Mind—Reprobate. Rom. 1:28.
Thoughts—Evil continually. Gen. 6:5.
Understanding—Darkened. Eph. 4:18.
Eyes—Cannot cease from sin. II Pet. 2:14.
Mouth—Full of cursing and bitterness. Rom. 3:14.
Tongue—Full of deadly poison. Jas. 3:8.
Lips—Full of mischief. Ps. 140:9.
Ears—Dull of hearing spiritual things. Matt. 13:15.
Throat—An open sepulchre. Rom. 3:13.
Neck—Stiff and rebellious. Deut. 31:27.
Hands—Mischief, full of bribes. Ps. 26:10.
Heart—Deceitful and desperately wicked. Jer. 17:9.
Inward Parts—Very wicked. Ps. 5:9.
Bones—Full of sins of youth. Job 20:11.
Conscience—Seared. I Tim. 4:2.
Feeling—Lasciviousness and uncleanness. Eph. 4:19.

Ways—Crooked. Prov. 2:15.
Nature—Corrupt. Eph. 4:22.
Feet—Run to evil. Prov. 1:16.

—Submitted by Paul A. Redcay, C.P.S.
Camp 20, Wells Tannery, Pa.

NEWS LETTER FROM ARGENTINA

Building Plans in the Cordoba Hills

Bro. T. K. Hershey, with the writer, made a trip to the Cordoba district the latter part of August to make final plans for the construction of a church building and mission house in the town of Capilla del Monte. After much consultation and various modifications of original plans, we were fortunate in putting the work into the hands of a builder who is in the converts' class in that locality. Bro. Cavadore, the pastor in charge, would like for us to baptize his class of converts as a feature of the dedication of the new building.

On the same trip it was our duty to inspect a large house and lot which an interested believer donated to the mission in the city of La Falda. It was formerly used as a tenement house, with many families living in it, but the municipality desires to have it remodeled in harmony with modern sanitary conditions. The plan is to change part of it into a large hall for services, living quarters for the workers, and some rooms for other purposes to be decided later.

Spiritual Advances in the Hills

We were both impressed with the measure of activity evident in the Cordoba district. Bro. Cavadore made us walk all over the towns to visit converts and other interested people. In La Falda we had the joy of baptizing nine believers and receiving them into fellowship. After the ceremony there was opportunity for testimonies. One of the boys told how he was getting victory over the habit of filthy talk. Others mentioned other victories and testified to the new-found joy in Christ. Five souls made a public profession in the same meeting. On Sunday morning Bro. Hershey officiated in a communion service in Cosquin, where some fifteen took part. At the same hour we had a similar service in La Falda, with twelve taking part. It was a time of real joy and spiritual refreshment for these outlying congregations. May the blessing of the Lord attend these new believers.

Puan 1427, Dep. 1, Buenos Aires.

Sept. 5, 1944. L. S. and Edna Weber.

* * *

Dear Ones at Home: Philippians 3:13, was the text for the consecration service held here at Nam Cum Mission last Saturday. It was indeed one of great inspiration, and the Lord was working with these dear souls. I do wish that you in the homeland could have been here to hear the earnest prayer of one of our young Indian men. He greatly desires to follow the Lord all the way, but as he weeping told the Lord, all goes well when he is with the brothers, but the devil seems to walk with him when he leaves the mission. Another, who had been accusing some of the brethren falsely, humbly bowed before the

Lord, asking for pardon and help to forget his sinful ways, and for guidance in walking in the right way. The week had been one of difficult trials in dealing with some of the tricky, unsaved Indians who wished to wedge themselves into the mission by falsely testifying to the saving power of Christ in their lives. Both we and the Shanks worked with the ones involved in stirring up dissensions among those living here. We had taken it to the Lord in prayer and dealt with them lovingly, but one family decided to leave the mission grounds, and the other was told that if they left, they were not to return without a change of heart.

That same afternoon we felt led to have each take his burden to the Lord in prayer, that is, those who remained at the mission. Some words that had been spoken were not becoming to a follower of Christ, and some forgivenesses had to be asked. After an hour of pleading and heart searching we were able to sing again, joyfully, "Joy, Joy, Joy, down in my heart." What a glorious feeling to know that His mercy continues to flow and that He blots out all our iniquities! All is again peaceful, but we, as missionaries to this tribe of Indians, feel more than ever that what they need most of all is the simple Gospel. We feel at times that we are not touching their hearts because of our inability to make the message simple enough. The devil seems so active and so sly. Pray for us and for the Indians who have come here to establish a colony. The problems at the beginning of any such work are many, and we are compelled to do our preaching and teaching in Spanish because of government regulations. We have found that many times these Indians, when asked if they understand will emphatically say, "Yes," but later we can see that they didn't. I, for one, feel that they understand only fifty per cent of what we say; so you can perhaps see the difficulties that arise because of misunderstandings.

Some of the customs and characteristics of these folks are becoming rather commonplace to us after having worked here for a year. For instance, Carlos just passed by the house with a new shirt on which was bought about a week ago. We have seen it before but only showing through the old clothes on top, for when they have something new, it is worn underneath the old for a certain time and then all of a sudden it blossoms out on top. Carlos sold a cow before coming here to the mission, and with some of the money he bought himself a new hat. He asked if he might leave it at our house all the time so that nothing would happen to it. If there is something special going on, or if he must leave the grounds, he comes with the old one, takes down the new one from the nail, puts up the old for safe keeping, and walks off as happy as can be. After the event is over, he returns to our house and asks if he might get his old hat again.

The brethren Weber and Litwiller are expected this week to consult with us about the buying of more land, which is badly needed for the furtherance of our Indian work here in the Chaco.

Frances and Calvin Holderman.
Casilla 53, Saenz Pena, Chaco.

RELIEF AND C.P.S.

RELIEF NOTES

Two Middle East Workers Arrive

Nancy Hernley and Mary Emma Showalter disclosed to Akron Headquarters via letters, written on board ship Sept. 5, that their boat was about to dock at its destination. A cable received Sept. 19, informed Headquarters of their arrival at Cairo.

* * *

Three Visas for Middle East

Visas have been granted to Esther Detweiler, Bertha Fast, and Helen Moser, permitting them to enter Palestine to do relief work in the Middle East. This contingent of workers will add a laboratory technician, recreation and activities director, and nurse, respectively, to the workers in the field.

* * *

Nurse Alerted for Middle East

Grace Augsburg, R.N., appointed by M.C.C. to serve the Middle East through U.N.R.R.A., has received alert notice. The past months she has been receiving special training in tropical diseases at Washington, D.C., as part of the U.N.R.R.A. training program.

* * *

Another R.N. Leaves for Puerto Rico

Anna Lucille Roth is the fourth nurse, of the proposed five nurses, to be added to the staff of the new twenty-five bed hospital at La Plata, Puerto Rico. Sister Roth received her training at La Junta, Colo., and before appointment was assistant superintendent and director of nursing at Detweiler Memorial Hospital, Wauseon, Ohio. She leaves Miami Sept. 23.

* * *

Summer Service Units Terminate

Both the Ypsilanti, Mich., and the Howard, R.I., Women's Summer Service Units have disbanded, following three months of service as attendants in the two hospitals. The girls have voiced their appreciation for the initial relief training, the most interesting hospital work, and the acquaintance with other young people of our Mennonite churches. Many of the girls visited Akron Headquarters on their way home from Howard. Two of the Howard Unit girls are now assisting in the business and publicity departments at Headquarters—Esther Mann and Ruth Hilty.

* * *

Relief Work in India

While reporting on relief work as carried on by the workers around Calcutta, Sonarpur, and Gorla in India, Bro. F. J. Isaac wrote, "In these seven months (November, 1943, to May, 1944) more than 140 tons of rice were distributed. The area in which M.R.C.I. works has a population of over 62,000. Ten per cent of this number have been fed." Dur-

ing the month of April rice distribution reached its peak. During that time over 7,000 people received rice, averaging 21 pounds per person per week. About one fourth of the people paid for rice, about two thirds of cost price.

* * *

C.P.S. NOTES

Canning Program Announcement

Nearly all the canning sugar ration points at the disposal of the M.C.C. for the C.P.S. canning program have been allotted to the various churches. It is necessary to announce that additional requests for points may not be filled. All requests to date (Sept. 19) will be filled, and the churches having requests on file at Akron will be able to proceed with their canning plans. A few additional requests will be filled until the supply is entirely exhausted. The M.C.C. is limited to the amounts of sugar received through the camps for canning purposes.

There will undoubtedly be sufficient fruits and vegetables for the camps if all the points allotted the churches are used. If any persons have received sugar ration certificates from the M.C.C. which will not be used entirely, the excess should be returned as early as possible to be used by churches not having sufficient. Appreciation is due the churches for the very generous response they are making to the food program.

* * *

Sideling Hill Transfers

Upon the closing of the Sideling Hill camp, the campers will be transferred in four railroad coaches to western camps, according to the following schedule: Three Rivers, Calif.—Sept. 25; Ft. Collins, Colo.—Sept. 27; Camino, Calif.—Oct. 10; Downey, Idaho—Oct. 16.

* * *

Men Selected for Farm and Community School

Members have been chosen for the 1944-45 Farm Community School to be set up at the Lincoln, Nebr., farm units. Out of more than 170 applications, seventy campers were selected. Thirty additional men will probably be chosen later for a similar school to be set up at the Terry, Mont., camp. Details for the Terry school have not yet been worked out.

* * *

C.P.S. Briefs

The four units of the Hagerstown, Md., camp have built approximately 200 miles of fence in the period from March, 1942, to July, 11, 1944, according to an announcement made by Soil Conservation Service. This was done in addition to emergency farm work and other types of work.

After a talk on the relief work in India by J. D. Graber, the Sideling Hill camp decided to give \$74.25 to "the regular allotment for clothing and rice for India."

A conference for hospital leaders for the ten western M.C.C.-C.P.S. units was held at Bluffton, Ohio, Sept. 24 to 27, 1944.

Released September 20, 1944
M.C.C. Headquarters, Akron, Pa.

Missouri-Kansas Conference

Report of the Church Conference held with the Hesston Congregation, Hesston, Kansas, August 21-24, 1944

Organization—Mod., Nelson E. Kauffman; Asst. Mod., Ivan Lind; Secy., M. M. Troyer; Asst. Secy., Samuel B. Nafziger; Chorr., I. Mark Ross.

Ministerial list of those present during all or part of Conference:

Bishops—J. Mark Kreider, P. A. Friesen, J. C. Driver, J. R. Shank, J. G. Hartzler, Alva Swartzendruber, Paul Hershey, E. M. Yost, Allen H. Erb, Nelson E. Kauffman, W. R. Hershberger, Milo Kauffman, Harry A. Diener, E. S. Hallman.

Ministers—Nelson Histand, Frank Horst, George Holderman, Edward L. Kauffman, L. C. Miller, A. A. Bontrager, Fred S. Brenneman, Earl Buckwalter, Charles Diener, D. Edward Diener, Marcus Bishop, David Hathaway, O. O. Hershberger, Laurence Horst, Rufus Horst, Samuel Janzen, Jess A. Kauffman, Sanford E. King, Ivan Lind, Wilbert Nafziger, I. Mark Ross, Charles Schweitzer, Edward Selzer, John Thut, M. M. Troyer, R. M. Weaver, Edward Yoder, Gideon G. Yoder, Maurice A. Yoder, J. J. Zimmerman, Henry Tregle, John E. Wenger, E. J. Berkey, Protus Brubaker, C. B. Driver, Leroy Gingerich, S. S. Hershberger, John M. Yoder, Richard Birky, H. F. Reist, Richard Showalter.

Deacons—L. L. Beck, Levi Headings, Gaius Horst, H. E. Hostetter, L. C. Kauffman, Wm. S. Landis, Samuel B. Nafziger, A. N. Troyer, Abram F. Willems, Roy A. Zook, A. H. DePriest, I. J. Hartzler, J. F. Kreider.

Visiting ministers were welcomed to take part in Conference: William E. Hallman, E. S. Garber, Edwin I. Weaver, Amos Gingerich, M. C. Lehman, Marcus F. Lind, Sam P. Schrock, L. J. Miller, C. L. Graber.

Ordinations during the past year:

Bishop—Paul Hershey, Gulfport, Miss., Nov. 14, 1943.

Ministers—Clayton Beyler, Protection, Kans., April 16, 1944; Marcus Bishop, Pueblo, Colo., July 2, 1944; David Hathaway, Philadelphia, Mo., July 30, 1944.

Miscellaneous Business

1. Secretary's Reports:
 - a. Brief report of our last Conference.
 - b. Report of the work of the Executive Committee since our last Conference.
2. Appointments:
 - a. **Resolutions Committee**—H. F. Reist, Chairman; E. M. Yost, Edwin I. Weaver.
 - b. **Nominating Committee**—Alva Swartzendruber, Chairman; P. A. Friesen, Paul Hershey, Protus Brubaker, Gideon G. Yoder.
 - c. **Assistant to Secretary**—Samuel B. Nafziger.
 - d. **Chorister**—I. Mark Ross.
 - e. **Devotional service leader**—Marcus Lind.
3. Requests granted for privilege of ordination:
 - a. To P. A. Friesen, a minister for the Denver, Colo., congregation.
 - b. To P. A. Friesen, a deacon for the Limon, Colo., congregation.
 - c. To J. G. Hartzler, a deacon for the Hutchinson Mission congregation.
 - d. To Milo Kauffman, a deacon for the Pleasant Valley congregation.
 - e. To Allen H. Erb, a deacon for the Perryton, Texas, congregation.
 - f. To J. M. Kreider, a deacon for the Pea Ridge congregation.
4. Requests granted for Conference letters to D. Edward Diener and L. S. Yoder.
5. Motion carried that the question of "The Scriptural Form of Address of the Ordained Men of the Church," assigned to H. F. Reist, which was tabled last year, be taken from the table and injected into the program.
6. Motion carried that beginning with the 1945 election the office of Secretary for Christian Education be made a three-year term.
7. Motion carried that the office of Church Historian be an appointive office instead of elective and that the term of office shall be five years beginning with the 1944 appointment.
8. The Moderator of Conference gave a brief review of the steps toward an evangelistic and Bible instruction endeavor for the scattered congregations in Mississippi and Louisiana. Bro. E. S. Garber, Nampa, Idaho, has been secured as director of this work and will give several months' time with the brethren located there. Motion carried that we give our vote of expression, interest, and prayer in behalf of this work.
9. Consideration was given to the proposal of establishing an Old People's Home in the Missouri-Kansas Conference District. A motion carried that the Executive Committee appoint a committee whose duty it shall be to study this question and bring a report to the next Conference.

10. Bro. H. A. Diener gave a detailed and enlightening report of the Missouri-Kansas young men now in government service. A motion carried that the Executive Committee again appoint a committee to help provide for the spiritual welfare of our brethren in government service.

11. Motion carried that the Secretary for Christian Education and the Secretary of Conference be sent as representatives of the Missouri-Kansas Conference to the meeting in October of the Commission for Christian Education and Young People's Work and that their traveling expenses be paid by the Conference.

12. On question of bishop assignment of congregations the following action was taken by the bishop body and was approved by Conference:

(1) That bishop assignment of congregations be made according to the recommendation of our 1939 Conference. (See note below.)

(2) That appeal recommendations of local churches may be brought to the Executive Committee of Conference.

(3) That any recommendations of the Mission Board may be presented to the Executive Committee of Conference.

(4) That the Executive Committee confer with the bishops and congregations involved.

(5) That the Executive Committee present its findings to the Bishop Council.

(6) That the decision of the Bishop Council be presented to open conference for approval.

(7) That the Bishop Council review bishop assignment annually.

(Note: Action on appointment of Bishops in 1939)

1. That wherever possible each congregation have a resident bishop.

2. That the bishop in charge of each congregation determine with the counsel of the congregation and the counsel of the bishops and of Conference, whether a resident bishop is available for that congregation.

3. That the assignment of bishop responsibility to congregations not having a resident bishop, be made by taking the counsel of the congregation involved, and by the recommendation of the bishops of the Conference with the approval of Conference.

13. Motion carried that we designate Sept. 17, 1944, as Conference Sunday for the Missouri-Kansas District in order to give our membership the privilege of understanding with greater appreciation the work of this session of Conference. (Because of unavoidable circumstances this date was changed to Sept. 24.)

14. Motion carried that we accept the invitation of the Sycamore Grove congregation near Garden City, Mo., for the 1945 session of Conference.

Officers and Committees

1. Executive Committee: Mod., Nelson E. Kauffman (1945); Asst. Mod., Wilbert Nafziger (1946); Secy., M. M. Troyer (1946); Associate Members, Allen H. Erb (1945), W. R. Hershberger (1946).
2. District Mission Board: Pres., Earl Buckwalter; Vice-Pres., A. Lloyd Swartzendruber; Secy., Gideon G. Yoder; Treas., Roy S. Troyer; Fifth Member, Levi Headings.
3. Member of Mennonite Board of Missions and Charities: Edward Yoder.
4. Member of Mennonite Publication Board: Jess Kauffman.
5. Member of Mennonite Board of Education: Harry A. Diener (1947).
6. Secretary for Christian Education: Samuel Janzen.
7. Delegate to Dakota-Montana Conference: W. R. Hershberger.
8. Church Historian: Menno M. Troyer (1949).
9. Director of Literary Evangelism: Jess A. Kauffman.
10. Member of Committee of Arrangements for General Conference: E. M. Yost.
11. Moderator of Workers' Conference: Nelson Histand.
12. Assistant Moderator of Workers' Conference: Richard Showalter.
13. Delegates to General Conference: O. O. Hershberger, Amsa Kauffman, Sanford King, Gideon G. Yoder, Frank Horst, John E. Wenger.
14. Member of Hutchinson Mission Local Board: Andrew Bontrager (1946).
15. Hannibal Mission Local Board: Oney Hathaway, J. M. Kreider.
16. Kansas City Mission Local Board: Levi Hershberger, Leroy Gingerich.
17. Kansas City Mennonite Children's Home: S. S. Hershberger, Levi Weaver.
18. Mennonite Hospital and Sanitarium Board: Clarence Ebersole, Bert Snyder.
19. Church Problems Committee: Nelson Histand (1945); Rufus Horst (1946); Alva Swartzendruber (1947).
20. Sewing Circle Advisory Committee: Harold Sommerfeld (1945); George Coopridner (1946); John Kauffman (1947).
21. Committee for arrangement of next Ministers' Conference: Jess Kauffman, Chairman; Sanford King, Owen O. Hershberger.

22. Ministerial Support Study Committee: Samuel B. Nafziger, Chairman; Sam J. Troyer, George Coopridner.

23. Spiritual Welfare Committee for Missouri-Kansas Conference men in government service: H. A. Diener, Chairman; E. M. Yost, Marcus Bishop.

24. Committee for study of church-controlled schools in the Missouri-Kansas Conference District: Earl Buckwalter, Chairman; A. Lloyd Swartzendruber, Gideon G. Yoder.

25. Old People's Home Study Committee: Charles Diener, Chairman; J. H. Kauffman, Levi Headings.

Resolutions

Concerning Mennonite Mutual Aid:

Whereas, the principle of mutual aid is scriptural and in harmony with the historic practices of the Mennonite Church; and

Whereas, General Conference through its various committees has given definite study to this plan and approved it; be it

Resolved, (1) That the Missouri-Kansas Conference approve in principle this plan as presented and as may be finally approved by Executive Committees of General Conference.

(2) That the Conference express its willingness to co-operate with other conferences of like faith in putting it into effect.

Concerning Enhancing Church Membership by Proper Church Administration and Discipline:

Since there is a weakness evident in our church administration and discipline, due in part, in some instances, to the failure to fix definite responsibility where there is a plural ministry; to the failure to recognize individual gift and ability in calling administrators; and sometimes to the lack of support by the laity when discipline is administered, this Conference recommends:

(1) That the ministerial body make a diligent study of this matter in the light of Scripture, and under the guidance of the Holy Spirit endeavor to place brethren possessing the gifts of leadership in places of authority;

(2) That congregations with a plural ministry consider making one of them responsible for the administrative work;

(3) That the ministry labor diligently to deepen the spiritual life of the laity and to secure their wholehearted support to keep the church pure and unspotted.

Concerning Scriptural Form of Address of the Ordained Men of the Church:

Since we recognize the growing tendency in the world and in the church to disrespect authority and, on the other hand, a worship of man, be it

Resolved, (1) That we as bishops, ministers, and deacons pledge ourselves anew to consecrated Christian living that will command the respect of those we contact;

(2) That by precept we encourage respect and obedience to those in authority;

(3) That we recognize the title of Brother in Christ as the scriptural title we wish to use as we address each other.

Concerning United Efforts in the Missouri-Kansas Conference and Hesston College and Bible School:

Whereas, our children are exposed to decidedly unchristian influences in our public schools, which tend to destroy their faith in God and to forsake practices as taught by us, and since there is a growing interest in the establishment of Christian day schools among us, and

Whereas, a need is felt for a closer co-operation between this Conference and Hesston College in matters pertaining to religious welfare and Christian practices, be it

Resolved, (1) That the Executive Committee of Conference appoint a committee of three to study and present their findings with such recommendations as they may have to offer to the next annual session of Conference.

(2) That we as a ministerial body pledge our support to Hesston College in keeping and maintaining our standards and practices in our congregations.

Concerning Appreciation for This Conference:

By the providence of God we were again permitted to meet in an annual conference session, to enjoy Christian fellowship and to provoke one another unto love and good works, to prayerfully consider and discuss the work related to the progress of the kingdom, and to study God's Word. For this we are truly grateful to our Lord.

We herewith express our heartfelt appreciation to the brotherhood, resident in this community, for so kindly entertaining us and ministering to our material needs and comforts; to the administration of Hesston College and the Mennonite Board of Education for placing at our disposal the College facilities and conveniences; to the East Emmett Church for the loan of benches and chairs; to the Kansas Gas and Electric Company for wire, the city of Hesston for loan of chairs, the Hesston Telephone Company for telephone service, and to any other business firms who contributed to the material welfare of this Conference; also to visiting brethren from sister conferences for their contributors of instruction, counsel, and fellowship.

May the visions of our Lord and our tasks that have come to us here not fade and grow dim as we leave the mountaintop and descend to the valley of service. May the zeal, fanned to a flame, ever burn warmer and brighter as we return to our tasks. May we, like Gideon of old, be clothed by the Spirit of Jehovah.

Meeting of Ministers and Lay Delegates

On Monday afternoon, aside from the necessary business matters, the following program was enjoyed:

After the singing of a song (led by Bro. I. Mark Ross), scripture reading, and prayer, with the Assistant Moderator, Bro. Ivan Lind, in charge, the Moderator, Bro. Nelson E. Kauffman, gave a brief message on "Prayer and Unity." He called attention to the fact that our Conference theme is "The Holy Spirit Filled Church," Acts 4. His message was based on Acts 4:31, 32a. Attention was called to the fact that three things which precede unity of the Spirit are: (1) work in the name of Jesus Christ; (2) a passion for Jesus; and (3) prayer for power to meet the threatenings and problems in a way that will bring glory to the Lord.

Several brief messages were brought on the subject, "What Our Conference Could and Should Do During the Coming Year"—

1. For Our Ministers—J. M. Yoder, Leonard, Mo. Pray earnestly. Urge the congregations to help their ministers attend the ministers' meetings and Conference. Help see that the financial needs of the ministers are provided for. Help the ministry be consistent in non-conformity.

2. For Our Missions—Rufus Horst, Kansas City, Kans. (representing city) Pray definitely. By correspondence help find the needs of the missions which may be prayed for. On Mission Sunday of November invite a city missionary to speak in your congregation. Study mission stations.

3. For Our Missions—Protus Brubaker, Edwards, Mo. (representing rural) Make study of best method of work for each community. Make possible evangelistic efforts for each field. Make possible at first opportunity an evangelistic effort by use of group traveling in trailer house to needy neglected fields.

4. For Our Congregations—E. S. Hallman, Tuleta, Texas.

Bro. Hallman was unable to get to this meeting, but presented the following outline to the secretary:

(1) The Jerusalem Conference—Acts 15.

(2) The decrees, resolutions, sent to the churches by chosen men.

(3) This method cannot be improved; send chosen men who are well able to teach.

(4) On matters as to (a) nonconformity to the world; (b) non-resistance and the C.P.S. program; (c) mutual aid; (d) tithing and the grace of giving; (e) supporting the Lord's work; (f) things we should do and can do.

SERMONS AND ADDRESSES

I. Conference Sermon—Raymond Hershberger, Garden City, Mo. Theme—Building the Church.

Text—Matthew 16:18.

The church must have a good foundation. Jesus was referring to the confession of Peter, when He said, "Upon this rock." Jesus Christ is the foundation of the church. People long for something that will endure. If we have Jesus Christ and follow Him, we are building upon a precious and tried stone. The building erected on the good foundation must be made of good material and be well braced. Some of the essentials are the following: (1) Prayer. Hezekiah, Abraham, Moses, Elijah, and others prevailed with God in prayer in their work for Him. We need to give more time to prayer. (2) The Spirit of Christ. It is expressed in love, benevolence, forgiveness, etc. When another spirit is allowed to come in, the spirit of Christ does not stay. (3) United efforts. Love is the tie which binds us together. Disunity is one of the most destructive forces in our churches. In unity there is strength. (4) Witnessing for Christ. We need to testify by action as well as by word. We must be separated from the sinful practices of the world. Our minds must be transformed for effective witnessing. Wearing of jewelry and immodest apparel is direct violation of the Word of God. It hinders our testimony. Let us not spoil our wonderful message by our living. (5) Working for the Lord. Many of our church problems would be solved if we were busy in the Lord's work. (6) Triumph over sin. If the Mennonite Church is building upon the solid rock, "the gates of hell" cannot prevail against her.

The following testimonies were given:

J. C. Driver—Building the church ought to interest all of us. Where shall we go if we turn away from Christ and His Word?

J. G. Hartzler—It doesn't require much talent to wreck things, but it does take hard work to build things. Some nails and other things out of sight are needed for the strength of the building.

Paul Hershey—There is no priority needed to get church building material. Do not be afraid to block the enemy of the church nor to beat him to the front.

David Hathaway—We are carpenters and workers together with God. We have the things of Christ for our material to work with in building this great structure.

Henry Tregle—The downward drift is a condition in the church, but now let us go upward.

R. M. Weaver—In building the Temple there was co-operation, and the structure was made according to specifications. Christ is the great Master Builder of the church. Are we building according to specifications?

Sam P. Schrock—If Jesus Christ, the Builder, is to draw out the beauty and glory of His building, we must be willing to fit into our places. If we do not fit in, we have no place in it.

Gaius Horst—Many times we try to escape persecutions. God is counting on each for his part in His work.

L. L. Beck—I praise the Lord that He has answered my prayer so that I could hear the Conference sermon. The church has made progress during the past sixty years.

The congregation gave testimony to the Conference sermon by rising.

II. Possessing for the Purposes of God (Acts 4:32b)—Sanford King, Yoder, Kans.

"Neither said any of them that ought of the things which he possessed was his own; but they had all things common." We should recognize that all we have is the Lord's and that we should bear one another's burdens. If we are the possession of God, and all we have belongs to Him, we are His stewards. God gives blessings to him who gives. Giving to help supply the needs of others does not make Christians poorer. Unchristian communism is rooted in hate, while Christian communism is rooted in love. We should be as the early Christians in this that when they saw a need, they were moved with compassion and met that need.

III. Sermon—W. E. Hallman, Argentina, South America.

Text—Acts 4:20, "We cannot but speak the things which we have seen and heard."

In our service to God we are workers together with Him. A few illustrations from the South American missions: A colporteur, although a poor public speaker, sells Bibles; and he directs persons where the church meetings are and assures them that questions on the Bible will be answered there. Some of the illiterate Indians in the mission field have changed some of their ways of life because they have seen and heard the missionaries. Sometimes non-Christians, much impressed with the life of Christians, will admit that the Christians have something other people do not have.

IV. Giving Witness to the Resurrection (Acts 4:33a)—John E. Wenger, Allemands, La.

The small group of believers who saw the risen Christ had a large task in trying to convince the unbelieving multitudes of the fact of the risen Christ. They talked incessantly about the risen Jesus. Other people knew something special must have happened. Although we have no person living who saw the risen Christ, we have other testimonies of the fact of His resurrection: (1) The Lord's day; (2) Holy Spirit power like the apostles; (3) transformed lives; (4) willingness of men to die that the message of the resurrection might live; (5) Jesus' promise of His second coming.

V. Sermon—E. M. Yost, Greensburg, Kans.

Text—Acts 4:33b, "Great grace was upon them all."

Grace is always great. This Christian characteristic was noticeable in the early Christians in every way. One of the first attempts to minimize the grace of God was by Jewish legalism. The grace of God is for all people. It was manifest in the lives of believers in the early church by (1) the way they received each other (illustration of Peter in the house of Cornelius); (2) the way they shared with each other (they considered each other as brethren); (3) the way they prayed for each other (continued steadfastly in prayer); and (4) the way they died for each other. They believed that since Jesus died for them, they should be willing to lay down their lives for each other.

VI. Enhancing Church Membership by Proper Church Administration and Discipline—Gideon G. Yoder, Crystal Springs, Kans.

The great essential for proper church administration is men who are Holy Spirit led. The early church attitude was, "It seemed good to the Holy Ghost, and to us." The function of work was to do things to meet a need. We need to recognize the different gifts of brethren. Some have the gifts of administration, while others who do not, may have a greater gift of preaching. Church membership should be made meaningful to members from the time they become members of the church. When the problem of discipline faces the church, the principle of right should be sought. Social pressure is a great handicap to discipline. The moral and social support of the congregation must be evident if discipline is to be most effective. We need church administrators who are filled and led of the Holy Spirit and who have the needed grace to apply discipline.

(See resolution of Conference action on this subject.)

VII. Scriptural Form of Address of the Ordained Men of the Church—H. F. Reist, Premont, Texas.

There is no scriptural support to differentiate between the ministry and laity. There is also no scriptural support to give distinctive form of address for ordained men. The term "preacher" as used in the Bible is never used to address an ordained man. It means a caller or a proclaimer. The term "reverend" is used only once, and is applied to God in its use. The term "brother" is used sixty times in the New Testament. It is applied to laborers. We are on scriptural grounds when we address each other as "Brother." The office of the minister may sometimes need to be designated by the recognized form of "Reverend."

(See resolution of Conference action on this subject.)

VIII. United Efforts in the Missouri-Kansas Conference and Hesston College and Bible School:

1. The Responsibility of the Conference as Seen by Hesston College and Bible School—Milo Kauffman, Hesston, Kans.

There has been co-operation, but we desire that it be strengthened. In a certain sense the Missouri-Kansas Conference has no greater responsibility than has any other district Conference. There are definite advantages in a school being denominationally controlled rather than Conference controlled.

(1) There is more chance for a district to go wrong than the whole church.

(2) A school could more easily get control of a district than of the entire church.

(3) A district-controlled school might more easily become the tool of extremists.

(4) An entire group is more likely to be right than a minority in the group.

(5) It would be more difficult to have an integrated program in a district-controlled school.

In another sense the Conference in which the school is located is more responsible than is any other district Conference.

(1) There is a more direct interest in the school for its spiritual and educational standards and its necessary support.

(2) The Conference should maintain the same standards which it expects of the school in its district.

(3) The Conference should have confidence in the school inasmuch as it is worthy. Allowance should be made for failures and for false reports.

(4) The Conference should support the school in prayer, finance, materials, etc. A closer relationship might be brought about by a fuller report at our Conference and more contact between our school and the congregations and Conference officials.

2. The Responsibility of Hesston College and Bible School as Seen by the Conference—Alva Swartzendruber, Hydro, Okla.

The relation of the Missouri-Kansas Conference to Hesston College and Bible School could be better. The Conference has a right to visit the school and investigate the things we hear. We should acquaint ourselves more with the school and her efforts. We too often have failed to give proper moral support. The Conference has a right to expect our school to instill more of a mission spirit. Hesston College and Bible School has set up certain standards. Do we as a Conference endeavor to maintain the same standards? The failure of our church school is a reflection of our Conference.

(See resolution of Conference action on this subject.)

IX. Mennonite Mutual Aid Plan—C. L. Graber, Akron, Pa.

(See resolution of Conference action on this subject.)

Devotional services of the Church Conference were conducted by Marcus Lind, Portland, Oreg. He used the Epistle of Second Peter for meditation and study. Rich spiritual truths and most practical applications were presented.

Inspirational and prayer services were provided for a part of each afternoon intermission, under the direction of the brethren Edward Yoder and Frank Horst. These meetings proved a definite spiritual blessing to everyone privileged to attend.

Children's meetings were provided in a separate meeting a part of each afternoon, with Sisters Irene Weaver and Grace Friesen in charge. These meetings provided wholesome entertainment, besides being a definite spiritual blessing to the children.

M. M. Troyer, Secretary.

SUNDAY SCHOOL LESSON

(Continued from page 511)

man's life consisteth not in the abundance of the things which he possesseth." If we seek first the kingdom of righteousness, the things we need shall be added. Waiting at the feet of Jesus must come before all the cooking and cleaning and sewing is done. "Your anxiety does not empty tomorrow, brother, of its sorrow; but oh! it empties today of its strength" (Ian Maclaren).

Jesus' whole life purpose, as He announced

it at Nazareth, was to help mankind solve their problems. It was economic, psychological, social, physical, and political emancipation, says the great Japanese Christian, Kagawa. Paul said, "I can do all things through Christ." Christ said, "I am come that they might have life, and that they might have it more abundantly." In Him is power to do abundantly above all that we ask or think. If we walk with Him, we will have light and life to meet all the problems. If, like Paul, "this one thing I do," many problems will be solved already.

Summary: (1) Jesus was tempted. He had cares and burdens. (2) We have problems and temptations and cares in the world. (3) Jesus gave us a great example of how to meet temptations by knowing, obeying, and using the Word of God. (4) Jesus teaches us that trust in Him will solve the problem of anxiety, which is a sin. (5) Jesus' life purpose was to help us live above our temptations, burdens, trials, and sins.

"Casting all your care upon him; for he careth for you."

—A. M. E.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Weber—Holtzworth.—Irvin Weber of Kitchener, Ont., and Lydia Holtzworth of Wilmot Township, by J. B. Martin, Sept. 2, 1944.

Erb—Lebold.—Albert Erb of Wellesley, Ont., and Irene Lebold of Waterloo, Ont., by J. B. Martin at Erb Street Mennonite Church, Sept. 13, 1944.

Basinger—Kolb.—Lloyd Basinger and Wilma Kolb, both of the Salem Congregation near Wooster, Ohio, at the home of the officiating minister, I. J. Buchwalter, Dalton, Ohio.

Martin—Knarr.—William Martin of Hiedelburg, Ont., and Ruby Marie Knarr of Waterloo, Ont., by J. B. Martin at the home of the bride's parents, Sept. 2, 1944.

Zuercher—Amstutz.—Allen Zuercher, of the Kidron, Ohio, congregation, and Elva Lucy Amstutz, of the Mennonite Mission Church, Fort Wayne, Ind., by Reuben Hofstetter, Sept. 9, 1944.

OBITUARIES

Burkhart.—Eli, son of the late Jacob and Eliza Bowman Burkhart, was born near Bowmanville, Pa., Nov. 17, 1867; died Sept. 14, 1944, at the home of his son-in-law and daughter (Mr. and Mrs. Walter Landis, Elizabethtown, Pa.); aged 76 y. 9 m. 27 d. At the age of sixteen, he moved with his parents to Harvey Co., Kans., and while there united with the Mennonite Church. On Dec. 24, 1893, he was married to Esther F. Bare, who survives him. To this union were born 4 sons and 5 daughters, of whom the following survive: Ada, La Junta, Colo.; Allen, Sedgwick, Kans.; Clara, Nucla, Colo.; Calvin, near Dayton, Ohio; Nettie, wife of Walter Landis, Elizabethtown, Pa.; and Gladys, serving with the Red Cross in France. Two sons and one daughter (Clayton, Howard, and Florence) preceded their father in death. Also surviving are 11 grandchildren and 2 sisters (Mrs. Samuel Stauffer, Ontario, Calif.; and Mrs. Catherine Schertz, Turlock, Calif.). He, with his family, moved from Kansas to Colorado in 1921, and to Elizabethtown, Pa., in 1925. Bro. and Sister Burkhart transferred their membership to the Elizabethtown Mennonite Church, where their interest and help in the work were very much appreciated. His regular attendance in services was an inspiration to us and, though handicapped because of defective hearing, he was always present when health permitted. He had been in failing health the past year or so, but was able to be about until three weeks before his death. He was a patient sufferer during his illness. Funeral services were held at the Elizabethtown Mennonite Church Sept. 17, in charge of L. C. T. Miller of the Reformed Church and Benjamin L. Keener and Clarence Lutz of the Mennonite Church. Text, John 14:1-3. Interment was made in the Elizabethtown Mennonite Cemetery.

Cerroni.—Paul John, son of Andrew and Pearl Shockey Cerroni, was born near Freeport, Ill., March 16, 1923; died of a rare blood disease at the Deaconess Hospital in Freeport Aug. 23, 1944; aged 21 y. 5 m. 7 d. He had been failing in health for the past two years, and about 18 months ago, it was discovered that he had a rare form of leukemia. Every possible effort was put forth to find a cure for the disease, but nothing could be done. He was given nearly 70 blood transfusions to prolong his life. Early in life, Paul accepted Christ as his Saviour and

united with the Freeport Mennonite Church. He was an industrious and conscientious young man, and an active member in the church, always willing to do whatever he could to promote the cause of Christ. He assisted in the work of the summer Bible school during the past summer, even though his health was very poor. He expressed a desire to live longer in order that he might work for his Lord, who had done so much for him. He had a great concern for the lost. He was fully conscious up to the last moment of his life, and during the last four hours, he spoke so much of those for whom he was concerned. He asked that a message be carried to certain persons, pleading that they might accept Christ. He pleaded that the young people of the church should live closer to the Lord than they have in the past. Paul was preceded in death by his mother. He was given the best of care by his stepmother, who cared for him as if he were her own son. He leaves his father, stepmother, a brother, Mervin, and a sister, Beverly. He also leaves his grandparents, Mr. and Mrs. Lincoln Shockey, and other relatives and friends. Funeral services were conducted at the Dakota Funeral Home and at the Freeport Mennonite Church, in charge of Bro. Howard J. Zehr, pastor of the church, assisted by Bishop A. C. Good. An unusually large crowd attended the funeral. Even though Paul's life of service was short, his testimony has gone out in a very powerful way throughout the community.

Gingerich.—Rachel, daughter of John and Barbara Oesch, was born in Huron Co., Ont., Jan. 10, 1859; died at St. Mary's Hospital, Kitchener, Ont., July 28, 1944; aged 85 y. 6 m. 18 d. On Jan. 10, 1884, she was united in marriage to John E. Gingerich. This union was blessed with 5 children. Surviving are her husband, 3 sons and 2 daughters (Peter, Edmund, Enos, and Annie—Mrs. E. Brubacher, of Baden; and Mattie—Mrs. Aaron Bender, of Linwood), 4 sisters (Barbara—Mrs. John Brenneman, Waterloo; Katie—Mrs. Dan Brenneman, Milverton; Mary—Mrs. Peter Brenneman, New Hamburg; and Nancy—Mrs. John Roth, Imlay City, Mich.), 2 brothers (Joseph, of Saskatchewan; and John, Milverton), 16 grandchildren, and 1 great-grandchild. Two sisters and one grandchild predeceased her. She united with the Amish Mennonite Church in her youth and remained a faithful member until death. Funeral services were in charge of Samuel Schultz and Moses Roth.

Hochstetler.—Lizzie Ann, daughter of the late Mr. and Mrs. Christian Sommers, was born Sept. 25, 1883, near Walnut Creek, Ohio; died at her home in Rittman, Ohio, Aug. 4, 1944; aged 58 y. 10 m. 10 d. She united with the Walnut Creek Mennonite Church in youth and remained a faithful member until death. On April 6, 1911, she was united in marriage to Clarence L. Hochstetler. To this union 9 children were born. She leaves her husband, 4 daughters (Mrs. Cloyse Bunting, Mrs. Clarence Lower, Mrs. Ray Armbrust, and Mrs. Carl Armbrust), 4 sons (Floyd, Forest, Howard, and Clarence, Jr.), 3 sisters (Mrs. Lydia Hersherberger, Mrs. Alvin Immel, and Mrs. Clement Mutchelknaus), 2 brothers (Manasses, Dover, Ohio; and Arletus, Duudee, Ohio), and 9 grandchildren, besides a host of other relatives and friends. One son (Paul) preceded her in death. Funeral services were held at the Walnut Creek Mennonite Church, in charge of Bro. Paul R. Miller. Interment was made in the church cemetery.

Kauffman.—Susan Alice, daughter of Henry and Magdalene Stoner, was born at Martinsburg, Pa., May 10, 1868; died at the home of her daughter, Mrs. E. C. Bender, Elkhart, Ind., Sept. 11, 1944; aged 76 y. 4 m. 1 d. On Jan. 19, 1893, she was married to Levi R. Kauffman, who preceded her in death Oct. 3, 1936. She is survived by one daughter, 2 grandsons (Byron and John Lee Bender), and one brother (Fred, Altoona, Pa.). A daughter (Helen) died Nov. 10, 1914. She united with the Martinsburg Mennonite Church nearly forty years ago and was a faithful member, active in sewing circle and other activities of the church. Funeral services were held at Elkhart and Martinsburg. Interment was made in the Kauffman Cemetery near Martinsburg.

Mast.—Chester, son of Corsan and Cora Mast, was born May 15, 1900, near Walnut Creek, Ohio; died of a heart ailment at the Community Hospital, Berea, Ohio, July 13, 1944; aged 44 y. 1 m. 28 d. In his youth he united with the Walnut Creek Mennonite Church. On Sept. 6, 1924, he was united in marriage to Clara Shrock, who survives. Four daughters and one son were

born to this union: Mrs. Betty Kucklick, Marjorie Ann, Frances Marie, Karen Faye, and Thomas Wayne. He also leaves one grandchild (Douglas Lee), his father, 8 sisters and 2 brothers (Mrs. Luia Harris, Mrs. Mary Davidson, Mrs. Minnie Beechy, Mrs. Faye Ramseyer, Mrs. Mattie Kemp, Mrs. Ruby Abel, Dora, Anna, Daniel, and Loris), 2 half brothers, 5 uncles, and 2 aunts. His mother and 3 brothers preceded him in death. He was sick only a short time, suffering very much, but bore it patiently. Funeral services were held at the home and at the Walnut Creek Mennonite Church, in charge of Bro. Paul R. Miller. Interment was made in the church cemetery.

Miller.—Peter J., son of the late Jonathan and Magdalena (Stutzman) Miller, was born in Walnut Creek Twp., Ohio, Sept. 23, 1864; passed away at the home of his son Daniel, near Millersburg, Ohio, July 2, 1944; aged 79 y. 10 m. 9 d. In his youth he united with the Walnut Creek Mennonite Church and remained faithful until death. He was united in marriage to Malinda Miller, who preceded him in death twenty years ago. Surviving are 5 sons and 5 daughters (Mrs. Venus Hersherberger, Mrs. Allen Gerber, Mrs. Walter Mast, and Mrs. Ray Mast, all of Sugarcreek, Ohio; Mrs. James Mishler, Lagrange, Ind.; Clarence, Converse, Ind.; Malviu, Middlebury, Ind.; John, Mantua, Ohio; Daniel, Millersburg, Ohio; and Kermit, North Canton, Ohio), one brother (William J., Sugarcreek), one half brother (Aaron, Sugarcreek), 39 grandchildren, and 6 great-grandchildren, besides many other relatives and friends. Funeral services were conducted at the Walnut Creek Mennonite Church, in charge of Paul R. Miller and A. W. Miller. Interment was made in the church cemetery.

Peachey.—Sallie S., daughter of Seiver and Sarah Yoder, was born March 4, 1875; passed away at her home near Belleville, Pa., July 12, 1944, after being bedfast for seven weeks due to a heart condition; aged 69 y. 4 m. 8 d. On Dec. 19, 1895, she was united in marriage to John S. Peachey, who preceded her in death 15 years ago. She is survived by 5 sons (Aaron J., Rittman, Ohio; John S., Emanuel B., Elam C., and Urie S., all of Belleville), 7 daughters (Lena—Mrs. Samuel Zook; Salome—Mrs. Jacob P. Yoder, Belleville; Sallie—Mrs. John B. Zook, Allensville; Amelia—Mrs. Jesse Sharp, Belleville; Mary—Mrs. Jacob K. Peachey; Annie—Mrs. Albert M. Yoder, Milroy; and Linnie L., at home), and 43 grandchildren. During her illness she expressed a great desire for the moment of her departure. Two weeks before her death she called her family together and gave them many loving admonitions, her chief concern being that they live close to the Lord. She was a member of the Amish Church. Funeral services were held at her late home by Jacob Peachey, and at the Locust Grove Church by John A. Stoltzfus and Aaron Mast. Interment was made in the Locust Grove Cemetery.

Weaver.—Mary N. Martin, widow of Deacon Samuel B. Weaver, was born in Wayne Co., Ohio, March 15, 1855; died July 13, 1944; aged 89 y. 3 m. 28 d. She and her husband united with the Mennonite Church and located near the Delaware Church, Juniata Co., Pa., where they spent all their married life. He passed away Dec. 31, 1935. To them were born 5 children, 2 of whom passed away in infancy. One daughter Minnie (wife of Isaac Bookwalter) also preceded her in death. Two sons (Martin M., Carlisle, Pa.; and W. Banks, Mifflintown, Pa.), 19 grandchildren, and 16 great-grandchildren survive. Funeral services were held at the home of her son, W. Banks Weaver, July 17, in charge of W. W. Graybill and Donald Lauver. Texts, 1 Cor. 15:55; 1 Chron. 29:28. Interment was made in the Delaware Church Cemetery.

Wenger.—Sarah Wenger, widow of the late Levi Wenger, and daughter of the late Christian and Magdalene Hershey, was born in Paradise Twp., Lancaster Co., Pa., Jan. 18, 1860; died of infirmities of age Aug. 28, 1944, at the home of her son-in-law, Irwin L. Groff; aged 84 y. 7 m. 10 d. Her husband preceded her in death almost 18 years ago. Surviving are one son and 4 daughters (Margaret, wife of the late Willis Kreider, Kinzers; Catherine, wife of Benjamin Kreider, Gordonville; Christian, Salunga; Marv, wife of Irwin Groff; and Sarah E., Gordonville), 23 grandchildren, 33 great-grandchildren, and 2 brothers (Abram, Detroit, Mich.; and Joseph, Kinzers). One daughter and 2 sons (Susie E., Oliver H., and Amos C.) preceded her in death. She was a member of the Hershey Mennonite Church and attended serv-

ices as often as circumstances and health permitted. Mother took sick Feb. 29, and began to fail rapidly. The last months of her life she suffered much, but when God saw fit, she sweetly passed on. Funeral services were held Sept. 1 at the home of Irwin L. Groff and at Hershey's Church, in charge of Bros. Martin Hershey and Parke Book. Texts, Ps. 37:37; Job 14:14. Burial was made in the adjoining cemetery.

Wideman.—Magdalena Hoover, daughter of the late Jacob G. and Anna (Wideman) Hoover, was born Dec. 7, 1883, in Markham Twp., Ont.; died Aug. 15, 1944; aged 60 y. 8 m. 8 d. On Dec. 9, 1902, she was united in marriage to Henry Lehman, who died Feb. 26, 1903. On Jan. 15, 1908, she was married to Albert R. Wideman, and lived on his farm near Markham. She is survived by a sorrowing husband and the following children: Henrietta Lehman (Mrs. L. R. Wambold), Alvin S., Marian R. (Mrs. Joseph Brownsberger), Lorne H., Anna E., and Ella M. Seven grandchildren, one brother (Franklin Hoover), and one sister (Annie—Mrs. Norman Burkholder), all of Markham, also survive. In early life she accepted Christ and united with the Wideman Mennonite Church, remaining faithful until death. She was active in church and Sunday-school work as long as health permitted, being teacher of the primary class for twelve years. She was a loving and devoted wife and mother, and will be greatly missed by her husband and family. For a number of years she had a heart condition, and after an illness of only three days, she passed peacefully away. She looked forward with confident hope to being forever with the Lord. Funeral services were conducted Aug. 17, with a short service at the home by Bro. Floyd Schmucker, followed by services at the Wideman Mennonite Church, in charge of Bro. Schmucker, assisted by Bro. L. W. Hoover. Text (chosen by the sister), Rev. 14:13. Burial was made in the adjoining cemetery.

THE CREATOR, NOT THE WAITER

You will notice that Jesus did not feed the multitude. He created the food and asked His disciples to distribute it. Jesus was the Creator—not the waiter—at this banquet. Jesus created salvation in His death on the cross. That is the food that will feed the spiritual hunger of this world! But the task of distributing it is in the hands of His followers. —Billy Sunday.

Table of Contents

- 505—The Greatest Force in the World
A Great Nation (Poem)
- 506—Counteracting the Evils of the Public
School System
- 507—Editorials
- 508—Postwar Problems Facing Mennonites
Fighting Facts for the Faith of Non-
fighters
- 509—Religion and the Market
- 510—Labor and Prayer (Poem)
Golden Wedding Anniversary
Prayer for Parents
Thank You
- 511—To Be Near to God
Sunday School Lesson for October 8
- 512—Field Notes
- 513—Correspondence
Items and Comments
- 514—Victory (Poem)
The Work in the Blue Ridge Moun-
tains of Virginia
Two Photographs
News Letter from Argentina
- 515—Relief and C.P.S.
- 516—Missouri-Kansas Conference
- 519—Marriages
Obituaries

Order Your Christmas Greetings Now

Mail will be slower, stock more uncertain later. Buy now.



"THE SUNSHINE LINE"

Exclusive—Artistic—Christ Honoring

...Featuring Scripture Texts...

Everyday Assortment No. 64

This new Assortment No. 64 represents fine value. Ten lovely folders in this assortment; four have Birthday sentiments; four "Get-Well," one Baby Congratulation, and one Sympathy. Care has been used to select just the handiest assortment of Christian sentiments for various occasions. All are in dainty six-color offset. New designs, Christian sentiments and Scripture texts to cheer and uplift your friends. All are beautifully embossed. One folder has a ribbon attached, another has metallic seal. Three 10-cent folders, size 4¼x5¼. Seven 5-cent folders, size 4x5. Envelopes are included in decorated box. Order by number.

Offered Two Ways

Box No. 64 has selected Scripture texts added to our best sentiments. Box No. 640 offers excellent sentiments, but omits Scripture texts.

Price 50 cents each

Christmas Assortment No. 34

This assortment contains 10 outstanding designs as illustrated above. They are all of large size, some have fancy embellishments. We feature embossing on each design. Full-color lithography throughout. "Sunshine Line" greetings offer you Christ-honoring sentiments with Scripture texts.

Every design is distinct and outstanding. There are Wise Men, Christmas bells, Poinsettia, moonlight snow scene, church, etc., in this assortment. More than ever before your friends need the encouragement offered by our Scripture-text Christmas greetings. Use them widely. Average size 4¼x5½ inches. Envelopes furnished.

Offered Two Ways

Box No. 34 (the favorite!) has Scripture texts and religious sentiments. Box No. 340 for those wanting meaningful verses, omitting Scripture texts.

Price 50 cents each

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

"Were half the power that fills the world
with terror,
Were half the wealth bestowed on camps and
courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name ab-
horred!
And every nation that should lift again
Its hand against a brother, on its forehead
Forever would wear the curse of Cain."
—Longfellow.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, OCTOBER 6, 1944

NUMBER 27

A Scripturally Directed Conscience

BY EZRA STAUFFER

The phrasing of our subject not only assumes the fact of conscience but implies a specific form, and, may we add, the importance of the particular form given should be emphasized.

Let us first examine the fact of conscience. Conscience is that faculty of the human mind which perceives and senses the right and the wrong of a certain course of action and senses also the fundamental antagonism between the right and the wrong of that particular course of action. The Greek term for conscience is a knowing with one's self. Conscience is a distinct faculty of the soul and so belongs to the emotional side of our nature. Conscience has been placed in man by God as a monitor of good or evil and is therefore a gift by God for man's own welfare, as a rudder or guide in life.

Conscience in reality is a perception or understanding and belongs to the emotional activities of the mind, and as such is the source or origin of intense emotion or feeling regarding a course of conduct. Before an act, it produces a feeling of obligation or duty. After an act, if the act is right, conscience approves, gives satisfaction and ethical joy, i.e., that one has done the right thing. If the act is wrong, then conscience disapproves—brings shame, a sense of guilt, and remorse.

Next let us analyze why we have a conscience. It appeals to the feeling or emotions, for mere cold perception has no particular moving force. In appealing to the emotions, it produces an inward force that impels one to a definite course of action. In the moral field it is as the eye and ear are in the field of sense perception. Conscience, therefore, is the supreme faculty on moral questions. Accordingly, conscience is the great factor in determining human actions or conduct.

Nevertheless, conscience is only advisory. It is not coercive. The final decision rests upon the will, and the will in the final analysis must bear the responsibility for the act. To understand this better it is necessary to examine carefully the chief characteristic of personality and how these characteristics function

in the actions of personality. These characteristics are:

1. The will (the self-determining power of the mind or personality).
2. Feeling or emotion (conscience is in reality part of this faculty).
3. The power of logical thought.
4. Knowledge.

Let us now notice the functioning of these faculties in any course of conduct which eventually determines character. Our emotions are continually making appeals to our will for a certain course of conduct, but emotion is not necessarily a safe guide. Therefore, we next exercise our power of thinking, but such thinking is based upon our knowledge; hence, the importance of correct knowledge. "My people are destroyed for lack of knowledge," the prophet Hosea sadly records. In the fall, man's knowledge became corrupted, and since the base of the functioning of the natural man's faculties is unsound, it follows that his whole thinking and the final decision of his will is corrupted. Accordingly we see the great necessity of the knowledge faculty being renewed in the new birth. Col. 3:10. So far, we have seen that in the appeal to the will for a certain course of action our faculties function from the will down through feeling, the power of logical thought, and finally to knowledge. Now, however, in the final yielding of the will to a certain course of conduct the action is reversed, i.e., our thinking is based upon our knowledge, and our thinking in turn affects our emotions, and our emotion, in which conscience figures so largely, is a powerful factor in the final decision of the will. But the responsibility, of course, rests upon the will, for free moral agency is an outstanding trait of personality.

Accordingly, we see that conscience has limitations. The faculty in itself is not infallible. It is limited and can err as other faculties; hence the importance of a scripturally directed conscience. The conscience must be enlightened and disciplined. Here we enter the fields of thinking and knowledge, Compare Ps. 19:8 with Eph. 1:18, and notice the emphasis placed upon "that ye may know."

Let us further examine the necessity for an enlightened conscience. This is true because the human heart is deceptive. We are living in an age of deception of every kind. Can we believe that which we see or read in the newspaper or the magazine, or that which we hear over the radio? We know we are living in an age of propaganda. When the disciples asked our Saviour what the signs of His return would be, the first and the outstanding sign given was that of deception. "Take heed that no man deceive you" is the solemn warning given. Matt. 24:4; Mark 13:22, 23; Luke 21:8. There is world-wide deception of every kind, but especially in the religious world will this be the universal condition just prior to the Lord's return. The greatest of all deceptions, however, is self-deception. Jeremiah (17:9) tells us that "the heart is deceitful above all things, and desperately wicked: who can know it?" It is so easy to condemn in someone else that which we so easily condone in ourselves. The necessity for an enlightened conscience can be easily grasped by a natural illustration. Conscience can be compared to a watch. A watch is a useful instrument, but it is not infallible, and when wrong it can be entirely misleading, resulting in the missing of an important appointment or in the failure to catch a train; in fact, it can result in a whole host of disappointments. A watch

Dependent

Thou art my Life; if Thou but turn away,

My life's a thousand deaths. Thou art my Way;

Without Thee, Lord, I travel not, but stray.

My Light Thou art; without Thy glorious sight

Mine eyes are darkened with perpetual night.

My God, Thou art my Way, my Life, my Light:

Thou art My Way; I wander if Thou fly. Thou art my Light; if hid, how blind am I!

Thou art my Life; if Thou withdraw, I die.

—FRANCES QUARLES (1596-1644).

to be of value needs an accurate standard of time, and the value of the watch is determined by its ability to approximate closely this standard. Just so, conscience to be of value must closely approximate a correct standard of conduct.

Now let us notice some human illustrations of the deceptiveness of the heart. For instance, there was the man who would not work on Good Friday but threshed on Sunday; or the son in the army who wrote home to his mother that his conscience bothered him because, after attending church on Sunday morning, he had gone to a picture show in the evening; the mother, however, rejoiced in the fact that the son had done nothing worse and that there was nothing to worry about. How sad that the young man's awakening conscience should thus be quenched! Truly there is terrible deception on every hand, but perhaps the most appalling and the most universal deception of the human heart is that sincerity in a course of conduct justifies one before God; and it is even surprising how many sincere Christians are inclined to such a view. The life of the Apostle Paul should forever enlighten us on the deceitfulness of such an opinion. Carefully compare Acts 23:1; 26:9; Rom. 10:2. "A zeal . . . but not according to knowledge." Saul, before his experience on the Damascus road, acted with all sincerity, and yet was on the road to hell.

Today, perhaps as never before in the history of the human race, there is great necessity for scripturally directed consciences. Notice Paul's prayer in Col. 1:9, 10. That the Colossians might obtain a correct scriptural knowledge of God's will as the proper basis for their conduct was his heart's desire.

In closing, let us examine the different types of consciences. A tender conscience means a sensitive conscience, or one quick to perceive. A weak conscience is a conscience that is not fully informed. As a result, it is a conscience that is easily offended by another's conduct. I Cor. 8:7-11. A seared conscience (I Tim. 4:2) is a conscience that has been disregarded until its sensitiveness has been lost. This is illustrated by the Indian who said that conscience was a three-cornered sharp wheel in his heart which turned and hurt when he did that which was wrong, but that if he persisted in the wrong acts, the sharp corners wore off. An ignorant conscience is one that does not have the correct scriptural knowledge, a type only too prevalent today. Hence the ethical standard is the cur-

rent Moses of society around us or according to our own thinking: every man doing that which is right in his own eyes. A defiled conscience (Titus 1:15) is a conscience in which the moral consciousness of the conformity and discrepancy between one's motives and acts and God's Word is lost. Such an individual no longer clearly recognizes that which is right or wrong and is in a pitiful state spiritually, being spiritually blind. A pure conscience is the opposite of a defiled conscience. It is the type we should earnestly covet, being, in fact, a scripturally directed conscience fully followed. A good conscience is one that is fully obeyed insofar as one's knowledge goes, i.e., fully followed to the extent of one's knowledge.

The conscience is the faculty through which the Holy Spirit works. It is His work to make one conscious of the right or wrong of a thought, deed, or act, and it is therefore the means He uses in guiding our life. The ultimate source of right is God. He is the perfection of righteousness. Therefore, the Bible, being His Word, is our highest source of right and accordingly is the correct standard for conscience. Naturally, therefore, teaching is greatly emphasized in the great commission. Matt. 28:19, 20. Teach both before and after conversion. Not as we think through human reasoning alone, but as our power of logical thought is based upon the revelation of God's will in His Word can we obtain the correct standard for conscience.

Tofield, Alta.

Excerpts

By S. E. ALLGYER

[G. S. Glick, Belleville, Pa., has sent us the following quotations taken from sermons delivered recently by Bro. S. E. Allgyer at the Locust Grove Church near Belleville, Pa. Bro. Allgyer is one of our oldest active ministers and these sentences reveal his continuing keen thought and his loyal devotion to the truth.—Ed.]

Take God at His word and leave results to Him.

We will have no time to lay down our weights and the sin that doth so easily beset us when Jesus comes.

You will never see a man walking in darkness that follows the Lord Jesus Christ.

We don't belong to the world but to the Lord Jesus Christ; we said no to the world, yes to God.

Don't forget who you are—just a sinner saved by grace.

We are lights and so we have a responsibility.

There is no life to the mechanism of a boiler until it is hot and the water boils.

The fire on the inside will show Jesus Christ on the outside.

God cannot stand lukewarmness.

Every congregation owes the community something.

We have a debt, a responsibility, to make Jesus Christ known to those who know Him not.

The world is looking for something in your life and mine.

When you go to shows, you leave Jesus on the outside, and when you come back, He may not be there.

People close doors of opportunities on themselves; the same opportunities may never return.

We should be standing shoulder to shoulder, waging this aggressive warfare.

The three essential Christian graces are faith, hope, and charity. Faith ends in sight; hope ends in presence; charity never ends.

When God gives a command, He means what He says and says what He means.

God wants a separate life.

When you are discouraged, never make a decision; nine times out of ten it is wrong.

Love is strong as death.

Love is constraining.

Love is proof of discipleship.

Nothing short-circuits a man's life as doth bad company; when you have your life short-circuited, you may shorten your life.

Sin makes cowards of men.

Nebuchadnezzar was lifted in triumph; God dethroned him.

Violating the law of man or nature, you may die before your time is up.

When Jonah had learned his lesson, he obeyed the Lord.

When you have said something to hurt your fellow man, you may have stripes to wash sometime.

A thing that costs you nothing is not worth having and is not worth living for.

Many men volunteer to take life, but so few volunteer to save life.

Religion for some is like a spare tire—used in case of emergency. Do not wait until emergency comes to use your religion.

When you get to mixing with the world, you need a separation.

West Liberty, Ohio.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSNEN COLLEGE, GOSNEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Principle Versus Policy

It is no doubt true that "honesty is the best policy." But if honesty is right, then one should practice it whether it is good policy or not. There is too much of the pragmatic about much of our living. We are ruled by whether or not things seem to work. If honesty doesn't pay, we give up our honesty. If truthfulness seems impracticable, we give up our truthfulness. In dealing with one another, we are governed more by tact and diplomacy than by honesty and sincere truthfulness.

Probably none of us do this consciously. We dislike a "policy" man. But there is tremendous danger that with all our good intentions we fall into the practice of being ruled by policy rather than by principle. Principle has to do with unchanging truth. It depends upon a concept of absolute right. What God has condemned is always to be condemned, and what God has approved is always to be approved. It probably is true that in the end God's commands are also the best policy, but we will save ourselves much foolish experimenting if we will govern our lives by eternal principles rather than by changing policies.

Our Official Name

What shall we call ourselves as a church? Of course, we are Mennonites, a name which we received as the result of the outstanding leadership of Menno Simons among certain sixteenth-century Anabaptists. But the fact that there are a number of groups, each of which also carries the name Mennonite, makes it necessary frequently to use some distinguishing words or phrases to indicate which group of Mennonites is referred to. Since our own group, those for whom the GOSPEL HERALD is the official organ, is the original Mennonite group in America, and also has the largest total membership, there would seem to be reason for the fact that our official name is *The Mennonite Church*. The official names of other groups in America are General Conference of the Mennonite

Church of North America, commonly called the General Conference Mennonites, Mennonite Brethren Church of North America, commonly called the Mennonite Brethren, Amish Mennonites (Old Order), Amish Mennonites (Conservative), Old Order Mennonites, Church of God in Christ (Mennonite), The Defenseless Mennonite Conference of North America, Central Conference of Mennonites, Mennonite Brethren in Christ, and a few other small groups. Sometimes, to distinguish our own group from the others, we are called the (Old) Mennonites. And for the sake of simplicity, probably, the parentheses are sometimes omitted.

The use of a distinguishing adjective may or may not be objectionable. It might be a bit presumptuous for us to assume that we have any sort of prior right to the name Mennonite. We are the original group in America, that is true; and some of the other groups of Mennonites do represent divisions from the main body. But so far as the European background is concerned, there never was an organic connection between the Swiss Brethren of Switzerland and southern Germany and the Mennonites of Holland and northern Germany. Our branch of the church is largely descended from the Swiss Brethren. We assumed the name Mennonite only when we came through Holland on our way to America. At the same time we accepted unofficially from the Holland Mennonites the eighteen articles of the Dortrecht Confession of Faith. Some of the larger groups of Mennonites besides our own in America represent not defections from our body, but later immigrations from Europe of people who always carried with perfect right the name Mennonite.

There need be no inference of something derogatory in the prefix "Old." It simply denotes a prior existence in America. There is some danger, however, that its use will be confusing, for there is a group different from ours whose official name is Old Order Mennonite. It is also confusing in having given rise to the prefix "New," which has no fixed reference to any official group, in one section being applied to the Men-

nonite Brethren in Christ, in another to the General Conference Mennonites, and in still another to the Reformed Mennonites. There is the danger, too, that the term "old" may be understood by others as connoting opposition to any kind of progressiveness.

It should be kept clearly in mind that our official name does not include any prefix. With the United States Census Bureau we are known as The Mennonite Church. There would seem to be no reason for the use of any distinguishing adjective except in contexts where one group needs to be distinguished from another. If the GOSPEL HERALD is your official church organ, you belong, not to the Old Mennonites, but to *The Mennonite Church*.

Afterwards

"No chastening for the present seemeth to be joyous . . . nevertheless afterward it yieldeth the peaceable fruit of righteousness" (Heb. 12:11).

Sometimes we are told to live a moment at a time. But there is another side to that question. It is wise to live the present moment in the light of the future. The long view gives us a perspective which brings both understanding and comfort. One can endure present trials if he realizes that afterward he will be the better for it. In I Pet. 5:10 there is a recognition of the fact that God will perfect us only after we have suffered a while. The Lord blessed the latter end of Job more than the first. It is exactly because we know that the present moment is not the end of all that we have the courage to persevere.

The sinner, too, would do well to take the long view. "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel." The one who indulges in strong drink should remind himself that it is "at last" that it biteth like a serpent. Moses knew that the pleasure of sin is only for a season, that after a life of sin is the sadness of the judgment. Sin, when it is finished, brings forth death. The Old Testament prophet wisely prayed, "Let me die the death of the righteous, and let my last end be like his!" The beginning is never so significant as the ending and we do well always to live with an eye raised to future outcomes.

The Parochial School at Culp, Arkansas

BY FRANK HORST

"It seemed good to the Holy Ghost, and to us." Had it not been for the strength of God-given conviction concerning the school there would have been times when the plans would have been dropped and the idea abandoned. One of the evidences of Holy Spirit guidance is unity of opinion and conviction, especially among believers.

The burden was first laid on the hearts of local parents and school pupils who desired the advantages of Christian instruction. They began to pray accordingly. The conviction spread to the hearts of local workers and others who visited the Culp field. These convictions began to come to the surface and to be expressed in speaking and writing in the early spring of 1944. One of the first to voice this conviction was our bishop, Bro. J. R. Shank. Two teachers here for summer Bible school in early May were Bro. Richard Birky, Adair, Okla., and Bro. Amos Gingerich, Williamsburg, Iowa. Both of these shared the same conviction. Bro. Gingerich even said we ought to think of it as growing into a boarding school. If the Lord leads that way, we want to follow, but that is not the immediate need. Later, Bro. Edward Diener visited this field in the interest of the Board of Education, and Bro. A. Lloyd Swartzendruber, Kansas City, Kans., as a representative of the Missouri-Kansas District Mission Board. These brethren, too, felt the need of a parochial school. The interest grew as different groups and individuals learned of the needs. This was noticeably true following the talk given by Sister Maude Buckingham Douglass of Culp at the General Mission Board Meeting. The attitude of the Board, as expressed in a personal letter by the secretary, Bro. J. D. Graber, is, "We have agreed 'that you should feel free to proceed with the project as you have outlined it for this year.'" Others who shared the conviction for a parochial school in this field were the teacher and the financial supporters.

Since this part of our work is entirely new, it is not directly under the supervision of any Board. Following is part of a letter which expresses the attitude of others:

"I knew that when I sold my car I wanted to give \$50.00 to mission work. Therefore I prayed God to show me a definite need for it. . . . As you were telling me about opening up a school on faith, I just wished and wished that I would have something to give. Never did it dawn upon me that I had asked God to show me where to send the \$50.00—no, not till I was on duty; then God clearly brought to my mind that this was the answer to my prayer. I only wish

that I could give more. Please remember that this gift was prompted of God and that it was given out of love for Christ."

I would like to give a few self-explanatory statements taken from letters written by the teacher who was chosen for this work, namely, Sister Dorothea Martin, Glen Flora, Wisconsin.

On March 8, 1944, she wrote: "I am considering a change of teaching location for this coming year. . . . I have been praying for guidance in selecting other work. I want to be where the Lord would have me be. Somehow the work at your location seems to force itself on my mind in a very pressing manner. I feel it is most unusual inasmuch as I don't know anything about your work and am a total stranger to you. . . . I have taught school for six years. I also have had seven years' experience in summer Bible school. . . . I shall continue to make this a matter of prayer, and may I ask you to do the same. I want to be very sure that the Lord is planning this."

In a letter written eleven days later, but before the parochial school had been suggested to her, Sister Martin wrote, "I think our church is going to have to establish her own parochial schools if we are to maintain our standards to any degree. I don't want to sound preachy, but I really do feel quite strongly about this. I shudder to think of the outcome of children schooled, through their learning years, to some of our curriculum and outside influences which are being forced upon them. I feel that we as consecrated teachers should back this movement to the best of our ability. . . . Would the fact that I dress in the usual Mennonite attire make any difference? I would expect to do that, of course."

These letters showed us that the Lord was speaking to Sister Martin about teaching here at the very time when He was directing our prayers for His choice of a teacher. The longer time goes, the more clearly we can see the evidences of Holy Spirit leading.

We then told her of the possibility of a parochial school, but that there was no organized setup for the school and if she came she would have to do so by "faith," for there was no financial remuneration in "sight." She replied that her concern was not for financial gain but only to be sure the Lord was leading, knowing that where He guides, He provides. Her first intention, of course, was to teach a regular rural state school, but now we can all see how the Lord was leading her to this particular work. She is well qualified in every way.

Local Organization and Finances

There is no charge made for any pupil who wishes to come, but since some parents said they would like to help along, the following was suggested: \$1.00 per month for one pupil; \$1.50 for two

pupils; \$1.75 for three pupils; and \$2.00 for four pupils—all coming from one family. We call this "tuition." Sister Mae Strubhar, Hubbard, Oreg., who is appointed by the Missouri-Kansas Conference District Mission Board as a worker here for this winter, consented to serve as secretary of the school. She registered the pupils and may be called upon to help keep their records up to date. The writer, serving as treasurer, is endeavoring to keep an itemized and accurate account of all receipts and expenditures. The records are open for all who care to examine them. They will likely be audited next spring.

Extracurricular Work

Recognizing that the great moral downfall of modern systems is due to the lack of heeding God and His Word, Bible courses are taught, and the children take readily to them. The Word never loses the power of its appeal. Sister Strubhar has classes in sewing and other handwork for the girls, and the writer conducts shopwork for the boys. These courses add much to the interest and life-value of the school.

The Bethel Springs Mission Church building serves as the schoolroom. Some tables were made; desks were added to the benches; a large wall bookcase was built; and other changes were made as seemed advisable. The building is on the same ground as the mission home, which was vacated last June by the Nelson Histan family. Sisters Martin and Strubhar are living there now.

Some Interesting Observations

The first donation to the school was given by a member of our own community who had the privileges of higher education under Christian teachers at Hesston College and Bible School. The state law provides for Scripture reading daily in every school, but in most cases this is neglected. The school opened with an enrollment of twenty-four, and others will likely start later. Some who live seven and eight miles away have inquired about attending, saying they would like to pay their share and furnish their own transportation. We make no predictions for the unseen future, but we do want to follow when the Spirit leads, and follow faithfully until it is our blessed privilege to meet the Saviour in the air. May we continually be found "in him."

Calico Rock, Ark.

THE SCHOOL, AN ANSWER TO A COMMUNITY NEED

BY MAUDE BUCKINGHAM DOUGLASS

This community has always needed a school with Christian teachers to teach books and citizenship. No higher citizenship can be found than that founded on Christianity.

The school will answer these needs and also provide more wholesome environment for our boys and girls who have become Christians. Children can be trained in principles of wholesome living and be sent from the school more ready to meet the challenges of the world.

The King of the South, "King Cotton," and low school funds have kept many from going above the fourth grade. Many children are from twelve to fourteen years old before they reach the fourth grade, and by that time many parents think they are old enough to stay at home and help with the work. Recent draft figures show that in one southern state alone forty thousand signed with "x."

The state schools usually begin in July and close for fall cotton-picking vacation. Since many do not go to pick cotton, they would attend school if one would be provided for them. This school meets that provision by continuing without fall vacation.

We need a school of the community for the community. Some parents want their children to be taught more Bible, and this is the privilege of a Christian teacher in a Christian school.

The school will increase in old and young alike the faith and knowledge of our Lord Jesus Christ.

Culp, Ark.

THE SCHOOL, AN ANSWER TO PRAYER

BY ZELLA HIGGENBOTHOM

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

It is with hearts full of praise, adoration, and gratitude to a loving heavenly Father, that we are reminded anew of this precious promise and have the blessed assurance of seeing its fulfillment in the form of a Christian day school in our community.

For many months, in fact, for years, I think, the Lord was leading up to circumstances pertaining to the "Open Door of Opportunity" which has now swung wide.

Again, before we called, He was answering! As we sought again and again to obtain better school conditions, it seemed the door would close in our face, and the Spirit would whisper, "Wait." If there were times when we questioned "Why," the following verse would be brought to our remembrance: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Some time ago we were struck by the following expression, made by a certain writer from another school: "Four things are needful for a church school: vision, faith, prayer, and finance." Of these we

have seen, and are seeing in their fulfillment, the hand of God at this place.

Even when we felt almost too unworthy and insignificant to begin asking (many months ago), Praise His name! He was wonderfully directing, even to the selecting of a consecrated, willing teacher. It seemed again that I Sam. 16:6-12 was reviewed before our minds, as we would think of many dear, talented people.

When several of our very young people—among whom were three girls, lately baptized—added the need of the school to their "Throne of Grace" books, it seemed a call to bring it also to prayer meetings and other groups.

To hear the children now thanking God for "the school, an answer to prayer" fills one with joy and inspiration. May we ever be counted worthy of such a trust.

Culp, Ark.

General Conference Meditations

BY NOAH N. SAUDER

The first General Conference the writer attended was at Yellow Creek, Indiana, in 1917, and it will long be remembered. I have since attended a number of others. I appreciate the great concern and efforts of many ministers and members for the welfare of the Mennonite Church, which is threatened by the enemy coming in with worldliness "like a flood." He will succeed unless we accept and contend for the standard of faith which the Lord has set up against the enemy through the church.

I rejoice in having had the privilege of attending the special session of General Conference and enjoying the hospitality received at Goshen, Indiana, as your problems are our problems. I am again encouraged by the fact that General Conference is still able to hold her past position against worldliness. No, none of us want to lead the church into worldliness; neither should we want to stand idly by and let her drift, nor stand in the way of honest efforts to prevent her from drifting into worldliness. This has always been a problem and will be as long as the enemy is loose, and the rising generation is and should be added to the church.

Years ago when our older ministering brethren would express their concern on the problem of worldliness, the writer, as a young man not yet in the ministry (and no doubt others like him), felt like crying out, "Hold the fort; we're coming." I am glad to know we have many young men today who feel the same way. The question arises as to what example we older men are giving to our younger men in our efforts and practices in holding the fort. I praise God for the many faithful, loyal, and able young ministers who are ready to

regain lost ground and help to hold the fort.

A few helps in holding the fort:

1. That parents, by example and perseverance, bring up their children "in the nurture and admonition of the Lord," and train them in the way they *should go* (not the way they usually want to go), by using Abraham's method. The Lord said of him, "for I know him that he will *command* his children and his household after him, and they shall keep the way of the Lord." Strong says this word "command" means to enjoin, appoint, forbid, charge, set in order—not like Eli who knew his sons made themselves vile and he restrained them not, with sad results.

2. That our schools and colleges have their efforts at culture backed up with a program saturated with consecration, simplicity, and loyalty, so that as a child they are assets and not liabilities to their parent and sponsor, the church, of which Christ is the head.

3. That no one be ordained to the ministry unless he and his companion are by practice loyal and ready to contend for the faith, which includes non-conformity and nonresistance and a readiness to uphold the standards and practices of the church, which are based on gospel principles.

4. That all church workers and ordained men and their families, instead of following worldly-minded weaklings, be examples and lead their flocks in modesty and simplicity and unitedly, with their Conference, put forth renewed efforts in teaching and disciplining in their various home congregations.

5. That we in the East, West, North, South, and in the Middle unitedly stand together on this great problem and be faithful and loyal to Him who has promised that the gates of hell shall not prevail, even though they are trying to prevail, against the church, and by His help and guidance we can regain lost ground and *hold the fort* in this our generation to His honor and glory *if we want to*.

New Holland, Pa.

BEAUTY HINTS

Tertullian, the Christian writer, speaking to women whose true conversion had freed them from the world's vanities, said: "Let simplicity be to you for a lovely complexion, modesty a roseate bloom, and discretion the grace of your lips. Fix in your ears the words of God, and upon your neck the yoke of Christ. Array yourselves in the silk of sincerity and in the fine linen of a saint life. With such adornments, God will be your Lover."—Gospel Banner.

Peace objectives are noble. Peace discipline spills no blood.

FOR OUR SHUT-INS

Shut In

*Shut in, God knoweth why
The days and weeks and months pass by
And still, shut in.*

*The busy rush of life goes on,
The New Year comes, the Old Year gone,
And still, shut in.*

*Shut in, still there comes love,
And peace, and joy down from above,
While thus shut in.*

*Flowers, fruits, and books
From friends so true,
And letters, papers, bright and new,
For me, shut in.*

*Shut in; so may it be,
Until the hour He saith to me,
"It is enough—go forth to service with
thy might,
Either in earthly ways or fields of light,
No more shut in!"*

—Arranged from poem by
Sarah M. Dunham.

The Comfort of Christ

Comfort—what music there is in this word! Its repetition alone seems to soothe and alleviate. Even today that word sounds like a benediction in our ears. But it meant more in the sixteenth century, when our Bible was translated. It meant then a great deal more than console, though we have narrowed down its significance almost exclusively to that. Split the word up and you will see its hidden meaning: it is a combination of two Latin words—com, i.e., "with"; fortis, i.e., "strong." "Fort"—why that speaks of strength and defense! To comfort, then, means not only to administer sweet consolation in sorrow, but also in so doing, making the afflicted one strong. A comforter is one who is called to the aid of another, and makes strong by his presence and words of good cheer.

There are two notable illustrations of this in Holy Writ. The Levite in Judges 19:5 is pressed by his father-in-law to "Comfort thine heart with a morsel of bread." In the margin the literal Hebrew rendering is given: "Strengthen." By comfort he meant the receiving of strength through the partaking of the necessary food. In Phil. 4:13 we have the same word translated as "comfort;" in

other portions of the New Testament, rendered "strengthen." In Old Versions of the Scripture it used to read: "I can do all things through Christ which comforts me." If the word simply with the meaning of consolation is sweet, how much richer and more melodious becomes its music with this deeper meaning.

When the late Dr. John Watson (Ian Maclaren) retired from the active ministry, he stated that if he had to begin his ministerial life over again, he would preach more comforting sermons.

His frank confession has deeply impressed the Christian world. This is a world of weeping eyes and aching hearts, a world of wails and sobs and sighs, and therefore in great and imperative need of comforters with skill in comfort's art. For alas! the world has a fatal tendency to seek for comfort in the wrong quarter. Before the flood Lamech and his wife found life a toil and a weariness, and when a little babe came to their home they called him Noah (i.e., Comfort), saying: "This same shall comfort us concerning our work and toil of our hands." They sought comfort in their child, and they were not disappointed, for Noah began to fear and serve the Lord. But how many parents look, and look in vain, to their children for comfort! Concerning Job we read, "His friends came to . . . comfort him"; but by and by he was compelled to exclaim: "Miserable comforters are ye all." Friends sometimes fail to be a comfort to us. Job then thought of seeking comfort by ignoring his sorrows: "If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself" (Job 9:27); but pain and grief would not let him forget it.

Esau endeavored to find comfort in a very strange way in a future prospect of vengeance on his brother Jacob, who had wronged him (Gen. 27:42); but that proved a vain hope. The only source of comfort is—GOD. This spring never dries up; the waters from this fountain never fail. There are four questions we may ask, and the first is—

Who Comforts?

"Now our Lord Jesus Christ himself, and God even our Father . . . comfort your hearts" (II Thess. 2:16, 17). Two persons of the blessed Trinity are spoken of here as Comforters. There is here an omission, so characteristic of the unassuming character of the Holy Ghost who inspired this utterance, for He, too, is called in John 14:16-18 and other places "Comforter" though He makes no reference to that office in this particular scripture.

God the Father comforts. II Cor. 1:3, 4. In Isaiah 40:1 God calls on others to comfort His people. But here He is described as the sole Comforter of His saints. He refuses to wait until the consummation of all things before beginning to wipe away all tears from their eyes. *God the Son comforts.* "I will pray the Father, and he shall give you another Comforter." Then He too was a Comforter! Isaiah 61:1, 2 clearly declares this: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to . . . comfort all that mourn." *God the Holy Spirit comforts.* "Walking in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts 9:31). "Another comforter" means "that all that handful of men had found in Christ of sweetness, and shelter, and assured guidance, and stay for their weakness and enlightenment for their darkness, and companionship for their solitude and a breast on which to rest their heads, and love in which to bathe their hearts; and all these this Divine Spirit will bring to them and each of us if we wish."

Whom He Comforts

Observe that in Isaiah, before the comforting section (Isaiah 40 and onwards), we find the section full of denunciation of sin, and reproofs for disobedience. Before comforting He must convict and reprove sin. He comforts those who sorrow for sin or have any other sorrow. "Blessed are they that mourn: for they shall be comforted."

How He Comforts

He has varied methods, but we may indicate a few:

(1) *He comforts by calling us.* "Be of good comfort, rise; he calleth thee" (Mark 10:49). This blind man had a great sense of need and clamored for relief. He was afraid he would be overlooked and passed by; so he loudly called upon the Saviour. He was comforted by being called. Friend, though thou art only one amongst the many millions of the human race, yet He does not overlook or forget you: "He calleth THEE," therefore be of good comfort.

(2) *He comforts by loving us.* "If any comfort of love" (Phil. 2:1). What a comfort it is to be assured that we are loved. There is comfort in the love of man. But oh, what comfort in the love of God! God loves me: do I realize the fact of that love?

(Concluded on page 534)

EXPRESSION OF APPRECIATION

Conestoga, Pennsylvania

I wish to thank the many friends who so kindly remembered me in prayer. I also thank the Lord for restoring my sight and for His sustaining grace while in the hospital as well as at all times. I appreciated the words of sympathy and encouragement, the gifts, cards, and visits. May the Lord reward you all.

—Mrs. Faith E. Shank.

TO BE NEAR TO GOD

October 8, 1944

Read Psalm 119:49-56.

We live in an uncomfortable world, and have much need of comfort. We often suffer physical affliction, and our souls are tormented by the derision of the proud and the wicked. We keenly realize that we are only pilgrims in a hard and weary land. But we are not without comfort, for we have that comforting Book, the Word of God. It comforts us by its sense of proportion, so that we see the sufferings of this present time against the background of eternal glory. It soothes us with an assurance of divine presence and care. It satisfies the longing soul with the goodness of God. Give us, O Lord, Thy joy in our night.

"Mine to comfort in distress,
If the Holy Spirit bless."

October 9, 1944

Read Psalm 119:57-64

The Bible lover would be assured that he held in his hands the Word of God, even if all others were ignoring it. We do not read the Bible because it is the world's best seller. But it is a satisfaction to know that an innumerable company of all races and all ages have found truth and beauty in this matchless Book. We are in a goodly company when we pore over its pages. Not the least element in the fellowship of saints is a common reverence for the Bible and a common delight in its precepts. One of the privileges of the Christian life is to be a companion of those that keep His precepts. May God unite us through loyalty to His Word into

"one great fellowship of love
Throughout the whole wide earth."

October 10, 1944

Read Psalm 119:65-72.

When things go well, we tend to be self-sufficient. When we are not ill, we need no physician. When we have no perplexing problems, we need no teacher. When we are not lost, we need no guide. But in affliction and trouble it is quite different. Then we begin to look for resources beyond ourselves. Probably for this reason Bible reading increases in times of distress. Sick beds welcome the pastor with an open Book. The Psalmist testifies, "Before I was afflicted I went astray; but now have I kept thy word." He even concludes that affliction was good for him, for it taught him the statutes of Jehovah. May all who are afflicted have the same learning outcome.

"There's just one Book for the dying,
One Book for the starting tears."

October 11, 1944

Read Psalm 119:73-80.

As regards our physical bodies, God's work is largely in the past. They need nutriment and a certain amount of continued repair, but the basic equipment does not need to be added to. These marvelously efficient mechanisms God pronounced good, and rested from His

labors. But in the spiritual part of our being there is need for the continuing creative Hand. Our understanding needs to be opened to receive the divine commandments; our consciences need to be given the basis of divine law upon which they operate. Continue to mold, O Lord, these hearts of ours, that they may be fashioned according to Thy Word.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

October 12, 1944

Read Psalm 119:81-88.

The Word of God is for us a retreat where we may hide from a wicked and persecuting world. It is like a strong city of refuge to which we may flee from enemies who are too much for us. When men scoffingly deny it, its unruffled truth is cool refreshment. When they attack it and blaspheme it, its unwavering integrity is firm assurance. When they scorn us who believe it, its heart of bleeding love is warmth and healing. Here all our needs are supplied for this earth, and here we learn how we may retreat at last from earth to heaven. This Book is not too good for daily food, but it is also heavenly manna from which we may feed eternally.

"Thy good Word informs my soul
How I may climb to heaven."

October 13, 1944

Read Psalm 119:89-96.

The Bible is a very human book. It gives a wholly true and realistic picture of human virtue and human depravity. The men and women who walk up and down in its pages are just such persons as we know in our world today, always excepting, of course, the uniquely sinless Son of God. The men whom God inspired to write this Book, moreover, were in themselves thoroughly human, much like men we live among. And yet, in spite of all this human element, it is a divine and eternal Book. It is forever settled in heaven, this passage tells us. Its truth is unchanging; its principles abide. Though heaven and earth shall pass away, God's Word shall not pass away.

"Most wonderful Book! bright candle of the Lord."

October 14, 1944

Read Psalm 119:97-104.

This is one of the best-known sections of this remarkable psalm. Its ardent expressions of delight in the Book of God have been echoed by thousands in quotation and in song. These would be extravagant statements concerning any other book, no matter how great its merit. But no figure can be too strong to express the simple and wholesome pleasure which the worshiper of God can derive from His Word. For of the sweetness of honey one may soon get enough. But the sweetness of the Word never satiates, never nauseates. One never gets enough. There is always

some need to be met, and some truth or promise to meet that need. "O how love I thy law! it is my meditation all the day."

"There is a book, who runs may read,
Which heavenly truth imparts;
And all the lore its scholars need,
Pure eyes and Christian hearts."

—E.

JESUS UNDERSTANDS MAN

Sunday School Lesson for October 15

Why shouldn't the Lord know and understand us, since He made us? And even more because we were made in His own image. "In the image of God created he him." We are fearfully and wonderfully made. "Marvellous are thy works." Jesus "knew what was in man." We were made "a little lower than the angels" and crowned "with glory and honour." What a dignified position man has been given! It was out of a definite purpose that God made man, "that we should be to the praise of his glory." He made us in His image so that we could know Him and love Him and be loved by Him and that we might do His will. Man was made to have dominion over the other works of God. All things were put under his feet. All the beasts, the fowl, and the fish are inferior to man. Man was also to subdue the earth.

God knows all things; so He must understand man. "All things are naked and opened unto the eyes of him with whom we have to do." "He needed not that any one should bear witness concerning man." "The ways of man are before the eyes of the Lord, and he pondereth all his goings." When the psalmist looked at the heavens, the vastness made him wonder at God's love for man, since man was so small comparatively. Man is little. But "thou art mindful of him." "Thou visitest him." Thy love, O Lord, is wonderful. "How excellent is thy name!" Although man is small, we must not underestimate ourselves. Often we are aided in temptation by recalling that God made us in His own image, for His praise, and He is mindful to compass our path. The world, represented by the Pharisees, does not properly evaluate man. This is shown very strikingly in the attitudes of man to man and the attitude of man to human life.

David recognized that God knew the sin of man's heart. "O God, thou knowest my foolishness; and my sins are not hid from thee." "The Lord knoweth the thoughts of man." How often when the Pharisees were thinking evil concerning Jesus, He, knowing their thoughts, rebuked them. The Pharisees looked on the outward appearance. But Jesus looked on the hearts. Jesus could see through the whited sepulcher to the uncleanness within. He knew why they asked Him, "Is it lawful to heal on the sabbath days?" The Lord understands our thoughts afar off. He is acquainted with all our ways. We cannot hide anything from Him.

But how comforting to the Christian is the thought that Jesus knows and understands us! "The Lord knoweth the way of the righteous." A cripple came to the synagogue seeking a blessing. He came to worship. Jesus saw his heart and healed his hand, Jesus

(Continued on page 534)

FIELD NOTES

Bro. Irwin D. Sell, superintendent of the Johnstown, Pa., Mission, was ordained to the ministry in an impressive service, Sunday afternoon, Oct. 1. **Bro. D. I. Stonerook**, Martinsburg, Pa., had charge of the service.

Communion services were held at the Mennonite Church at Masontown, Pa., on Sunday, Oct. 1. **Bro. Jesse Short**, Archbold, Ohio, was present and assisted in these services.

Communion services were observed at the Thomas Church, near Hollsopple, Pa., on Sunday, Oct. 1. **Bro. Roy Otto**, Springs, Pa., assisted in the services.

Revival meetings are scheduled to begin at Eastern Mennonite School on Sunday, Oct. 8. **Bro. J. R. Mumaw** is to have charge of these services.

Evangelistic meetings closed at the Johnstown, Pa., Mission on Sunday evening, Oct. 1. **Bro. Elmer G. Kolb**, Pottstown, Pa., was the evangelist. Good meetings are reported.

On Sunday, Oct. 1, the Scottdale congregation was favored with messages from visiting brethren as follows: **Bro. Orie O. Miller**, Akron, Pa., addressing the Sunday school; **Bro. Walter Otto**, Springs, Pa., preaching in the morning service; and **Bro. J. R. Mumaw**, Harrisonburg, Va., giving the message in the evening service.

Evangelistic meetings began at the Weaver Church, near Johnstown, Pa., on Tuesday evening, Oct. 3, with **Bro. B. Charles Hostetter**, Manheim, Pa., as evangelist.

The sixteenth annual Bible meeting is announced to be held at the Salunga, Pa., meetinghouse on Saturday evening, Oct. 21, and all day on Sunday following. **Bros. A. J. Metzler** and **Clayton Keener** are to be the instructors.

The Mennonite Campground Association held a meeting at the Campground near Laurelville, Pa., Oct. 1, 2. Fellowship and worship services were held on Sunday and business, relative to the closing of the season and plans for the future, was transacted on Monday. All the members of the Association were present, accompanied in most instances by their wives. The work for the first season of this new organization has been blessed of the Lord and gives occasion for gratitude and praise to Him.

Revival meetings, held at Goshen College by **Bro. J. D. Graber**, closed on Sunday evening, Oct. 1. Inspiring and helpful meetings are reported.

Communion services are to be held at the Springs, Pa., Mennonite Church Oct. 15, with preparatory services Saturday afternoon previous.

The annual song service of the Rockhill Mennonite Church, near Telford, Pa., is announced for Sunday afternoon and evening,

Oct. 8. Guest speaker: **J. Mark Stauffer**, Harrisonburg, Va.

Communion dates in the bishop district of **Bro. Amos S. Horst**, Akron, Pa., are as follows: Lititz, Oct. 8; Landis Valley, Oct. 15; Cocalico, Oct. 22; Indiantown, Oct. 29; Ephrata, Nov. 5.

Bro. Sanford G. Shetler, Hollsopple, Pa., was at the East Chestnut Street Mennonite Church, Lancaster, Pa., Saturday evening, Sept. 23.

Bro. Jacob N. Byler, Belleville, Pa., passed away Sept. 27. He was the father of **Sister Florence Lauver**, wife of **Bro. Wm. G. Lauver**, Argentina, S.A. May the Lord's sustaining grace be with those who mourn.

A series of meetings was brought to a close at the Detweiler Church, near Roseville, Ont., Sunday evening, Sept. 24. **Bro. C. Z. Martin**, Mountville, Pa., was the evangelist in charge.

Bro. Omar G. Miller, Canby, Oregon, preached the fifth anniversary sermon at the Porter Mennonite Church, near Estacada, Oreg., Sept. 17. He preached the first sermon at this place on Sept. 17, 1939. All of the first Sunday-school teachers were also present, which included **Bro. and Sister Aaron Nofziger**, in addition to the regular workers at Porter. The above mentioned are all from the Bethel congregation, which is sponsoring this rural mission work.

Sunday, Sept. 24, was a day of rich blessing for the Cottage City and Maple Grove, Md., congregations. **Bro. Milton G. Brackbill**, Paoli, Pa., was present by special appointment and delivered three very inspiring messages during the day. Communion services are scheduled to be held on Oct. 22.

Calendar

Conference of Historic Peace Churches, Erb Street Mennonite Church, Waterloo, Ont., Oct. 11.

Washington Co., Md., and Franklin Co., Pa., Conference, Chambersburg Church, Oct. 13.

Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

The work that has been opened east of Hicksville, Ohio, sponsored by the Leo, Ind., congregation, is progressing nicely. On Aug. 20, the opening day, there were fifty-nine in attendance. Sunday school is held at 2:30, followed by preaching services, in charge of **Bro. S. J. Miller**, at 3:30.

Bro. O. S. Hostetler, Topeka, Ind., expects to be with the Leo, Ind., congregation Oct. 22 for communion services.

Bro. S. H. Beck, deacon of the congregation at Leo, Ind., is reported as being much weaker at this writing. The prayers of God's people in his behalf will be appreciated.

Sailing plans for India relief workers have suddenly changed. Passage has been secured direct from an eastern port, at an early sailing date, which will mean quite a saving, both of funds and time. In the party will be: **Lawrence Burkholder**, Croghan, N.Y.; **Clayton Beyler**, Protection, Kans.; and **R. C. Kaufman**, Newton, Kans. May the Lord protect them on their journey.

Bro. Titus Lehman, Lancaster, Pa., has been appointed by the Executive Committee and the Relief Committee of the General Mission Board as a relief worker to China. **Bro. John Detwiler**, New Wilmington, Pa., was also appointed for relief service in the Far East.

A few congregations in eastern Ohio used outside speakers for the observance of Church School Day on Oct. 1. **Bro. Harold S. Bender** spoke at Orrville, and **Bro. I. E. Burkhardt** at Martin's Creek and Berlin.

Bro. S. J. Hostetler and family, returned missionaries from India, were at Cullom, Ill., Sept. 24. **Bro. Hostetler** was ordained to the ministry at Cullom and served there before going to India. The service on Sept. 24 was in the nature of an anniversary of his ordination.

Bro. S. C. Yoder, Goshen, Ind., will conduct counsel and communion services at Croghan, N.Y., on Oct. 8.

Bro. M. C. Lehman attended the meeting of the Relief Committee at Elkhart, Ind., on Sept. 30. He preached at North Lima, Ohio, on Oct. 1, and then left for a week's contact with the C.P.S. Unit at Howard, R.I. He will attend the meeting of the historic peace churches at Kitchener, Ont., Oct. 11-16.

The enrollment at Hesston College and Bible School, according to the latest word from there, is 202.

Bro. Oscar Burkholder, Breslau, Ont., has been engaged for a series of meetings at the Forks Church, Middlebury, Ind., during the last week of October.

The Continuing Committee for Mennonite Mutual Aid, as appointed by Mennonite General Conference, met at Goshen, Ind., on Sept. 29.

Bro. C. L. Graber, who has returned to his duties as business manager of Goshen College, will be in Akron, Pa., for the next two weeks in the interests of the relief work of the Mennonite Central Committee.

Bro. Darwin O'Connell, who is continuing his studies at Goshen College preaches once a month at his home church, the Lima, Ohio, Mission.

Bro. Don McCammon, a Bible student at Goshen College, is conducting the Young People's Meeting studies in I Peter at the Clinton Brick Church this month.

CORRESPONDENCE

MARKSTAY, ONTARIO

Throughout the early part of the summer, considerable visitation work was carried on in a rural Finnish community, sixteen miles west of Markstay. It followed a start which was made last winter. The homes within a radius of two miles of the school were contacted, not once but several times. The Finns are quite reluctant to extend a welcome to a stranger, but after the first and second contact they become friendly and the door is open to receive the next call.

Regular work in the village of Wamopitei was discontinued early in July, following a very manifest spirit of coldness and indifference. After prayer and conviction, we turned our attention and efforts to the Finnish community four miles south of the village. Plans were made for a Bible school, and, with the permission of the school board to use the schoolhouse, and bright prospects for a fair school, we began on Aug. 9, with seven pupils, shy but eager and attentive. For ten school days we drove out and back each day, with an average attendance of seven. The work was new to the children. Most of them had no religious teaching before; so the stories and handwork were very appealing to them. At the closing program on Friday evening the parents of each represented home were present, as well as a few others.

The program was simple because of the number of children, but the quality of the work which they did was very high. They excel in neatness and accuracy and have a marvelous gift for memory work. During the program ten or twelve young people occupied the outer doorway, too bashful to enter the building.

To these we wish to turn our attention, efforts, and prayers. Accordingly, on Aug. 27 the first Sunday school was held in that community, with six children present.

Access to many of these homes has been gained through this summer's work, and much follow-up work is anticipated through personal visitation this winter. The winter months are long, and the people are at home, happy to receive callers on skis. They themselves are snowed in for long weeks and months at a time.

This is only one needy community within easy reach of this place. We present it to you, trusting you will remember it in your prayers. Pray for the workers, and give God the glory for this opportunity and for the fruits it may bring forth.

Aug. 28, 1944.

Isabel Groh,

LANCASTER, PA.

(North End Church)

Dear Herald Readers: Greetings of love in our Master's name. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). We have claimed this promise, and truly the Lord did answer our call.

We have been encouraged by the steady increase in our Sunday-school attendance. The average the past four weeks has been eighty-four. We feel our responsibility to teach the Word of God faithfully to these souls.

Children's meetings have been very well attended the past few weeks. We do appreciate the messages of those who are willing to be used in this service.

Our two aged brethren, Bro. Eckman and Bro. Dunlap, have moved from our district. The former lives with his grandson near Byerland Church, and the latter with his daughter near Delta, York County. We miss their presence in our services.

Preaching services were held every Sunday evening and every three weeks in the morning. Visiting brethren who brought us inspiring messages were Raymond Charles, Noah Good, D. Stoner Krady, and D. D. Miller of Berlin, Ohio.

Examination meeting was held on Sept. 17. Everyone present expressed peace and a desire to partake of the communion, which will be observed in the evening of Oct. 22, D.V.

Visitation work, which is conducted the second Sunday of each month, is continuing with good interest. It gives us joy to carry the Gospel to those who do not make an effort to attend worship services anywhere; also we as teachers and workers are given an opportunity to become better acquainted with the parents of the boys and girls who come to Sunday school.

Pray for the Lord's work at this place that we might be satisfied to continue to sow the seed, knowing that our Lord will give the increase as He sees best. In His service, Sept. 24, 1944. Mrs. John S. Bechtold.

MEADVILLE, PA.

(Sunnyside Congregation)

Greetings in the Master's name. We praise God for blessings, both spiritual and temporal. On the evening of May 20 our bishop, Bro. D. D. Miller, Berlin, Ohio, was with us, at which time seven precious souls were received into the church by water baptism. The following day communion was observed.

A number of weeks later Bro. Stanford Mumaw, Dalton, Ohio, brought us an inspiring message on the subject, "Five Modern Tricks of the Devil." Text, I Pet. 5:6-9.

Bro. Harry Y. Shetler, Hollsopple, Pa., worshiped with us in our Young People's Bible Meeting the afternoon of July 2, and brought us a very helpful message.

On July 16 a number of brethren from the Sideling Hill C.P.S. Camp were in charge of the morning service.

Bro. Leonard Haarer, Scottdale, Pa., brought us a message on the joy of Christian service on July 23.

Dedicatory services were held here on July 17, since our church building has now been

completed. A number of ministering brethren from other congregations in Pennsylvania and Ohio were present for this all-day meeting.

We regret that our senior minister, Bro. Jacob Oswald, could not be present for the dedicatory services. He and Sister Oswald had been visiting in Iowa and Nebraska and were detained because of Bro. Oswald's health. We are glad to report that he has improved and is able to be with us again.

May the Lord add His blessing to the work of the church that we may be ready to meet Him when He comes.

Sept. 25, 1944.

Mrs. R. E. Myers.

MANSON, IOWA

Dear Herald Readers: Greetings. Our summer Bible school was held from June 19 to 30. Bro. Nelson Kauffman, Hannibal, Mo., served as superintendent. There was an enrollment of ninety-seven and an average daily attendance of ninety. The school gave a public program on the evening of June 29.

We were saddened on July 1 by the death of Bro. Emanuel Zehr. He was an earnest worker in the church for many years, serving as superintendent of the primary department at the time of his death.

During the month of July Bro. and Sister Ira Miller, Meadville, Pa., and Bro. and Sister Aaron Kauffman, Hopedale, Ill., spent some time in our community. Since they had formerly lived in this community and were enthusiastic workers in the Sunday school and church, their fellowship and assistance in the services were much appreciated.

On the evening of Aug. 27 the chorus from the Denison, Ia., C.P.S. Camp favored us with a much-appreciated program in song. Earlier in the summer a quartet from there had charge of an evening service.

Our evangelistic services were held from Sept. 8 to 15. The evangelist, Bro. J. J. Hostetler, Canton, Ohio, preached the truth of God's Word to us very powerfully and fearlessly. Each evening a lesson was given especially for the children. Six young souls confessed Christ as their personal Saviour during the meetings.

God spoke to our congregation and to our community in a very definite way on the afternoon of Sept. 17, when an automobile accident occurred in which Dale Egli, son of Bro. and Sister L. L. Egli, and Max Hooley, son of Bro. and Sister V. J. Hooley, were very seriously injured. Their condition at this writing remains critical. Dale has not yet regained consciousness. Glen Eichelberger, son of Bro. and Sister Elmer Eichelberger, who was also in the accident, has returned home from the hospital, having suffered only bruises and shock. Remember these boys and their parents in prayer.

Bro. and Sister J. W. Oswald, Meadville, Pa., worshiped with us on Sept. 24. Bro. Oswald brought us the morning message and also a short sermon in the evening after our regular quarterly program. We are always grateful for the fellowship and ministry of visitors.

We desire your continued interest in prayer for the church at this place.

Sept. 25, 1944.

Cora Zehr.

(Continued on page 533)

THE MINISTER'S PAGE

A Prayer for a Preacher-Husband

ON BEING ABSENT FROM HIM ON
A SUNDAY MORNING

*The dear God love thee where thou art
And keep thee, man of mine;
May sheep within thy care this day
Find pasturage divine;
Oh, may thy rod be gentleness—
Thy staff, His death's dear sign;
So God shall love thee where thou art
And bless thee, man of mine.*

—MIRIAM SIEBER LIND.

Family Relationship and Christian Leadership

BY ORRIE D. YODER

"It is not good to have respect of persons in judgment" (Prov. 24:23).

"One law and one manner shall be for you, and for the stranger that sojourneth with you" (Num. 15:16).

The subject chosen has long been a burden on the mind of the writer. Having been reared in a congregation where his grandfather was a bishop, his father a minister, and his uncle also a minister, then later a bishop, and having witnessed from coast to coast undesirable results from the "pull" of family relationship upon our leadership, we wish to ventilate the subject before us. We trust that consideration can be given to the problems involved, and also that some remedies can be given to prevent the weaknesses found.

Certainly family relationship in itself is God-ordained and is to be honored as such. God Himself chose the family of Abraham to bring redemption to the world, and over and over again, He wisely uses the family to bring His divine purposes to pass. Family ties should always be a blessing, and should never be a hindrance to His cause. When God today calls a Moses and an Aaron, or a Barnabas and a John Mark, their family relationship should not be a hindrance to the church.

However, because of sin and human depravity, we need to remember that the carnal mind is enmity against God, and wherever wishes are not subdued by the mind of Christ and the Holy Spirit, the family "pull" or partiality toward family inclinations will likely be opposed to the ways of the Lord. Doubtless the more carnal we are in life and attitude, the more will family prejudices lead us away from Christ (Cp. I Cor. 1:12, 13), while

the more spiritual we are, the more will our family relationship wishes all be to the glory of Christ.

Let us now look at some of the conditions and problems. An evangelist was asked concerning the growth and progress of a certain congregation. Among other things in his answer, he said, "That congregation has been rather a family affair."

Is it not sad that we Christians, who are supposed to have been born, "not of blood, nor of the will of the flesh . . . but of God" (John 1:13), sometimes let our family inclinations rule in our church leadership (and in the congregation), until we are actually selfish and others outside of our immediate family circle are robbed of their God-given welcomes and liberties? Congregations that are rather weak and small could be strong and large if family relationship wishes were not hindering an adequate concern for "all the flock" and for all the souls of men.

Let us look into another congregation where there have been marked failures or misunderstandings among the leaders. Conference officials and other authoritative councils have labored to save both the leaders and the congregation. The root of all the trouble seems hidden and undiscovered until it is "whispered" aloud that had not family wishes and partiality entered into the ordination of certain leaders, all the present troubles might be unknown. Thus family wishes have made an irrevocable failure and have caused many innocent ones to suffer.

Looking into another congregation, we see more of the ruin wrought by family wishes. Leaders in this congregation, blessed with strong executive ability, have stood bold and firm for the principles of the faith. Healthy discipline has been administered with commendable results. But, alas! by and by, the erring members come to be those related to the leaders, or the leader himself may fail, and standards of discipline change, almost as radically as the weather. Discipline is now measured by a different standard, and confidence in leadership is broken because partiality has been shown to relatives. The divinely commanding influence of leadership now withers, and trouble is sure to follow. Partiality like a leprous scab has now broken out, and only divine mercy and power can heal and reconcile.

Doubtless eternity alone can reveal the irreparable harm that is done when partiality to relatives enters into the realm of Christian leadership. How souls have been robbed of mercy and justice

due them, and how leaders have been robbed of honor that was to have been given to them, because of the deadly enemy of partiality!

Let us look into another congregation where family relation has hindered the progress in rather a negative manner. Due to every family's having a peculiar weakness (as well as peculiar strength) the congregation suffers because the leaders are all related by blood, or family influence, and this peculiar weakness is thus intensified and greatly affects the welfare of the congregation.

In one case the family strain has been one in which there was a lack of discipline both in home and church. Thus because the leadership is weak in discipline, the spiritual "hedge" of the church is breaking down and is unrepaired. Little wonder then that enemies and "wild beasts" from the outside often plunder and devour the very heart of a congregation that was once a strong, growing congregation.

In another congregation the leadership may be such as naturally lacks a missionary vision. The family in control of the leadership is not inclined to missionary vision and interest. Here, again, we may sadly view a congregation that was once strong and growing, but now is sick and dying for want of some leaders who are missionary-minded, and who can offset the lack in the natural family tendency.

Much more could be written and said of the ills which result from family ties and inclinations—many, many congregations, having been weakened thereby, and some brought to where they are about like the dead man whose life problems are past.

What is the remedy for such conditions which so sadly affect us? Let us not only face the conditions, but let us be willing to seek and apply, by the help and guidance of the Holy Spirit, a healing remedy. Let us seek to get above our earthly family ties so that we might be better known as a people who honor our heavenly family ties.

It can hardly be denied that our somewhat unconscious, but prevalent carnality is the reason for the many wrong influences of family ties among us. The fact that the enemy so greatly uses for evil that which God has created for good, is strong evidence that we are not experiencing, as we should, the fullness of the Holy Spirit and the victorious life resulting from it. This is true not only of leaders, but of all of us, for it takes a Spirit-filled church to have Spirit-filled leaders.

As a church, let us cease to be unjustly prejudiced against what we may term extreme views of teaching concerning the work of the Holy Spirit in the life of the believer so long as we ourselves sadly lack, both in teaching and in practice, that which is definitely taught in the Scriptures concerning the Holy Spirit in the life of all believers.

Doubtless one of the first remedies that we need to apply in order to overcome the weakness of family ties, is to wait upon the Lord, and as a church pray for more of the fullness of the Holy Spirit. At the same time, we need to seek to obey the Holy Spirit and crucify the family "pull," for the Holy Spirit is given to us only if we obey Him. Acts 5:32.

Another thing to take into account is that leadership, both in Bible times, and since then, often follows the family line. A leader once chosen of God may have in his succeeding generations numbers of leaders called to the same place. This is not to be regretted, but is commendable.

However, this is, perhaps one of the most evident things that need to be considered. Our church officials whose lot it is to choose, ordain, and place the various leaders in positions of responsibility should take this into account. They should take into account both the weakness and strength of individual leaders and those following in the same family.

Such should as much as possible be directed and placed, not together where their family weaknesses will be accentuated by too many in one congregation, but where they can labor with others who are strong where they are weak, or who may be weak where they are strong. Of course, such wisdom as is needed is only from above, and laboring together in love is surely needed where there is such diversity of leaders. Surely God is interested, however, in such care and concern.

We should not too much disapprove other denominations who often change leaders and pastors. While theirs is not our ideal, yet they, by so doing, accomplish some ideals that are commendable, and that we also need to consider. Let us trust God and seek for enough variation that we can keep out of family "ruts."

Bannock, Ohio.

"How to Preach and Convert Nobody"

SERMON BY CHARLES G. FINNEY

Let your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ.

Make No Points

Be sparing of thought, lest your sermons contain truth enough to convert a soul. Make no distinct points, and take no disturbing issues with the consciences of your hearers, lest they remember these issues, and become alarmed about their souls.

Avoid preaching doctrines which are offensive to the carnal mind, lest they should say of you, as they did of Christ,

"This is an hard saying; who can hear it?" and that you are injuring your influence.

Keep Law Out of Sight

Keep the spirituality of God's holy law, by which is the knowledge of sin, out of sight, lest the sinner should see his lost condition and flee from the wrath to come.

Preach the Gospel as a remedy, but conceal or ignore the fatal disease of the sinner.

Ignore Man's State

Preach salvation by grace; but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace and feel his need of it.

Avoid especially preaching to those who are present. Preach about sinners, and not to them. Say "they" and not "you," lest anyone should make a personal and saving application of your subject.

Avoid Searching Sermons

Preach no searching sermons, lest they convict and convert the worldly members of your church.

Avoid making uncomfortable memories by reminding your hearers of their past sins.

Impressions to Avoid

Do not make the impression that God commands your hearers now to hear and obey the truth.

Do not make the impression that you expect your hearers to commit themselves upon the spot and give their hearts to God. Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience.

"No Reason to Fear"

Dwell much upon their inability to obey, and leave the impression that they must wait for God to change their natures.

Make no appeal to the fears of sinners; but leave the impression that they have no reason to fear.

Little About Hell

Say so little about hell that your people will infer that you do not believe in its existence.

Make the impression that, if God is as good as you are, He will send no one to hell.

Avoid Convicting

Try to convert sinners to Christ without producing any uncomfortable convictions of sin.

Make no disagreeable allusions to the doctrines of self-denial, cross-bearing, and crucifixion to the world, lest you should convict and convert some of your church members.

Admit Goodness

Admit, either expressly or implicitly, that all have some moral goodness in them; lest sinners should understand that

they need a radical change of heart, from sin to holiness.

Do not rebuke the worldly tendencies of the church, lest you should hurt their feelings and finally convert some of them.

Do Not Rebuke

Do not rebuke extravagance in dress, lest you should uncomfortably impress your vain and worldly church members.

Avoid all illustration, repetitions, and emphatic sentences that may compel your people to remember what you say.

Avoid Earnestness

Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.

Address the imagination, and not the conscience, of your hearers.

Be Popular

Make it your great aim to be personally popular with all classes.

Be careful not to testify from your own personal experience of the power of the Gospel, lest you should produce the conviction upon your hearers that you have something which they need.

Do Not be Direct

See that you say nothing which will appear to any of your hearers to mean him or her, unless it should be something flattering.

Encourage church socials, and attend them yourself, because they tend so strongly to levity as to compromise church dignity and sobriety, and thus paralyze the power of your preaching.

Not by Preaching

If souls are converted in congregations cursed with such ministry, it will be by other means than preaching.—Christian Beacon.

We have emphasized sermon preparation until we have lost sight of the important thing to be prepared—the heart. A prepared heart is much better than a prepared sermon. A prepared heart will make a prepared sermon. Volumes have been written, laying down the mechanics and taste of sermon making, until we have become possessed with the idea that this scaffolding is the building. The young preacher has been taught to lay out all his strength on the form, taste, and beauty of his sermon as a mechanical and intellectual product. We have thereby cultivated a vicious taste among the people and raised the clamor for talent instead of piety, rhetoric instead of revelation, reputation and brilliancy instead of holiness. By it we have lost the true idea of preaching, lost preaching power, lost pungent conviction for sin, lost the rich experience and elevated Christian character, lost the authority over consciences and lives which always results from genuine preaching.—E. M. Bounds, in *The Preacher and Prayer*.

THE BOOK SHELF

The Apostle, Sholem Asch; Putnams, 1943; 804 pp.

As in the case of our Lord Jesus Christ, so in that of the great Gentile apostle, Sholem Asch has used skill to portray history in the form of an historical novel. In both cases he has succeeded by a *tour de force* in turning the spotlight of popularity through his "best sellers" on the Nazarene and on him whom He met on the way to Damascus. Yet in both cases the author has failed to reach the measure of the stature of those whom he has so reverently, revealingly, brilliantly, and yet so inadequately portrayed.

Jesus Christ and Paul the Apostle have been stumbling blocks to unbelief since the days of Renan and Strauss. They were too great to be ignored, too important to be passed by. Some, therefore, in their quest for the historic Jesus, or the historic Paul, began by dealing fast and loose with the only documentary evidence—the New Testament. Others introduced a fundamental conflict of ideas between the teaching of Jesus and of Paul. Still others rejected Paul's Christianity and cried "back to the historic Jesus." (What that meant and whence it came Lewis tells us in his *Screwtape Letters*.) So we have had scores of lives of Jesus and lives of Paul from every angle of faith and unbelief. The only difference seems to be that no one has ever gone so far as to consider Paul a myth, as was the case with Jesus Christ.

Critical studies of Paul's life and writings are the basis of commentaries on the Acts and the Epistles. Adolf Deissmann has in a masterly way given us "Paul: a Study in Social and Religious History." He distinguishes between St. Paul the Man, St. Paul the Jew, St. Paul the Christian, and St. Paul the Apostle. Sholem Asch covers the whole life of Paul, from Tarsus to Rome, from birth to martyrdom, and his novel bears a striking title. In a true sense, Paul was *The Apostle*. As a tribute to Paul's essential greatness, as a flesh-and-blood portrait of a tireless, passionate, persevering, eccentric, powerful personality, this novel is remarkable. It delivers us from the St. Paul of the western critics, Germanized, dogmatized, or modernized, and paints him in vivid colors against the real background of his environment.

The publishers well say: "Mr. Asch draws on his unparalleled knowledge of the eastern end of the Mediterranean during the first seventy years of the Christian era to lay before his reader a portrait of the teeming cities Paul invaded: Jerusalem, Antioch, Ephesus, Athens, Corinth, Rome, and many others; to re-create the terrible splendors and horrors of the Roman Empire; Nero, and the burning of Rome; the cynical practices of the priests at the Temple of Diana at Ephesus; the dissolute worship of the Astarte of Antioch; the oppressed multitudes of Rome, and the slaves in the bronze foundries at Corinth; the emptiness of Athens, and the Christians thrown to the beasts to make a holiday in Rome. Before

this magnificent back-drop moves the towering figure of the Apostle."

But there are some historical inaccuracies and unfortunate errors in the description of Oriental life. For example, Saul carries on his breast on the way to Damascus and in the desert heat, "a wax tablet engraved with a stylus"; also the viper on Melita becomes a snake that coils around Paul's arm; and a menagerie of wild beasts for the arena are in the hold of the ship when it founders! Our chief criticism, however, does not relate to such detail. The novelist and poet should have license. But Sholem Asch himself voices our disappointment in a brief epilogue: "I thank Thee, Lord of the world, that Thou hast given me strength to withstand all temptations and overcome all obstacles, those of my own making and those made by others, and to complete the two works, 'The Nazarene' and 'The Apostle,' which are one work; so that I might set forth in them the merit of Israel, whom Thou hast elected to bring the light of the faith to the nations of the world, for Thy glory and out of Thy love of mankind."

This book, indeed, sets forth the merit of Israel—the genius of the Jew Paul—and of the author, but it does not give the measure of the stature of the fullness of Paul, the man in Christ Jesus. For that we need to read Romans—a self-portrait of the apostle—or the story Luke gave us in *The Acts*.—Samuel M. Zwemer, in *The Hebrew Christian*.

Glimpses in South America, Abraham E. Janzen; Mennonite Brethren Publishing House, Hillsboro, Kans.; 1944; 130 pp; \$1.50.

Mennonites in North America, particularly those of our group, are probably not very familiar with the life and experiences of other Mennonites in Paraguay and Brazil. Here is a storybook account of these Mennonites. The book appears to have been written for the family to enjoy and is not necessarily a documentary report on the author's commission. The author was sent by the Mennonite Central Committee in February of 1943 as a special commissioner to the Mennonite colonists in Paraguay and Brazil.

This book is also a traveler's armchair account of a trip to Paraguay via Panama, Ecuador, Peru, Chile, and Argentina. Exactly half the pages of the book are devoted to the author's travels. There is adventure, if landing in a mine field, traveling with a captain who sneaks out of convoy and off to Panama, being high and dry on a mud bank off the coast of Ecuador, fighting attacks of malaria—if such experiences might be called adventure.

The book provides a number of incidental accounts: description of the Hutterite colony at Primavera, Paraguay; the Mennonite missions in Argentina; the Lengua Indians in the Chaco among whom the colonists have established a mission.

There are not very many published accounts of the Mennonite colonies in Paraguay and Brazil for the average North American to read. Of the accounts published, some are quite scholarly and others are quite sketchy, but this book contains detailed narration on

ITEMS and COMMENTS

The American Bible Society is sponsoring, in addition to the usual Universal Bible Sunday on September 10, 1944, a nation-wide Bible Reading from Thanksgiving to Christmas. Passages have been selected for each day during that period, and probably thousands of people will be reading the same passage each day. Bookmarks listing the passages and other publicity materials are being mailed to thousands of pastors throughout the country. Anyone interested who has not received this material may write to the American Bible Society, 450 Park Avenue, New York 22, N.Y.

* * *

Pope Pius, in a speech delivered on the fifth anniversary of the outbreak of World War II, warned that the "end of the war will find Europe in unfortunate conditions with fertile ground for propaganda of the most radical shades, most damaging to Christianity, and putting hope in upheaval and disaster." Great efforts will be needed, he said, to prevent "misery, famine, and dissipation."

* * *

Here is one evil which has decreased during the war and possibly because of it. In the year 1943 there was a thirty-five per cent drop in suicides in the United States. Perhaps preoccupation with the murder of others diverts the attention of self-murderers.

Charles W. Ranson, Secretary of the National Christian Council of India, Burma, and Ceylon, gives the following description in the *Student Movement* (April, 1944) about the growth of the Christian church in India and the consequences of that growth for the relationships between the Christian community and the other religious communities:

"The church continues to grow. That is the one indispensable clue to an understanding of its present position and its problems, both external and internal. Look first at the obvious but impressive fact of numerical growth. When the first Indian census was taken in 1872, Christians numbered about a million and a quarter. The census figures for 1941, which have recently been published, reveal the fact that approximately nine and a quarter millions were returned as Christians during the enumeration, two thirds of this number being in South India. There is reason to believe that this is an underestimate. Even so, it represents an increase of three millions in a period of ten years (1931-1941). This remarkable expansion is only in small part the result of the natural fertility of the India people; it is mainly due to the very large accessions to the church through 'community movements' among the repressed classes. These movements are undoubtedly the most important happening in the life of the church

how our brethren make a living, on their education, and on their social and religious life.—Irvin B. Horst.

LANCASTER SEWING CIRCLE MEETING

By Nettie A. Leaman

The Associated Sewing Circles of the Lancaster Conference District held their sixty-sixth semiannual meeting at Mellinger's Church, Saturday, Sept. 2, 1944.

After devotion, conducted by Bro. Amos Rutt, the meeting was in charge of Sister Sue Metzler. The minutes of the previous meeting were read and approved as read. Sixty circles responded to the roll call. After the treasurer's report, Sister Irene Stauffer, a worker at Ybor City, Fla., told us of their work and experiences.

Sister Lydia Lehman gave a report of the relief work. She made a plea for more clothing, as the needs are becoming greater. Sister Martha Keener gave a very challenging talk on the subject, "How to Witness for Christ in Rural Fields." May we be living witnesses wherever we are.

Bro. Dorte conducted the devotional exercises in the afternoon session. Bro. Howard Charles then spoke on the subject "Workers Together with God." "The Love Motive" (Eph. 6:6, 7), was discussed by Bro. Leroy Stoltzfus. Bro. Lloyd Eby then delivered the last address, speaking on Ps. 116:12, "What shall I render unto the Lord for all his benefits toward me?" Short talks were then given by the brethren Nelson Kauffman and Christian Martin.

After a few remarks by the moderator, Bro. John Ranck, the meeting was dismissed by prayer, led by Bro. John Kennel, and the benediction, pronounced by Bro. Harry Lefever.

Ronks, Pa.

TAKE TIME TO THINK

Some months ago one of the popular magazines had a pessimistic editorial describing what it called our "de-Christianized civilization." One paragraph of this editorial reads in part as follows: "We lead the world in mass production, but we fail in man production. We produce, but we do not create. Other generations left art galleries, we leave signboards. . . . We print books by the millions, but who is writing anything worthy of such distribution? We send words around the world in split seconds, but who is saying anything worth sending around the world?"

The true condition, we believe, is not as bad as these striking sentences would indicate. Nevertheless, there is sufficient truth in the indictment to give us pause. Professor Emile Cailliet in his recent book, *The Life of the Mind*, offers as one explanation of this the fact that amid the multiplicity of the things that science has given us, we do not have time for thinking upon "the really great matters in life." In those days when men were not so encumbered with newspapers, and books without number, and radios in every home, they did more thinking. And as the Bible was their chief literature, they learned to think, as Paul urged upon the Philippians, on whatsoever things are true, honest, just, pure, lovely, and of good report. They learned,

too, to think about "the really great matters in life"—God, sin, grace, human accountability, eternity, salvation by faith—these and other high things of religion and philosophy. Such thinking helped to make men better, stronger, and wiser.

One of the great needs of modern life, therefore, is to take time for the study of God's Word and for meditation.—Christian Observer.

CORRESPONDENCE

(Continued from page 529)

HARMAN, W. VA.

(Mission Farm)

Dear Herald Readers: Greetings of Christian love. Our work in the mountains continues to lie close to our hearts. We find encouragements along the way and some things that pull the other way. Among recent visitors were the brethren S. H. Rhodes, Boyd Shank, and Ira Huber and family, from Harrisonburg, Va.; Bro. Wayne Driver and family, accompanied by Sister Wilda Swartz (now Mrs. Peter Showalter), Dayton, Va.; Bro. Moses Hertzler, Denbigh, Va., and Bro. Charles Hertzler, who is in medical training at Charlottesville, Va.

We always enjoy visiting in the community near Parsons, where there are a number of our members. We generally spend a day there. Since these people are out of reach of our congregations, we aim to have services with them in their homes.

There are a number of sick folks in our community. One of our members has been bedfast for almost two years. We try to visit her every week. Another member is suffering from cancer. These sisters were served communion in their homes.

The interest in church attendance during the summer months has been good. We enjoy hearing testimonies from members concerning the enjoyment they receive from Bible study. We believe these members are growing spiritually.

Our concern is that the Lord's work may be furthered.

Sept. 29, 1944.

Oliver M. Keener.

GOSHEN, INDIANA

(Yellow Creek Congregation)

Greetings. On Sept. 3 Bro. Ray Yoder, our bishop, gave an inspiring sermon to a class of fourteen converts and a large audience. The converts were then received into church fellowship by water baptism. Our minister, Bro. R. R. Smucker, intends to continue the instruction class once a month for at least six months. The class had been under instruction once a week for approximately four months.

Church School Day was observed on Sunday, Sept. 10. Bro. J. D. Graber brought the morning message. Bro. Don McCammon and a girls' quartet from Goshen College had charge of the evening service; subject: "Mental, Physical, and Spiritual Development."

We are looking forward to our revival meetings, to be conducted by Bro. Jesse Short, Nov. 23 to Dec. 3. Pray for these meetings.

Sept. 27, 1944.

Cor.

in India today, and must be reckoned one of the most important in the whole of the contemporary world church.

"Their importance has certainly not been lost on the politically minded members of the large non-Christian communities. Under the present system of 'communal representation' the relative numerical strength of the various religious groups has a direct political significance, and an increase of one community at the expense of others produces immediate political repercussions. . . . Hinduism and Islam are enormously powerful, tough, and resilient, and their resistance to the Gospel of Christ will remain. They would probably be willing to tolerate a static church; but a church which pursues its unfinished evangelistic task with zeal and energy must inevitably attract fierce opposition. Christians in India recognize, with increasing clarity, that their claim to propagate their faith is going to be vigorously challenged in a self-governing India. Educated Christians nevertheless share the national aspiration for freedom, and believe that in the long run the Christian cause will be vindicated, though the church may, for a time, be called to endure hardness and perhaps to face open persecution."

* * *

After churches, monasteries, and parsonages had been searched for firearms by the Nazis, an underground Catholic paper in Netherlands commented as follows: "The church has certainly arms, but they are very different from what these authorities suppose. . . . Are Bibles and libraries perhaps also arms? In any case these gentlemen may be certain that we have in the Bible the best artillery and anti-tank weapons that are conceivable; we . . . have an iron discipline in obedience to our spiritual leaders; and we have in the God of Christendom a general on whom we can count forever." In so far as the Christian church relies upon God and the weapons which are not carnal, her life and her testimony cannot be permanently suppressed.

* * *

A number of years ago world leaders were saying that another great war would wipe out our civilization. How far this is true in the countries which have been most subjected to the ravages of the present war may be seen in the declaration of Dr. Stefan De Ropp, director of the Polish Office for Research and Planning. According to him, in his country ninety-one universities and colleges have been closed and 1500 high schools. The Germans kept open thirty of 760 trade schools. Of 29,000 grade schools, only 1,000 remain. Eighty thousand Polish teachers have been sent to concentration camps and 190 professors and scientists have died from ill treatment.

* * *

According to "The Reporter" the Disciples of Christ have undertaken the administration of a C.P.S. Unit. The State Hospital at Logansport, Indiana, has been tentatively approved for Disciples' administration, and a fifteen-man unit is expecting to be operating there by October 1.

THE COMFORT OF CHRIST

(Continued from page 526)

(3) *He comforts through the scriptures.* "Through patience and comfort of the scriptures" (Rom. 15:4). The Psalmist could say: "This is my comfort in my affliction: for thy word hath quickened me" (Ps. 119:50). One who suffered long and cruel imprisonment in a gloomy Russian prison, said: "If it had not been for the Bible which was allowed me, and which spoke to me like a voice in the wilderness, I believe I should have gone insane." In our sorrows, let us not forget or neglect the Word.

(4) *He comforts by others.* "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus" (II Cor. 7:6). Dr. Dale gives his testimony on this point:

"There are times when the most buoyant sink into despondency, when a grey, chilly mist creeps over the soul of those who have the largest happiness in the service of God, and then they feel as if all their strength was gone. Not very long ago one of these evil moods was upon me; but as I was passing along one of the streets of Birmingham, a poor but decently dressed woman, laden with parcels, stopped me and said, 'God bless you, Dr. Dale!' 'Thank you, but what is your name?' 'Never mind my name,' she answered, 'but if you could only know how you have made me feel hundreds of times, and what a happy home you have given me! God bless you! The mist broke; the sunlight came; I breathed the free air of the mountain of God.'—Robert Lee, in Evangelical Christian.

JESUS UNDERSTANDS MAN

(Continued from page 527)

thought more of man than of any law He had made and far more than of any law the Pharisees had made. He made the Sabbath for man and not man for the Sabbath. Jesus showed the Pharisees how they were placing less value on man than on sheep because they, claiming to be righteous, would regard the life of a sheep but not regard the life of a man.

After Jesus left the synagogue many followed Him and He healed them all. Bruised reeds and smoking flax were they. These our Lord did not break nor crush. What encouragement! "In his name shall the Gentiles hope." He is our understanding Saviour and friend. Heb. 2:18; 4:15; I Cor. 10:13; II Pet. 2:9. He knoweth what things we have need of before we ask. He knows how to give good things to them that ask Him. Like the disciples, we may not know what we seek. His eyes "run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." We may have trials, but "he knoweth the way that I take: when he hath tried me, I shall come forth as gold." "Search me, O God, and know my heart: try me, and know my

thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Summary: (1) Jesus understands man because man is His creation and He made him in His own image. (2) Jesus knows if there is sin in the heart. We can't deceive Him. (3) We praise God for our understanding Saviour who forgives us and who hears our prayers.—A. M. E.

RELIEF AND C.P.S.

RELIEF NOTES

Assignment of Middle East Workers

The most recent information from the Middle East indicates that several of the Mennonite workers, after a period of orientation in an U.N.R.R.A. training camp, have been assigned to relief work in refugee camps. Samuel Yoder is now at the El Shatt camp, where Delvin Kirchhofer and Marie Fast are also working. Nancy Hernley has been assigned to the Tolumbat camp, where Dr. C. Richard Yoder is serving. Mary Emma Showalter has not received her assignment as yet.

* * *

Far East Workers Finally Granted Permits

After a long period of waiting, the India residence permits and passports for Lawrence Burkholder, Clayton Beyler, and R. C. Kaufman have finally been obtained. They are hoping to secure passage, also, in the very near future.

* * *

Relief Briefs

Ellen Harder, R.N., arrived safely in London, according to a cable received Sept. 24. Mrs. M. C. Lehman is spending a number of weeks at the Newton Clothing Center, helping to organize and get things under way. She is also planning to spend some time in Manitoba and Ontario before returning to Akron.

The Montreal meeting of the U.N.R.R.A. Council decided to bring relief to Italy to the extent of \$50,000,000. Originally this Council had decided to refrain from relief activities in enemy territory. This organization expects to be able to enter the Balkans shortly on a relief mission.

* * *

C.P.S. NOTES

C.P.S. Christian Workers' Schools Planned

Two special schools in Bible and Christian Service will be sponsored in Mennonite camps throughout the coming winter and spring. These schools will be located at the Clear Spring Unit of the Hagerstown Camp, and at the Harrisburg State Hospital Unit. They will provide instruction for approximately thirty-five men in addition to the men already located at the units.

Both schools have been designed to meet the growing interest among C.P.S. men for preparation for more effective Christian serv-

ice. Men attending the schools will devote a considerable portion of their off-project time to study of the Bible, church history, and methods of practical Christian work. However, the entire life of the units, particularly the work project, will be considered the laboratory part of the training.

* * *

Denominational Groups in C.P.S.

The number of men in C.P.S. under the direction of all agencies as of Aug. 15, 1944, was 7,368. A partial breakdown by denominational groups as of July 1, 1944, was as follows:

Mennonite	2,730
Brethren	961
Methodist	618
Friends	614
Jehovah's Witnesses	240
Congregational Christian	164
Presbyterian, U.S.A.	150
Baptist, Northern	132
Church of Christ	103

* * *

Peace Section Notes

Civilian Bond Subscriptions by State

As of July 31, 1944, the following statistics indicate Civilian Bond subscriptions according to the twelve highest states. The total amount subscribed by all states was \$4,769,673.00.

California	\$ 139,642.00
Illinois	648,612.00
Indiana	349,387.50
Iowa	459,991.50
Kansas	518,429.00
Michigan	69,035.00
Nebraska	80,067.00
New York	75,156.00
Ohio	533,632.00
Pennsylvania	1,179,042.50
South Dakota	107,820.50
Virginia	131,794.00

Released September 27, 1944

M.C.C. Headquarters, Akron, Pa.

FINANCIAL REPORT

Of the Treasurer of the Commission for Christian Education and Young People's Work for the Year Ending July 1, 1944

RECEIPTS

<i>Donations:</i>	
Ohio	\$331.94
Indiana-Michigan	183.23
Southwestern Pennsylvania	300.31
Ontario	212.30
Missouri-Kansas	104.31
Iowa-Nebraska	126.52
Virginia	77.97
Dakota-Montana	18.66
Illinois	68.52
Pacific Coast	39.60
Alberta	16.97
Lancaster	100.00
	\$1580.33
Literature Production Fund	196.89
Christian Workers' Certificate	17.25
Secretary Surplus	27.73
	243.87
Balance July 1, 1943	735.13
	\$2559.33

DISBURSEMENTS

Meeting, Secretarial	126.88
Printing	467.56
Postage, Tel., etc.	42.85
Travel	647.29
Secretary Allowance	500.00
	<hr/>
	\$1784.58
Bank Balance July 1, 1944	877.88
Less Checks Out	103.13
	<hr/>
Book Balance July 1, 1944	774.75
	<hr/>
	\$2559.33

Nelson Kauffman, Treas.

SPECIAL MEETING

SHIREMANSTOWN, PA.

Report of the harvest home and Sunday-school meeting held at the Slate Hill Mennonite Church Aug. 27, 1944.

Organization.—Mod., William Strong; Secy., Esther Hartzler.

Program and Speakers.—Sunday School; Harvest Sermon, Frank Leaman; The Sunday School, Its Place and Purpose in the Church and Community, Walter Gable; Personality of the Holy Spirit, Frank Leaman; Children's Meeting, Frank Leaman; Sermon, Walter Gable.

Thoughts Gleaned.—The Sunday school should be a builder. When the children come, we should try to hold them, and do our best to win them so that they might grow. The Father, Son, and Holy Spirit are one. The Spirit can be grieved. He is a comforter. He gives us grace to live wholly for Him.

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Schwitzer — Stauffer.—Perry Schwitzer of Shickley, Nebr., and Ione Stauffer of Milford, Nebr., by Jos. E. Zimmerman, July 5, 1944.

Stutzman — Roth.—Adam Stutzman and Mareile Roth, both of the East Fairview congregation, Milford, Nebr., by Jos. E. Zimmerman, Jan. 9, 1944.

Miller—Lapp.—Frank Miller and Margaret Lapp, both of the Maple Grove congregation, New Wilmington, Pa., by E. J. Zook, Sept. 16, 1944.

OBITUARIES

Basye.—Roland Franklin, son of Frank and Lottie Basye, was born near Mathias, W. Va., Sept. 2, 1937; died in the Rockingham Memorial Hospital after an illness of only four days from an acute liver condition, Sept. 14, 1944; aged 7 y. 12 d. His untimely death came as a great shock to his family and friends, who little thought that one so young and active would be taken away so soon. Roland was a loving, obedient child at home and a regular attendant at the Mt. Hermon Mennonite Sunday School, where he took great interest in Bible stories and memory work. His cheerful and teachable nature endeared him to all who knew him. Besides his deeply bereaved parents he leaves one sister (Mona) and 2 brothers (John and Norman), besides many other relatives and friends. Funeral services were held Sept. 16 at the Mt. Hermon Mennonite Church, in charge of Bro.

Lewis P. Showalter. Text, 11 Kings 4:26b. Interment was made in Strawderman's Cemetery near Mathias, W. Va.

Brenneman.—Elmer Glen, son of John and Arminda Hochstetler Brenneman, was born March 13, 1906; died Aug. 29, 1944, being killed instantly in an automobile wreck; aged 38 y. 5 m. 16 d. In his youth he united with the Mennonite Church, and several years ago with the Christian Church at Iowa City, Ia. His father, one daughter (Darlene), and one sister preceded him in death. He is survived by his mother, one son (Glen Elmer, Jr.), 5 brothers, and 5 sisters. Funeral services were held at the Christian Church, Iowa City, Sept. 4.

Cox.—William Moses died Aug. 20, 1944, at the home of Mr. and Mrs. Floyd Thackers, Stuarts Draft, Va., where he made his home; aged 88 years. He was a faithful member of the Valley View Mennonite Church for a number of years. Surviving are 2 sons (Ralph L., Norfolk, Va., and Earl W., Toledo, Oreg.), 2 daughters (Mrs. Elsie Perkins, Aumsville, Oreg., and Mrs. Orla Braden, Sacramento, Calif.), and 3 sisters (Mrs. Mary Goodpasture, Portland, Oreg.; Mrs. Emma McKiley, McMinnville, Oreg.; and Mrs. Elizabeth Woodson, Jacksonville, Oreg.). He was twice married, both wives having preceded him in death. Funeral services were held at the Valley View Mennonite Church, in charge of Bro. J. R. Driver. Text (selected by the deceased), 1 Cor. 15:50-54. Interment was made in the adjoining cemetery.

Danuer.—Robert M., son of Marvin and Lena Danner, was born at Milford, Nebr., March 16, 1925; died in France July 5, 1944; aged 19 y. 3 m. 18 d. He leaves to mourn his departure his mother and father, 4 brothers (Marion, in the South Pacific; Harley, in France; Richard and John, at home), 3 sisters (Mrs. Erma Birkey, Manson, Ia.; Mrs. Hazel Carlson, Pomeroy, Ia.; and Mrs. Russel Story, Omaha, Nebr.), 4 nephews, and one niece. Robert accepted Christ as his personal Saviour at the age of fourteen and became a member of the East Fairview Mennonite Church.

Imhoff.—John Andrew, son of John and Mary Smith Imhoff, was born March 11, 1873, in Woodford Co., Ill.; passed away at his home Sept. 19, 1944, following a stroke of apoplexy; aged 71 y. 6 m. 8 d. At an early age he accepted Christ as his Saviour and united with the Mennonite Church, remaining a faithful member throughout life. On March 7, 1891, he was united in marriage to Bertha Schertz. To this union were born 7 children: Elsie and Clarence, at home; Mattie (Mrs. Peter H. Schertz, Low Point, Ill.); Ada (Mrs. Simon Kennell, Roanoke, Ill.); Freda (Mrs. Nathan Reiff), Clara (Mrs. Chris Battler), and Wilma (Mrs. Louis Stealy), all of Elkhart, Ind. Also surviving are 8 grandchildren, 2 brothers, and 3 sisters. He was preceded in death by one grandson, 3 brothers, and 2 sisters. He was an active farmer in Woodford County until eleven years ago, when his only son assumed responsibility of the farm. He lived a quiet, unassuming Christian life and was a faithful church attendant, loyally supporting her charitable, educational, and mission activities. Funeral services were held at the Metamora Mennonite Church, in charge of Bro. Ezra B. Lardy. Interment was made in the Roanoke Cemetery.

Kauffman.—Thomas Richard, son of Clarence and Lela Sproul Kauffman, was born Sept. 8, 1938; died Sept. 24, 1944; aged 6 y. 16 d. Besides his parents, he is survived by one brother (Albert), one sister (Dorothy Jean), his grandparents (Mr. and Mrs. J. H. Kurtz and Mr. and Mrs. A. B. Kauffman), and many other relatives and friends. Funeral services were held Sept. 27 at the Maple Grove Mennonite Church, New Wilmington, Pa., in charge of the brethren E. J. Zook and Roy D. Kauffman. Text, Mark 10:13-16. Interment was made in the cemetery near New Wilmington.

Ressler.—David K., son of Levi A. and Veronica Kreider Ressler, was born Dec. 24, 1871, in Elkhart Co., Ind.; passed away at his home in Blake, Ohio, Aug. 5, 1944; aged 72 y. 7 m. 11 d. He had been in failing health for nearly a year and was bedfast since the middle of April. On Aug. 1 he suffered a paralytic stroke from which he never fully regained consciousness. Upon the death of his mother, when he was only twenty-eight months old, his Aunt Mary Ressler came into the home and cared for the family. When a young man he was received into the Mennonite Church by baptism and re-

mained a faithful member until death. On Jan. 20, 1895, he was united in marriage to Lydian Kilmer. To this union were born 7 children—3 sons and 4 daughters. In February, 1916, they, with their family, moved to Medina Co., Ohio, where he spent his remaining days in the vicinity of Blake. He was preceded in death by his parents, stepmother, one sister (Mary, who died at the age of ten years), one half sister (Sarah Ressler Weaver, who died Oct. 6, 1909), and one infant daughter (Naomi, who died Nov. 14, 1895). He is survived by his wife, 3 sons (Milo, Wadsworth, Ohio; John, Dalton, Ohio; and George, Wooster, Ohio), 3 daughters (Mary—Mrs. Moses W. Hurst, Blake; Bertha—Mrs. Noah Good, Wooster; and Anna Mae—Mrs. Floyd Begly, Blake), 18 grandchildren, 4 half brothers (Christian, Joseph, Noah, and Levi), and 2 half sisters (Magdalene Heatwole and Eliza—Mrs. Christian Weaver), besides many other relatives and friends.

Schrock.—Beulah Mae, oldest daughter of Harry J. and Marie (Mishler) Schrock, was born Oct. 25, 1926, in Elkhart Co., Ind.; died at her home Sept. 17, 1944; aged 14 y. 10 m. 22 d. She was afflicted with heart trouble the last three years, suffering much at times, but bore it all patiently, never complaining. Those left to mourn her departure are: father, mother, 4 brothers (Francis, Junior, Marion, and Merle), 4 sisters (Iola, Ellen, Waneta, and Betty June), and 2 grandfathers, besides many other relatives and friends. She gave her heart to Jesus at the age of twelve and lived a consistent Christian life. All who came in contact with her dearly loved her, and she always had a smile and kind word for everyone. She was the first to break the family circle and will be greatly missed, but we submissively bow to Him and say, "Thy will be done." Funeral services were conducted by the brethren Amos Nussbaum, Earley Bontrager, and Samuel S. Miller. Interment was made in the Forest Grove Cemetery.

Snively.—Jennie Ramsey Snively was born Dec. 11, 1880; died at the home of her son, J. Warren, with whom she resided, Sept. 15, 1944; aged 63 y. 9 m. 4 d. On Oct. 8, 1901, she was united in marriage to Joseph B. Snively, who preceded her in death 34 years ago. Soon after marriage, they united with the Mennonite Church, of which Mother was a faithful member at the time of her death. She is survived by 2 sons (B. Roy, Lancaster, Pa., and J. Warren, Lititz, Pa.) and 2 granddaughters. Three grandchildren preceded her in death. Mother suffered from a light stroke about a year ago, from which she never fully recovered but was able to be about most of the time until July 6, when she suffered another stroke, which left her helpless. We can truly say that our loss is her gain. Funeral services were held at the home of her son on Sept. 18, in charge of Bro. Charles Hostetter, and at Hernley's Mennonite Church, in charge of the brethren Abram Risser, Homer Bomberger, and Samuel Lehman. Text, 11 Tim. 4:6-8. Interment was made in the adjoining cemetery.

Yoder.—Mary Jane, daughter of Rudy J. and Naomi R. (Peachey) Yoder, was born March 20, 1932, near Belleville, Pa.; died Aug. 29, 1944; aged 12 y. 5 m. 9 d. Death was due to sarcoma, from which she patiently suffered for eight months. In June she was temporarily relieved by the amputation of her right limb up in the hip, but the disease later went to her lung and proved fatal. She accepted Christ as her personal Saviour and was received into the Locust Grove Mennonite Church on June 6. She leaves to mourn her early departure her father, mother, 3 brothers (Lee, Percy, and Alark), 4 sisters (Bertha—Mrs. Jacob Yoder, Ruth, Minnie, and Catherine), 2 nieces, one grandfather, and a host of other relatives and friends. Funeral services were held Aug. 31 at the Locust Grove Church, in charge of the brethren Emanuel Peachey and John Zook. Text, Eccl. 12:1.

Yoder.—Samuel R., son of the late Jonas and Katie Zook Yoder, was born July 5, 1869, near Belleville, Pa.; died Sept. 22, 1944; aged 75 y. 2 m. 17 d. He had been afflicted with dropsy and neuralgia of the heart for the past several years, expressing a desire to leave the scenes of this life as his affliction grew more distressing. He bore his suffering patiently to the end, however, and expressed his appreciation for the loving care of those who ministered to him. He was a member of the Locust Grove Mennonite Church since its organization. On Feb. 20, 1908, he was united in marriage to Jemima E. Yoder. To this union 9 children were born,

3 of whom preceded him in death. Surviving are 3 sons (Jonas, Urie, and Jesse), and 3 daughters (Julia—Mrs. Jefferson Hartzler; Katie—Mrs. Moses A. Yoder; and Naomi—Mrs. Thomas Hartzler). He was the last survivor of a family of 7 children. Funeral services were held at the home Sept. 24, in charge of the brethren J. L. Mast, E. B. Peachey, and John B. Zook. Text, I Cor. 15:57, 58.

A LESSON FROM HEBREW GRAMMAR

A man of high character but ordinary education was addressing a roomful of school children and he said to them: "All of you know the verb which says, 'I am, thou art, he is'; and all of you know that verbs in English, French, German, Italian, and Latin run that way: I love, thou lovest, he loves or I walk, thou walkest, he walks. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way around: 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbor and say, 'You are'; last of all, think of yourself and say, 'I am.' First God, then your neighbor, then yourself. That is the way to think and to live."

One who heard this story was so struck by the thought that he would not rest until he found a Hebrew scholar able to tell him whether it really was true that Hebrew verbs are conjugated in this way. He sought out a scholar and put his question. "Yes," said the scholar, "the Hebrew verb is conjugated as you say. Why do you ask?" So the other told him what the man had said to the school children.

"Well, well!" exclaimed the scholar with radiant face. "I have been studying Hebrew forty years, and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance!"

He sat for some moments, saying: "He is, thou art, I am. How beautiful! Yes, to be sure: He is, you are, I am. Wonderful, wonderful!"—Youth's Companion.

"Nothing lies beyond the reach of prayer except that which lies outside the will of God."

Announcements

WASHINGTON CO., MD., AND FRANKLIN CO., PA., CONFERENCE

The Washington Co., Md., and Franklin Co., Pa., Mennonite Conference will meet on Friday morning, Oct. 13, 1944. On Thursday morning, Oct. 12, the District Mission Board will meet in business session, and in the afternoon the bishops will meet to arrange for the work of Conference.

All the above meetings will be held, the Lord willing, at the Chambersburg Mennonite Church.

J. Irvin Lehman, Secy. of Conference.
John E. Risser, Secy. of Mission Board.

Matthew Henry's Commentary

ON THE WHOLE BIBLE



Now \$18.00

GENUINE "REVELL" — Six-Volume Edition

**LARGE TYPE, HANDY
VOLUME EDITION—Easy
to Handle — Easy to Read**

Specimen of Type



This work has been considered a standard of its kind. It has probably enjoyed a larger sale than any other commentary on the market. It will be welcomed in this new large type edition at a substantial reduction in price.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

We have here Christ's discourse with his disciples upon the way, as they were going to the mount of Olives. Observe, I. A prediction of the trial which both he and his disciples were now to go through. He here foretells,

Cloth binding, 6 volumes. By Express, not prepaid \$18.00

Mennonite Publishing House, Scottdale, Pa.

48a

Table of Contents

521—A Scripturally Directed Conscience Dependent (Poem)	529—Correspondence
522—Excerpts	530—A Prayer for a Preacher-Husband (Poem)
523—Editorials	Family Relationship and Christian Leadership
524—The Parochial School at Culp, Arkansas	531—"How to Preach and Convert Nobody"
525—General Conference Meditations	532—The Book Shelf
526—Shut In (Poem)	Items and Comments
The Comfort of Christ	533—Lancaster Sewing Circle Meeting
527—To Be Near to God	534—Relief and C.P.S.
Sunday School Lesson for October 15	Financial Report of Commission Treasurer
528—Field Notes	535—Special Meeting
	Marriages
	Obituaries
	536—Announcements

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

October, 1944



Luo Women and Girls gather outside the door after the Church Service at Shirati

The Parson's Prayer

I do not ask
That crowds may throng the temple,
That standing room be priced:
I only ask that as I voice the message
They may see Christ!

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can
buy:
I only ask that as I voice the message
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad:
I only pray that as I voice the message
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinctions any
part:
I only ask when I have voiced the mes-
sage
My Saviour's heart!

—RALPH S. CUSHMAN.

Editorials

Statistics Trouble Again

Figures always tell the truth if the figures are right. It is very easy for one who is handling statistics to get the figures misplaced or to give wrong impressions. Many times persons who are reading statistics interpret falsely. But sometimes statements are made which mislead the honest reader. The editor wishes to acknowledge such an error in the February issue of CHRISTIAN MISSIONS in which the comparative statement (page 950) regarding the population of Philadelphia and Tanganyika Territory misleads the reader in his concept of Tanganyika. In this case it seems to have been an error of source material from which the writer drew information. We are glad to make the correction.

Tanganyika Territory covers an area of 384,180 square miles. Some portions of the country are very thickly populated, while others have only a very few inhabitants. Recent statistics place the number of Europeans in Tanganyika at 8,228; Indians and Goanese, 25,144; Arabs, 7,059; native Africans, 5,022,640. This population means that there is one physician to 160,000 people. It will be of interest to our readers to know that two mission stations of our Mennonite testimony in Africa, Shirati and Nyabasi, are responsible for approximately 100,000. In the entire district for which our mission is responsible there are about 280,000 people, the approximate number of Africans in Philadelphia. This means that a great door of opportunity is open to our missionaries in that land.

Conference in Africa

We are glad to submit to our readers in this issue of CHRISTIAN MISSIONS a report of the annual conference of the church in Tanganyika. Among the items of interest you will find a reference to their vision of the need for expansion. We are very happy to see in this particular field the spirit of reaching out into other areas where there is need for the Gospel. The work of Africa is in need of reinforcements and will be needing Christian workers of many prayers to carry on the great task of our mission to needy souls of that land.

In This Issue

This issue carries a number of articles from Africa, due to mail carriage delays. Our correspondents from India indicate that some of the material they sent in for publication was lost. We regret very much having missed the messages which did not reach us. We trust these days of uncertainty will soon be stabilized by better economic conditions. We hope the irregularities you may have discovered in our foreign missions correspondence will soon be past.

We are including in this issue the beginning of a series of messages which were delivered at the meeting of the General Board of Missions and Charities last May. We are very happy to share these messages with you and trust they will help to carry missionary vision and zeal into the homes of our church.

Personal Evangelism

Jesus had such telling ways in approaching people. He was the divine Son of God and therefore had a divine foreknowledge and foresight that we do not have. Nevertheless, His manner of dealing with people remains our outstanding pattern of personal work. He did personal work in roadside contacts. He did it in homes. He did it on the street. He did it among the crowds. He did it in the quiet places. When He was teaching, He stopped to inquire of particular soul needs. All this speaks of His passionate desire to bless the lives of men with peace. It indicates the purpose for which He lived and the use He made of truth.

There are two essential tools for effective personal soul winning, which is both a skill to be acquired and a gift to be received. While love of souls is necessary and necessarily expresses itself in action, yet that in itself is not sufficient.

The Life We Live

Each person who would be a personal soul winner must have a dynamic spiritual overflow. Not that it will drain our spiritual reserve but that it shares with others our experience and love. That requires the personal exercise and cultivation of the spiritual life. Paul wrote to Timothy, dealing with the specific points that had to do with his testimony. He was to be an example "of" the believers. Our testimony speaks of Christ and His love. It will express itself in our "conversation," our general behavior. It will manifest itself in our attitudes toward others. It will be a life of faith, and that faith will be demonstrated in a confidence in the Word of God to be effective in the lives of men and women.

A pure life is a testimony, an example of what God intends man to enjoy. If we want to win souls for Christ, we have to advertise by our living that it is worth all we claim. Do others, because of observing my life, want what I have, or does my Christian life give the impression to others that there is not much more in it than they already have? This suggests the cause of great impotency

(Continued on page 552)

Table of Contents

THE PARSON'S PRAYER (Poem)— <i>Ralph S. Cushman</i>	537
EDITORIALS	538
STRENGTH FOR THE TASK— <i>Markley Clemmer</i>	539
HE GIVETH MORE GRACE (Poem) <i>Selected</i>	539
PAUL, A CHOSEN VESSEL— <i>Harold D. Groh</i>	540
THE OPEN DOOR IN C.P.S.— <i>J. N. Weaver</i>	541
THE OPEN DOORS OF HOSPITALS AND NURSES' TRAINING SCHOOLS— <i>H. Clair Amstutz</i>	543
HIGHLIGHTS OF THE 1944 AFRICA CONFERENCE— <i>George Smoker</i>	545
INDIA PAGE	547
AFRICA PAGE	548
SOUTH AMERICA PAGE	551
FINANCIAL REPORT	552

Strength for the Task

Markley Clemmer

In a letter to the Corinthians the Apostle Paul, in referring to the work at Ephesus, says, "A great door and effectual is opened unto me, and there are many adversaries." The great missionary realized that large opportunities challenge strenuous effort and have attendant hindrances. In Ephesus he would have a grand opportunity to witness for Christ, but the opposition of Satan and of evil men would tax his every power. Of his labors in Ephesus, Paul tells the elders, "Remember, that by the space of three years I ceased not to warn every one night and day with tears." The magnitude of the task today reminds us of the "labours more abundant" in which the early missionaries were engaged. The voice of Paul is heard in the words of his admonition to the Corinthians, "Watch ye, stand fast in the faith, quit you like men, be strong."

The task of the Christian worker today is somewhat different perhaps from that of the pioneers of the past. Some of the hardships and some of the persecutions are not in evidence, but his task, nevertheless, remains a rigorous one. It is one that taxes all the physical, mental, and spiritual powers. Instead of persecution, the modern missionary often finds a deathlike disinterest that calls for the most fervent prayer and effort. Instead of the hardships of travel and of economic life, such as were attached to the past, he meets the problems of a highly industrialized, materialistic, indulgent, ease-desiring world. Instead of the perils of the "trail blazers," he meets perils of a modern educational system, social structure, and nationalistic spirit, and of unrestrained sin. The ambassador for Christ of this generation needs to point souls away from the idols of fashion, pleasure, worldly popularity, and power. The city mission worker faces increasing demands upon his time. Door bells, phone calls, interviews, economic and relief requests, social problems among the youth of his charge, social problems among the older members of his congregation, and social problems in his own family, and administrative duties—these all seem to threaten to supplant the preaching of the Gospel, prayers, and Bible study. They are hindrances to envisioning and entering into the "field."

A consciousness of souls perishing about us, and a realization of all the duties pertaining to our task constitute no small matter. This task may not be entered upon in a slipshod manner for it is one to which the proverb, "No excellency without great labor," applies. It calls for superhuman strength, for powers that the Lord alone can supply.

At times Christian workers have been criticized for entering into the work so aggressively, sometimes at the cost of health. Let us view the large amount of work that might have remained undone, the battles that might have been lost, the souls that would have perished, and the doors that would have closed if they had not been willing to spend and be spent. The soldiers of carnal warfare do not wait for some more leisurely time to accomplish acts of heroism or to turn the tide of battle. The athlete too puts forth every power to win. In the spiritual conflict it is necessary to throw in our all and to undertake the task vigorously.

A question often occurring to the minds of Christian workers is this: How solve the problems? How bear the burden and heat of the day? How finish the work that remains undone? It is a question of strength for the task.

It is very gratifying to find an answer to the question in the Word. We find the source of strength in the One who has called us into His service, and who has given us the task. How refreshing it is to look to the hills and see traces of the power of God, His majesty and strength! "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." With confidence placed in

God we receive stability, which in itself helps to bear the strain. The converted Saul found his strength in the One who chose him to bear His name before "the Gentiles, and kings, and the children of Israel." He was shown how great things he must suffer for His sake. He exclaimed, "I can do all things through Christ which strengtheneth me." Faith in Christ procures the vitalizing power to carry out the task.

In Mark's account of the ministry of our Lord we are told of experiences that have a parallel in the task of today. "There were many coming and going, and they had no leisure so much as to eat." The Master recommends that they "come . . . apart . . . and rest a while." While Jesus did at times spend whole nights in prayer, and spent whole days healing and speaking, He also sought the refreshing seclusion of visits to homes, such as the home of Mary, Martha, and Lazarus. We believe this to be one of the necessities of endurance. When the cruse of oil fails and the barrel is empty, time needs to be taken to fill up again. Periods of quietness and rest, visits among friends and fellow workers, fellowship and refreshment in Bible conference, in institutes, and in special services all help to renew our strength.

The study of the biographies of men and women of God provides a refreshing, heartening, quickening effect to our spirits. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for example of suffering affliction, and of patience. Behold, we count them happy which endure." The writer to the Hebrews says these heroes, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong." The lives of the faithful challenge us to rise up to the duties of the task at hand.

There will come a time for all of us when strength will fail, when the race is run, when our work on earth comes to a close. Let none of us lay our weapons down before the time. Though frailties and infirmities may come, the child of God reposes in the comfort that "as thy days, so shall thy strength be." The lightening of burdens and responsibilities should be taken care of in the proper way and time, but we still need to labor on, realizing that in heaven we shall have our final resting place. Youth is the proper season to give our best. "It is good for a man that he bear the yoke in his youth." "I have written unto you, young men, because ye are strong."

Finally, to love the Lord with all the deep fervency of our being will maintain that purpose of will so necessary to fulfill the task and His purpose for our lives. Those with lesser motives soon weary of the arduous life. Nehemiah understood this in

(Continued on page 542)

HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater;
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men,
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

—Annie Johnson Flint.

Paul, A Chosen Vessel

Harold D. Groh

"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15b).

The Pharisee, Saul, breathing out threatenings and slaughter against the disciples of the Lord, journeyed toward Damascus, carrying with him written authority from the high priest at Jerusalem to bind any followers of the Lord whom he found, whether men or women, and to bring them to Jerusalem. That trip ended much differently from what had been anticipated. The proud, haughty, defiant Pharisee who went forth to conquer and humiliate the disciples of the Lord was himself completely conquered. Instead of marching proudly into the city of Damascus at the head of a band of soldiers, being blind he was led over the dusty road. Three days later God called one of those followers of the lowly Nazarene, Ananias by name, to visit his would-be persecutor. Reluctant to accept a task that appeared so hazardous, the Lord assured him concerning Saul that "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Thus it was that Saul, who had vowed to pour out his vial of wrath upon the followers of the Lord and to stamp out once and forever the rapidly spreading and powerful movement of Christ's witnesses, was chosen a vessel for the Lord—a vessel to be used for His glory and to establish the faith he had sought to overthrow. The Scriptures are rich with figures illustrating the walk and work of the Christian. We are called the light of the world, the salt of the earth, slaves, ambassadors, soldiers, athletes, husbandmen, vessels, etc. Each symbol bears its own significance and reveals some truth concerning the disciple of the Lord. No figure can adequately portray every phase of the Christian life and service, but each adds something to our understanding of our work and calling.

Paul was called to be a vessel. A vessel is for service to hold and carry something to the place where it is needed. In domestic life we have a great variety of vessels—large and small, beautiful and plain. Some are made of expensive materials, others of cheap ones. Some find a place of prominence on the dining room table, while others are used in scrubbing the floors. Paul refers to this variety in II Tim. 2:20, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." Each vessel is constructed for a specific purpose, and two cannot as a rule be interchanged to advantage. It is not in the place of the vessel to say how it should be formed or for what purpose it should be used. The designer and owner know best where its service should be given. "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour" (Rom. 9:20, 21)? Paul would urge that each vessel be sanctified and meet for the Master's use.

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay.
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still."

Saul, who became Paul, the great missionary, did not protest his calling. Although he well knew the hatred which was stored up in the breast of the religious leaders among the Jews, and knew also that nothing could prevent him from reaping his share (or double his share) of that pent-up wrath, by changing

sides and identifying himself with these despised people, he gladly responded to the call of God and said, "Lord, what wilt thou have me to do?" It was no light matter for Paul to be a vessel chosen of God for the work assigned to him, as was verified by his later life—and death. It was not for him to choose his place of service, but to excel in the place where the Potter wanted him. As a true follower of the Lord Jesus Christ he said by his actions, if not by the identical words which Christ had used before him, "Not my will, but thine, be done." What a secret of Christian life and conduct! May the present members of Christ's church be ready to follow Paul as he followed Christ.

"Ready to suffer grief or pain,
Ready to stand the test;
Ready to stay at home and send
Others, if He sees best.

"Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do His will."

In that kind of consecration there is no thought of seeking the highest seat, or the easiest task, or the position of greatest honor. The lowliest, the most insignificant work the church has is just as noble as that which attracts the attention of the greatest numbers. Nor is there a desire to shrink from the tedious toil or from the work fraught with the greatest danger. It is all the work of Christ, and Christ is all and in all. He has the right to place us where He wants us; and as He does so we have this assurance that He knows the vessels as He knows the work to be done, and makes assignments accordingly. He makes no mistakes.

Paul was a chosen vessel. We might ask why the Lord chose Saul of Tarsus, the enemy of the church, to build and establish the church. There were many other Jews in his day who were less hostile to the cause which he was called to uphold. Human leaders, in looking for a defender for their cause, would certainly have passed by a man who had done as much mischief as Saul had. But God chose him because "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7b). Paul had many talents which suited him in a remarkable way to fill the place of leadership which the church needed in those perilous days. He was well versed in the law and the prophets. He had trained himself for a place of leadership. He had courage, and most of all he was eager to serve God. But how could he be used with that spirit of hatred against Christ and His followers? He could not! But God can change the bitter spirit. The dross must be purged; the whole being must be transformed. The vessel must be overturned and emptied of all its self-righteousness, and all that is carnal so that it can be filled with the Spirit of the living God and made meet for the Master's use.

The late Bishop Taylor Smith was once leaving the dining room of a barracks where a number of soldiers were loitering. He searched his mind for some parting message. Noticing an overturned bowl on the table, he seized upon it as a basis for his evangelical appeal. "Gentlemen," he said, "here is a bowl, inverted, turned away from the light, empty and useless in its present position. Before it can be of use it must be converted—turned right side up, so that the light can shine into it and so that it can be filled for service. Our human lives are like that bowl. By nature they are turned the wrong way; they are empty and devoid of light and useless. They must be converted so that the Light can fill them and so that they can be filled and prepared to share their bounty with others."

(Continued on page 542)

The Open Door in C.P.S.

J. N. Weaver

Three years ago [six months more now.—Ed.] we were first made aware of an impending conscription bill. Various officials high in American influence were feeling the national pulse on peacetime conscription via the newspaper and radio. Mention of the necessity of conscription was being hinted on the floors of Congress. As a peace people the Mennonite Church was studying the implications of taking a position—an unpopular one, a misunderstood one, to the vast majority of the American people. In the fall of 1940 sufficient need was felt for our nation's preparation that the first peacetime conscription bill in the history of our nation was passed. Subsequently came the national registration on October 16. During this period our church and government were making strenuous efforts to resolve the difficult problems of the conscientious objector. In the statement adopted at Turner, Oregon, August, 1937, on "War, Peace, and Military Service," our church leaders were instructed, "If once again conscription should be established, we venture to express the hope that if service of us be required, it may not be under the military arm of the government, and may be such that we can perform it without violating our conscience, and that we may thus be permitted to continue to enjoy that full liberty of religious faith and conscience which has been our privilege hitherto."

This mandate was accomplished in a co-operative arrangement, known as Civilian Public Service. I shall ever vividly recall my surge of gratefulness and humility when the formal agreement was returned from the White House December 18 with the scribbled notation—O.K. F. D. R.

The blueprints for C.P.S. were then somewhat hazy and indistinct, but there was a genuine confidence that open doors for the church were possible therein. This hope has been verified, and any disappointments which we may entertain in the C.P.S. program cannot be laid to the lack of open doors, but in our human weakness to not taking advantage thereof and to our inability to evaluate them properly.

Open Doors

1. This provides opportunity for C.P.S. men to rethink non-resistance. One of the most humbling revelations has been the shallowness of the nonresistant views held by many of our young men. We should view with alarm the fact that approximately thirty per cent of our young men accept military service. We should also view with alarm another sizable per cent in C.P.S. who are unable to give "a reason of the hope within" to their own personal peace views. Young men have reported to camps, not from personal conviction but because parents insisted. One instance comes to my attention now of a man whose presence was a constant source of difficulty to the director. He finally transferred to the army, but an investigation revealed that his parents completed DSS Form 47 and the tears of his mother caused him to affix his signature thereto. The spiritual and educational privileges allowed by our government provide an open door to challenge our C.P.S. men to indoctrinate and to build them in the faith of this distinctive Mennonite doctrine. All too many are unable to defend and explain nonresistance. It has been gratifying to see this development in so many of our young men, and the program to date has been worth while, in my opinion, for this privilege alone.

2. As young men in C.P.S. are challenged to review their peace belief, they also become cognizant of other values which so far many have not been compelled to face. They are challenged by the life of service. Our C.P.S. young men have been greatly affected by the interest which the ministry, individually and

collectively, and the church as a whole, has shown towards them. To raise approximately two million dollars, to see truckloads of canned fruits and vegetables and meats canned by perspiring mothers, sisters, and wives, over hot stoves, to note the obligation the church has also assumed in providing for dependents, to follow present steps of the church's interest and plans to aid them after camp service—all these things are having a deep effect upon them. Many dedications have been made to serve a God and a church that is so constrained. The Mission Board will find in the C.P.S. men a reservoir for future workers; it will find not a few offering their service in direct church efforts, who otherwise would not have been interested or available. One young man recently stated, "C.P.S. has changed our perspective. We have learned that jobs and salaries no longer hold their past importance. The joy and satisfaction coming from our hookworm eradication project among a very needy people have opened up new vistas of pleasure which only service to fellow men can bring." After C.P.S. this college graduate is a potential servant of the church. One other illustration evincing the challenge for service: One young man, the son of a bishop, said, "I have always considered my dad a 'mossback.' I didn't feel he understood young men and their problems. Since being in C.P.S. I have been impressed by his efforts in our behalf, and I hold him in entirely different regard."

3. Widening the circle of appreciation for Mennonite doctrine and philosophy is another open door. Never before has there been such an opportunity in the Mennonite Church to advertise Mennonitism to the government and to the total church life of the nation. Opportunity abounds in the various contacts required in C.P.S. to make known and to interpret the oft-referred-to "peculiar people." We are so often considered a selfish, monastic-minded, shallow-viewed, rigidly-opinionated, uneducated sect. There is hardly a bureau in Washington, a draft board in the United States, that has not been contacted to a greater or lesser degree, thus giving them a better understanding of the Mennonite people and their views. Knowledge brings understanding. Misunderstanding is so often a consequence of ill information or lack of same. In this regard the horizons are wide; the open door is everywhere. May I read in this connection two paragraphs recently received from a camp director:

Every once in a while I find it heartening to receive an unsolicited comment on the effectiveness of the stand we have taken against war. On my last visit to the Regional Office of the Forest Service, one of the officials said to me, "We have a growing appreciation of the work of the men in the camps. When the notion of C.P.S. was introduced to us two and a half years ago, our entire staff was skeptical and some were actually hostile to the idea. I think I can safely say that all the regional men now have a high degree of tolerance of the men in C.P.S. In fact, one official who served in World War I told me the other day that we would never have peace until we believed as the men in C.P.S. camps do." And then he stated with real conviction, "I imagine that you fellows feel that you are completely buried, living as you do so far from any large population area. Well, I can tell you now that everything you print and any significant action which you take in some way has its impact upon all of us here in the Regional Office. Your influence on the Forest Service personnel here has exceeded anything I can describe. As a matter of fact, if I had my way I would make it a requirement for all Forest Service Rangers to spend a year in a C.P.S. camp."

And then the other day an old gentleman, over eighty years of age, who is a retired railroad man and a neighbor of the camp came to my office for a little chat. When he moved to his present abode about fifteen months ago he found that the hogs belonging to the camp were on land adjoining his and could easily be a nuisance. His complaints resulted in our moving our pigsty to other quarters. In the months that have elapsed he has become quite friendly. Said he the other evening, "After getting to know your men and watching them for over a year, I have changed my mind about men who object to fighting. That's something for an old codger like me to say, isn't it? Every last one of the men in your camp is braver than I am. When the Spanish-American War came along, I

joined up; I don't know why—I guess it was the thing to do, and when it was over I was given the Congressional Medal. It is over there in the house now—it wasn't much; I picked up the son of a general who had been shot and carried him to safety under fire. I never wear it; I am not even proud that I have it. I ain't a saying that I agree with you, because if I was your age I would join up again; I ain't got what it takes to stand out against the crowd. But I admire your fellows, and after living as a neighbor to the camp for over a year, I know it takes more guts to stand up against this butchering business than I've got."

The lack of knowledge other denominations have of us has been even more surprising. Every denomination of any consequence in the United States has representatives in C.P.S. Many are in Mennonite-operated camps. They work side by side on project duties with our young men; they many confer with our camp directors; they listen to our ministers; they witness firsthand the Mennonite interpretation of love in action. From leaders of other denominations, I have heard expression of great appreciation and indebtedness to our way of life and the influence of C.P.S. on their people. Once upon a time there lived two families side by side in a crowded city. The back yards were separated by a high board fence. Each family had a young son. They could hear but not see each other, but there was mutual agreement for dislike of each other. Occasionally tin cans and sticks were tossed by each over the fence. Finally they became old enough to pile boxes, from the tops of which they could see each other and view the back yards. They noted that the tin cans and sticks were also ruining each other's small, but carefully tilled, flower beds. The fence was never removed; it remained as an evidence of property lines, but the boys' earlier isolation resulted in lack of appreciation and confidence in each other, while the new opportunity to observe each other over the wooden fence resulted in tolerance and understanding. C.P.S. men are observing each other from the box-top vantage. May this be the harbinger of greater patience and understanding among Mennonites the country over, and Christendom as well, that many of the misunderstandings and acts of the past be not repeated.

In conclusion, may I add this caution: Many open doors in C.P.S. remain unmentioned for lack of time, but their number continues to be numerous, and any inactivity may result in one's "catching" a spiritual cold from the cross drafts. In reviewing the open doors in C.P.S. touched upon in this discussion, they are: first, the opportunity to rethink nonresistance; secondly, the challenge of service to God and the church; thirdly, development of appreciation for the Mennonite point of view among assignees, among other denominations, and among officials of our government.

Washington, D.C.

(A message delivered at the meeting of the Mennonite Board of Missions and Charities held at Kidron, Ohio, June 1-4, 1944.)

STRENGTH FOR THE TASK

(Continued from page 539)

his charge to the children of Israel, who had returned from captivity. He said, "The joy of the Lord is your strength." Isaiah also refers to the secret of power: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

May we meet the challenge to greater concerted action under the leadership of the One who said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations. . . and, lo, I am with you always, even unto the end of the world." He promises dynamic energy for the carrying out of this commission: "Ye shall receive power, after that the Holy Ghost is come upon you." The source of strength is sufficient for every need, and in the spiritual realm is a superabounding power unto the perfect day. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

Norristown, Pa.

PAUL—A CHOSEN VESSEL

(Continued from page 540)

May we all be turned to Him who made us and who is seeking to fill us for His service. By nature we have no qualifications for divine service, regardless of our natural talents or academic standing. Natural abilities cannot accomplish spiritual service; but those natural gifts can be transformed into spiritual powers as we are turned so that the Light of His countenance can illuminate every department of our being. The Lord often chooses very unlikely ones to carry on His work. Peter, the rough, unlettered fisherman, became the rock and foundation of the church. Moses, the prince, became the leader of a tribe of slaves. Saul, the Pharisee, the enemy of the church, became its chief support. Where do you fit into His program? What kind of vessel are you?

Paul was *God's choice*. The Lord told Ananias, "He is a chosen vessel unto me. This choice was later confirmed as the Holy Ghost revealed God's will to the church at Antioch in the message, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Men's choices are often nearsighted and faulty. How frequently we discover—perhaps after it is too late—that the vessels we choose are not large enough or that they are not entirely emptied of dross, or that they are preoccupied, and the work of the Lord is cramped and hindered because of human error! How happy that church whose choices are simply the reflection of the choices of God!

Paul was chosen by the Lord to *bear His name*. There was one name upon the mind and lips of the great apostle—that name which is above every name. In his first letter to the Corinthian church, chapter two, verse two, he said, "I determined not to know any thing among you, save Jesus Christ, and him crucified." Paul had no desire to magnify his own name and make himself famous throughout the world. "Not I, but Christ," seemed to have been the motto of his life. He could not save the world from darkness and from sin; he had no power to forgive sin and to reconcile the sinner to his Creator. He was commissioned by God to bear the name of His Son, the Lamb that taketh away the sin of the world. The disciples in the church at Antioch were the first to be given the name of their leader. "The disciples were called Christians first in Antioch." What a testimony to their character, that even the world saw the likeness of Christ stamped upon them! They spoke, not of themselves but of their Master. They acted not like earthly beings but like heavenly. Their affections were not set upon temporal things but upon spiritual, and they revealed Christ in all they said and did. Paul had helped to create that atmosphere in the church at Antioch, and he carried it with him as he went forth into a wider service. Whether before Gentiles, kings, or the children of Israel, he gave the same testimony; "Christ is all, and in all."

Every individual who has received a new life through the power of that name—"for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12)—has been born by the Spirit into the family of God and is entitled to take the name, Christian. What a privilege that we should be called the sons of God! Yet what a responsibility! May we never disgrace that name, but may we grace it with a meek and a quiet spirit of complete submission.

"For self must be cast as the dust at His feet,
Before it is ready for service made meet."

TOILERS WITH GOD

God can grow trees, and lift mountains, and fill space with singing stars, and people the earth with bright-eyed babies, and stretch the seas from continent to continent, and weigh the nations as dust in the balance, and fill the earth with His glory; but He has so arranged that He needs our help in the salvation of a lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with His work.—Southern Christian Advocate.

The Open Doors of Hospitals and Nurses' Training Schools

H. Clair Amstutz

The work of the church is carried on in three ways—preaching, teaching, and healing. This was the threefold ministry of Jesus. It was carried on by the apostles. In Paul's letters to the Corinthians he speaks about the gift of preaching, gifts of knowledge and teaching, and gifts of healing. These gifts are not opposed to each other but support each other. Preaching is proclaiming God and His love. Teaching is explaining God and His work. The ministry of healing is illustrating God's love and mercy. The witness of the church is not well balanced unless it includes all three, proclaiming, explaining, and illustrating by actual life and deed.

This is not a new doctrine nor even a new emphasis. Jesus practiced it. His purpose in healing was not to get crowds together for a chance to preach to them. The people of Nazareth demanded that Jesus perform the works heard done in Capernaum. He did not, and they cast Him out. Remember, He told the blind man whom He healed, "See thou tell no man." You do not need to do much preaching about the love of God when you illustrate it. Jesus did not come to earth to tell us about God. The prophets had done that. He came to illustrate God; He came to show us how God loves, how He helps, and how kind He is. The works of healing were performed as a sincere expression of His great compassion, not as bait for a chance to preach. His deeds were so eloquent that they proclaimed their own sermons.

Let me pause to meet an objection that may be in the minds of some. Jesus practiced divine healing, it is true. We cannot perform the same miracles in the same manner. But Jesus also taught divine teachings. Because our ministry cannot produce a Sermon on the Mount, shall we withhold the truths of God? Because we cannot raise the dead, shall we withhold from the suffering such help as we have?

A second answer to this objection is that all healing is really divine healing. No man can heal. God alone can do that in the same sense that no farmer can raise a crop of corn. The success of the farmer depends a great deal on his painstaking care with his crop, but growth comes from a life in the seed which was not put there by the farmer. All healing in a sense is divine healing. There is no other.

Furthermore, many sicknesses are caused by sin. A sense of guilt may cause a stomach ulcer, and a bad temper may produce high blood pressure. When the spiritual conditions are remedied by the physician or a minister, miraculous healings result. There is a great field of spiritual healing being carried on by the ministry of the church of which many of us are completely unaware.

But let me come back to the thought that emphasis on healing is not a new teaching. The apostles practiced healing. The church in the Middle Ages built the first hospitals out of concern for the poor and the neglected, and the attendants of the sick were ordained for that purpose. At that time, there were no secular hospitals, no government asylums, no county farms, no state sanitariums. The sick were the concern of the church, and the church alone was interested in their care.

The care given at that time was admittedly not very effective. The average length of life in Europe in those days was not over thirty years. Leprosy and tuberculosis, as well as other contagious diseases now almost unknown, were familiar everywhere. Though loving care did not stop the ravages of the diseases, the brothers of Christ's poor were everywhere regarded as the messengers of God, and their mercy and devotion were re-

warded by grateful souls. Though their fever was not cured, at least their thirst was quenched by the cup of cold water given in the name of the merciful One.

Since that time, the processes in all fields of the work of the church have become more and more secularized. As in the case of the swing from church schools to public schools, so the healing ministry has been taken largely out of the hands of the church, so much so, that many find it difficult to believe that it rightly belongs in the domain of the church—we have so long thought of healing as a secular profession. We have to admit at once that under secular auspices tremendous progress has been made in the effectiveness of medical care. In 1900 the average length of life was forty-nine years. In 1942 it was sixty-five. This is a gain of sixteen years added to our lives within this present generation. Deaths from tuberculosis are now not one fourth as common as they were in 1900. Deaths from diphtheria and cholera infantum are uncommon and should be unknown. Yes, we must admit that under secular backing we have available the most effective medical care in this country today of any time, anywhere in the world.

Where, then, is there an open door? Just this: because of such a record, the average American looks to the government for help, not to the church. The average American looks to science as his savior, not to God. This elevation of science to the place of God, and its accompanying loss of prestige to the church can be traced to the failure of the church in that it has not discharged its Christian obligations to its neighbors. And if we are to restore the prestige and the power of the church, we must emphasize a balanced program of Christian witness. Surely, many areas of our life will be secular so long as the church says, "That is out of the program of the church." The church has the authority to say that everything that does not belong to the Sunday-go-to-meeting phase of the church is not its concern, and it can rest assured that so it will be. All non preaching phases of life will then shortly become secular. Rather than branding all non-preaching phases of life as social, and rather than branding all concern about other avenues of life as social gospel, is it not better that the church be concerned to make sacred out of what is now considered secular? An effective witness of God's love can never be brought about unless it is illustrated by our whole life. This, then, is the open door before us.

Such a program does not secularize the church. It hallows what has become profane. Such a program is not a social gospel. It recognizes the social implications of our evangelical proclamations. The priest and the Levite, the preacher and the teacher of their day, may well have had a pure and urgent message, but Jesus immortalized the good Samaritan because he performed his—shall we say social work?—or shall we say Christian obligation?

We in the Mennonite Church are peculiarly fitted to emphasize a complete and effective witness. Historically the brethren have emphasized that we should be doers of the word and not hearers only. They have taught and lived that we should help one another, especially those who are of the household of faith. Mutual aid, caring for the poor, the orphan, and the aged, and sending relief to those in war-torn and famine-stricken areas are part of our Mennonite tradition. In addition, we have persistently taught the sanctity of life and have refused participation in war on that basis, and we have taught hygiene in the churches on temperance Sundays. It is consistent with traditional Mennonite

teaching to be concerned about life and about those in physical need.

I am happy to state that, although we have done too little in the past, there is an awakening conscience that we ought to do more. The Hospital Committee of the Mission Board has learned through a questionnaire that among the church leadership there was a unanimous opinion that witnessing for Christ should be a motive in hospital service, ninety-four percent believed that the training of Mennonite nurses is also a proper motive, and about ninety per cent stated that we ought to have an additional hospital and school of nursing. Such an agreement among consecrated church workers has caused Brother Allen Erb to write, "We are indeed standing at a crisis moment in the history of one of the phases of Christian service in the Mennonite Church."

While additional hospital service is desirable, there would be no reason to make undue haste to build additional hospitals for that reason, for, as I have pointed out, hospital service, albeit with a secular flavor, is available to nearly all. However, we cannot be a complacent about the needs for an additional school of nursing. The new awakening to our obligations has interested many high-minded young women in the nursing field. It is estimated by Brother Erb that there are at least two hundred Mennonite girls who want to enter this field of service. Forty-eight have already applied for entrance in the La Junta school next fall. Our school can take only about twenty new students each year. This means that the majority of Mennonite girls who want to enter nursing have to take training in non-Mennonite schools, or must fail to enter their chosen field. Will the church rise to this challenge and provide opportunity for church-directed training with an emphasis on the spiritual nature of the nurse's calling?

There are many practical problems to be raised which cannot be solved in a night. A training school must be attached to a hospital, and should be of sufficient size to give excellent training. A hospital of 100-bed capacity or more would be ideal, though a somewhat smaller one might do. I wish to list a number of reasons why I believe such a proposed hospital should be located in a Mennonite community.

First, such a proposed hospital should be located in a Mennonite community so that the witness may be a witness of the community. It is probably harder to convince our neighbors that we as a community wish to show a life of love than to convince strangers who have seen only Mennonite nurses and hospital personnel, but let that be a challenge to raise the standard of community life to that professed by our mission institutions.

Second, students need contact with the church. They will want to attend church services, and the social life will want to be directed along church lines. They will be caring for Mennonite patients and will have contact with the Mennonite pastors as they minister to the sick.

A third reason for placing a proposed hospital in a Mennonite community is that the church constituency would benefit. This is not a selfish ambition, but is in line with the time-honored principle of mutual aid. We have to pay hospital bills anyway; why not pay them to an institution that is giving the type of witness we want it to? Granted that we have a hospital and support it with charitable gifts, why not see that they aid also those who are of the household of faith?

I am convinced that the average Mennonite community is not at present getting the medical care that the average non-Mennonite community is receiving. My basis for this belief, aside from impressions, rests on a survey which I made a year ago. To determine whether Mennonites are receiving as much preventive care as other groups I inquired about the extent of smallpox vaccination and diphtheria immunization. I chose these two because they can easily be counted—the answers are a clear yes and no. Among the Amish group in my own private practice about three per cent of the children had been vaccinated and all of them in schools—none on the parents' initiative; among

Mennonites, thirty-six per cent and among non-Mennonites, fifty-four per cent. A similar failing showed up among the C.P.S. boys in two camps studied. There two per cent of the Amish boys had been protected prior to entering camp and thirty per cent of the Mennonite boys.

I do not propose a hospital to vaccinate children. But, if our people are not using practices which have proved effective these one hundred and fifty years, as in the case of smallpox vaccination, or thirty years, as in the case of diphtheria immunization, then it is safe to believe that they are not using many of the other blessings which recent discoveries have brought to light and which have extended the life of the average American sixteen years in the last generation, and have added two inches to his stature, and twelve pounds to his frame. We are inexcusably ignorant about the blessings that can be ours for the having, and I believe that a Mennonite hospital in a Mennonite community would of necessity be a teaching institution and bring to us and our loved ones the benefits of intelligent care. The farmer who uses hybrid seed corn, and scientific diets for his livestock, who vaccinates his hogs and chickens, and tests his dairy cattle for tuberculosis and Bang's disease, should appreciate that similar advances have been made in the care of the human body. I maintain that interest in a hospital that we could call ours and to which we had personal access would be a benefit to the community such as a hospital owned and operated by secular organizations cannot be.

A fourth benefit would be the attraction offered to Mennonite doctors. One of the great concerns that our colleges have had is the tremendous mortality to the church of the keen young men who take up medicine as a profession. In numbers these may not seem important. In influence, the loss is incalculable. Would it be too simple to believe that a Mennonite hospital with a training school would reverse this trend and induce more of our numerous young physicians to practice in our own communities and throw their influence on the side of the church?

A fifth benefit was suggested to me by a hospital administrator who laments the irresponsibility of the general hospital help, janitors, nurses aids, orderlies, and the kitchen help. In this day of unionization and restlessness, dependable help is very hard to get, and one hospital superintendent and his wife found themselves washing dishes. Said this administrator, "You Mennonites who do not believe in unions or coercion ought to show us how to give good service without resorting to force, and," he added, "knowing Mennonites as I do, if you had a hospital where every working man and woman is a Mennonite, I believe you could show the world not only how it is done, but give a type of service that no government or other hospital has been able to do." Certainly the type of witness our C.P.S. boys are giving could be given by other devoted groups determined to prove that our ideal is not "to be ministered unto, but to minister."

I have discussed a dual subject, hospitals and nurses' training schools. The former is a direct means of witness to the outside world and is logically classed as an activity of the Mission Board. A school of nursing, however closely attached to a hospital, is fundamentally an educational enterprise. This would suggest consideration of the problems of setting up such administration as is in harmony with the purposes and scope of the work. This is a minor point which to me appears difficult and to which prayerful and unprejudiced study should be applied.

In summary, the church can afford a more effective witness, and one area we have not emphasized has been the ministry of healing. There is a felt need for this type of expression. There is a felt need for an additional school of nursing. This, together with its hospital, may well be in a Mennonite community because of the opportunities it gives the students, the advantages it brings the community, and because a corporate witness embodying the life of the entire Christian community is perhaps

(Continued on last page)

Highlights of the 1944 Africa Conference

George Smoker

The Eighth Annual Africa Missionary Conference met this year at the Shirati station June 14-21. It is the purpose of this sketch to give a close-up view of the workings of this youngest and smallest conference of the Mennonite Church. The day may not be far distant when air travel will be so common and the fares so reasonable that a number of our brethren and sisters from America will take a few days off to fellowship with us in these annual sessions. We want you to feel free to come whenever you can arrange it!

An Expectant Attitude

There is noticeable here an attitude of deep and eager expectancy in looking forward to conference time. This derives partly from the fact that conferences are unusual occurrences on mission fields and the year spent in comparative isolation on one's own station makes him hungry for this kind of spiritual fellowship. But a larger reason for this expectant attitude is that each successive conference has proved to be somewhat of a landmark in the spiritual history of the mission. "Expect Great Things from God," that familiar watchword of Caréy, the pioneer of the modern missionary movement, seems to be the motto here, and as always, God does not disappoint those who come to Him in expectant faith.

A Bit of History

From other missionaries we are able to get a little picture of the Lord's working in past conferences. The earlier conferences (Shirati, 1937; Bukiroba, 1938; Mugango, 1939; Bumangi, 1940) brought much blessing, and the Lord led out the missionaries to the extent that He could. In connection with the Shirati Conference in 1941 a crisis in the native church, when native elders and teachers threatened to walk out in a body if support from America were not forthcoming for them, brought the missionaries to their knees in a crying unto God, "Oh that thou wouldest rend the heavens, that thou wouldest come down." In a wondrous way, not long afterwards, the Lord did come down in a mighty revival in the Mugango-Majita district, where the Spirit uncovered awful sin in the native church and wrought confession and repentance and cleansing. At the Nyabasi Conference in 1942 there was much rejoicing in what the Lord had done and much prayer that the revival fires might burn in other parts and especially at Shirati. At that conference cleansing was wrought in the hearts of the missionaries when, under the probing of the Spirit, there was confession of such sins as neglect of private devotions, lack of zeal in prosecution of the Lord's work, gossip, etc. Following conference, on August 8, the Spirit came in mighty, convicting power at Shirati, and the church was cleansed. At the Mugango Conference in 1943 the Spirit further searched the hearts of the missionaries and led us to realize that the cross was "the place of permanent revival." We saw that the only way of deliverance from the thralldom of the self-life unto fruitfulness in the Lord's service was through a constant reckoning on death and resurrection with Christ, in accordance with such familiar scriptures as Romans 6:11 and Galatians 2:20. But such a position once taken must then be learned, for "the cross-life is not an attainment but a lifelong attitude." Slowly, very slowly, we have been learning the meaning of daily dying, of "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

And so, with glad recognition of what the Lord has already wrought in us, and also with a keen consciousness that we are

but babes and in need of a much deeper working of His Holy Spirit, we came expectantly to Conference this year.

The Physical Side

Getting ready to go to a conference is not quite so simple in Africa as it is at home. At home we tossed a few clothes into a suitcase, stepped into a car or on a train, and our preparations were complete. Here it is necessary to take along cots, bedding, mosquito nets, towels, washbasins, lanterns, mosquito boots, a share of the food, and so forth, so that, especially when there are children, conference baggage reminds one of moving day.

This year the personnel from Bumangi, Bukiroba, and Mugango traveled by station trucks to Musoma, where we boarded a small freight steamer which brought us to the Shirati pier, six miles from the mission, in about half a day's time. This is a most convenient way of travel and was without incident except that little Andrew Leatherman had a couple teeth knocked out by a fall.

For the Shirati people the entertainment of Conference was a task roughly equivalent to preparing for a week-long family reunion at a farm place. The mission group now totals twenty adults and fifteen children. A food tent filled the need very well, and sleeping quarters were found in hospital buildings, the office, and the schoolroom back of the pulpit in the church. Native boys who did the cooking and serving enabled every missionary to get the benefit of all the sessions.

The Program

Each morning the prayer bell rang at five thirty. Morning sessions consisted of a Bible Hour and one additional message. Afternoons were completely given over to united prayer. Short evening services were given over to prayer, testimony, and brief messages. On Sunday morning we worshiped with the native church and in the evening fellowshiped together in a communion service. Three days were devoted to inspirational meetings and three and a half to business. Special meetings for the children were arranged for each morning and evening.

Conference Theme

No conference theme had been formally adopted, nor, except for the study of the Book of Ephesians, had topics been assigned to the speakers, but the expression, "Christ Our Sufficiency," would perhaps gather up in a word the prevailing tone of the messages. That our thoughts should be centered upon the Lord Jesus Christ is significant. We might easily have had a Problems Conference and discussed such themes as: The Problem of Heathen Circumcision; The Problem of Native Marriages; The Problem of Reaching Women and Girls with the Gospel; The Problem of Outschool Teachers; The Problem of Postwar Expansion. But no, it is better to look away to the Lord Jesus and in the light of His countenance to find the solution to all our problems.

The Messages

In his message, "Christ Our Great High Priest," Bro. Clyde Shenk dwelt upon the implications of the analogy of Christ with Melchisedek. The benefits to us of the blood of Christ's sacrifice—justification, cleansing, victory over Satan, eternal redemption—were set forth. Particular stress was laid upon the present work of our merciful High Priest who, well knowing our infirmities, meets us at our every point of need, having com-

passion upon our ignorance, making a way to escape in every temptation, and supplying continually strength for service.

Bro. Ray Wenger used as his text: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). The binding thing is sin, and it was to loose us from the cords of our own sin that Christ came. Freedom is a conditional matter; if we hear and obey and believe, we shall become free indeed. In striking contrast to the Four Freedoms of which the world speaks, the four great, fundamental freedoms of the Christian life which Calvary secures are: (1) Freedom from the world—its allure and esteem; (2) Freedom from the flesh and all its works; (3) Freedom from the devil and all his power; (4) Freedom from self. The last freedom is the hardest to get, since all tend to love the "old man" so well and are unaware of the extent of its bindings. The freedom Christ died to bring is the freedom to do His will.

The subject chosen by Bro. Elam Stauffer was, "The Cross the Power of God." The cross, which is the highest exhibition of the power of God, is the way to the power of God, for it is the place of the union of God with us for the carrying out of His purposes. Those who are united with Christ in His death share also His resurrection life and so should live "an entirely new life." To die with Christ does not mean that we give up self-control; rather, every faculty is energized by the Holy Spirit. God puts into His child that which He wants from him; thus we have the capability of doing what God wants us to do.

The Bible Hour was the climax of the program each day, when we were led by Bro. John Leatherman into a study of the Book of Ephesians through an examination of the phrase, "In Christ," which is the key to the Epistle. It is hoped that these studies may sometime be prepared for publication. Space affords opportunity here for only a few choice quotations. The phrase, "In Christ," occurring twenty-seven times in this Epistle and one hundred and sixty-four times in the New Testament, is the master key to heaven's treasures. "In Christ" is in contrast to being "in Adam"—we are joined to Christ, the second Adam. "In Christ" denotes the sphere of the Christian's existence; our existence, our horizon, our hope is Christ. The Christian is "Christ-encased." To be "in Christ" is to be joined in fellowship with Him in the Spirit whereby we become nothing that He might become all. We are, so to speak, untouchable in Him; we cannot be touched by the present evil of the world. Our liabilities are on Him in so far as we are in Him. "Receive him as myself" is the language of our Lord so long as we stay in Him. In Christ we have continual cleansing through His blood. In Him we stand pardoned, absolved from all guilt on the basis of His high-priestly work. We are introduced in Ephesians to where we are in His eyes and then we are asked to be that. We are reigning with Christ in life now as we shall reign with Him in the glorified state. In Christ we are "sealed with that holy Spirit of promise" (1:13). This seal is the attestation of ownership. We need this constant assurance that we are one with Him in His character. We all must choose where we will stand: do we want Him and Him alone? We are building the house we will inhabit throughout eternity. The measure in which we are in Christ is the measure of our understanding of grace in this life.

Extras

One evening was given over to a good testimony meeting. On other evenings the two sisters who are soon to go on furlough were asked to bring brief messages. Sister Phebe Yoder spoke on: I. The Need for Faith: with respect to ourselves as we await the outpouring of His Spirit in greater measure, with respect to intercessory prayer, and with respect to prayer for revival; II. The Nature of Faith: its calmness, its courage, its submission, and its anchorage. Sister Catharine Leatherman spoke concerning Holy Spirit Infilling. A native brother was asked, "What does it mean to be filled with the Spirit?" and he

replied, "It means to love Jesus above everything else." The Spirit's work is to reveal Christ: His Word, His glory, His mind, His will. In the little troubles that annoy, the Spirit will, in that very hour, reveal the glorified Jesus.

Prayer Sessions

During this past year the missionaries have given themselves to prayer, possibly as never before. There is clear recognition that we can advance only upon our knees, and we are learning more and more that "prayer works, prayer is work, and prayer leads to work." In keeping with this viewpoint, there seems to be little doubt but that daily prayer sessions will become a permanent and important feature of our annual conferences.

A dominant note in the prayers this year was the petition for a deeper spiritual working in our own hearts and lives. The past year has not been an easy one. Notable victories there have been, but many church members have slipped back into cold, indifferent ways, and the mass of heathen round about have been apparently little moved by the gospel message. There has been fruit of the Gospel, and we thank God for it, but there has not been the "much fruit" which the Lord of harvest would like to bring. And so, recognizing that God is waiting to pour out of His Spirit upon us in greater measure, we sought His face for that further anointing of His Spirit such as will cause rivers of living water to flow from out our innermost beings to the refreshing of this dry and thirsty land.

A mere listing of some of the subjects for prayer will give some idea of the nature and scope of these afternoon prayer sessions: the needs of China, expansion, reinforcements for here and for India, revival, furloughs, coming native local conferences at Shirati and Majita, evangelistic tours from our various stations in the next few months, proposed missionary children's school, native marriage problems, heathen circumcision, leadership of our native church, for a working of the Spirit among the women and girls of our various tribes, wives for Christian boys, Bible school, Majita outschool teachers, additional teachers and evangelists, for specific natives faced with special problems.

Items of Business

For an official report of the matters of business handled at this Conference you are referred to the "Missionary Messenger." Much of the business was of a routine or local nature, but the mention of a few of the items handled may be of general interest and may help you to pray more intelligently for the work here as it goes forward.

1. *Missionary Children's School.*—Since a land grant near Bumangi was refused, in keeping with the government's wartime policy, investigation of an abandoned gold mine site having excellent buildings was authorized with a view to perhaps temporarily locating the school there. A committee was chosen to continue work on the curriculum and to study the setup of the Rift Valley Academy, a school for missionaries' children in Kenya.

2. *Prayer Letter.*—Each month each station is to prepare a list of prayer requests and praises which are to be sent to each station as a help in uniting our prayers on behalf of the principal current prayer needs.

3. *Bible Courses.*—A committee was appointed to revise the present Bible courses used in the special Bible Standard, preparatory to having them printed. Another committee was elected to prepare a new Bible Course on the Life of Christ to be used in the second grade of school.

4. *Expansion.*—The secretary was asked to conduct correspondence with a view to gathering information as to possible fields of expansion after the war.

5. *Publication of Gospels.*—Missionaries are now able to preach in the tribal languages on four of our stations and the

(Continued on last page)



INDIA

DHAMTARI (Sundarganj)

The hot weather has now been broken by the monsoon rains. They have been quite continuous during the past three weeks, and the earth is well watered by now. Just now the growing crops need sunshine, which will come in time. Usually part of August and September is hot and humid.

Most of us enjoyed the invigorating atmosphere of a higher altitude during part of May and June. Bro. and Sister Brunk remained on the plains for these months, having taken the month of April in Darjeeling. Bro. and Sister Hostetler are now in Darjeeling, but will be returning by September. Health in general is good.

Our quarterly prayer day was spent at the Medical Station on July 13. Since these prayer meetings began a few years ago, we have received much encouragement and blessing from them, both as a group and as individuals. Is it not through the help of God only that our efforts can be of real value? In these days throughout the world there is much to be done, and we are apt to neglect prayer. But if we do not take time to pray, little of worth can be accomplished in the battle against sin.

The Academy opened on July 3, after the regular two month's vacation, with an enrollment of over five hundred, including the pupils of the Practicing School. This year we have the largest matric (graduating) class on record—thirty-five students, five of whom are girls. Two new members have been added to the staff: Mr. Singh for the High School, and Miss Rao for the Normal School. The latter has been on the Garjan Memorial School staff for the past few years in Balodgahan. Miss Rao is also serving as matron in the Girls' Hostel here. Bro. Biswas, the headmaster of the Normal School, is at present on five months' leave for the relief work in Bengal.

Sister Good has returned to Balodgahan to take charge of Garjan Memorial School. This leaves Bro. King and I alone at Sundarganj. The work is heavy, and we cannot do all that should be done. We are very thankful, however, for the co-operation, helpfulness, and encouragement of our Indian co-workers. We praise God for them and for their faithfulness. Nevertheless they, too, need the guidance, encouragement, and sympathetic help of others. In the transfer of Sister Good to Balodgahan, Bro. Hostetlers have been assigned to Mohadi. Since May, 1942, there have been three empty stations in our district, two being without resident pastors, and each with a large surrounding territory of many villages which should hear the Gospel. At each of these stations there are some Christian workers, but they need the leadership, encouragement, and fellowship of the missionary so that they will go out and testify for Christ in these villages.

We will be so glad for workers from the homeland to help supply these needs. And

we do praise God that Brother Beares are now en route. May God grant them a safe and speedy journey. We are also very thankful for the prospect of others coming. And we trust that this number may soon be increased with the return of those on furlough and by others who will be coming for the first time. We were hopefully anticipating the early return of Bro. Grabers and are keenly disappointed in learning that he has been detained in the United States. We feel that he is urgently needed here, especially for the sake of the church, which at this stage needs much shepherding and thoughtful planning for her growth and future. And since he had so recently been called to the office of bishop by the India Mennonite Conference, it is difficult to understand why this call has not been given more consideration. Will you of the mother church join us in prayer that God will supply the needs of this church here?

For six months, Bro. Peter, one of the deacons for the Sundarganj congregation, had been serving as acting pastor. On July 1, however, Bro. Haider was transferred from the Sankra congregation to be pastor for the Sundarganj church. We appreciate Bro. Peter's faithfulness in carrying on the work during this emergency, and we are glad that Bro. Haider can serve as our pastor now. With the transfer of Bro. Haider to this place, Bro. Miller, who lives at Sankra, has been given the shepherding of the small flock at that place. Continue to remember the work in India in your prayers.

Nellie King.

* * *

DRUG

We have been back from the hills about a month and a half. We re-entered Drug in a time when a number of things needed attention. Cholera had again made its inroads into the city and the community round about, but fortunately by policing all the places of public bathing and by restricting traffic in and out of the city, it did not reach epidemic proportions. The first victim, sad to say, was one of our very capable magistrates here in Drug, who contracted it while on a tour in the district. Later the cases began to crop up from the immediate vicinity where our Christians live. They truly lived up to the occasion and immediately went en masse to the hospital for vaccinations, had the well treated, and prayed. One of the aged men of the congregation passed away at that time. His death was probably not due to cholera, though at the time it was thought so. Our people were glad to see us come back; it seemed to help bolster up their courage.

We also came back to another need which for some time we have felt was an open door. For the first few weeks, until the rains break and the weather becomes definitely milder, schools are conducted only in the forenoons. The rest of the day the children run rampant, loafing about, getting into fights (a hot season

malady), and being where they are not supposed to be. We therefore felt it the leading of the Lord to conduct a short Bible school during these two weeks. Sister Friesen, Dorca Bai, who is one of our Bible women, and myself composed the staff. In the end it was a little hard to tell who went to school—we or the children. All the children seemed to enjoy it, and practically every day the ringing of the bell was only a matter of form, since all the children had congregated in the church before the bell rang. We lacked a little in equipment, and it just occurs to me that maybe some one reading these lines would care to make this a Sunday-school class project. Just a few dollars would purchase enough things that seem to be essential in aiding children to learn, such as crayons, scissors, sand table, etc. We see no reason why, with the proper planning and consecration, this effort cannot be a means of blessing to the community. Will you pray with us as we make plans for the school next season?

—John A. and Genevieve Friesen.

* * *

MOHADI (via Dhamtari)

God said, "There shall be showers of blessing" (Ezek. 34:26). He is fulfilling this promise here these days, both literally and figuratively. The rains did not start until the latter part of June this year, but after they began, it seemed as if the windows of heaven had been broken beyond repair.

On July 13 the missionaries met for the regular quarterly day of prayer. The meeting was held in Yoders' bungalow in Dhamtari, and Bro. Yoder was the leader. We had a session of praise and thanksgiving, then one of self-examination and cleansing, after which we united in intercession for specific needs. Some of the most pressing needs are: more American and Indian workers, a meeting of the ministerial body, guidance for the Bible Workers' Institute to be held in October (this may reach you in time to help us on your knees; the Institute will be held in Sankra, with Bro. Friesen in charge), and return to spiritual health for the Dhamtari congregation, which suffered a severe setback in the loss of the pastor by excommunication. We also remembered the American church and the various church bodies, especially the Mission Board, with confidence that ways would be found to send missionaries. All the Central Province members were present except Velma Hostetler, who was in Darjeeling on hill leave.

When Sister Esch sailed, the Mission Managing Committee decided that we (Hostetlers) should move to Mohadi, where I am pastor, and which is in the middle of a big evangelistic field, and that Miss Good should resume the managership of Garjan Memorial School and Boarding for the girls of the institution. Except for a last-minute reversal of decision, she would have gone on furlough in 1942, but the Lord had other plans for her. She and the Kings are filling big gaps in the work, although their furloughs are over a year past due.

Bro. and Sister Brunk carried the brunt of the attack during the hot season. For two weeks they were entirely alone, and during the rest of the season they stayed on while

the rest of us changed off. Of course Indian helpers are a source of joy, but they cannot give the understanding encouragement that a fellow countryman can.

Last week end an Indian and I went to Mohadi for communion. (We have not moved there yet because the road is closed during the rainy season.) We rode on the train fourteen miles, then rode bicycles fourteen miles more. We had to wade through water hip deep several places, and crossed two streams by boat. I had to go barefoot most of the way, which was rather hard on my tender feet! But the spiritual fellowship at our destination was worth the expenditure. It is more than two years since a missionary has lived in Mohadi for any length of time, and although the deacon and other church leaders are learning to carry responsibility, they appreciate a visit from the missionary.

We are thrilled at the prospect of welcoming the Beares and Bros. Burkholder and Beyler. Our last news was that they would probably sail the last of June. Praise the Lord for opening the way! We wish we could have all four of them in spiritual relief work here in Central Province and in Bihar.

Under the burden of extra loads and extended terms we need laborers in intercession at the throne of God. No permits are required to enter your closet!

—Wilbur Hostetler.

* * *

SHANTIPUR

This hot season we had quite a successful summer Bible school for two weeks for the children who live at Shantipur. We had forty-five enrolled, and the average attendance was about forty-two. The interest was good throughout. Special interest was taken in scripture memory work.

A number of the lepers from the Shantipur Home went for their regular summer leave to their village homes, and did not return to the institute. However, even now some are returning, often in very bad physical condition. Bible classes for the lepers are just beginning.

Fields and gardens look good. However, if the continuous rain does not stop soon, there will be some damage to the crops.

—A. C. Brunk.

* * *

KODARMA, BIHAR

Several months ago Bro. Topono, who is stationed at a village by the name of Atka, was very sick. The illness left him weak and with some pain in his back and neck. He had recovered in strength until he was almost normal. But since the rains have started he is getting weaker again. We are praying that the Lord may restore him to normal health. Their work is very difficult, as they are the only Christians in that area.

We were saddened recently when our schoolteacher fell into the sin of immorality. Pray that God may raise up a teacher in his stead who knows the victory that we have in Christ.

Sister Vogt spent part of the hot season alone at Kodarma while I was in Bengal, doing relief work.

While we were both gone, Ganga, the little daughter of one of the Christian families,



AFRICA

NYABASI

The Lord has recently been teaching us more and more to walk by faith and not by sight. What a blessed privilege we have by faith to lay hold of the faithfulness of our God, to know and to be assured that He will perform! The devil has recently marshaled his forces in a desperate effort to hinder the blessed message of Calvary from going to the districts surrounding Nyabasi. Each Sunday we have been going to several places about six miles from the mission to tell the people of Christ's great love. The past few Sundays only a few people gathered together under the big tree to hear the Word. As we went around to the villages to invite people to come to the services, we met several who openly said they did not want to hear the Words of God. At other villages the children informed us that the parents had gone to the Sunday market. Many of the people were cultivating in their gardens. Quite a number promised to come but never showed up. The devil has done a good job of blinding and binding these poor souls. He has reigned in their hearts for a long time, and he struggles on to retain his position. We praise our blessed Lord for Calvary and for His full and complete victory over this enemy there. We need not fight for the victory, but simply claim by faith the victory of our Lord and stand in it as we go forward against the powers of darkness.

One of the believers here has been sick for several months and as a result has been definitely tried by the devil. His heathen relatives tried to persuade him to seek help from the witch doctor, which he steadfastly refused to do. These relatives were determined to have their wishes carried out; so they called the witch doctor, regardless of the believer's refusal. While the believer was sleeping, the witch doctor went through his performances at the side of the bed, taking a mouthful of milk and blowing it over him, which awakened him. When he awoke and realized what was taking place, he protested severely, after which they left him alone. We are standing in prayer battle against the enemy for this soul that he continue to stand faithful to his Lord and that he experimentally learn to know the full deliverance of Calvary.

These days we have resumed our work of correcting the Gospel of John in the Kuria language. One of the brethren here who was a former government teacher has translated into Kikuria several books of the New Testament. We, together with several native brethren, are going over this translation of John, correcting it in preparation for printing. We

are finding this work very interesting and beneficial in our study of the language.

Pray for the work at Nyabasi that the name of our mighty God may be glorified.

—Simeon W. Hurst.

This corner of God's vineyard is no exception to the fact that Satan is putting forth great effort these days to bring reproach on the cause of Christ and His kingdom. Truly he is sly, he is an expert deceiver; he seems to be indefatigable; he has power. But our hearts rejoice in a Saviour who "himself . . . took part of the same [flesh and blood]; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). We would keep our eyes steadfastly fastened on this One, the author and finisher of our faith, for He has been victorious, and His victory still stands sure. We realize that our wits and strength are no match for the Evil One, but in union with our Lord we are made partakers of His victory. In that position we are not under the power of the enemy but over it, for we are raised together and made to sit together in heavenly places in Christ Jesus.

We praise the Lord for the confidence we have in Him that He is faithfully speaking to the women of this land and drawing them to Himself. The devil would have us doubt the faithfulness of our God in this. Some of the women do seem to be blinded by the devil as to what salvation actually is, which of course means that such rest in a false security. Salvation is only through the atoning work of Christ on Calvary. The taking on of a religion and not of the Lord has been a common thing in this land, and of course the devil does not have any objections to such a step as long as his captives do not find the deliverance of the cross. The wives of a few of the believers have stood to make a public confession that they want to follow the Lord, but their lives have not given evidence that it was a true heart desire. Pray for such that where the devil would try to bring glory to himself through such mere lip confession, our Lord, who was manifest to destroy the works of the devil, will manifest His victory over the enemy by bringing these attempts to naught. In the case of others who have recently accepted Christ, we see the Lord's hand leading them gently on to know and appreciate more what our Lord's death on Calvary actually purchased for them.

For a long time no young girls came to any of our services. Recently there have been rare occasions when one or two came to hear the Word. We believe the Lord is beginning to work among them. Perhaps one purpose He has in allowing the delay is to try to increase our faith in Him. We are confident that this delay is not because our Lord is defeated, but rather that He will work it to even greater glory to Himself when they are set free. Hallelujah, what a Saviour!

—M. C. Vogt.

Continue to pray that in all the activities of this station our blessed Lord alone may be glorified.

—Edna S. Hurst.

* * *

SHIRATI

Stand Fast

"Stand fast therefore in the liberty where-with Christ hath made us [you] free, and be not entangled again with the yoke of bondage." Two truths especially stand out here. Christ obtained liberty and gives it to you. He won the victory and places you in the position. Secondly, you are to hold it. It is a warfare, and there is great and subtle danger of being robbed of this blessed liberty. The command not to be entangled again, assures us that it is possible to hold this Christ-won victory.

We have just come to the beginning of the harvest for this year, after a season of drought, caterpillars, and locusts. During this time most of our members were in need of food. Their granaries were empty; their gardens were dry for a long time, and when greenness came, enemies appeared. Faith and the victory position become very real things when they vitally affect one's daily bread. Our native brethren and sisters passed through some trials of faith this year, and what a joy it was to our souls to stand in the victory of our Lord with them! I would not give the impression that the situation is fully relieved as far as food is concerned. I am praising God that many of these souls have learned in a new way that faith in Christ is a very real thing and brings His fullness into our lives in time of need. Rains have continued to a sufficient extent in most parts to bring considerable relief. The Bible class had to be discontinued at the middle of the year, when digging could be resumed. The six members taking the course were greatly helped, and are anxious to complete the work when the next term begins in September. Our prayer concern from the start was that the learning of the Word should be in the Spirit and equip the students to wage war against the kingdom of darkness in setting other souls free.

Recently I finished visiting all of the out-schools save one. These have not yet reached out into the regions beyond, as the Lord commands. Within the last five years the eldership has been increased from two to five. There had been only two because the revival revealed sin in so many hearts that we felt it was best to wait a while before electing more elders. The increase to five has been much blessed of the Lord. These five native brethren have been assigned to their respective out-schools and fields of work. They have been giving themselves to these responsibilities, and there is fruit from their labors. The time is drawing near when our out-school teachers will again gather together to discuss the work for the coming year. I praise the Lord that there is a growing concern to spread out to unreached parts. Just recently two brethren who never had out-school work made it known that God had laid certain places on their hearts and that they felt a call to go. Oh, how blessed it is to work together with God, instead of planning, filling up the program to almost more than one can do, having the

work become a bondage, and then praying that God might bless the work! I rejoice to say that in praying that God would raise up the native workers for His work, the native church is joining us in claiming that God will bring forth His reinforcements from America to supply the need here.

Instead of running here and there to open schools, the native brethren and sisters have been carrying on a warfare for those who are still living in sin. These are being reclaimed by the grace of God. Prayers are reaching into the army, after those who thought they could run away. Not only are prayers reaching there, but victories are being won. Some who come home on leave spend their time going around making their affairs right and getting spiritual help. It is the Lord's working in answer to prayer.

A few of the blessed results of the revival are: (1) The church has been cleansed; (2) Many have learned of that vital union with Jesus Christ which puts them in victory position, and also how to stand in it; (3) They have learned and are learning how to wrestle from that position against the lying, defeated enemy, Satan. I am assured that the enemy knows and dreads the attacks of these soldiers of the cross as they enter into warfare against his kingdom. To God be all the glory. It is all of His grace and His own working.

—Elam W. Stauffer.

Hospital News

The ministry of the hospital continues. We also continue to pray, and to claim from the Lord, that the medical ministry be one which will bring Him glory and lead souls to salvation. Yesterday morning an old man, Odongo by name, died in his village, a few miles from the mission. I had been to see him the afternoon before and found him very ill. This particular man had been coming for treatment for a chronic ailment over a period of years. He would have died long ago if medical treatment had not been available here. From time to time a testimony was given to him, but he went on in his heathen ways. About one month ago he came with a serious complication of his old ailment. We thought he would die then, but he gradually recovered. It was an excellent opportunity to give him the Word and point him to the Saviour. He lived at the hospital then. Bro. Stauffer spent much time with him those days, but we could not be sure that he grasped the way of salvation. He listened more attentively than ever before. The last two days of his life we again spoke to him in his village. He said he wanted the way of the Lord and that he accepted Christ. It is difficult to always say just when a person coming out of heathenism has enough light and accepts in the way that the Lord can save him. In this land it is very common for those who are in deepest heathenism to say quickly that they accept Christ when they do not even know they are sinners and have no intention of really turning to the Lord. We leave Odongo in God's hands, and are sure that He knows the heart and makes no mistakes.

The medical work has dropped off some during the planting and cultivating season.

Food has become so scarce in this land that the natives have put forth unusual efforts this year to plant larger gardens. We have had no actual starvation cases, but in some parts of the country there has been real famine. Our natives in some cases have gone far to bring food, carrying it on their heads or by donkey. There is evidence that many have not been getting proper food to give them normal energy. During times such as these, when garden work receives unusual attention, sick people are not brought to the hospital as readily as at other times.

During the past year a new building has been added to the medical unit. This is a two-room building with cement floor, mud brick walls, and grass roof. At the one end an extension of the roof provides a satisfactory waiting place for patients. This new building is just back of the old medical building and is a valuable addition to the work. There are now eleven buildings in the medical unit, namely, the old hospital building, the new one mentioned above, a house for native maternity work, the European hospital, a house for native helpers, and six small houses for native patients. We hope to build another cheap house with ground floor and grass roof, which will be suitable for Indian patients.

This is malaria season. The mosquitoes are abundant, and the number of malaria cases among the natives and Indians seems greater than usual. Especially have the complications been unusual. Most of these have been among the Indians at Shirati, and have made many visits necessary. Cerebral and abdominal complications have occurred. There has been little malaria among our Shirati mission staff in the past months, but we did have one stubborn case in February. Chicken pox is in epidemic form throughout the district. Some of the cases, especially in adults, have been very severe, almost resembling mild small-pox.

The native helpers in the medical work are all baptized Christians, and we appreciate their Christian testimony among the patients. There are six regular workers and two who are working part time. Nathaniel, who has been the best trained helper, has been ill much of the time during the past year and is now working only part time. The work is arranged so that I plan to see all the patients only three days a week. On the other days I see only the more complicated ones. We endeavor to give the patients some type of testimony daily. This usually takes the form of reading a portion from the Word and delivering a short message, followed by prayer.

Last night a man was brought in who had been injured by a spear. He is from a small tribe southwest of us, along the lake. Most of the people gathered to accuse the heathen rain makers for not bringing proper rain this year. An argument was started, followed by fighting and the throwing of spears. This man had a spear pass through his leg, above the knee. His home is near the place where some of our Christians have been going on Sundays to preach. We look forward to having an out-school there a little later. This tribe has no other work among them, and it seems to be an open door.

As you pray for the mission work here in Africa we want you to remember the medical phase of our ministry. It is possible to conduct hospitals, schools, and other phases of mission work with motives that are not in harmony with the cross life. There is spiritual fruit in the medical work, and at all times we want the cross to have its proper place and emphasis.

—Merle W. Eshleman.

Work Among the Women

This morning, as we relate to you this phase of God's work, our hearts rejoice in His faithfulness. In confidence we know that God will perform a mighty work of grace in the hearts of the women and lead them on into their full inheritance and victory in Christ. Those who are searching with true hearts are receiving.

Some months ago one of the older women accepted the way of salvation. She is growing in the Lord, and her face radiates her new-found joy in Christ. A few weeks ago she came to us to have a large bone earring removed. We are confident that she is a witness to her unsaved husband and daughter, as they appear very much interested in at least listening to the Word as it is explained.

Inani, the woman who was gloriously saved about a year ago, is growing in the Christian life. Physically, she is still a sick woman. Her mother, who has cared for her these days, now seems interested in the way of salvation, and listens attentively to the teaching of the Word. The other day Inani said to our daughter, "If the Lord lets me get well after my operation (which may be in a few weeks), I know my father and mother will want me to go back home to them, but I don't want to do that. I want to stay here and learn to read and know more about the way of Jesus." How we praise God for this testimony! We continually see God working in mysterious ways. We have been claiming in faith that God would call out two women who would definitely feel led to carry the Gospel to the needy, heathen women in this vicinity. We do not know just how the Lord is going to answer our prayer or whom He is going to raise up for this work, but we do know that He will perform it in His own time and way.

The women's class continues to meet every week on Monday. One hour is used in sewing garments for their children or for themselves. The attendance is increasing after a lull of a few months when they were busy in their gardens. Much interest is being manifested in the study of Ephesians these weeks, and we pray that the eyes of their understanding may be enlightened to know their hope and full inheritance in Christ. Some of the Christian women are going on with the Lord and are being used as speakers in these women's meetings. One of these women said recently, "Some time ago I didn't see the value of reading the Bible and praying every day. I would go to church on Sunday and there would be times when I wouldn't take up my Bible until the next Sunday. I see now that that was a great loss to my soul, and I was dying with hunger for spiritual food." As she gave me this testimony her face was beaming with joy because she has found the better way in Christ. The Adversary is blinding many of

our women to the value of Bible meditation and prayer. "The Enemy particularly fights prayer and will rob us of it at every turn."

We praise the Lord for an unusual testimony that went forth a few weeks ago. One of our believers passed from time to eternity. We commit her soul to God who knoweth all things. Her heathen mother wanted to carry out some heathen customs which the husband and other Christians refused. The mother continued to insist and used various methods and ways to try to insert the beliefs of darkness. Her last attempt of refusal to Christian burial was to throw herself over the dead body of her daughter as Christians prepared to carry the body to the grave. As she saw the firmness with which the Christians refused any compromise with heathen methods, she gradually drew back. At the grave she listened to the message of the Word and was very quiet throughout the service. That is unusual because this tribe express their sorrow at such times by hideous wails and actions which cause you to feel they are demon-possessed. In this whole experience a Christian testimony went forth.

Heart-to-heart chats with the women in their homes are very profitable. In these contacts we get to hear some astounding things. One woman said, "I know I am not saved but. . . ." Another, when asked where Jesus is now, hesitatingly said, "I don't understand that yet." Another said, "I wanted to run away the other day when we didn't have food, but when I tried, something prevented me." God prevented this when Satan would have tried to break up the home. The need is great among our women, but we have a great God, who "is able to do exceeding abundantly above all that we ask or think." Pray with us "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the knowledge of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

—Sara Eshleman.

In School and Villages

There are only four more days in the school term here on the Shirati station. This term has been a bit unusual, but it has had its blessings. Because of the drought and also the food problem, when rains came, school was closed for five weeks to give the pupils opportunity to work in the gardens. Some missed school to hunt food, and because of work a number did not re-enter when school was opened after the weeks given for garden work. This year there has been an increase in the attendance of young boys, many of them coming from a community where lives an active, Spirit-filled brother, who has a great interest in them. There is a daily Bible class, and also twice weekly teaching is given on the way of salvation. Then each Friday there is a short evangelistic message, and opportunity is given to accept Christ. During the evangelistic hour a number of boys have accepted Christ, and some others have sought help in their Christian life. We rejoice in these babes in Christ and pray that the Word taught might be used of the Spirit to bring others in the school to a conviction of sin and then to

Christ their Saviour and risen, victorious Lord. We praise the Lord too for the teachers who have been led into the knowledge of the fulness of Calvary's victory, and are serving in the station school and also in the out-schools.

As one goes out in the villages one finds varied responses to the Word of Life. Some are very glad to see one come but have no interest in hearing the Word. The other week we had two outstanding contacts, representing very different attitudes. The first village we visited was not a large one, but the women, two men, and some children gathered to listen to the Word. Then, too, there was opportunity for some personal work, and one knew that the Spirit was working in the hearts, taking the Word in convicting power, and revealing truth. In the other village a few came to greet me, but none seemed desirous of hearing the Word, and the few girls who did listen giggled much of the time. In this village there are some whom I am claiming in prayer, but if one would look only at the evidences in them, there would be reason for great discouragement. Looking to the faithfulness of God, however, and knowing that He who puts the burden of prayer in the heart is faithful in answering it, gives one hope and assurance. Last week when I went to a village where I had not been for some time I found that all of the houses were gone. There used to be about eight of them. This village moved about a mile away because a number of people died in the old village. After several inquiries, I found their village. Here I contacted a girl who had been much prayed for by the Christians here. She had been a member but had gone back into sin. The other evening some others met her, and she came along to prayer meeting. The same evening in a native village near the compound several Christians gathered for prayer with her, and she accepted Christ. She needs much prayer, for there are problems before her, and she will be tried severely. May the trials be refining to her and lead her to know the faithfulness of her God, and the full provision in Christ for victory in all things.

Will you who read this pray that the Word might be taught in the power of the Spirit and bring forth abundant fruit in the salvation of souls and in building them up in Christ.

—Vivian Eby.

CHRISTIAN WORLD FACTS

If a congregation is not a missionary church, fifty years afterwards it will be a missing church.

Your love has a broken wing if it cannot fly across the sea.

We Chinese are very realistic and practical-minded. We judge a religion by its power to improve the daily human life, and the daily contact of our American missionaries with our people has greater influence than their preachings. We don't care much for what you say, but we do observe what you are.—Mrs. Lin Yutang, wife of famous Chinese writer and philosopher.

All mankind is divided into three classes; those that are immovable, those that are movable, and those that move.—Arabian Proverb.



SOUTH AMERICA

WHAT CATHOLIC BISHOPS AND PRIESTS ARE SAYING ABOUT PROTESTANT MISSIONARIES IN ARGENTINA

By T. H. Brenneman

The following quotations of Catholic authorities were recently published in "El Pueblo," the official newspaper of the Catholic Church in Argentina, and in turn reprinted in the leading English newspaper of Buenos Aires, in a section called, "The Voice of Argentina."

The editor of the English newspaper, in introducing his article, says, "Protestants who live in the Argentine Republic, like the rest of mankind, are sinners. They have inherited a certain amount of original sin from their forefathers, and they have invented some pecadillos (little sins) of their own, but in spite of all this, they are under the impression that they do some good and that the world is a little better for their being here. In this they are completely mistaken according to a reverend gentleman who writes an article in the columns of 'El Pueblo' to say so."

The "reverend gentleman" says, "Catholics, awake. Your faith is in danger. In addition to the hundreds of Protestant temples spreading their heresies, eleven radio stations broadcast their programs, unleashing the most frightful tempests of doubt and denial with respect to the Roman church."

"Vigorous measures of defense are necessary. The voice of alarm should warn us to resist the destructive work of these sects. They call themselves evangelists, and they have altered the sense of the Scriptures with their delirium of free interpretation. They call themselves Christians, and there are those among them who deny the divinity of the Saviour."

"Many people are asking themselves if, behind this religious smoke screen, political and commercial propaganda is at work. If the preachers are seeking exclusively to save souls, why don't they tackle the savages of Asia and Africa? Do our cities, with their myriad crucifixes, resemble the jungle?"

"The problem for Argentine Catholics began a decade ago. Abundance of foreign gold comes to assist these Protestant enterprises. Why is this? Be vigilant, because the devil, as a roaring lion, is walking about, seeking whom he may devour (see I Pet. 5:8). Protestantism is roaring with its propaganda; it has come on a hunting expedition to Argentina. In all parts let us cry out, 'Catholics, Alert!'"

"It may easily be shown that their (the Protestants') designs are evil. If they were sincere, why do they not try to convert the seventy million heathen in their own country? And if it is Catholicism that burns them up, are there not twenty-five million Catholics in the United States on which they can try their hands?"

"The Protestant pastors pervert the souls of the poor criollos, making them change their religious and moral ideals in return for a pair of slippers or half a kilo of yerba (the Catholic interpretation of relief work done by missionaries.—T. H. B.). It is a common procedure of the Protestant pastors to shower toys on children on the condition that they keep away from mass and the Catholic priest (much more common procedure of the priests to keep people from attending our services.—T. H. B.). It is perfectly clear that something more than the work of the Catholic clergy is needed to extirpate this spiritual sore that has been inflicted on us by dint of the expenditure of dollars. I can almost say that Protestant pastors are patiently forming an enemy fifth column on our soil in order that tomorrow, when we may be hard pressed, we may slaughter each other while a foreign adventurer lands his armies on our coast and offers a fraternal embrace at the cost of our liberty. . . ."

"... We are thinking while writing these lines on the noble, firm, virile, and patriotic attitude of David before Goliath. We have few weapons, but, like David, we will whirl the sling of our tradition in the face of the Protestant ogre which threatens us with its gold, and who knows but with its cannons also."

Again we quote the editor of the English newspaper: "The old dispute as to whether the Protestant pastors in Argentina are attending to the spiritual need of the community only or are engaged in 'missionary' work to convert Roman Catholics and others to the Protestant creed is revived in the columns of 'El Pueblo' by the bishop of Rio Cuarto, Monsenor Leopoldo Buteler, who declares that the open opposition of Protestants to the Argentine constitution is still more pronounced now that religious instruction is obligatory in the schools."

"We will leave aside the ingenuous argument of Protestant pastors who depict Catholics as enemies of the Bible. We are enemies of the 'adulterated' Bibles which they would give us, but not of the authentic Bible which the Church preserved and interprets by divine authority. . . . Nor will we dally in argument over Protestant heresy which today has become atheism pure and simple, and with atheist communism. . . ."

"We behold with uneasiness not only from the Catholic point of view, but from the patriotic point of view, this invasion of Protestant pastors. These pseudo prophets have the undeclared but perfectly manifest intention of 'disintegrating' us in the religious sense. Argentines cannot be 'decatholicised' without being 'deargentinised'. . . ."

"Protestants, like Mohammedans and Jews, have, in accordance with a clause of the constitution, the right freely to profess their faith, which is a very different thing to preaching against the religion of the nation. . . ."

Our government should sound a note of alarm in favor of the poor people, as it has done for the poor provinces, and call the Protestants to order."

General Villegas, F.C.O., Argentina.

* * *

NEWS LETTER FROM ARGENTINA

This past week the brethren N. Litwiller and L. S. Weber left for the Chaco in the interest of helping our missionaries there to make further plans and to decide on some business matters in connection with the Indian work. The wives of these brethren accompanied them on this trip.

We are again making plans and preparations for the Annual Workers' Conference to be held here in the near future. This is always an occasion of spiritual refreshing. We also hope to have some heavy showers of rain before the time of the conference approaches. Out here in the plains we are experiencing a real drought. Several months have passed by without rain except for a few light passing showers. We depend on cistern water for drinking and washing purposes. For some time now we have had to send our clothes out to be washed some place where the well water can be used. For drinking and general household purposes we have been hauling our water in buckets three and a half blocks from here. This is quite a chore and also takes time. However, in this way we learn to appreciate the more simple blessings of life which so often we take for granted and forget to give thanks for. Needless to say, the fields, plant life, and animals are also suffering from the drought. The Catholics in this town, they say, are having special daily sessions to pray for rain. We trust the Lord will send rain in His own appointed time.

On Sept. 3 and 4 we were privileged to have with us Dr. G. S. Klassen and wife, who spent eight months in the Paraguayan Chaco, giving their services in the Mennonite colony there, and are now on their way home to Kansas. Visitors from the homeland are always greatly appreciated.

On Thursday night we expect to receive into church fellowship by water baptism a part of a large converts' class. Several of the converts are leaving to join the rest of their family, who are living in Buenos Aires, and they wish to be baptized before they go. We wish them Godspeed and God's blessings as they go. They need our prayers in this city of many temptations and few friends of the evangelical faith. We believe that the Lord is able to deliver and keep His own in times of temptation if we but trust in Him and seek His help.

Pehuajo, F.C.O.

Una Cressman.

THE COMORO ISLANDS

Although the population of these islands, which lie in the Mozambique Channel, northwest of Madagascar, is only just over 130,000, there are nearly seven hundred mosques. The very serious problem of the best method of approach to this unoccupied field is one for Madagascar missionaries.—World Dominion.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

AUGUST, 1944

General	
Total	2,439 48
India	
General	2,897 30
India Missionary	1,113 94
Missionary Children	115 08
Evangelistic	148 50
Bible Women	122 50
Educational	149 00
Orphan	572 28
Widow	5 50
Medical	162 70
Famine	81 21
Lepers	57 31
Personal	4 00
Total for India	5,429 32
South America	
General	1,724 52
South America Missionary	1,733 30
Missionary Children	34 38
Evangelist	651 70
Bible Reader	16 00
Orphan	46 69
Anniversary Fund	235 28
Bible School	15 00
Chaco Indians	179 46
Clinic	100 00
Personal	20 25
Publication	47 00
Total for South America	4,803 58
Africa	
Total	311 15
City Missions	
Bellevue Ill	7 18
Canton Ohio	134 82

Chicago Ill	282 38
Chicago Mex Miss Ill	111 70
Denver Colo	48 37
Detroit Mich	40 80
Fort Wayne Ind	40 00
Kansas City Kans	141 44
Mex Work Colo	102 00
Mexican Border Work Tex	10 50
Total for City Missions	919 19
Charitable Institutions	
Children's Home K C Kans	152 33
Orphans' Home Ohio	114 41
Old People's Home Ohio	1 00
La Junta Hosp Colo	28 70
La Junta Hosp—Nurses Home	180 57
La Junta Hosp Nurse Support	31 50
New Hospital Fund	100 00
Total for Charitable Inst.	608 51
Other Funds	
American Bible Society	25 00
Annuity	2,200 00
Board of Education	288 93
China	79 08
Commission for Chr. Education	46 29
Culp Ark Library	60 00
E.M.S. Va.	55 14

General Conference	145 00
Northern Minn	45 00
Paraguay Indian Miss	2 21
Peace Problems Committee	57 84
Personal	33 27
Rural Missions	100 08
Total for Other Funds	3,137 84
Relief Funds	
War Sufferers	3,153 39
Amish War Sufferers	1,104 09
China Relief	1,281 90
M.C.C.	60 00
Greek Relief	36 95
Puerto Rico Relief	25 00
General Relief	337 89
Total for Relief	5,999 22
C.P.S.	
Civilian Public Service	16,824 37
Amish C.P.S.	6,057 44
C.P.S. Dependency	1,260 23
Amish C.P.S. Dependency	237 80
Total for C.P.S.	24,379 84
SUMMARY	
India	5,429 32
South America	4,803 58

Africa	311 15
City Missions	919 19
Charitable Institutions	608 51
General and Other Funds	3,377 32
Annuity	2,200 00
Relief and C.P.S.	30,379 06
	48,028 13

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	65 77
Chicago Ill	94 00
Detroit Mich	40 87
Kansas City Kans	42 00
Lima Ohio	317 25
Mexican Border Tex	10 00
Peoria Ill	103 68
Kansas Cley C H Kans	1,028 40
Orphans' Home Ohio	534 22
Home for Aged Ill	1,521 48
Old People's Home Ohio	913 40
La Junta Hosp Colo (July)	5,486 60
	10,157 67
Total Rec by Elkhart Off and Insts	58,185 80
Respectfully submitted and Gratefully acknowledged,	
E. C. Bender, P. O. Box 574, Elkhart, Indiana.	

EDITORIALS

(Continued from page 538)

in Christian churches today. People are not demonstrating what it means to live for God.

A salesman is expected to believe in what he sells. You cannot help but raise a question in your mind if he comes to your house with a useful commodity and you know he himself uses the product of another company. He may have an explanation, but his approach to you is so much weakened if you observe and know that he does not use his own product. In personal work if you want others to be happy in Christ and have fellowship with Jesus, it will be necessary for them to recognize in your life a deep satisfaction and genuine happiness.

The Word We Use

Man is responsible for presenting the Word, the Gospel, to others. The Word is the sword of the Spirit, the instrument of salvation. The approach is made through human instrumentality. In learning to approach people, we must learn how to handle the Word of God. If you can do nothing else aim to leave some scripture with the person you have talked to about Jesus Christ. It is possible that persons could use the Word of God and drive people away from God. Giving the Scriptures is not merely a blind stroke. It must be an appropriate and fitting use of the Word that is effective. Since the Word of God is the outstanding tool in the hands of soul winners, we want passages of Scripture at our tongue's tip so that we are ready to speak on the instant.

We must understand the meaning of the Word. There is really no excuse for our not knowing the Word of God. We have it; we refer to it; and if we do not possess it in mind and heart, it is our own fault. We are endowed with mental capacity to memorize and to get it for ourselves. We can acquaint ourselves with the Word and study its message. If no other means of study is available, urge the organization of a Christian workers' train-

ing class in your congregation. It will help you to live better and to use the Word more effectively. The life we live and the Word we use are what count in personal evangelism.

HIGHLIGHTS OF THE 1944 AFRICA CONFERENCE

(Continued from page 546)

translation of Gospels into these vernaculars has proceeded to a point where publication may begin. The manuscripts of the Gospels of Matthew and John in the Zanaki language and of the Gospel of John in the Kuria language are to be sent to a printer for quotations on printing, and it is hoped that soon they may be available for use. Inasmuch as the language of the people of Bukiroba is very similar to that spoken at Nyabasi, the publication of these Gospels will mean that the Word of God will then be available to the tribes on each of our stations in their own mother tongue. Further translation work is proceeding with a view to publishing at least the entire New Testament in these two vernaculars. Reducing these languages to writing is a slow, difficult task, and yet those engaged in it would tell you that it is a joyous and rewarding work, and surely it is laying a broad and sure foundation for future efforts.

THE OPEN DOORS OF HOSPITALS AND NURSES'

(Continued from page 544)

the greatest testimony a group can give to the outside world. The door is ajar. It is not wide open. We cannot see everything clearly. But no man can shut the door. We may pass by without enough faith to enter. But there is a need to be met. If we do not enter the field, will the blessings of the harvest be ours?

Goshen, Ind.

(A message delivered at the meeting of the Mennonite Board of Missions and Charities, held at Kidron, Ohio, June 14, 1944.)

"Those who see us most should see the most of Christ in us, and those who know us best should best know that we belong to Christ."

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, OCTOBER 13, 1944

NUMBER 28

Grace and Truth (John 1:17)

BY ALLEN H. ERB (Stenographically reported)

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Turning to Romans 10, we find a definition for the term "law." "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:5-9). Confess with the mouth and believe! Again the Scripture says, "Whosoever believeth on him shall not be ashamed." It makes no difference who calls on God, He is rich toward all. "Whosoever shall call upon the name of the Lord shall be saved." The second covenant is a covenant of faith. You receive a gift. God deals on your behalf by an accomplished work. It is then received, believed, attained. In a general way that is the definition of terms used in this text. The law by Moses; grace by Jesus Christ.

The author of the first covenant was Moses; of the second, Jesus. The two covenants seem to be contrasted and so our first impression is that these authors are different, but I find that the Scriptures show that the authors were in many respects alike. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15). "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22).

This author, Jesus, is like the author, Moses, in many ways. First, Moses was

from among the people. He was born from the tribe of Levi. He came from the Jews. So Jesus came from among the people. He came from the Jews. Moses came from the mountain, from God, to speak. Jesus came from God and spoke. Moses revealed God. So Jesus revealed God. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). Moses came down from heaven and down from the mountain, and his face shone. Jesus shone before man. Moses brought a covenant. Jesus brought a covenant.

In some respects, if Jesus is not in contrast, He is superior to Moses. Moses was from the earth; Jesus from heaven. Moses saw God face to face; Jesus came from the bosom of the Father. Moses' face glowed; Jesus' "raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Moses brought the law down from the mountain from God and held in his hand the tables of stone. He was the person carrying the law from God, but Jesus was the truth. He spoke with authority.

Moses led the people to Canaan, but stopped. He could go no farther. Jesus led the people into Canaan and typically was our Joshua who led us into blessings and promises of God. Moses died for his own sin on the east side of the Jordan. Jesus died for others' sins, and yet leads us to blessings. Moses revealed the righteousness of God. Jesus revealed the grace of God. The righteousness of God is a part of His character. His holiness was essential, but Moses stopped there. Jesus reveals the grace and kindness of God. By Moses came the law of God. This law reveals God's righteousness.

From the book of Leviticus, chapter 11, we read, "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves." "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto

him; then will the Lord . . ." (Deut. 11:22).

Paul, in commenting upon this law, says it is holy, righteous, and good. Jesus, answering the question concerning the keeping of the law, said to the rich young ruler, "This do, and thou shalt live." We often are mistaken on this point. We say that the law is not good enough for today. Jesus says if we keep the law, it will save us. "This do, and thou shalt live." The law is the revealed righteousness of God. The law requires man to be holy. It reveals a holy God. And the holy law brings the requirements of holiness in man. Man was eager to accept the law. Moses went into the mountain and came back to the people and said, "This is the law of God. You are to keep it." This was a holy law which came from God through Moses, and the response of the people was this: "All that the Lord hath spoken we will do." These people were eager to accept that covenant—eager to deal with God on the basis of what God said. Then "Moses returned the words of the people unto the Lord." I believe this same characteristic holds true today. People are eager to accept the covenant of the law. It is a means of salvation which

A Prayer

By E. M. HARTMAN

*God in heaven,
God of love,
I am so weak;
Look from above.*

*I know I'm sinful,
But Thy grace
Will sustain me
In all my ways.*

*I need Thy guidance
And loving care;
O God in heaven,
Hear my prayer,*

*And help me right
The wrongs I've done.
O God, I cannot
All alone.*

Nappanee, Ind.

brings a challenge to them, and they are eager to do it. It is readily accepted by man. But God said, "If you keep this law, you shall be blessed. If you break it, you shall be cursed." The Israelites didn't keep the law and were under a curse.

I go through all of the Old Testament to the book of Malachi, the last chapter, the last verse, and the last word, and find the word *curse*. The covenant of the Old Testament stands with the withering, blighting word "curse" as its final result. Now with this kind of situation, Jesus comes into the world. We begin with Matthew, Mark, Luke, and John. Jesus enters the world and comes upon a barren and scorched earth. The Old Testament covenant left the earth "scorched," and under this curse. Jesus was quietly born and entered into the earth. The Lord Jesus came into the midst of that curse, that blighting situation, and He rose as the Son of man. "In all things it behoved him to be made like unto his brethren." He came as Mary's son and full brother to us. He lived in our flesh. Jesus begins to live. All men so far have been under the blight of the scorching curse. Will any man sustain life and come through?

We look in vain till we see Jesus. After His birth, we first hear about Him, at twelve years of age, when He was in the Temple, hearing the doctors and asking them questions. He went back with His parents. When He was in the trying years of adolescence, we have the glorious tribute of His accomplishments, that He "increased in wisdom and stature, and in favour with God and man." Next we see Christ on the banks of the Jordan, being baptized in order that He might fulfill all righteousness. Next we see Him in the wilderness, subject to all the temptations of man. God did not withhold a single one. The three avenues of desire were open to Him, those three desires that interest the heart of man. All of these were used by the enemy to bring the assault against Jesus. He came out strong and victorious. He lived first as a laboring man, second, as a servant of God. He walked the streets of Jerusalem, trod the highways of Judaea and Galilee, helped men in all trying circumstances and situations of life. He passed through the difficulties Himself and could say as He looked into the face of God, "I do always those things that please him." And God looked down from heaven and spoke to Him; He said, "This is my beloved Son." Jesus stood before Pilate and heard all the evidence of His

enemies which they could secure against Him. All of it was brought in and weighed, and one of the accusers finally had to say, "I find no fault in him." Somehow we have at last found one man who has been able to stand up against the holiness of the law of Moses and fulfill it all. Christ said something quite unique: "I am not come to destroy [the law], but to fulfil." He kept it. He was the essence of that law. He was the one man who could fulfill the holy requirements of a holy God. He survived the withering curse of the Old Testament. That word "curse" had no effect upon the Son of man from heaven. The author of this second covenant comes in as one who has survived this curse and fulfilled this law.

The grace of God is revealed in many ways. The grace of God is revealed by Christ's death. Do you see Christ as I have tried to show Him?—The one man among ten thousand! All before Him slain by the curse of the law, destroyed and beaten by the law. There is one man among them all, standing erect, unharmed, untouched, and looking into the face of God, perfect in His righteousness. Do you see Christ in that position, while we all lie slain before Him? As we read in Roman 3, "There is none righteous, no, not one." Jesus stands as the perfect one who has kept the law.

The Christ of grace is revealed especially in His identification with us in the curse. Jesus, standing in a position of triumph among all the sons of men, now voluntarily enters into the position of all the rest of us. I see Him walking to Calvary with a thief on either side. On the cross, one thief was on one side and one on the other. I see Him on the cross, taking your sin and mine. Jesus is cursed with all of the rest of us. All of the world is cursed by the law, including Christ. But that curse was a curse that was borne voluntarily and in a substitutionary way—in your place and in mine. The marvelous miracle is that one man, Christ, is dead with us, but He returned and today is alive. He is the one man that came out of the sons of men to suffer the curse. But He survived the curse and emerged the resurrected Lord of glory.

So now Christ is able to bestow grace upon man. This is the marvelous position of the Lord Jesus who has been the one who has gone down with us. The last word of the Old Testament fell upon Christ as well as upon us. He was made a curse for us. "Cursed is every one that hangeth on a tree."

This text begins to shed its full meaning when we realize that the Lord Jesus was able to survive after He voluntarily took this curse. He is a resurrected person and is now able to give life to others. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." "Whosoever drinketh of the water that I shall give him shall never thirst." The reason Jesus can give us light is because He has vindicated the righteousness of God. If God had saved us in any other way, without in some way vindicating His righteousness, He would have lost His righteousness. But when He saved us in Christ, all the character of God was preserved and kept intact on a unique basis, because the righteousness of God has been satisfied in Jesus Christ. Jesus now stands before the world of men and looks at the sin, the undone, unworthy condition of man, and says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me."

Israel was speedy and ready and eager to take upon themselves the responsibility of the law, but when Christ offered them grace, they took Him to the brow of the hill and attempted to push Him over. They cried, "Away with him, crucify him." My friends, that is the heart and the attitude of the world. You can bring a program that appeals to the self-effort of the people and they will readily accept it, but to accept a program where sinners are to accept a gift, their proud hearts turn back, and they push it away from them. The grace of Christ is now offered as a gift. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). That grace He offers to an all-guilty world on the basis of love and an accomplished work. He offers the blessings of God by grace.

So the church of Christ, instead of Christ, is in the place of an ambassador. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). The church of Christ gives the good news of reconciliation. The civilized

(Continued on last page)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Ambassadors for Christ

An ambassador is a representative of his government, speaking for it and looking out for its interests. Like Paul, we are all ambassadors for Christ. From the moment when we were born into the kingdom of God we have had to a greater or lesser extent this representative function. We live on alien soil and there are many details in which the heavenly kingdom needs representation where we are. Let us not betray our heavenly King by false representation nor by the neglect which will leave His matters unattended to and perhaps see even ourselves won over to sympathy with the kingdom of this world.

Good Habits

We sometimes become so much obsessed with our observation of the tyranny of evil habits that we forget that habit in itself is not a bad thing. God has placed in our nervous organism the possibility of setting up patterns of conduct which become more or less automatic. If this were not true, we should be exhausting ourselves making routine decisions all day long. Even in the Christian life much functioning can be turned over to the administration of habit. There are bad habits to be broken and there are good habits to be formed. Happy the man who is able to go on to new conquests because he has turned over to habit certain details of his living.

For instance, our Lord went into the synagogue "as his custom was." Paul, too, worshiped at customary places and customary times. It is good to go to church out of habit. This does not mean, of course, that our church attendance should become meaningless and mechanical. But it does mean that we do not have to go through an argument every Sunday morning or evening to decide whether to go to church or not. We decided years ago that when church time came we would be there. Perhaps even our parents decided this for us. So in the matter of prayer and devotion. At Philippi Paul resorted to the place where "prayer was

wont to be made." In the temple worship there were certain hours for prayer. One may well pray or read his Bible or have a period of meditation at a place or time which is habitually dedicated to this. Probably none of us will maintain very faithfully practices of devotion if these practices do not become more or less habitual.

So other good practices and good deeds may be committed to the keeping of nerve fiber which has been trained in Christian ways.

Once in a Lifetime

Many a life is spent searching for thrills. The thrill may be of a physical nature, such, for instance, as looping the loop in an airplane; or it may be the thrill which comes from a discovery of something that has long been the object of search. We have even read of people who professed to get a thrill from a very trivial cause, such, for instance, as touching the overcoat of a famous radio crooner. There is a touch of pathos in the common phrase, "The thrill that comes once in a lifetime." For since thrills of the type described come so seldom and since they last so short a time, after they are past the outlook is pretty gloomy. The thrill came and went and now there is left only the weary humdrum of ordinary living.

One's pity must go out to those who all their lives are searching for such ephemeral thrills. Satisfaction so temporary can be nothing but disappointing in the end. What we looked forward to so long is gone almost before we realize it and leaves no lasting pleasure behind. This is one of the reasons why life's truest pleasures are found in the realm of the spiritual. "O happy day that fixed my choice," we sing. But it is not the thrill that comes once in a lifetime, unless that word "once" is defined as extending throughout the lifetime. For the happiness of the forgiven soul is a permanent matter. It was a thrill to know that our sins were forgiven, but the thrill remains. Many a Christian worker has discovered that leading some soul to

Christ is an extremely pleasurable experience. But the pleasure does not disappear, for the saved soul remains saved. We shall continue to thrill through eternity as we meet him on the streets of glory. Life's satisfactions tend to be less permanent as they are physical and earthly. They tend to be more permanent as they are spiritual and heavenly. Yes, thank God, the Christian does have thrills; but they are the thrills that last a lifetime.

Prophetic Living

One of the things that impresses us concerning the life of Christ is the remarkably short time which He spent in His actual ministry. A mere three years, more or less, is an exceedingly brief space in which to do one's lifework. But as we contemplate that uniquely effective life we become aware that Christ was always conscious of the future. He did not think of His own death as being the end of His work. One of His chief concerns was to gather about Him a group of disciples whom He could teach and effectively prepare to carry on His work. He definitely planned to continue His ministry through the lives of those whom He had inspired and instructed.

In this our Lord is an example for us. The great work of the church is continuous and progressive. It did not begin with any of us and it will not end with us. We simply come into the stream of its activity, make our little contribution, inspire others who will carry the work on, and then we drop out. Perhaps the most important part of our living is that which follows our retirement from active life, when those whom we have touched and helped, carry on our ideals and continue our work. Any live church, therefore, gives great thought and attention to her young people and children. If there is to be a church of the future, it must be developed through them. Any policy which thinks chiefly of the present and disregards the future is to be condemned as shortsighted and inadequate. To follow her Master, the church of Christ must have a program which looks forward in faith and confidence that there will be a work to do and workers to do it. Let us, both as individuals and as a corporate church, live prophetically and not for the present moment only.

Refreshing Streams of Living Water

XII. James and Jude

BY GEORGE J. LAPP

From a devotional study of the Epistles of James and Jude we were led to associate the two, since the writers were younger brothers of Jesus. Mark 6:36; Matt. 3:55; Gal. 1:19; I Cor. 15:7. Jesus was Mary's first-born. Matt. 1:25; Luke 2:7. James and Jude were not of the Twelve. Some have associated Jude with Thaddeus, but in his epistles he dissociated himself from the apostles. Verse 7. They identified themselves with the anxious family that considered Jesus beside Himself and sought to rescue Him from what they considered would be tragic if He should go on in His manner of teaching and working. Mark 3:21; Matt. 12:46-50; John 7:5. James was severely loyal to Jewish tradition, but after the resurrection of Jesus, when the change in loyalty from the law to Christ came in his life, he became as truly Christian as he had been Jewish. His leadership and living faith manifest this change of loyalty. He became a pillar in the Jerusalem Church and was moderator of the Jerusalem Conference. Acts 12:7; 15:13. He was highly spoken of by the Apostle Paul. Gal. 2:9. Tradition designates him as James the Just. Early church writers tell us that he was thrown down from the pinnacle of the Temple in Jerusalem by the Scribes and Pharisees and thus became a martyr for his Christian faith. (*See Martyrs' Mirror*, p. 72.)

Regarding Jude little can be gathered. It seems that he became a leader among the churches of Syria. In *Martyrs' Mirror*, p. 89, it is recorded that he was martyred in Edessa.

From the content of the Epistles one gathers that they must have been written before the destruction of Jerusalem (70 A.D.) and after the Conference in Jerusalem (46 A.D.) and during or following times of wrong emphases and interpretations and when spurious religious teachings were beginning to spread throughout the churches so soon after the beginnings of their organized life. James' Epistle may be one of the earliest of the New Testament writings. Jude may have been written about 60 A.D. James predicts the impending apostasy but attempts to expose and warn against apostate teachers who were misleading both Jewish and Gentile converts.

The burden of James as revealed in his Epistle is, Christian Religious Faith, as a living, working force in the life of every believer.

1. *Faith Under Fire.* Temptation will not destroy it. It will strengthen one in the faith as he leans on wisdom from on high, which may be his for the asking. 1:5. Divine wisdom furnishes

poise and singleness of mind and endurance. 1:5, 8, 12. He will recognize and appropriate every good gift that comes from above and abhor the lurings of lust that bring corruption and death. 1:15, 17.

2. *Faith Is as Faith Does.* One who possesses a living faith loves the Lord and also loves his fellow men. His faith will express itself in loving consideration of the poor and downtrodden, the outcast and socially hopeless. 2:1-9. Could one's faith merely declare the destitute warm and not provide him clothing? Would it declare one filled and not feed him? They rightly consider one's faith dead who fails to show mercy and kindness 2:14-26.

3. *Faith Is as Faith Frees.* The Mosaic law revealed sin. The law of love in Christ Jesus frees from sin and its consequences, yea, from its very existence in the heart and life. Therefore, to kill, to commit adultery, to do despite to the will of God in any other respect is unthinkable to the redeemed child of God. He has been freed from the power of sin either to entice or to enslave. There is that Royal Law, the law of love, which actually prevents from purposely doing the wrong, purifies the heart, and furnishes the proper motive for every attitude and relationship. 2:8, 24, 26.

4. *Faith Is as Faith Speaks.* What a devastating power a tongue is that is set on fire of hell! 3:6. What a power for good when it is bridled, when it offends not, and witnesses to the grace of God! But it takes the transforming power of God in Christ Jesus to tame it. 3:8. Without this the tongue lies, blasphemes, slanders, and engenders strife. The tamed tongue, which we all should covet, shows by good, wholesome, clean, dignified, pure, constructive conversation one's "meekness of wisdom" which is from above, peaceable, pure, gentle, merciful, impartial, without hypocrisy. A loose tongue reveals loose thinking, which also results in loose living. We should cultivate dignity, correctness, well-worded phraseology, and a high ethical standard of speech in whatever language it is spoken. Only Christianity gives this. Wherever the Bible has been translated and Christian influence has spread, there the language of people has become refined. Sloppy, slangy speech reflects upon both the mentality and the character of people.

5. *Faith Is as Faith Yields Obedience.* It does not waver. It hears, receives, and does. One's consecration is determined by the extent to which he yields his whole self to the will of God. It is not a blind obedience. God wants us intelligently to do His bidding and do it unquestioningly and without murmuring. 1:24, 27; 2:12; 4:10. The fruit of such obedience enriches the life and brings to one a deep satisfaction as he experiences the nearness of the Divine. To me, obedience is

not the result of the fear of judgment, but love unfeigned. It is a love that has come into the heart with the enthronement of Him in whom it is the very embodiment, the Lord Jesus Christ. Faith lives as we love and gladly yield ourselves to the will of God.

6. *Faith Is as Faith Witnesses.* The Spirit in us, our words and our works, all are an expression of the faith and should constantly be a rebuke to lust, covetousness, and unrighteousness. The faith should serve as a check upon our own attitudes and actions and a reminder to others of their misdeeds and the cause of them within themselves. One may not actually do wrong but be noncommittal as to sin. 4:1, 7. We cannot afford to remain silent concerning corruption, the misuse of wealth, or the misuse of time and talent. 5:1-6. Active, positive witness is essential. No one respects those who seem to dodge vital issues. One's influence is greatly lessened by failing to meet challenges fairly and squarely. We do not condemn traffic, commerce, and material interests and activities; but we do condemn dishonesty, deception, and misuse of stewardship. We should ever increasingly witness for the right according to scriptural standards.

7. *Faith Is as Faith Patiently Waits.* Faith is patience, experience, and hope that is enduring, perfecting, and exulting. A faith that endures because of a sense of security for time and eternity can afford to be patient. In patience is manifest the greatest and sublimest power of the saved soul. The prophets were examples of suffering affliction and patience. 5:10. The patience of a living faith proves one's stability. He waits for the precious fruit at the end of life's toils. 5:4, 7.

8. *Faith Is as Faith Prays.* "A life of prayer is a life whose litanies are ever fresh acts of self-devoting love" (F. W. Robertson). Do we pray for the afflicted? Do we pray, burdened for those whom we should seek to save? What blessed assurance in 5:20! Prayers are our wishes turned Godward. A simple soul expressed beautifully one's fellowship in prayer when he said, "If you talk polite to the Almighty, He will respect you and answer your request." We must not only be *polite* but also *obliging* to His every prompting.

Jude

We come to the little letter of Jude. It contains one chapter only and one general subject: The existence and Dangers of Apostasy. He denounces false teachers (3-7); he describes their wickedness (8-16); he shows how their rise was predicted (17-19); he exhorts to building up the life in the love of God (20-23); he closes with a beautiful benediction (24, 25). From then until now false teachers within the organized bodies of

Christ have been in evidence and by their seductive methods have led men and women astray. They have done it by popularizing their teachings and by injecting into gospel teachings elements of untruth. They are smooth, slippery, difficult to either catch or apprehend, persistent, and assume a garb of sincerity and orthodoxy, all the while presenting embellished patterns of highly colored seducing sentiment. Such false leaders are religious outlaws, pernicious philosophical gunmen, and spoilers of men's spiritual anchorage by denying the Lord that bought them. It takes only such denial to make a heretic and an apostate. Let one tell me that he denies the blood that bought him, denies the Spirit that has instructed him, denies the love that wooed him, and denies the grace that can save him, and I at once recognize him as a false prophet, and I should by right shun him and seek to hinder his pernicious propaganda.

What have I learned from a devotional study of these pastoral Epistles?

1. I am not only to hold fast the profession of my faith in Christ but also to earnestly contend for it. Heb. 4:14; Jude 3. Active witness renders one sturdy and aggressive.

2. I am justified by faith without works and have nothing to boast. Rom. 5:1. But my faith in Christ expresses itself in a ministry of loving-kindness and helpfulness. This ministry of faith stands as a witness before all men of the work of grace wrought in the heart. It shall not be a dead faith. Jas. 2:26.

3. Is my faith tested by temptations to leave the path of patience, prayer, humility, love, benevolence, obedience, and self-control? I shall not go back to the beggarly elements of the world regardless of their glare and glamour. I would not yield to flattering tongues and exponents of false hopes and false loyalties. God forbid.

4. Let me never make the liberty of the Gospel an occasion of the flesh to satisfy the longings for lust. I want fellowship in Christ with my redeemed brethren and sisters. I want to grow in the appreciation of it until the time when I shall enjoy its fullness in the glory world.

5. It is sometimes imperative that we withstand false teachers to their faces and rebuke them with all severity. It is an unpleasant task, but it may save a whole community.

6. I must take heed to my ways that I sin not as a result of error in my own exercise of faith or misunderstanding of the will of God concerning me. Let me be true, loyal, faithful, and a fruit-bearing witness of His grace and power.

Dhamtari, C.P., India.

Questions on Mennonite Community Life

XV. *How Does an Emphasis on Discipleship Affect the Life of a People?*

BY GUY F. HERSHBERGER

A disciple is one who follows Christ. To stress discipleship is to emphasize obedience to the teachings of Christ. Discipleship is following His steps. Christians who emphasize discipleship do not believe that a mere inward experience of salvation is enough. They believe that salvation must find expression in an outward life patterned after that of Christ.

How often have we heard these words at a baptismal service, addressed to the one who is about to be received into church fellowship: "As Christ was raised up by the glory of the Father, even so thou also shalt walk in newness of life, and as long as thou art faithful and abidest in the doctrine of His Word, thou art His disciple indeed. . . ." Raised by the Father *to walk in newness of life*: this is the calling of Christ's disciples.

Emphasis on newness of life and discipleship was an outstanding characteristic of the early Mennonites. One writer says: "The Anabaptists could not understand a Christianity which made regeneration, holiness, and love primarily a matter of intellect, or doctrinal belief, or of subjective 'experience,' rather than one of the transformation of life. Repentance must be 'evidenced' by means of behavior." They taught consistently that the whole of life must be brought definitely under the Lordship of Christ in full discipleship. Says the historian again, "The Anabaptists had faith, indeed, but they used it to produce a life. Theology was for them a means, not an end."

Such consistent teaching was bound to bring fruitful results in the life of these people. Even those who despised their doctrines testified that the life of the Anabaptists was above reproach. Heinrich Bullinger, the leader of the Swiss Reformed Church, who believed the doctrine of the Anabaptists must be wrong, nevertheless testified as follows: "Those who unite with them will by their minister be received into their church by rebaptism and repentance and newness of life. They henceforth lead their lives under a semblance of a quite spiritual conduct. They denounce covetousness, pride, profanity, the lewd conversation and immorality of the world, drinking and gluttony. In short, their hypocrisy is great and manifold."

In 1582 Franz Agricola, a Catholic writer, testified as follows: "Among the existing heretical sects there is none which in appearance leads a more modest or pious life than the Anabaptists. As concerns their outward public life they are irreproachable. No lying, deception,

swearing, harsh language, no intemperate eating and drinking, no outward personal display is found among them, but humility, patience, uprightness, neatness, honesty, temperance, straightforwardness, in such measure that one would suppose that they have the Holy Spirit of God."

These testimonies concerning the life of the early Mennonite fathers should be a great challenge to us today. They testify concerning the fruit of a teaching which emphasizes a life of discipleship. From them we should learn that we in our day need to do much teaching on newness of life, following Christ, obeying Him in all things. "If ye abide in my word, then are ye truly my disciples" (John 8:31, R.V.).

Goshen, Ind.

Church Weddings

BY REUBEN BURKHOLDER

[The following article contains a needed warning against vain display in church weddings. We would point out in this connection that the warning applies equally to home weddings. A wedding ceremony is a religious service and should be conducted in such a way that no vain display or worldly conformity detracts from the sacredness of the ceremony.—Editor]

The writer would not encourage the practice of church weddings, for he feels that they will cause drift into worldly practices and consequent disagreeable comments. Neither would we favor a conference ruling against church weddings, nor of opposing any other custom which no mortal man could be sure would mean destruction to the soul.

Sermons on the subject of marriage are commendable at any time and appropriate on other occasions than weddings. A wedding sermon is just a bit late for some of the most important instructions and advice to the bride and groom elect. It may be helpful to others.

But after all, the question arises, Would there be any church weddings if the church would adopt a "no-display" regulation requiring the contracting parties to enter the church without attendants and to occupy the front bench before the congregation assemble and at the conclusion of the sermon arise for the performance of the ceremony? Those contemplating a church wedding may do well to answer the above question, then plan the marriage according to the dictates of their conscience.

Waynesboro, Va.

One of the secrets of attaining the victorious life is the strength which we gain through the fellowship of saints.—Paul Mininger.

FAMILY CIRCLE

A Man Is Born

(By MIRIAM SIEBER LIND)

Happiness floods through my rooms as a strong morning sun—

Aching with peace, all my soul is caught up in a prayer

Offered for travail accomplished, for pain that is done—

Offered for joys that I dreamed not—for mercies too fair.

For the close cry of a man child brought forth out of love—

For the sweet eyes of my mother unchanged from my birth—

For the clean love of a man who is knit to his God—

For the green hair of the summer enmeshing the earth.

Happiness floods all my rooms as a strong morning sun—

Empty of pain, all my soul is caught up in a prayer

Offered for travail accomplished, for peace long since won—

Offered for joys that I dreamed not—for mercies too fair.

Boone Grove, Ind.

Autumn and Life

By M. T. BRACKBILL

You all know, of course, there are four seasons in the year: spring, summer, autumn, winter. It might be said there are also four seasons in life: but not the Christian life. It, I think, has only three: spring, summer and autumn. The Christian's life culminates in the autumn. For him there is no winter.

Now autumn is the best time of the year. It is also the best time of life. If life begins at forty, as someone recently said, it must begin along about the autumntime. One time when I was a boy, my Grandmother Bender told me that she liked the autumn best. I could not understand that then, for when autumn came, winter soon came too; but spring brought the summer. When autumn came it was soon dying time; but spring brought life. I was living then in my springtime and I liked it. Grandmother was living in her autumn, late autumn, and she liked it.

Autumn is the maturing time, the culminating time, the harvesting time, the storing time. It is the rich time of the year, the delicious time, the colorful time, the glorious time, the best time of the year. Spring is light and fickle, unsettled, changeable, unpredictable; but

full of promises: leafless, roseless, starless mostly, but full of hopes and dreams. But autumn! Autumn is the prime and prize of all the seasons. Autumn is what all the rest of the seasons are for. It is the year's celebration, its coronation festival. The blooming cheeks of the Wine-saps, the juicy sweetness of the Bartlets, the refreshing lusciousness of the Concord and all the rest of the delicious fruits of the late summer make the close of the year a time of exhilarating enjoyment.

Life's autumn is like that. The experiences and the knowledges of spring and summer bring rich fruits to the garner of the soul, to furnish bountifully the table of the mind in the autumn. Ripe judgment, seasoned senses, mellowed memories supply tasty dishes to the menu of the soul in the autumntime of life.

There's a calmness, a steadiness, a dependability, a satisfaction in the autumn. There's a substantial substance in the season, something to lay hold on, to delight in. So it is in life. There's substance to the autumn. There is peace and tranquility, abiding satisfaction, enduring happiness. There is something of a solid quality in autumnal philosophies. The doubts and fears, the distress of uncertainties, the bewildering newness of the untried in youth's springtime are gone, and in their place comes faith—firm, unyielding, steadfast faith.

There's color in the autumn. Spring comes round with her little posies, the filmy, fringy, fragile things, and she gives them just her foundation coats, pale and dull. She saves her heavy pigments and varnishes for autumn, and then splashes her flaming, flashing colors on everything everywhere. Faces are browner and ruddier. Flowers are bigger and more brilliant. Even the skies grow richer as the Milky Way with its gorgeous constellations arches overhead, and the brightest of the stars gradually come into the evening skies.

Life's like that. Glory comes in the autumn. Not, perhaps, the glory of fame, the glory of power, the glory of wealth, the glory of things—perhaps, not these—but the glory of receding horizons, the glory of farther-reaching vision, the glory of unfolding mysteries, the glory of enlightened understandings of God, of His breath-taking works and word and challenging love. Oh, these are glory, unfading glory, and it comes to flood tide in the autumn.

Autumn passes and winter comes, and all the delicacy, all the richness, all the beauty, all the glory of the autumntide fades and vanishes.

Not so with life, the Christian life. There is no winter. There is no fading; there is no chill; there is no perishing. Life comes to the full in the autumn. The ripeness and the richness and the glory all culminate in the autumn, and then—life's autumn slowly or quickly slips into the autumn of eternity. Eternity. Eternity is autumn. The seasons of heaven are all and always autumn, a succession of autumns—always fruittime. Yes, autumn is the best time of the year. It is the heavenly time of the year. It is also the heavenly time of life.

Harrisonburg, Va.

Dare to Be Original

"Why ruin your disposition twisting your hair into such a mess?" inquired my father, when he found me weeping with ill temper because I was too young and inept to cope with the coiffure of my high-school days.

"It's the fashion!" I wailed. "Only mine never turns out right!"

Studying me gravely, Father directed: "Part your hair in the middle. Brush it back and tie it with a ribbon." I humored him, albeit ungraciously. "Now," he said, "wear it like that a week, and if half the girls in your class aren't copying you, I'll give you ten dollars."

I thought him unbelievably naive. Yet ten dollars was a fortune I could not resist. Had I arrived in class wearing my nightgown, the agony would not have been any more acute. But when the week had ended, almost every girl in my class wore simply parted hair, tied back with a ribbon!

Said my father: "Don't be commonplace. The world has enough mediocrity. Never be afraid to have an idea of your own, and if it's right, carry it through, no matter what the crowd does."

And he handed me a brand new ten-dollar bill.—Mrs. Brooks E. Cairns, in Reader's Digest.

Prayer Plus

It is recorded of D. L. Moody that upon one of his journeys across the Atlantic there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water.

A friend said to Moody, "Mr. Moody, let us go to the other end of the ship, and engage in prayer." The commonsense evangelist replied, "Not so, sir; we stand right here and pass buckets and pray hard all the time."

How like Moody this was! He believed that prayer and work were the two hands of the one person; that they should never be separated.—Selected.

The Lord Jesus Christ, while He was here on earth, was a perfect example of the dependent life.—Edward Yoder.

TO BE NEAR TO GOD

October 15, 1944

Read Psalm 119:105-112.

To be inclined toward something is to lean toward it. It is not a neutral state. The evidences have been weighed and the mind is made up. We will move in the direction we lean. That way lies our conviction and our desire. When new issues arise which require a new application of life principles, we are already inclined toward the way that lies nearest the Bible precept. There is something already settled—we will do the will of God. And that makes most decisions easy. Oh, hear, our God, this commitment and this purpose: even to the end of our days we have decided to perform Thy statutes.

"Hold fast thy loyalty and know
That Truth still moveth on."

October 16, 1944

Read Psalm 119:113-120.

Afraid of God's judgments? Trembling before the Word? How could the same person who found this Word sweeter than honey now be afraid of it, even trembling with fear? It is a necessary combination: this love and this fear, this fervent delight and this profound respect. For we cannot continue to love where we do not respect. Indeed, it is love which leads us to fear lest we be found contrary to the Word. It is love which makes us treat with respect even the printed book which contains the divine message. We could not tramp upon it, or throw it about. We cannot use its sacred words in vain. Least of all dare we deny it or disobey it.

"And better had they ne'er been born
Who read to doubt, or read to scorn."

October 17, 1944

Read Psalm 119:121-128.

We have become accustomed in this Psalm to finding in every verse some reference to the Holy Word. Is verse 122 an exception? Here we find nothing about the judgments, or statutes, or precepts, or word, or testimonies, or law, or commandments. But look again. What is a surety? It is one who stands behind you as a guarantee, who is the warrant of your integrity and good behaviour. And that is just what God's promises are. They guarantee to us His eternal mercy and sustaining grace. Not one word of all His good promises has ever fallen to the ground. His word is our surety.

"For I've trusted and tested and tried it,
And I know God's promise is true."

October 18, 1944

Read Psalm 119:129-136.

Our love for the law of God dare not become mere pious sentiments and mystic mouthings. The real test of our affection for the Word is the way in which we allow it to affect our lives. We need to pray with the psalmist, "Order my steps in thy word." And then fall into line and march! What a picture

that gives us—of one whose very steps are ordered by the divine command. Eyes straight ahead, stopping or turning only at the Word of the Captain of our souls. Give us, divine Commander, that direction without which our stumbling steps would go astray. Subject us to the exacting discipline of the holy command.

"Lamp of our feet, whereby we trace
Our path, when wont to stray."

October 19, 1944

Read Psalm 119:137-144.

"Give me understanding," cried the psalmist. And so cry we all. Merely saying the words can do us small good. This is not a book of magic, full of incantations that help us even though we do not understand them. No! We must read, but as we read, someone must cause us to "understand the reading." Our delight in the Book will grow as its truth is opened up to us. And so as we read and study we pray for understanding. This is a spiritual Book, and it must be spiritually discerned. The Spirit of God is the best teacher. He will guide us into the truth, not all at once, but bit by bit, as we follow on to know.

"Show me the truth concealed
Within Thy Word,
And in Thy Book revealed
I see the Lord."

October 20, 1944

Read Psalm 119:145-152.

There are thousands today who, through the unspeakable horrors which war brings, are learning by experience what the psalmist means by the desperate cry with which he calls upon the Lord—a cry that marks the watches of the night, and ascends before the dawning of the morning. One diary of a poor fellow who died upon a raft before he was discovered, read: "Today I found God." For when we cry with the whole heart, He will answer. In those tragic hours of human need there is no hope but the Word which God will speak from heaven. O God, hear the cry of the desperate, and save them, that they may keep Thy testimonies.

"Hope through the watches of the night;
Hope till the morrow brings the light;
Hope till thy faith be lost in sight;
Abound in hope."

October 21, 1944

Read Psalm 119:153-160.

"What was there before there was anything?" asked a little boy. It was a profound question. We go back and back in our thinking to find the very First Thing. But our minds are too limited, our information far too meager, and we get lost. But one place the believer can safely start—when "in the beginning God created the heaven and the earth." And there, too, in the beginning was the Word. The Truth always was: not yet written down, but always there. And so, too, when we look ahead, and tease our thoughts with eternity. We cannot think to the end,

but as far as we can go, there goes with us the eternal Word.

"O Truth unchanging, unchanging,
O Light of our dark sky."

—E.

WHO ARE THE TRULY EDUCATED?

Sunday School Lesson for October 22

There is today much concern in the church and even in the nation about our godless education. Administrators, teachers, and textbooks leave God out. They do more—they put into the curriculum false teachings and gross error. Most of the people are not in the churches and Sunday schools, but they are in our public schools. "As the teachers, so the school" is true nationally as well as locally. If our nation is to continue, we must put the Bible in our education.

How does the Bible define true education? "Learn of me." "The Lord God hath given me the tongue of the learned." God gave Solomon wisdom. "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men." "Ye are wise in Christ." "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." Without the Lord we are not truly educated. "I have taught you statutes and judgments. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." "The fear of the Lord is the beginning of wisdom: good understanding have all they that do his commandments." "Thou hast known the holy scriptures, which are able to make thee wise unto salvation." "Ye shall know the truth, and the truth shall make you free." The truth of God sets us free from error. What ridiculous error the scientists who believe in evolution introduce as facts of science because they believe in a false theory! They are unwilling to look for truth in the Word of God, God, who created all the facts they study.

In the Scriptures chosen for our study we find five truths concerning religious education.

Deuteronomy 6:4-9. We need diligent teachers of the commands of God. We don't get conviction without knowledge. This teaching must begin early and continue all through life. It can't be done by the church and Sunday school and weekday Bible school only. The primary institution to lay the foundation for religious education is the strong Christian home that teaches by admonition and nurture. God: who cannot lie, promises that training the children in the way they should go will be effective. When the child leaves home on his first public school day, he should already have a good religious education, and let us not forget to continue this education through all school days, including high school and college.

Proverbs 9:10. There is much to learn in this world and much that is good. The fear of the Lord, however, is by far the principal thing. "The fear of the Lord is the beginning

(Continued on page 563)

FIELD NOTES

A series of meetings is scheduled for Stauffer's Mennonite Church, near Bachmanville, Pa., Oct. 16-28, in charge of Bro. Elias Kulp, Bally, Pa. Your presence and prayers will be appreciated.

Bro. J. Irvin Lehman, Chambersburg, Pa., recently closed an inspiring series of meetings at the Lower Deer Creek Church, Kalona, Ia. Good interest and ten confessions were among the visible results.

Baptismal and communion services are announced for the Mission for Colored, Lancaster, Pa., Sunday evening, Oct. 15.

A Correction.—The meetings at Leo, Ind., are to be held Dec. 1-10 instead of Oct. 1-10, as was stated in an earlier issue. Bro. D. D. Miller, Berlin, Ohio, will serve as evangelist.

Bro. Harold Sommerfeld, Harper, Kans., was ordained to the office of deacon on Sunday, Oct. 1, to serve the Pleasant Valley congregation. The brethren Milo Kauffman and H. A. Diener officiated.

Bro. H. A. Diener, Hutchinson, Kans., spent Sunday, Oct. 1, with the Crystal Springs, Kans., congregation. In the evening he served communion to the members at this place.

Bro. Milo Kauffman, Hesston, Kans., was at Harper, Kans., over the week end of Oct. 1 and assisted in a communion service at the Pleasant Valley Church on Sunday morning.

A series of meetings is announced for the Manheim Pa., Mennonite Church, Oct. 21-29. Bro. John Hiestand, Marietta, Pa., will be the evangelist in charge.

A Bible conference will be held at the Belleville, Pa., Mennonite Church Nov. 20 to 27, each morning and evening. Bro. C. C. Culp, Brethren, Mich., will be the instructor.

Bro. Elwood Derstine, Souderton, Pa., preached for the Maple Grove congregation, near Atglen, Pa., on Sunday morning, Oct. 1, and in the evening Bro. John Burkholder, East Earl, Pa., filled the pulpit at the same place.

Bro. Noah Sauder, New Holland, Pa., preached for the congregation at the Parkesburg, Pa., Mission on Sunday morning, Oct. 1.

Communion services are to be held at the Belleville, Pa., Mennonite Church on Oct. 22. Nine applicants were recently received into the church by baptism at this place.

Revival meetings, in charge of Bro. Harry Shreiner, Lititz, Pa., closed at the First Mennonite Church, Altoona, Pa., on Oct. 8. There were six confessions.

There was a special missionary program at the Maple Grove Church, Topeka, Ind., on Oct. 8. On the program were Bro. and Sis-

ter S. J. Hostetler and Sister Mina B. Esch, missionaries on furlough from India.

Revival meetings were held at the Mennonite Gospel Mission, Hannibal, Mo., Oct. 3-15, in charge of Bro. Wilbur Yoder, Middlebury, Ind.

Special services are announced for the Mennonite Gospel Mission, Norristown, Pa., Saturday evening, Oct. 21. There will be sectional meetings for men and boys and for women and girls. Bro. John E. Lapp will address the former, and Sister Mary Lederach the latter.

Evangelistic meetings are to be held at the Lansdale, Pa., Mennonite Mission, Oct. 22-29, with Bro. Milton Brackbill, Paoli, Pa., in charge.

Bro. P. L. Frey, Archbold, Ohio, closed a series of evangelistic meetings at Hopedale, Ill., on Sept. 24. There were a number of confessions.

Sister Lois Gunden, Goshen, Ind., will speak at the Peoria, Ill., Mission on Oct. 22.

Communion services are announced for the First Mennonite Church, Altoona, Pa., Sunday morning, Oct. 22, with preparatory services the evening before. Bro. James Saylor, Hollsopple, Pa., will be in charge of these services.

In the obituary notice of Bro. Jonas Snider (issue of Sept. 22), the wrong information was supplied concerning his marriage to Lucy Ann Snyder. Instead of April 1, 1875, it should read April 1, 1879.

Change of Address.—Bro. Floyd W. Weaver, pastor of the Burr Oak Mennonite Church, Rensselaer, Ind., has moved to 1401½ S. Main St., Goshen, Ind.

Bro. A. J. Metzler of this office spent the week end of Oct. 8 in Virginia, during which time he visited the C.P.S. Camp at Luray, Va.,

and Eastern Mennonite School, Harrisonburg, Va.

Bro. and Sister Shem Peachey, Springs, Pa., and Bro. and Sister Ivan J. Miller, Grantsville, Md., spent Sunday, Oct. 1, visiting C.P.S. camps in the region of Hagerstown, Md., Bro. Peachey preaching at the Clearspring camp and Bro. Miller at Leitersburg.

The Conservative A.M. congregation in the Kalona, Ia., district observed communion on Sunday, Oct. 1.

A meeting for the reading of the New Testament was held at the Pleasant Grove Church, near Salix, Pa., on Sunday forenoon and afternoon, Oct. 8. Different persons continued reading portions of the New Testament, and the readings were interspersed by singing. A large portion of the New Testament was covered in the readings. This was a unique meeting and was attended by a goodly number of interested persons from the Johnstown district and more distant places.

The annual all-day Christian Workers' meeting was held at the Altoona, Pa., Church on Saturday evening and Sunday, Oct. 7, 8. People were present from as far east as Lancaster Co., Pa., and west as far as Scottdale. An interesting and inspiring meeting is reported.

Bro. Clarence Fretz, Philadelphia, Pa., who is spending some time at Scottdale in the interest of summer Bible school work, brought an appreciated message to the Scottdale congregation on Sunday evening, Oct. 8.

Bro. S. Jay Hostetler and family, recently returned from the India field, are located at 1301 S. Eighth St., Goshen, Ind.

SUNDAY COMPANY A SPIRITUAL BLIGHT

Someone has said, "Take care of the little things, and the big things take care of themselves." Indeed, it is the little things which bring about terrible calamities. Only a "little" hole can sink the ship, a "little" slip of the knife will blind an eye, a "little" distraction from the wheel can wreck a car and snuff out the life of an entire family.

And even so "little" a thing as worldly friends can take us away from close fellowship with our Lord, and the satisfaction of a victorious Christian life. Think in particular about this business of forsaking the worship of God because "friends have come in for Sunday dinner." The minister hears this so much as an excuse for not being faithful to the Lord, as though we could put friendship ahead of loyalty to God. When it comes to forsaking church to prepare dinner for friends and even relatives, we should be willing to give them second place and be loyal to God and His church. If friends will not go along on a kindly invitation, let us excuse ourselves and tell them to make themselves at home, for we have a sacred obligation to meet God in the worship service. There can be no doubt about this for it is the plain teaching of Scripture. And we know that it will be a real testimony to our visitors.—Bulletin.

Calendar

Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945. Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

CORRESPONDENCE

ALLEMANDS, LOUISIANA

Dear Christian friends: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5, 6).

This was the text that concluded our two weeks' revival, conducted by Bro. Ernest Garber, Nampa, Ida. His wife accompanied him and assisted in the work with the children.

We as a church express sincere thanks for their services. Each member attended faithfully and was revived and built up through the edifying messages and exhortation of the brother as he portrayed the Scriptures with power in all simplicity and truth.

We were disappointed that not more from the community attended and that no one made a definite decision to accept Christ now, but His Spirit was with us and strove both in the daily visitation and in church services.

We crave your continued prayers for the work here as we press on. "My word . . . shall not return unto me void. . . ." Praise God!

Our summer Bible school was attended by an average of forty. Sisters Katherine Rickert and Mary Detwiler assisted in this good work.

With the opening of school, an opportunity is afforded again to teach a class of Protestants in religious education one period each week.

Sept. 27, 1944. Mabel Hackman.

TAMPA, FLORIDA

Dear Herald Readers: At this season of the year many of our people have their minds on Florida. Some are planning to come; so a letter from here should be of interest. Our rainy season has ended this year, fully one month earlier than last year. We have had a deficiency in rainfall of twelve inches. As a result, some wells have gone dry. This shortage of moisture does not affect crops as much here as it would in many places, however, because of the nature of the soil. We are having seasonal rains now, and prospects for vegetables and fruit are good. Fruit is ripening a month earlier than usual.

The work of the Lord (and it is real work) is progressing about as usual. Recently, the attendance has been on the increase again at both missions. We were all very sorry to lose the services of Sister Dora Taylor, due to failing health. We are reminded that there comes a time in our lives when we must step aside and let others take up the work. We are happy that the Lord has sent us another worker, in the person of Sister Elizabeth Denlinger, to take Sister Taylor's place.

When we were being especially reminded of our helplessness recently, our hearts were made to rejoice again to see the manifestation of the working of the Holy Spirit in our midst. We thank God for it.

We are also made to rejoice in the fact that

a matter which has given us much concern and called for many prayers, is beginning to materialize. We refer to new and more appropriate buildings for the work at Ybor City. We want to take this opportunity to express our thanks to those who have sent donations for this purpose. We believe there are others who will want to share in the work by contributing to the Ybor City Building Fund. Send all contributions to Bro. Sem Eby, Intercourse, Pa.

Sept. 28, 1944.

Geo. F. Brunk.

MARKSTAY, ONTARIO

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

We believe this principle should be applied more frequently to the sowing of the seed, the Word. When the church becomes obsessed with the theme which lies in the center of God's present plan, that is, the proclamation of Christ to the world, there is no doubt that we will see the mighty power of God.

The Lord has been leading forward to the unreached and neglected areas of northern Ontario, and we purpose to follow where He leads.

This summer Bro. L. H. Witmer, Baden, Ont., came to assist us in our summer Bible school and extension work. As he had more gasoline than he needed, he brought his car, which proved to be of great worth.

While we were in the midst of our summer Bible school we received a check for \$40.00, to be used in the work of spreading the Gospel. This was a source of joy and an indication of the Lord's guiding hand.

Bro. Witmer and I spent a few days in a Finnish community, twenty miles west of Markstay. We conducted a summer Bible school in this section this summer, which has opened the way into these homes beyond our expectation. We have opened two Sunday schools and are looking forward to opening a third one.

I have been cycling out on Saturday and returning on Sunday evening. Last week end, Sister Groh traveled to Wanapitei by bus and walked to the Finnish settlement. She stayed overnight and held two Sunday schools, and then walked to Wanapitei, where we picked her up with the car after our regular services here. We found Sister Groh in high spirits but tired, having walked over twenty miles. We are planning to buy a girl's bicycle as soon as we can find a suitable one.

We have opened a new preaching appointment four miles west of Markstay on the highway. We hold these services in private homes. The interest is good. Twenty-five people attended our second meeting.

In the near future we wish to give a report on two other fields—one fifty miles west and one fifty miles southeast, a district of about 350 homes.

Our need for more workers is urgent, for these fields should be occupied at once. You who are greatly concerned, lay this need before the Father. And you who are called to the work, remember, this is not the time to wait but the time to obey, to go, to make known the saving grace of God. Christ did

not say, "Wait"; He said, "Go." He is your Master.

Sept. 29, 1944.

Cor.

SCHELLSBURG, PA.

Dear Herald Readers: Greetings. We have been enjoying many blessings from the Lord. On July 23, Bro. and Sister Irwin M. Holsopple and Bro. and Sister Carl Holsopple, from Hollsopple, Pa., were with us in the morning and evening services. Bro. Irwin Holsopple preached very inspiring sermons to the small group of worshipers that assemble here.

On Aug. 6, Bro. and Sister Aldus Wingard, Boswell, Pa., and Bro. and Sister Bixler from Ohio were in our midst. Bro. Wingard preached for us. We trust that all who heard the soul-stirring messages were strengthened spiritually.

We as a small congregation appreciate it when brethren and sisters visit us and help along in the work. May God bless every one.

We ask an interest in your prayers.

Sept. 30, 1944.

Ruth Weyant.

BELLEVILLE, PA.

(Allensville Congregation)

Dear Christian Friends: Our young people's conference, held from June 23 to 25, proved to be very instructive and uplifting. Our instructors were Bro. John R. Mumaw and Sister Ada Zimmerman, both of Harrisonburg, Va. There were two periods given for separate meetings for men and women and one for married and single folks. Bro. Abram Metzler assisted by having charge of the single group. The labors of our brethren and sisters were very much appreciated.

Our preparatory services were held on Aug. 27, followed by communion on Sept. 10.

A number of women gathered at the home of Bro. Oliver Zook on Sept. 11 for the purpose of canning peaches for the C.P.S. camps.

Our aged minister, Bro. Joshua Zook, was again able to bring the morning message on Oct. 1. The admonitions from one with such a ripe experience are appreciated.

We are looking forward to a series of meetings the first week in November, in charge of Bro. Oscar Burkholder, Breslau, Ont. We covet your prayers in behalf of these meetings.

Oct. 2, 1944.

Ida Kanagy.

KALONA, IOWA

(Lower Deer Creek Congregation)

Dear Herald Readers: During the month of August inspiring messages were brought to us by the brethren Edward Hershberger, Caselton, N. Dak.; John E. Lapp, Hatfield, Pa.; and Henry King, Arthur, Ill. We always appreciate these rich blessings.

Sunday evening, Sept. 17, Bro. Paul Bartel, a missionary to China, brought us a very interesting message about his work in that needy land.

From Sept. 19 to 28 Bro. J. Irvin Lehman, Chambersburg, Pa., conducted our revival meetings. God's Word was preached to us in a very powerful way. As a visible result, there were ten confessions and one reconsecration.

Oct. 2, 1944.

Yours in His service,
Homer J. Hershberger.

WITH OUR MISSIONARIES

Be True

*Thou must be true thyself,
If thou the truth wouldst teach.
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.*

*Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall bear a fruitful seed;
Live truly, and thy life shall be
A great and noble deed.*

—Publisher Unknown.

The Question of Protestant Missions in Latin America

BY J. W. SHANK

The readers of the Herald may have observed in their general reading that during the last few years much Catholic propaganda has been made in the United States, aiming to show that Protestant missions in Latin America are a threat to the "Good Neighbor" policy. For the benefit of those who are interested in missions and who desire to know what Latin Americans themselves think about this Catholic propaganda, we shall quote from various writers.

A little over a year ago the Latin American Union of Evangelical Young People, which is an organization supported entirely by native Latin American elements, sent a letter to President Roosevelt, asking him to give no heed to this Catholic propaganda that will tend to curtail religious liberty in Latin American countries. The following are some of the arguments presented in the letter:

1. That the influence of Protestant missions in these countries has been most beneficial in creating greater religious liberty, in attending to the moral, spiritual, social, cultural, and educational necessities of the people.

2. That a considerable portion of the inhabitants of Latin American countries are Catholics merely because of tradition, convenience, superstition, or fear, and really few are sincere believers in Catholicism.

3. That far from being an obstacle to the Good Neighbor Policy, Protestant missions are looked upon, by the people who are in touch with them, with respect, because they know this work is constructive and unselfish and that its ministers

preach a living religion that penetrates the hearts of believers and is expressed in their lives.

4. The letter expresses appreciation of the four liberties proclaimed by President Roosevelt as necessary for humanity and declares that these liberties would be greatly hindered in Latin America if this Catholic propaganda should triumph over Protestant missions. As an illustration of such danger the letter refers to the great suffering of Protestants in Spain since the triumph of Franco and his Catholic supporters.

A recent article by Gabriela Mistral, a Chilean authoress and a Catholic, gives some pointed statements that show her sympathy with the cause of the Evangelicals in Latin America. She says:

I am astonished and frightened at the possibility of a Catholic domination founded on elimination or restriction through special privileges. Creeds as well as powerful systems do not need special privileges and if they seek them or accept them they fall into great temptations. . . . We Catholics should realize that the Anglo-Saxons and Americans need their temples, their worship, and their press just as they need the lot on which they build their houses, factories, or athletic fields. . . . Their spiritual consumption is greater than ours. I have never seen my people put the "Gospel" in their limited luggage space in air-travel, but I have seen that among them (the Protestants).—From La Nueva Democracia.

A number of quotations from different sources indicate the feeling of leading Argentine citizens in this matter.

Dr. Geo. P. Howard, a well-known Argentine Methodist, who held interviews with university presidents, chambers of commerce chairmen, cabinet officials, lawyers, editors, and former presidents of various Latin American countries has secured a mass of signed testimony that the Latin American Continent is in desperate need of evangelical Christianity and that exclusion of Protestantism is unjustified ecclesiastical arrogance. . . . Every person interviewed paid tribute to the moral and spiritual impact of Protestant missions.—From "Missions."

Albano Luayza, an Argentine pastor, and editor of the Mennonite Church paper, "La Voz Menonita," says the following regarding the recent Catholic-inspired law requiring Catholic religious instruction in the public schools:

We are not politicians, but we affirm as Argentines that the missionary societies are not the advance guards of the imperialism of any nation of the world. He who writes this has preached for thirty-five years, has known missionaries of different foreign countries, but never have any of them spoken ill of our country. . . . If the Catholic Church wants to make propaganda she may do so at any appropriate hour right here in Argentina where she has many privileges that we have

not sought nor needed, but we ask that she do so with loyalty to the Word of God as the foundation of Christianity.

No Latin American would accept with sincerity missions that are provided with "priorities" from the State Department.¹ . . . The organization of a systematic Catholic Crusade from the United States to Latin America would be like us launching a Protestant crusade upon the United States. . . . One of the arguments most employed here is one that favors the preservation and strengthening of the "spiritual unity of Latin America," based on her religious unity. The vigor of this argument consists only in its form. . . . We have unity in skepticism and in negation because we have always lived under a regime of monopoly: commercial during the colonial period, political during the first part of the republic, financial later on, and clerical for a long period. Our Catholics are poor in practice because they lack the interior fire, and they lack this fire because they lack sincere and profound faith. . . . Contact with other creeds serves as a stimulant.—Louis Albert Sanchez, in La Nueva Democracia.

Following the above statements the author of this last article gives lengthy illustrations to show the truth of this last-quoted statement. One of his closing statements is as follows: "Let them come to our countries, people of all parts, each with his truth, with his culture, with his language, and with his religion. Let not this (foreign) faith come clothed with monopoly, nor stamped with imperial privilege."

Casilla 53, Pica R. Saenz Pena, Chaco, Argentine Republic.

¹ When accusations came against the state department to the effect that passports were denied to prospective Protestant missionaries but granted to Catholics, Secretary Cordell Hull denied that discrimination had ever been made.

AFRICA LETTER

We praise God for the victory of our risen Lord over Satan and all his principalities and powers as accomplished through His, our Lord's, death on Calvary. The victory is our firm foundation for every phase of our Lord's great work as He chooses to work it out through His servants here at Mugango.

The missionaries are all enjoying good health and are busy in the variously appointed duties, going forward in the battle against the enemy of souls, who makes his attacks both bold and subtle. The Wenger children are growing apace with the days and months as do all well and healthy children. Preparations are continuing for Sister Yoder's funeral.

Late in January there were baptismal and communion services held here at Mugango. Another communion service was held in May. One of the six baptized in January has already been lost to the church because of sin. As we stated earlier, Satan comes in bold attacks, but we have only praise that the boldness of his work was also the revealing of his more subtle work. That still more of his strongholds be exposed and cast down is our prayer, even though it may mean some painful experiences and cutting into what is considered the body of Christ, the church. In

others, spiritual growth is definite, and they are rejoicing in a victorious Christ.

Sister Yoder recently spent a very profitable two weeks in Majita, having a refresher course for the outschool teachers. The Spirit was very definitely present, and hearts were spoken to by the Spirit. Some permitted that searching and deeper working which the Holy Spirit so longs to work. Others refused this deeper working, and some of them are already beginning to manifest openly the work of the powers of darkness in their lives. There was no quarterly conference held there this spring because of the heavy rains and some food shortage previous to harvest. There is to be one now within the next few months.

The middle of February the Mugango dispensary was opened after quite some delay. Early in the work, because of the rains and garden work, there were not so many patients. Later, as the garden work decreased, there was a steady increase each month. In April there were 557 treatments given and in May 724. There have been a number of "growing pains" in the opening of this work, and we are not sure that they are all taken care of as yet. There are continual developments. Our accommodations for inpatients are yet inadequate. Another three-room ward will soon be built. Each room will be supposed to accommodate two patients, with some one to take care of them and cook for them. Some of them would have five and more people staying with them if it would be permitted by us.

As helpers, one boy from here was sent to Shirati earlier for six months' training, and now another one was borrowed from the same place for a few months, until further help can be trained from here.

Since Mugango is near some tribal boundaries, we usually have three or four languages or tribes represented in the group of patients who meet every morning. Even in our dispensary boys, we try to have at least three tribes represented. This mixture of tribes complicates somewhat the giving of the Gospel message to the group. So far two languages are being used for this purpose, Luo and Kijita. These neighboring Bantu tribes can quite readily understand each other.

In another ten days we will be meeting in our eighth annual conference for missionaries. It will be held at Shirati this year. We praise the Lord now for that which He will do for us then. Our souls are still rejoicing in Calvary's victory as it was revealed to us last year. We do not need to depend upon conferences for spiritual life when we abide in Him and He abides in us. Nevertheless our fellowship as one large family together with our Lord in these conference sessions means to each of us more than we can say. We thank you who have been remembering our meeting together in prayer.

That Christ may be permitted to reign in our hearts and that He may be exalted among the heathen is our prayer.

June 4, 1944. Elma Hershberger.

* * *

"And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore . . ." (Rev. 1:17-18). What confidence and calmness these

verses speak to our hearts when we are reminded by the Spirit that our Lord is alive forevermore and that death has no more dominion over Him, that His victory at Calvary was complete and final. The Evil One tries desperately hard to shake our faith in this blessed truth, to keep us from claiming that that victory of our Lord be manifested. Just recently through a message from the Lord by the printed page this truth was brought to us. Because the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4), it is not necessary to search around to find a weak point in the enemy's lines, but we can with our victorious Lord attack even his strongholds and know that victory is sure. Truly the enemy is strong and has strong fortifications, but praise the Lord, He who is in us is greater than he who is in the world.

We are noticing here at Nyabasi that the devil is very much interested in the Christian homes as they are established. Truly it must be that he sees that where Christ is head of the home and honored in all things, our Lord will be glorified in the eyes of the heathen. He is afraid that his hold in other homes will be decreased as the heathen see the power of the risen Christ manifested in the Christian homes. The devil has been attempting by various and sundry methods to bring reproach on the name of Christ by bringing in friction and quarrelings between husband and wife. His latest attack has been on a couple who were married only about a month and a half. This husband was apparently more desirous of instructing his wife in his own way than of looking to the Spirit to lead, and thus gave the enemy opportunity in his own soul. Harshness and force took the place of gentleness and love until the enemy seemed to convince him that the only way out of the situation was for them to separate and each to go his own way. Our enemy certainly is the father of all lies, and constantly we see this characteristic in his tactics. We praise the Lord that separation is not the answer to their problem but that Christ Himself is the only solution as He is allowed to indwell their hearts by faith and to manifest His victory through them. We are holding on in faith that our Lord shall yet be glorified in that home, confident that He will be their sufficiency. Pray with us that the Lord may have greater opportunities to magnify Himself through the home life of His own blood-bought ones.

The work of translating the Word into Kikuria continues. The translation of the Gospel according to John and the first Epistle of John, as done by one of our native Christians, has been gone over by several of the brethren for their approval. Quite a number of changes have been agreed upon, but some words and phrases still remain to be decided upon by a larger group of representatives of this tribe. We feel that it is essential to work with other mission groups who work among this tribe before coming to any decision as to a uniform spelling. It would be unfortunate for us to have several books of the New Testament printed, following one form, and also have another group go ahead with other translation work, using different spelling and ex-

pressions. We ask that you make this a matter of definite prayer that the Holy Spirit be unhindered in leading in this matter. We know that the enemy does not want the Word of God to enter the hearts of these, his subjects, but he is **not** the victor.

The Lord is continuing His work among us and is leading some of His dear ones deeper into a realization of their position in Christ, but we claim that Satan have no place in deceiving God's own that they have reached the goal when baptism is reached or when a new name is acquired. One young man is at present under instruction for baptism, and will probably be baptized in the near future. Continue to pray that the church at Nyabasi be to the praise and glory of our blessed Redeemer, who has been made to be the head over all things to the church.

Edna S. Hurst.

SUNDAY SCHOOL LESSON

(Continued from page 559)

of wisdom: and the knowledge of the holy is understanding." In getting an education, do we learn to fear the Lord, to be submissive to Him, to fit our lives to His plan for us, and to obey His commands? How many people think this most important part of education is a mark of weakness and a mark of the uneducated! He who does not have knowledge of the holy does not have true understanding. Moses, the great leader, was learned in all the wisdom of the Egyptians. But he was not able to lead Israel until he came to know God and to fear Him. If the Bible is left out of education, we will not graduate wise and understanding pupils.

Matthew 7:7-12. Great and astonishing facts of God's physical creation are being discovered today by man's scientific method. He asks questions; he searches out the facts; he enters into great experiments, and he has made great discoveries. Many of these are used to advantage in man's life; many are used in evil ways. By asking, seeking, and knocking we enter into the truths of God and spiritual living. God is good; He will show us wonderful things if we seek with a whole heart. Prov. 8:17; I Cor. 8:29; Col. 3:1; Deut. 4:29. We must take some of our time to be holy. The one who would learn of Him must sit at His feet, hide God's Word in his heart, take heed to the Word, and watch and pray.

Luke 6:39-45. The truly educated man is a good man within. He has learned to do well. He not only knows something, but he is a good man. True education does not neglect the heart. Character education is more important than mathematics or any other secular subject. The rare high-school teacher who teaches out of a good storehouse of knowledge and a good treasure in his heart is very much praised by all his students. We need especially strong leaders who live effective spiritual lives.

II Timothy 2:15. The goal of true education must be to plant God in man, to serve God, not self, to be anxious for His approval and His "well done." Are you getting a true education? Are you giving your children a true education? Are you deeply concerned about the education in our nation?—A. M. E.

FROM OUR SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

The old and new faculty members mingled together in fellowship at the annual faculty retreat Sept. 12. Verna Burkholder and Lois Litwiller of Goshen, Ind., Marian Messner of Strasburg, Pa., and Melva Kauffman of Hesston are the new members on the staff this year.

On Sept. 14 faculty anticipations were realized. Two hundred and six manifested the will to learn. The year 1944-45 opened with all the enthusiasm and co-operation this number could manifest.

The same day at a four o'clock tea the faculty ladies, seven in number, entertained all of the girls of the school. Tea and wafers decorated the tables on the north campus lawn. Miss Ethel Climenhaga was program chairman. Mrs. Edwin Weaver, the guest speaker, with the help of several students, cleverly acted out a little skit—a modern Red Riding Hood leaving home and coming to Hesston to school. Following the skit, a ladies' quartet, composed of the four new faculty members, sang a number.

The Hesston congregation cordially entertained the entire student body and faculty to a watermelon feed Friday evening, Sept. 22, near the J. R. Diller farm home. A rain came up just as the 350 people finished their supper, and the party broke up very hurriedly. In a short time everyone was safely back to town.

This year the get-acquainted social was taken literally, because that is just what it proved to be. The students played games in such an interesting way that all strangeness was soon forgotten. Miss Burkholder led the group in a song fest. Refreshments and the singing of the college song ended the program.

These are busy weeks. Classes are organizing; clubs are campaigning for membership; and the Y.P.C.A. is suggesting new activity. Every student is employed in some interest or activity, and it is a question in their minds as to how thin they can spread themselves in order to experience all that lies ahead.

The Journal-Lark contest is on. Beulah Stauffer is editor, with Evelyn Showalter as her assistant. The Journal editors are Lois Buckwalter and Norma Shenk.

The Executive Committee of the Y.P.C.A. is as follows: President, Earl Greaser; Vice-president, Lois Buckwalter; Secretary, Stella Gingerich; Treasurer, Wilma Miller.

The Athletic Association leaders this year are: President, Don Emmert; Vice-president, Amy Janzen; Third Member, Byron Bender. Friday night, Sept. 29, 130 students met in the dining hall to enjoy games, songs, and refreshments. Misses Burkholder, Litwiller, and Messner assisted in the entertainment.

The lecture series has been announced. The first number will be given Friday night, Oct. 6—the Bohemian Glass Blowers. The other numbers are as follows: Dec. 13—E. C. Buckler; Feb. 10—A. K. Rowswell; and March 2

—Dr. Stuart Carnes. Tickets for these lectures are on sale.

The first Sunday in October marks the beginning of our evangelistic meetings. The following week Bro. Glenn Whitaker, Los Angeles, Calif., will be here as evangelist. This evangelistic appeal will be emphasized throughout the year.

Dr. Fred Brenneman, the school physician, assisted by Dr. James Brenneman, has completed the physical examinations of all students. Miss Margaret Risser, R.N., is school nurse again this year.

"Green Gables" welcomes Miss Katie Ropp, Kalona, Ia., as matron. Assisting her are Erma Zook, Garden City, Mo.; Rosalie Garber, Alpha, Minn.; and Rhoda Martin, Lancaster, Pa. "The Elms" welcomes Mrs. Nanna Zook as laundry overseer and house-mother. Glen Hershberger of Hesston and Junior Flisher of Nampa, Ida., are hall managers. Hattie Sommerfeld of Hesston is filling her place as cook this year again, with Edna King, Iowa City, Ia., as her assistant.

A Christian life conference held at the college Sept. 17 brought two main speakers to address the congregation at the Sunday services: Marcus Bishop, an alumnus of Hesston, now located at Pueblo, Colo., and N. A. Lind, Tangent, Oreg., father of Dean Lind. These two speakers also conducted chapel services on two respective mornings.

Oct. 3, 1944.

Melva Kauffman.

GOSHEN COLLEGE

An inspiring series of revival meetings closed last Sunday evening. Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, labored diligently among us from Sept. 24 to Oct. 1. Student and congregation prayer meetings prepared us for the challenge of Bro. Graber's messages. Four young people accepted Christ as their Saviour. The student response to a testimony meeting during the Friday chapel service, Sept. 29, showed that there had been a number of consecrations and spiritual renewals.

Bro. Clayton Beyler, relief worker under appointment to India and China, gave his farewell message to the student body and faculty at a chapel service on Sept. 27. Bro. Beyler graduated from the Bible School last May, just a few weeks after he had been ordained to the ministry by his home congregation near Protection, Kans. He will sail for India soon with Bro. J. Lawrence Burkholder of Croghan, N.Y., who has recently moved his wife, Harriet Lapp Burkholder, and their two children to Goshen, where they will reside with Mrs. H. Clair Amstutz during the absence of Bro. Burkholder.

Dr. H. Clair Amstutz gave a farewell message to the college congregation on Sunday evening, Oct. 8. He left for Akron the next morning and will go from there to Puerto Rico in the service of the M.C.C.

Goshen College, in co-operation with the Indiana-Michigan Christian Workers' Confer-

ence, is promoting a weekday Bible teaching program for Mennonite and other interested young people in high schools of the near-by communities. Bro. Russell Krabill, a student in the Goshen College Bible School, is giving half time to teaching these Bible classes. Four high schools are co-operating at the present time: Shippshewana, Wakarusa, Concord, and Jefferson.

Revival meetings are planned soon for the two mission Sunday schools operated by the students. Bro. Paul Roth of Masontown, Pa., will conduct a series of meetings at Locust Grove, where Bro. Russell Kraybill is superintendent, from Oct. 9 to 15. Bro. Raymond Yoder of Chicago, Ill., is scheduled for a series of meetings at East Goshen, Oct. 29 to Nov. 5. Bro. Ford Berg has charge of the work there.

Enrollment in the college for the first semester has passed the expectations of the administration. There are 248 full-time students and 32 part-time students, making a grand total of 280 students enrolled. Of these, 226 are enrolled in the Liberal Arts College and 54 in the Bible School. There are 21 more full-time students this year than last year. The ratio between men and women is 78 to 170.

Of the 51 full-time students enrolled in the Bible School, 42 are men and nine are women. Nine of the men are ordained ministers in the Mennonite Church: B. Frank Byler, West Liberty, Ohio; William Hallman, Tres Lomas, Argentina; S. Jay Hostetler, Bihar, India; Roy S. Koch, St. Jacobs, Ont.; Darwin O'Connell, Lima, Ohio; Laurence Horst, Peabody, Kans.; Donald King, Harper, Kans.; Paul Lederach, Norristown, Pa.; and Clifford Snyder, Kitchener, Ont.

The Executive Committee of the Mennonite Board of Education will meet at Goshen College on Oct. 20, 21. Plans have been made for a meeting of the Executive Committee and the faculty.

Oct. 4, 1944.

Levi C. Hartzler.

EASTERN MENNONITE SCHOOL

The total enrollment of Eastern Mennonite School has reached 348. With a sense of gratitude to God we enter the new school year. It is challenging to see so large a group of young people interested in Bible study and in Christian activity. Already we have enjoyed pleasant fellowships together in devotional periods, prayer circle, and Young People's Bible Meeting.

Two new courses are being offered this year in the college department. John R. Mumaw is giving a course on the Christian Family, and M. T. Brackbill is teaching Advanced English Composition. Margaret Martin, of Hagerstown, Md., is serving as a part-time member of the faculty. She is teaching physical education and assisting D. Ralph Hostetter in the biology laboratory. Sister Martin, a graduate of the school, is now enrolled as a student at Madison College. Because of a shortage of ministerial help in his home congregation, George R. Brunk, who had been expected to assist in the high-school Bible department, cannot be with us.

A new housekeeping force is serving the school this year. Ida Hostetter of Denbigh,

Va., is full-time housekeeper. Ava Rohrer Horst is serving as dietitian. Fannie Shank, the head cook, is being assisted by three alumnae, Bernice and Mary Kolb and Mabel Berkshire, and by Effie Yoder. In addition to these regular workers an auxiliary force is serving part time. Miriam Barge is the new assistant dean of women.

Faculty members have spent their summer in church and educational work. Chester K. Lehman, John R. Mumaw, Menno J. Brunk, M. T. Brackbill, Mrs. M. T. Brackbill, and Sadie Hartzler gave their services in the summer session. In addition to teaching, J. R. Mumaw served in the interests of the Mennonite Commission for Christian Education and Young People's Work. J. L. Stauffer has been engaged in church work and writing. Daniel W. Lehman gave his time to solicitation work. Ada Zimmerman spent her vacation in writing. D. Ralph Hostetter has been teaching at Mountain Lake, a branch school of the University of Virginia. Harry A. Brunk has been doing research work in the historical archives of the state in preparation for his book on the Virginia Mennonites. J. Mark Stauffer, Melvin Ruth, Grace Lefever, and Grace Wenger were enrolled as students in the Julliard School of Music, Bridgewater College, Lebanon Valley College, and the University of Pennsylvania, respectively. In the latter part of August, Daniel W. Lehman and Homer A. Mumaw attended the Conference of College and Public School Personnel at Blacksburg, Va.

The students who are rooming in Berea Cottage had a pleasant surprise when they returned to school this autumn. The rooms have been painted, the basement renovated, and the floors covered with inlaid linoleum. The construction of the entrance to the new chapel-auditorium has been completed and the scaffolding removed. The upper walk to the entrance of the building was donated by the class of 1924 and the center walk by the high-school class of 1944. Preparations are being made for grading the lawn surrounding the auditorium.

Because of the increased number of college students, a new college literary society has been formed. The students have been divided between the newly organized society and the Smithsonians. The first public literary program was given by the faculty on Sept. 1. D. Ralph Hostetter was chairman of the program. Those who appeared on the program were Sadie Hartzler, John R. Mumaw, Grace Wenger, Moses Slabaugh, and Chester K. Lehman. Music was furnished by a faculty ladies' trio and by the faculty men's quartet.

Opportunity for the new students to meet the faculty and the student body was given at a get-acquainted social held on the front campus on Aug. 30. On the following Saturday, the dormitory students ate their supper on the hill. At sundown the group met for prayer circle, led by Moses Slabaugh. On Sunday, Sept. 3, the faculty and students had lunch on the lawns of the Stauffer and Brackbill homes. A special feature of the program which followed was an address by Harold Lehman, an alumnus who is stationed with the C.P.S. unit serving in the Vineland Training School, Vineland, N.J.

The Social Committee has been doing excellent work in planning special week-end features. On Sept. 9 the students spent the evening in a treasure hunt and watermelon feed. Mundy's Quarry was the destination of a large group of hikers on the following Saturday afternoon. That evening at the prayer circle on Vesper Heights, Norman Loux was the speaker. Bro. Loux, an alumnus of E.M.S., is a student at Hahnemann Medical School. On Sept. 23 the students were scattered throughout Park View on an amusing scavenger hunt. Only the most daring participated in the event planned for the evening of Sept. 30. A group of young people hiked through a heavy rain to sing for the state-prisoners in the near-by camp.

A number of students have been helping farmers of the community to harvest their crops. Cutting corn, and picking tomatoes and apples have kept boys busy on Saturdays and after school in the evening. A group of working boys have been digging a foundation for a new building at the Shenk hatchery.

Visitors at the school have included Bro. Ira Miller of Steelton, Pa., and Bro. Harold Brenneman of Kalona, Ia. Bro. Miller preached in the Sunday evening service on Sept. 3. Bro. Brenneman led conjoint prayer circle on Saturday, Sept. 23, and preached a challenging sermon on "Obedience" the following Sunday morning.

Oct. 5, 1944.

Grace Wenger.

RELIEF AND C.P.S.

RELIEF NOTES

Clothing for Normandy Sent

Six and one-fourth tons of shoes, clothing, and soap, selected from the stock pile at the Akron Clothing Center, were sent Sept. 27 through a French organization, Amis des Volontaires Francais. Plans for distribution are still indefinite.

* * *

India Hunger Again Increasing

The September issue of *Christian Aid in Asia* throws light on the present relief need in India: "The situation this year is not nearly so bad as last year, but it is worse now than earlier in the year." With rice prices rising, people from remote villages are being affected and more destitutes can be seen coming to Calcutta again. Serious need is reported in Malabar and Travancore in South India in addition to Bengal and Orissa.

* * *

J. N. Byler Reports from Cairo

The following quotation, as taken from J. N. Byler's letter, written from Cairo, Egypt, Sept. 21, summarizes the hitherto scattered information concerning Mennonite relief workers in the Middle East: "Tomorrow it will be two weeks since Sam and I arrived in Egypt. Nancy and Mary Emma came one week later. The two girls and Sam have now spent several days at Maadi, the U.N.R.R.A. training school near Cairo. Today Nancy

leaves for Tolumbat, where Richard is located, and tomorrow Mary Emma and Sam are leaving for El Shatt, where Delvin is located. At El Shatt there are three camps; so chances are not all will be in one particular camp. Marie and Delvin are in different camps now."

* * *

C.P.S. NOTES

Camper Fatally Injured in Farm Accident

William Christner, camper at Medaryville, Ind., was killed accidentally on Sept. 27, while engaged in farm emergency work. According to reports received at Akron, Christner was grinding feed with a hammer mill and through a mishap was caught in the power belt. He died the following day in a local hospital. William's home is at Pigeon, Mich., where he has a wife and eighteen-month-old child.

Henry Braun, from Ft. Collins, Colo., was injured in the Missouri Valley, Iowa, train wreck on Sept. 29. He is recovering in a hospital at Council Bluffs. Henry is at home at Henderson, Nebr.

* * *

Confer on C.P.S. Demobilization

At Elgin, Ill., Sept. 19, 20, representatives from the church agencies met with Colonel Kosch of Selective Service to discuss the release of C.P.S. men. While nothing definite was decided by this group, there was conclusive feeling that a "point" system should be pursued for C.P.S. demobilization. "Points" would be assigned for the following items in the order indicated: dependency, length of service, age. Selective Service feels that due to the public relations problem, C.P.S. men should be returned cautiously, and that the percentage of campers released should be comparable to that of the military.

* * *

Terry Farm and Community School

In addition to the Farm and Community Schools to be set up on the Lincoln, Nebr., farm units, one will also be organized at Terry, Mont. This school will include about fifty men. Approximately 180 men have indicated their interest in such schools, and plans have now been made to provide opportunity for 125.

* * *

C.P.S. Briefs

An additional thirty-two men from Mennonite camps will have the opportunity to enter dairy herd testing in Maine, Pennsylvania, Iowa, and Michigan. This will bring up to 120 the number of men under Mennonite administration in this type of service.

Five or six men from M.C.C.-C.P.S. will also become members of the unique "guinea-pig" project at the University of Minnesota. This 45-man project will be an experiment in nutrition, with special relation to postwar relief feeding.

A squad of campers from the Camino, Calif., camp recently had the assignment of searching the mountains for a lost fisherman. They found him dead on a rocky bluff.

Released October 4, 1944

M.C.C. Headquarters, Akron, Pa.

CANNING AND DRYING PROGRAM ANNOUNCEMENT

The principal collection centers to which canned and dried foods may be taken for the Mennonite C.P.S. camps are given in the following list. If a specific location is not given under the name of the town, the center is at the home of the person in charge.

Persons having food to contribute should use the nearest center, as all food collected is destined for C.P.S. use. Each carton should have only one kind of food in it, and a list of the total contribution should accompany the goods to the center. The jars should be labeled with the labels provided by M.C.C.

Individuals or churches located far from any of the collection centers listed should write the M.C.C. at Akron the quantity of each food on hand and ask for instructions as to where their foods should be sent.

Shipment will be made after the total contributions received are compared with the requirements of the camps.

Donors are urged to take goods to their collection center by the last date the center will be open, as shipment from the centers will be made shortly thereafter.

CANNING AND DRYING PROGRAM COLLECTION CENTERS

California

C.P.S. Camp No. 107, Three Rivers, Franklin J. Steiner, Bus. Mgr. Daily
Reedley, D. C. Krehbiel, 989 West Ave. Daily

A truck from the Camino Camp will contact the following communities to receive their contributions: Livingston, Winton, Shafter, Bakersfield, and others requesting it. Address: Rudolf Lichti, Business Manager, C.P.S. Camp No. 31, Camino, Calif.

Colorado

Colorado churches will take their goods directly to the Colorado camps.

Illinois

Arthur, Seth Herschberger, 1/4 mile south of Arthur. Oct. 2-25
Eureka, J. D. Smith, Mennonite Home for the Aged. Oct. 2-25
Fisher (East Bend Menn. Church), Mrs. E. W. Heiser. Oct. 30, 31
Sterling, Elmer E. Ebersole, 312 Eighth Ave. Oct. 21-31

Indiana

Goshen (Winona Substation, S.E. of Goshen College), Ben J. Schertz, 1623 S. Eighth St. Sept. 15-30; Oct. 16-31

Iowa

Kalona, D. J. Fisher. Oct. 2-25

Kansas

Hillsboro—Newton—Buhler. These centers are under the supervision of B. H. Janzen, General Chairman of a Kansas committee. Announcement of locations of each center, person in charge, and dates open will be made locally.
Harper, S. G. Schmidt, 104 S. Cleveland St. Daily to Oct. 25

Michigan

Midland (Farm of Ora Wyse, near Midland Menn. Church), Oscar A. Wyse. Oct. 15-25

Minnesota

Mountain Lake (A. A. Penner Shop), A. A. Penner. Oct. 16, 17

Missouri

Harrisonville, Lawrence Schrock. Oct. 15-31

Nebraska

Beatrice (First Menn. Church), Walter H. Dyck, 1408 N. Ninth St. Oct. 16-25
Henderson (Bethesda Mennonite Church), A. W. Friesen. Oct. 9-20
Milford, William R. Eicher. R. 1. Oct. 9-20

Ohio

Archbold, Clarence L. Wyse. Oct. 15-25
Elida (Pike Menn. Church), S. M. Brunk, R. 2, Delphos. Oct. 15-25
Louisville (Smucker Cider Mill), A. J. Hostetler, R. 1, Louisville. Oct. 9-23
Orrville (Martin's Menn. Church), E. O. Hilty, Rittman. Oct. 16-20
West Liberty (Storeroom formerly Draper's Shoe Store), Nelson Kanagy. Oct. 16-20

Oklahoma

Corn (M.B. Church), George B. Wiens, Corn. Oct. 1-15
Enid (Grace Menn. Church), F. W. Harms. Oct. 1-15

Oregon

Oregon centers are under the supervision of S. E. Eicher, R. 1, Albany, Ore. Announcements of location and persons in charge will be made locally.

Pennsylvania

Bareville, Lancaster Co. (Harlan Nolt Seed Store), Mrs. Floyd Graybill. Oct. 23-26
Belleville, Mifflin Co. (White Hall Schoolhouse), S. M. Yoder. Oct. 1-24
Salunga, Lancaster Co., Jacob Newcomer. Oct. 23-26
Souderton (Old People's Home), John Nice. Oct. 16-25
Smoketown, Lancaster Co. (P. L. Rohrer Feed Mill), P. L. Rohrer Oct. 23-26
Springs, Walter C. Otto. Oct. 16-25

South Dakota

Freeman (Freeman College), Mrs. Gerhard Toews. Oct. 10-25

Virginia

Broadway, John H. Alger. Daily to Oct. 30
Fentress, Roy G. Wenger. Daily to Oct. 30
Harrisonburg (Shenk's Electric Hatchery), Mrs. Jacob Shenk, Harrisonburg. Daily to Oct. 30
Parkview (Weaver's Menn. Church), Mrs. C. Justus Suter, R. 1, Harrisonburg. Daily to Oct. 30
Waynesboro, A. F. Burkholder, Stuarts Draft Road. Daily to Oct. 30
Oyster Point, Mrs. Harvey Yoder, Mrs. Levi Hurst. Daily to Oct. 30

PEACETIME CONSCRIPTION

Continuation of Conscription for Military Training is becoming an imminent issue again. It had been dormant for several months. The present prospects point to an early attempt to force such a bill through Congress before Christmas.

The representatives of the Peace Churches have followed closely the developments, and have made plans for making their convictions known at the proper time and place. It is not our purpose to attempt any opposition in the political sense. We believe that is not the function of the true follower of Christ. However, where moral and spiritual values are involved, it is our responsibility to sound a clarion note, whether it be to men of high or low estate.

One of the weapons of our defense against such encroachments has perhaps not been as much used as it should have been. And that is the weapon of prayer. In our own efforts we could not hope to stem the tide. But the power of God is unlimited. If it is His will, we can continue to have religious liberty in America.

But God moves in the affairs of men by means of the prayers of His people. It is our conviction that the Peace Churches should unite in earnest supplication to our heavenly Father, that in His wisdom He may thwart the evil designs being foisted upon our nation. True Christians everywhere—let us pray!

Peace Section,
Mennonite Central Committee,
Jesse W. Hoover, Secretary.

Special Meetings

SPRING MOUNT, PA.

Report of the Bible Instruction Meeting held at the Spring Mount Mission Sept. 16, 17, 1944.

Organization.—Mod., Paul L. Ruth; Secy., Ervin W. Long; Chor., Paul K. Alderfer.

Program and Speakers.—"Give ye them to eat" (Luke 9:13), John E. Lapp; The Blessings of God on a Consecrated Life, Sanford Shetler; Living in the Power of the Spirit, Sanford Shetler; Raising Our Standard in Christian Living, Sanford Shetler; Victory Through Christ, John E. Lapp; Children's Meeting, Sanford Shetler; The Children's Place of Refuge, John E. Lapp; Purity in the Social Life of Youth, Sanford Shetler.

Thoughts Gleaned.—Multitudes of people are blinded by unbelief. They must have spiritual food. There is an ample supply for all. They need the message of the cross of Christ, the power of the resurrection, the faithfulness of His intercession, the promise that He will return again. Give ye them to eat in the name of Christ. We will receive the blessing only as we ask the Lord, "What Wilt Thou have me to do?" In order to live in the power of the Spirit, one must have the Spirit of God. The world is raising standards. The Bible standard is always above the world standard; therefore we must raise the standard as high as the Word of God. There is a conflict on every side of life—in thought life and in every walk of life. Victory is always through Christ. All power is given unto Him in heaven and on earth. Our faith in the invincible One is the only source of victory. There are many problems in social life for youth, but all can be solved by the Word of God. It is the duty of parents to guide youth.

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Zook—Miller.—Truman Zook and Esther Miller, both of the Fairview, Mich., congregation, by Menno Esch, Sept. 15, 1944.

Martin—Brubacher.—Edwin Martin and Alice Brubacher, both of the Elmira, Ont., congregation, by Oliver D. Snider at the Elmira Mennonite Church, Sept. 9, 1944.

Yoder—Birkey.—Ralph Yoder, Mount Pleasant, Ia., and Elsie Birkey, Manson, Ia., by Nicholas Stoltzfus at the Manson Mennonite Church, Aug. 31, 1944.

Miller—Tucker.—David F. Miller, Crown Hill congregation, and Ella A. Tucker, Pike congregation, by Gabriel H. Brunk, Elida, Ohio, at the home of the bride.

Buerge—Berkey.—Paul Buerge and Margaret Berkey, both of the White Hall congregation, Oronogo, Mo., by E. J. Berkey at the home of the bride's parents, Oct. 1, 1944.

Roth—Wenger.—Neil Roth and Martha Wenger, both of the Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich at the home of the bride's mother, Oct. 1, 1944.

Wyse—Detweiler.—Lawrence L. Wyse, Midland congregation, and Mary Detweiler, Fairview congregation, at the home of the officiating minister, Lester A. Wyse, Chief, Mich., Sept. 16, 1944.

Moyer—Souder.—Joseph N. Moyer, Blooming Glen, congregation, and Eva F. Souder, Rockhill congregation, by Edwin A. Souder, Telford, Pa., at the parental home of the bride, Oct. 1, 1944.

Hershberger—Hartman.—Edwin Hershberger, Topeka Mennonite Church, and Erma Hartman, Yellow Creek Mennonite Church, by Lester Mann, Goshen, Ind., at the home of the bride's brother.

OBITUARIES

Hartzler.—Harvey J., son of Samuel D. and Libbie B. (Yoder) Hartzler, was born near Belleville, Pa., Nov. 1, 1909; died at the Lewistown, Pa., Hospital, Sept. 25, 1944; aged 34 y. 10 m. 24 d. His death was caused by pernicious anemia. He was sick many times in the last ten years, but was able to work at his trade as a carpenter most of the time until April of this year, when it was necessary for him to have a mastoid operation. His strength continued to fail since that time, although all was done for him that medical hands could do. Two weeks before his death he suddenly became ill and was taken to the hospital, but death came as a relief for him. He never complained, though he suffered much. He accepted Christ as his Saviour in his youth, and was a faithful member of the Locust Grove Church, being willing to help wherever he was needed. He will be greatly missed in the home, in the church, and in the community. On Dec. 26, 1935, he was united in marriage to Ellie C. Peachey. He leaves to mourn his early departure his sorrowing companion, 2 sons (Roy and Harvey Lee), one daughter (Ethel), his parents, and 2 sisters (Lena—Mrs. Bennett Byler, and Tura, at home), besides many other relatives and friends. We cannot understand why he was called away, but we submit to God who knows best. Funeral services were held Sept. 28 at the home by John L. Mast, and at the Locust Grove Church by John B. Zook and Emanuel B. Peachey. Text, Jas. 5:11. Interment was made in the near-by cemetery.

Kilmer.—Philip W., son of Philip R. and Mary Weaver Kilmer, was born Aug. 15, 1885, in Union Twp., Elkhart Co., Ind.; departed this life Sept. 27, 1944; aged 59 y. 1 m. 12 d. He lived all his life in the vicinity in which he was born, with the exception of a few years which he spent in Ohio when he was a young man. On Sept. 19, 1915, he was united in marriage to Ella Kelli. To this union were born 8 children, three of whom (Milo, Paul, and Elise) died in infancy. He united with the Wisler Mennonite Church in young manhood but transferred his membership to the Salem Mennonite Church on March 31, 1924. He was a zealous worker for the Lord and was faithful unto the end. He served as a trustee and Sunday-school teacher for many years, and was always at his place of worship as long as health permitted. He had a great concern for the spiritual welfare of his family, and his counsels and admonitions should long be remembered. He suffered from a heart ailment for the last eight months, and in spite of all that loving hands could do, the hand of death could not be stayed. He was fully resigned to the Lord's will and bore his suffering patiently and with Christian fortitude. He enjoyed singing, and on the last Sunday of his life, when several brethren and sisters met in his home to sing for him, he joined with them in singing several of the songs. We trust that today he is singing, with the redeemed host of heaven, praises to a loving God who doeth all things well. Surviving, besides his beloved companion, are 3 daughters (Marietta—Mrs. Earl Bontrager, New Paris, Ind.; Anna Mabel, and Wilma Leona), 2 sons (Sanford Otis and Willard Everett), and 2 grandchildren (Irvin Stanley and Lois Lauraine Bontrager). He also leaves the following brothers and sisters: Katherine—Mrs. Joe Lehman, Nappanee, Ind.; John, Rittman, Ohio; Lydian—Mrs. David Kessler, Seville, Ohio; Emma—Mrs. Harvey Martin, Goshen, Ind.; Mary—Mrs. Henry Horning, Goodville, Pa.; David, Seville, Ohio; and Henry, Ephrata, Pa. His parents and 3 brothers preceded him in death. Funeral services were held at the Yellow Creek Church, conducted by F. E. Freed and R. F. Yoder. Interment was made in the adjoining cemetery.

Leatherman.—Jacob Swartz Leatherman, son of the late Jacob L. and Elizabeth Swartz Leatherman, was born near Pipersville, Pa., April 14, 1877; died at Grand View Hospital, Sellersville, Pa., July 7, 1944; aged 67 y. 2 m. 23 d. A heart attack suffered earlier in the day was the cause of his death. His passing was a peaceful one, having expressed his trust in the righteousness of Christ and His forgiving grace, in his last hours, to members of the immediate family. In his earlier years, he was a member of the Deep Run Mennonite Church, and later transferred his membership to the Blooming Glen Mennonite Church. Preceding him in death were his first wife, Laura Kratz Leatherman, and a daughter Laura. Surviving him are his widow, Sallie Detweiler Leatherman, and 5 children, born of his first marriage: Quintus K., Souder-ton, Pa.; Mrs. Walter Shull, Danboro, Pa.; Allen K., Perkasio, Pa.; Walter J., Lancaster, Pa.; and Orpha K., La Junta, Colo. Two brothers (John S., Perkasio, Pa., and Daniel S., Lansdale, Pa.) and 7 grandchildren also survive. Funeral services were conducted at his late residence by Melvin Bishop and at the Blooming Glen Mennonite Church by Wilson R. Moyer. Interment was made in the adjoining cemetery.

Miller.—Mattie M., daughter of John and Fannie (Lantz) Zook, was born in Champaign Co., Ohio, Oct. 8, 1868; died at the home of her daughter, Mrs. J. J. Kauffman, near Hutchinson, Kans., Sept. 14, 1944; aged 75 y. 11 m. 6 d. In 1885 she moved with her parents to Cass Co., Mo., near Garden City. At the age of seventeen she confessed Christ as her Saviour and united with the Mennonite Church. On March 7, 1889, she was united in marriage to Levi J. Miller. To this union 10 children were born: Carrie Kropf, Halsey, Oreg.; Ada Shetler, Hesston, Kans.; John E., Filer, Ida.; Ora A., Kalispell, Mont.; Allie Kauffman, Hutchinson, Kans.; Emery J., Twin Falls, Ida.; Samuel A., Kalispell, Mont.; Edna Wideman, Unionville, Ont.; Floyd E., Windom, Kans.; and Joe D., Filer, Ida. She was the first to break the family circle. She also leaves 2 brothers (Menno S. and Jonathan T., La Junta, Colo.), 60 grandchildren, and 16 great-grandchildren. Two grandchildren preceded her in death in infancy. She was a faithful wife and mother, often caring for the home and children while her husband was away preaching the Gospel. Her health began to fail in February, and when she was not able to perform her home duties, she and her husband went to Oregon for seven weeks. Afterwards they came to Kansas

to make their home with their daughter. The cause of her death was hardening of the arteries. During her last days she often said she wanted to go to Jesus. Funeral services were held at the Yoder Church, conducted by Sanford E. King and Harry A. Diener. Text, Prov. 31:29. Interment was made in the Yoder Cemetery.

Moser.—Anna Nafziger Moser, wife of Daniel B. Moser (deceased), was born June 19, 1871, near Croghan, N.Y.; died Sept. 13, 1944; aged 73 y. 2 m. 25 d. She leaves to mourn her sudden departure, 3 daughters (Anna—Mrs. Joseph Widrick, Jr.; Naomi—Mrs. Lloyd Boshart, Croghan; and Dorothy—Mrs. Nicholas Gingerich, Lowville, N.Y.), 2 sons (Nathan, Rome, N.Y.; and Eleazer, in C.P.S., Ypsilanti, Mich.), 11 grandchildren, 2 sisters (Mrs. David Farney, Croghan; and Mrs. Jacob Stoltzfus, Lowville), and a host of other relatives and friends. On the day of her departure she went about her usual duties, apparently being in normal health. In the afternoon and evening she visited friends, and it was while engaging in this last act of mercy that she departed from this world, as a result of a fatal heart attack. She united with the Conservative Amish Mennonite Church near Croghan in early life and faithfully performed her Christian duties to God and His church until He saw fit to call her home. Her seat was seldom vacant in a religious service, which manifested her marked interest in things eternal. Her life too was a pattern well worth noting, since she would not compromise her faith at any cost. Funeral services were held at the Conservative Amish Mennonite Church at Croghan, Sunday afternoon, Sept. 17.

Souder.—Abram R., son of the late John and Fanny Souder, was born July 9, 1870; died at his home in Goodville, Pa., July 12, 1944; aged 74 y. 3 d. On Nov. 24, 1892, he was united in marriage to Anna Martin, who preceded him in death two years ago. He is survived by the following children: Bertha (wife of Israel Musser), Mrs. Anna Witmer, and Harry, all of Goodville; Frances (wife of Joseph Good), Bird-in-Hand, Pa.; and Abram, of near Goodville. An infant daughter preceded him in death. Ten grandchildren, 8 great-grandchildren, and one sister (Mrs. William Horst, Blue Ball, Pa.) also survive him. He was a faithful member of the Goodville Mennonite Church, being present when health permitted until thirteen years ago, when he suffered the amputation of his left leg. After this he was able to attend church services only occasionally, spending most of his time in his chair. He was able to walk about some with the aid of crutches. After an illness of ten days from a heart ailment, he peacefully passed away. Funeral services were conducted at the home and at the Goodville Mennonite Church by Paul Graybill and Aaron Weaver. Text, 11 Cor. 4:17, 18. Interment was made in the Weaverland Cemetery.

Swartzendruber.—Barbara, daughter of Henry and Elizabeth (Bender) Hershberger, was born near Kalona, Ia., Oct. 27, 1884; passed away at her home near Wellman, Ia., Sept. 23, 1944; aged 59 y. 10 m. 26 d. In her youth she united with the Mennonite Church and remained a faithful and devoted member until death. On Jan. 13, 1903, she was united in marriage with Mahlon D. Swartzendruber. To this union were born 8 children: Ora, Clarence, Mabel—Mrs. Wm. Zook Ernest, Cordell—Mrs. Rolland Yoder, all living in the near-by community, and Emerson and Genevieve at home. Her parents, 2 sisters, one brother, and an infant son preceded her in death. She also leaves 2 sisters (Mrs. Lucy Miller, Wellman, Ia., and Lydia, who had her home with her departed sister for many years). She had been in her usual health. Upon retiring for the night and being unable to sleep, she arose with a severe heart attack and in about twenty minutes life had ebbed away. Thus we are reminded again that life is very uncertain and that we should be ready for death at any moment. Because of her motherly spirit and kindness in the home, and her very unexpected death, her family will very keenly feel her loss. She was much interested in her family's spiritual welfare, as well as in church and Sunday-school work, always desiring to attend when health permitted. Funeral services were held at the Lower Deer Creek Church Sept. 26, in charge of J. Y. Swartzendruber and J. Irvin Lehman.

Weaver.—Menno W., son of Christian Z. and Fannie (Wenger) Weaver, was born Nov. 20, 1870, in Union Twp., Elkhart Co., Ind.; died Sept. 14, 1944, at his home in Wakarusa, Ind.; aged 73 y. 9 m. 24 d. On May 6, 1895, he united with the Mennonite Church, and retained his

membership continuously for nearly fifty years in the Holdeman congregation. On Oct. 22, 1899, he was united in marriage with Catherine Flickinger. To this union were born 4 sons and one daughter: Edwin L., Mahlon A., Willis W., Harley C., and Inez V. Willis passed away Sept. 5, 1920. The wife and remaining children survive, together with 3 grandchildren and 3 great-grandchildren. Also surviving are 3 brothers: John and Eli, of near Goshen, Ind., and Christian, of near Nappanee. Since the spring of 1941 he had been in failing health as the result of a stroke of paralysis, but was quite active until two weeks before his death. He was a strong and mature Christian, and from conversion until near the time of his passing was a faithful worker in the church and Sunday-school activities of his home congregation. Through most of his Christian life he was a teacher in the Sunday school and served a number of years as superintendent. He was also in the lot three times for minister. He was a constant reader of the Bible, and his loyal and conservative Christian life is an abiding inspiration. Funeral services were held at the home and at the Olive Church, conducted by Warren Shaum, S. L. Weldy, and D. A. Yoder.

"Soil conservation is a long-range program and must be viewed in that light. The results of what we do this year will bring results—next year, probably ten years from now, probably twenty-five years hence.

"While large, fascinating bombers fly overhead hourly, while the glaring press and the enthusiastic news commentators cover the war news of the day, while men in uniforms catch the public eye, we too are on the job—serving our country, but somewhat differently and with less color, drama, and glamour. Instead of a gun, we carry the pick and shovel; instead of a jeep, we operate tractors; instead of army trucks, we ride soil conservation trucks; instead of bombing cities, we are subject to call twenty-four hours a day for emergency fire fighting in addition to our regular work."—David Suderman in Pike View Peace News.

Table of Contents

- 553—Grace and Truth
A Prayer (Poem)
- 555—Editorials
- 556—Refreshing Streams of Living Water
- 557—Questions on Mennonite Community Life
- Church Weddings
- 558—A Man is Born (Poem)
Autumn and Life
Dare to Be Original
Prayer Plus
- 559—To Be Near to God
Sunday School Lesson for October 22
- 560—Field Notes
- 561—Correspondence
- 562—Be True (Poem)
The Question of Protestant Missions in Latin America
Africa Letter
- 564—From Our Schools: Hession, Goshen, E.M.S.
- 565—Relief and C.P.S.
- 566—Canning and Drying Program Announcement
Peacetime Conscription
Special Meetings
- 567—Marriages
Obituaries
- 568—Opinions of Prominent Men

NOW YOU CAN OWN A GENUINE OXFORD INDIA PAPER TEACHERS' BIBLE . . . FOR ONLY

\$7.50



*New Chain References — Self-Pronouncing
Cyclopedic Concordance*

HAS BIBLE DICTIONARY OF 300 PAGES

How much added interest and enjoyment there is in reading a Bible like this. Its complete and unabridged helps makes the Bible much easier to understand. These scholarly helps, comprise 300 pages of Bible facts, conveniently arranged in one alphabetical order, being actually a Bible dictionary. They contain 32 illustrations, also an indexed atlas and 15 beautifully colored maps.

LATEST AND MOST EXTENSIVE REFERENCES

This Bible is printed on genuine Oxford India paper—the finest paper used in Bible making. It is printed with black-faced type like the specimen shown below. All proper names are marked so they can be correctly pronounced. The center column references—of which there are almost 100,000—are all newly revised, making this, *the Bible with the most, as well as the newest, references.*

GENUINE LEATHER BINDING

Beautifully bound in genuine French Morocco leather, with an overlapping cover which is leather lined to edge. The leather lining adds to the flexibility and wearing quality. Has round corners, and red under gold edges. Size 7¼ x 4¾ inches. Only ⅞ of an inch thick. King James Version.

Specimen of Type

2I am the LORD thy God, °which
have brought thee out of the land
of E'gypt, out of the house of

No. 0761x . . ONLY \$7.50

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GRACE AND TRUTH John 1:17

(Continued from page 554)

world doesn't know it; the heathen world doesn't know it. It is to be revealed by the preaching of the Gospel. Then the unconverted can take a firm grasp on what God did, and he is reconciled to God by the death of Christ. The risen Jesus is now sent to bless you in turning everyone from his iniquity.

The difference between Moses' coming and Christ's coming is the turning away from iniquity. The Old Testament closed with a curse. The New Testament closes with, "The grace of our Lord Jesus Christ be with you all." When the law of Moses was given, and the law was broken, three thousand were slain. When Jesus came by grace, three thousand were saved and gloriously baptized by the Holy Spirit. "The law was given by Moses, but grace and truth came by Jesus Christ." La Junta, Colo.

OPINIONS OF PROMINENT MEN

When Ulysses S. Grant was President of the United States, he was asked for a message to the youth of the country. In reply he wrote: "Hold fast to the Bible as a sheet anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this Book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future."

Daniel Webster declared that the Bible was the secret of the blessing that had rested upon our country, and that if we neglect it our doom may be sudden and complete. He further said: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."—From The Gospel Minister.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII FRIDAY, OCTOBER 20, 1944 NUMBER 29

Proper Safeguards Against Unsound Literature

BY JESSE B. MARTIN

The word "literature," as far as I know, is not found in the Bible. The Bible speaks of books, letters, parchments, reading, and studying, which certainly infer literature. Paul said, "Bring . . . the books, but especially the parchments" (II Tim. 4:13). Solomon said, "Of making many books there is no end" (Eccl. 12:12). The Bible says, "Give attendance to reading." "The heart of the righteous studieth." It is said that John Gutenberg, the reputed inventor of printing, had a dream in connection with his experience. While working in a cell in a monastery, a voice said to him, "Your invention will become a great engine of evil, sowing broadcast the seeds of sin and crime so that men will curse the inventor of the printing press." John took a hammer and was going to smash the press. Another voice spoke, "While your invention will be perverted to evil, God would nevertheless use it to secure the final triumph of right and truth." The dream of Gutenberg was a dream; nevertheless, since 1455, when the printing press produced the printed Bible, the world has seen much literature both good and bad, and today denominations that are engaged in the production of literature need to safeguard against unsound literature.

Books and More Books

I went through the public library the other day to look at the stacks of books and to see the volumes in the various classifications, such as history, travel, biography, religion, fiction, philosophy, and psychology. The larger number of volumes included fiction, history, and travel. The religious shelf was not so large, and it included every shade of belief.

Byron said, "A small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions, think." In the production of books and literature the important thing is to stimulate thinking that is right. Francis Bacon said, "If I might control the literature of the household, I would guarantee the well-being of the church

and state." As a man "thinketh in his heart, so is he." Reading certainly ought to make one think; therefore, in the production of literature we should aim at mental profit. The books, papers, and literature that we produce should be intellectually stimulating to the reader. The true end of reading Christian literature is to teach and instruct in such a way as will result in Christian character. I think the words of A. T. Pierson are worthy of quotation: "A pure literature is one of the highest of God's schools for both intellect and heart, but corrupt books are among the most destructive and damning." As we think of books and more books, let us remember Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The Book

Let me give two quotations. The first one is from Billy Sunday's Bible. "Twenty-two years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, and walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the Preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the Prophets, where I saw telescopes of various sizes pointed to far-off events and all concentrated upon the Bright and Morning Star. I entered the audience room of the King of kings and caught a vision of

His glory from the standpoint of Matthew, Mark, Luke, and John, passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant church; then into the correspondence room where sat Paul, Peter, James, and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King

Autumn Evening Meditation

BY CATHERINE J. MILLER

*As some elusive dream of scenes more beauteous
Than we in waking hours have ever seen,
Serene and fair in memory will linger*

*To charm us still, but comes not back again,
So childhood's early scenes and pleasant fancies*

Delight us still, but will not come again.

*The days, not all too brief for daily duties,
How wondrous long, how wondrous free were they!*

*The childish hopes that loomed on our horizon
And childish fears alike have passed away.*

*So our maturer hoping and achieving
With our maturer fears shall pass away.*

*We cast aside the gems which once we gathered;
The true of those now treasured, who can name?*

So do we change! Guide Thou, O God, our changing!

*Thou who forevermore hast been the same!
Though earth and heav'n and all Thy creatures alter,*

Yet Thou forevermore shalt be the same!

*O God of Abraham, Thy faithful servant,
Who dwelt in tents beneath the glowing sky,
Who saw, as we, the nightly heavens shining,
The pale, round moon, the stars that beam on high;*

*O God of Abraham and all the faithful,
From earth's swift change we look to Thee on high.*

*For Thou wert God ere Thou didst form the heavens,
Or ever Thou didst set the earth in space;
In every age, in every generation,
Lord, Thou hast ever been our dwelling-place!*

*In every age, no stable habitation
Have we, except Thou be our dwelling-place!*

Grantsville, Md.

sitting upon the throne in all His glory, and I cried:

'All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.'

The second quotation is from the Bible Society Record. "A close impulse seized me some time ago. It was to read the Bible from cover to cover, and to allow no other reading whatsoever to interfere. I did it. I averaged four and one-half hours each day in His Holy Word. I began with 'In the beginning' (Gen. 1:1) and closed with 'The grace of our Lord Jesus Christ be with you' (Rev. 22:21).

"It was a marvelously enriching and strengthening experience. My heart can never escape the power and glory of it.

"It was a feast of good things to eat. I ate locusts and wild honey with the Baptist in the wilderness, and heaven-sent manna with the wandering Israelites in the desert. I tasted the grapes of Eshcol, and ate at the table of King David and King Solomon. I drank at the brook Cherith and was fed by the ravens. I feasted with the disciples in the upper room, and sat down at the table with Abraham, Isaac, and Jacob.

"It was a triumphant tour of summer trips. I crossed the desert sands with Abraham from the Ur of the Chaldees. I journeyed with Joseph in the land of the Pharaohs and followed Moses for forty years. I went abroad in the ships of Tarshish, and glided in fishing smacks on the placid bosom of Galilee.

"It was a university course. I studied what I believe to be the most accurate science of all centuries concerning the origin of things. I delved into the world's profoundest philosophy, read classic literature, followed the divine outlines of history, and was thrilled by the tenderest and sweetest poetry of all time.

"It was a Bible conference. Doctors Moses, Isaiah, and Paul were the principal speakers. I sat at their feet in rapt attention. There were classes in theology and ecclesiology, and eschatology, and prophecy. There were many discussions, conferences, and even debates on practical and doctrinal subjects. It was the greatest Bible conference that I ever attended. King David with his harp of gold and a choir of a thousand voices led the music.

"Such a blessing as this, reading the Bible through without unnecessary delay! I think I shall reread it at least once a year the rest of my life."

As we think of our church literature, whether of our productions or of our stores, there is only one real safeguard, and that is the Book, the Bible. The Bible must be the center, core, circumference, height, depth, length, and breadth of all our literature, from the kindergarten to the adult, from the editorials to the books of theology, from church hymnals to homiletics. May I quote, "There is one book in which all the attractions of the highest literature may be found, the most instructive history and biography, the sublimest poetry, the highest dramatic effect, the most sublime oratory, and the purest philosophy. 'Every word of God is pure.' In this garden one may breathe the fragrance of heaven with no poison in its perfumes. As a literary book, it has no superior, nor even a rival. To master the Bible is to reach a height of culture which no university can impart. Men have grown great by reading and studying the Word of God, and it is not too much to say that the best reading outside of the Bible is the books which draw their inspiration mainly from it."

Proper Safeguards

1. *Reverence and Respect for the Sovereign Authority of the Word of God.*—A Biblical commentator said, "The inspired Written Word and the eternal Living Word are forever inseparable. The Bible is Christ portrayed; Christ is the Bible fulfilled." I know of no better safeguard against unsound literature than a publication Board, an editorial staff, authors of books, and a reading constituency, who have reverence and respect for the sovereign authority of the Word of God as it is recorded in the opening words of Genesis, "In the beginning God," through the sixty-six books of the Bible to the last "Amen" of Revelation.

2. *Literature Producers Who Write to the Glory of God.*—Literature that is simply written for someone to give expression to loose, liberal modernism or self-opinioned conservatism is not God-glorifying. I think one of the important safeguards against unsound literature is the life of the writer. Is he a saved and spiritual man? Are his gifts of writing consecrated to God? Is his ultimate purpose in that article for the Gospel Herald, the Christian Monitor, the Youth's Christian Companion, to glorify God? Spirituality in itself will not produce literature, but spiritually is a great protection against unsoundness, such as the doctrine

of Baalam or the erring of the Pharisees who knew not the Scriptures.

3. *Scholarly Criticism.*—I think when we produce books pertaining to doctrine or theology it is well to examine critically the manuscripts, and it seems to me this should be done by two groups of brethren: first, those who have practical minds; second, those who have scholarly minds and know Greek and Hebrew. Thinking of our stores, I wonder if it would not be well to have someone connected with the staff who has some theological training, in order to read and review books, and thus discover unsound literature. The Bible says, "Prove all things; hold fast that which is good."

4. *Christ-centered Literature.*—By this I mean literature that is saturated with evangelism and the missionary goal of Christ. "The Son of man is come to seek and to save that which was lost." "I am come that they might have life, and that they might have it more abundantly."

As we think of literature, good and bad, and of safeguards, let us not forget that Jesus said, "I am . . . the truth." He is the only safeguard. When Peter Mackenzie, the Durham miner, visited Madame Tussaud's Exhibition in London, he came to Voltaire's chair. He leaped over the ropes that fenced it off and sat down in the chair, and before anyone could remove him, he sang—

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Unsound literature has tried to overthrow Christianity, but Jesus Christ is still pre-eminent. God bless our publishing interests to promote the cause of truth and righteousness.

Waterloo, Ont.

I am not a temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any of the other temptations likely to assail you. You may yield to almost any other temptation and reform, but from the insane thirst for liquor escape is almost impossible. I have known of but few exceptions to this rule.—Andrew Carnegie.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Mennonite Relief

Since World War I the Mennonite Church has been organized, first through the Mennonite Relief Commission, and later through the Relief Committee of the Mennonite Board of Missions and Charities, to give relief to needy and unfortunate people in this and in foreign countries. During these years a great deal of money and clothing has been contributed for the hungry and the destitute, and a large number of our brethren and sisters have had part in the distribution of relief in needy areas. Much good has been done, and an extensive witness has been given in a true spirit of Christian love. It has been our constant desire, not only to minister to physical needs, but also to so exemplify and preach the Gospel as will bring men and women to a knowledge of our Saviour.

Because of complications involved in securing entrance to the needy places and in securing government approval for transportation of workers, funds, and supplies, it has been frequently found necessary to labor under the wing of some well-recognized relief agency, such as the American Friends Service Unit or Near East Relief. Of considerable help in this situation during the past two decades or more has been the Mennonite Central Committee, an organization through which all branches of Mennonites can work, and which has now secured such government recognition as makes it possible to carry on an extensive program of relief in foreign countries. The Mennonite Central Committee is now recognized by government authorities as being capable of carrying on an efficient program of relief and rehabilitation.

Our own Relief Committee continues, however, to function actively, partly through regular appropriation of funds to the Mennonite Central Committee or other organizations, and partly through relief projects carried on under its own direction. The relief work in Spain a few years back, for instance, was administered through our own committee. The question is frequently raised as to why we cannot do all our relief work through our own committee, without going

through the Mennonite Central Committee. Since the various groups of Mennonites have somewhat different standards of doctrine and life, it is felt that our distinctive witness is compromised in part by working with people who maintain a different discipline.

It is well to remind ourselves of the confusion that would result if each of a dozen or more Mennonite groups would try to deal separately with government agencies concerning permissions to carry on foreign relief work. Even when we all work together, what we can do is small enough. It is extremely unlikely that the government would be willing to deal with a number of agencies that would be still smaller. The probable result would be that we would all be refused, and we would have to make our relief contribution through the Friends or United China Relief, or the government agency, U.N.R.R.A. It would seem better to work through the Mennonite Central Committee, which has government recognition, and the policies of which we have a part in forming. It is necessary for those of our church who have a part in administering M.C.C. and for those who work under its administration in the various relief areas to keep always in mind the principles for which we stand as a church, and to be loyal to the teachings of the Word as interpreted and practiced by our people. It must be remembered that to work with people is not necessarily to become like them.

It is still to be considered, however, whether certain relief projects could not and should not be administered by our own Relief Committee. At the joint meeting of the Executive and Relief Committees of the Mission Board at Elkhart, Indiana, on Sept. 30 the Relief Committee was instructed to investigate the possibility of independent relief work in some needy area. A China unit from among our own people was appointed some time ago, but in addition to the difficulty in entering the country, the immediate separate functioning of this unit is hindered by the lack of workers among us who know the Chinese language. In view of the fact

that the needs of the world are greater than ever before, with millions being threatened by starvation and epidemic, and in view of the resources within our church which prefer to be expended through our own administration, it is our earnest hope that our Relief Committee will find it feasible to organize a relief unit to the support of which our people can wholeheartedly devote themselves. We now have a reserve relief fund of about \$100,000 which should be spent where it will do the most good, and our people should be stimulated to contribute multiples of that sum in the months ahead. We should also continue our monthly budget of funds for the support of the worthy projects being carried on by M.C.C.

"Come and See"

It was an invitation extended by Jesus early in His ministry. A similar challenge was issued by Philip to Nathanael. A record in Acts declares, "They took knowledge of them, that they had been with Jesus." The whole principle back of these citations lies in the much-repeated saying that what we are far outweighs what we may say.

The whole Christian approach in public and personal evangelism emphasizes the spoken word. We expect people to fill our churches in order to hear an acceptable speaker hold forth on an attractive theme. Or, we expect people to accept Christ because of what we say to them. The New Testament approach was quite the opposite of this. Men came to Jesus because of what He was. Attraction to the apostles (when it existed) lay not in what they said, but in what they were. Men came to see and made the most remarkable discoveries of their lives. Here were men who defied the limits of their own native gifts and lives in the atmosphere of a supernatural power and boldness.

Can we, dare we, say to men today, "Come and see"? See what? Our selfishness? Our exclusiveness? Our prejudices? Our inconsistencies? The weakness of our churches and of individuals lies in the fact that instead of a life that compels the acknowledgment that we have been with Jesus, we frantically apologize for and even justify the un-Christlikeness of our lives. Come and see? What have they seen? —M.

Questions on Mennonite Community Life

XVI. *How Does the Lack of Emphasis on Discipleship Affect the Life of the Church?*

BY GUY F. HERSHBERGER

Last week's column discussed the importance of discipleship. It was observed that the early Mennonites stressed newness of life, a following in the steps of Christ, and that this emphasis had its fruit in a life of holiness which impressed even their enemies.

It is also a fact that in certain periods of its history the Mennonite Church has neglected this emphasis on discipleship; and whenever this has occurred the life of the church has suffered. Toward the close of the seventeenth century, and during the eighteenth century, the Mennonites of Germany were greatly influenced by a religious movement known as Pietism. Pietism is not a rationalistic or a modernistic form of religion like that which influenced the Dutch Mennonites. In fact it is quite orthodox in its general theological position. It fails, however, to emphasize as it ought, the need of obedience to Christ in the daily life of the Christian.

The appealing element in Pietism, is its emphasis on the inner experience of salvation. It dwells on the fact that there is "no condemnation to them which are in Christ Jesus" (Rom. 8:1). Pietists enjoy their salvation; they rejoice in their state of grace; they speak much of Christian assurance; they love to testify concerning the peace which is theirs. Their feeling is well expressed in the familiar song, "Resting, sweetly resting."

These are splendid sentiments, indeed, and they should find a place in the experience of every Christian. The point is, however, that this is not the whole of the Christian experience. The Christian must not only enjoy his salvation. He must also follow Christ as he lives in this evil world. If he does this he may expect to meet with some hardship and opposition. There may even be suffering and persecution. Christianity is more than conversion, enjoyment, and inner peace. It is also imitation of Christ, discipleship, obedience, and even suffering and martyrdom, if need be. This emphasis is well expressed in the hymn, "Marching to Zion." This is the way which the early Mennonites took. They were marching to Zion on a road that was rough and hard, and the onlooker would hardly have gained the impression that they were "resting, sweetly resting," although closer examination would certainly have shown that they did have a genuine inner peace with God.

After the first one hundred fifty years, however, some of the German Mennonites were greatly influenced by Pietism with its more *easygoing* way of life. One

historian suggests that by this time Anabaptism has become weaker, "tired of its conflict with the world," and then yielded to the temptation to seek peace with the world. This new generation of Mennonites desired to be comfortable. They were anxious to avoid all trouble; they wanted no conflict with the world. They consciously avoided all conduct which might create opposition.

Of course, the Christian should never seek persecution or martyrdom. On the other hand, he must never forsake his principles in order to avoid persecution; and this is what the German Mennonites did. They gradually relinquished their emphasis on the Sermon on the Mount. The doctrine of nonconformity to the world, including nonresistance, was mentioned less and less frequently in their preaching. As time went on they became more and more friendly with the world. Conflict and persecution ceased entirely. But the price which they paid for this easy and comfortable status was the loss of their nonresistance, and other distinctive principles of discipleship.

Goshen, Ind.

A Revised Publication

Program BUILDER for Bible Meetings

BY JOHN R. MUMAW

This is the new name for the Young People's Bible Meeting Topics booklet which was formerly published once each year. It is now revised and enlarged and will be published semiannually. Not only are the pages over twice as large but each issue contains more pages than the previous annual.

About ten or twelve years ago a suggestion came to the Young People's Bible Meeting Topics Committee that our topics should have a treatment similar to that of the Gist of the Topic for Sunday School Lessons. Through the years since then numerous suggestions have been presented for the improvement of the booklet used in preparing for our Young People's Bible Meetings. During the past several years more serious attention has been given to these suggestions and now we are presenting to the church this revised publication. It is coming to the Mennonite Church at a time when there is an increased interest in developing a stronger testimony through this teaching agency of the church. We hope this will be a means of helping to meet the needs that have been felt for revitalizing our Young People's Bible Meeting.

New Features

This revised publication will bring to its readers stimulating helps both for the program committee and for the leader of the meeting. It contains additional helps for the speakers also. Its further usefulness will be found in the help it gives

to various members of the home circle. We are featuring a gist of the topic and questions for study. Both of these are intended to help our young people to a better understanding of the topics and to give them additional help in the preparation of their talks.

Another feature in this publication is the outline of an alternate program so that each program committee will have the privilege of selecting one of two types of programs recommended in the booklet. It is hoped this will meet a variety of needs that exist in our constituency. These alternate programs are "something different" from the usual type of meeting that has been in vogue during the years past. They are designed to be something new and practical for certain congregational needs and circumstances. We believe many people will appreciate these new suggestions.

Old Features Continued

For those who desire to continue the same type of meeting that has been conducted in previous years, we continue to provide outline studies of topics as in our former Young People's Bible Meeting Topics booklet. With the outline study are the usual suggestive assignments also. Nothing that appeared in the former publication will be omitted from this with the exception of the classified index.

Instead of the classified index, this publication carries an outline of the topics in larger units of study, featuring one unit for each quarter. In this first issue there will be two of these to cover the six-month period. This arrangement is an attempt to provide more systematic consideration of vital things related to the life of youth. It will tend to give a sense of continuity to the meetings and will also provide for the convenient reporting of successive extension activities carried on by the Young People's Bible Meeting.

Junior Bible Meeting

For many years various congregations in different sections of the church have been requesting materials for juniors in a separately organized junior Bible meeting. This matter has been given prayerful consideration for the past few years, and with this revised edition of the Young People's Bible Meeting Topics booklet we present to our church a series of programs as suggestive material for separate junior Bible meetings. The topics appear in smaller units of studies than those provided for the young people. While there is no set pattern for the junior Bible Meeting, the materials we include in this magazine do follow a plan of presentation, giving suggestions for the conducting of the meeting. You will find in these suggestive programs a variety of procedures which will have an appeal to the junior boys and girls.

Because of certain restrictions and limitations in the production of this material, we are providing suggestions for thirteen programs for the first six months of the year. We realize that in many cases it would have been desirable to have a program for each Sunday evening. We hope the time is not far away when we will be able to provide that also. It seems expedient at this time to limit our suggestions and programs for these separately conducted meetings to one for every other Sunday night.

Special attention has been given to providing source materials for use in the preparation of these programs. The junior Bible meeting program committee will not be left entirely alone in finding materials to be used on the program. This will necessitate the purchase of certain materials which can be used for that purpose.

Securing Source Materials

We have listed with each program a list of suggested materials, most of which are books. We recommend that these be purchased for the church library and that the program committees as well as the speakers be given access to them. In order to get the most benefit from these suggestions, you should order your supply of Program BUILDER as early as possible. When you have received a copy, the Young People's Bible Meeting superintendent or the superintendent of the junior Bible meeting should go over the list of materials, check all those which are not already in the church library, and order from the Publishing House those that are not now available to your committees and speakers.

You will need as many copies of this revised magazine as you did of the Young People's Bible Meeting Topics booklet. In fact many congregations, especially those using the alternate study program, will want to order more. This will save duplicating the outline study for use by those who fill in the blanks. Although the price of this publication is higher than that which you paid for your booklet last year, do not forget that you are getting five times as much material.

Harrisonburg, Va.

Conserving the Faith in a Church School

The history of the Christian church in the United States of America tells us of many departures from the faith, of many perversions of truth, and of many betrayals of confidence. Many of the great educational institutions of the land were originated by godly men and women who sought to bless the rising generation with educational privileges under the direction of the Christian church. They made sacrifices and piled up large endowments for the benefit of the youth of

the country. Many discovered later that as the great schools became financially independent, they became less loyal to their original constitutions and standards, and finally repudiated them entirely. The oldest church-organized seminaries and universities of the land are no longer subject to the groups who originated them, but are financially independent and follow their own course in the world. Most of them have been captured by modernism or evolution, together with false educational philosophies. Very few of the older and more famous universities are interested in conserving the faith of the founders.

Smaller denominations have originated educational institutions primarily to aid in conserving their faith. Most of them can report the same drift; their schools are helping to overthrow their faith. Must it be so? Shall we conclude from the foregoing that it is impossible to maintain an educational institution that will remain true to the faith of the group that supports it? By the grace of God, and through the watchfulness of the supporting constituency it can be done. In order to conserve the faith of the Mennonite Church in her own church schools, there are a number of factors which will help to make it possible.

In the first place, the Mennonite Church must have definite convictions regarding the faith to be conserved. The religious world is adrift. To be a "Conservative" or a "Fundamentalist" in these days is considered by many to be out of step with our times. Old ideas and old creeds are on the list to be discarded. With the world, it is not surprising that the religious world should reflect a trend toward lower standards. It seems that the Lord only could tell the difference between the average church member and a non-Christian. They are too much alike in thought, word, and deed. If the Mennonite Church has definite convictions about the truth of God's Word, she will manifest it in her educational plans and procedures. Care will be exercised to appoint a Board of Education that will prepare a constitution for the government of the school that will in turn promote and safeguard the faith of the church. The preparation of a sound constitution, however, is not sufficient, for the Board must see that it is effectively administered by the officers and faculty of the school.

In the second place, the Board of Education will be careful to elect to the teaching staff of the school, those men and women who have a definite Christian experience and who are known to be loyal by precept and example to the standards of the Mennonite Church. This means that the teaching staff should be chosen on the same basis from which faithful and loyal ministers are chosen. They must be "faithful and able." This is the scriptural combination.

In the third place, the church school should be expected to function primarily in the interests of the church that originated it. It should be a training school providing a moral and spiritual culture for the benefit of Mennonite youth. Non-Mennonites may be welcomed to the institution unless their influence curtails the teaching of the Mennonite faith, or in any way interferes with the Mennonite practices. Testimonies, experience, and observation have shown that only a limited number can be safely absorbed, and they must be in attendance because of conviction regarding the environment and influence of the school. The spiritual well-being of our youth should be of the greatest interest and importance to us. Finances should not be spared in the realization of this worthy end.

In the fourth place, the fathers and mothers in the constituency should place the spiritual interests of their sons and daughters of highest importance. It is impossible for a church school to compete with the local high school or the state college as far as expense is concerned. If it is not worth the difference, then the church school is a useless institution and the quicker it is eliminated the better. On the other hand, there are multitudes who testify to the value of the church-operated school. If there are parents within the constituency who are financially unable to send their children to the church school, there should be neighboring brethren and sisters with a love for the principles of the Mennonite Church, and for the spiritual welfare of the youth of the church, who feel a responsibility to use the means with which God has entrusted them to make these advantages available to youth through the church school. Money is earthly and must be left behind. Happy will be the brother or sister who has translated money into the currency of heaven by using it to bless the souls of young Christians. A church school that is loyal to the faith can, under the blessing of God, be a great instrument of blessing.

In the fifth place, while state accreditation and accrediting agencies have their place, this should never be the primary factor in determining the policies of the church school. While the supporting constituency desires their youth to attend an accredited school, the spiritual interests should be the first consideration. Faculties and boards should have a greater concern for preparing youth for Christ and the Mennonite Church than for the world and world business and professions. The latter may afford splendid opportunities for Christian men and women to witness for God, but they need Christian preparation for it. Church schools, like average Christians, are faced with constant temptations.

(Continued on last page)

FAMILY CIRCLE

For an Unborn Child

BY MIRIAM SIEBER LIND

*I pray God
In the hour of my pain
For this our child—
Born of our bone,
Fashioned of our flesh,
Yet—mystery of God—
An immortal soul. . . .*

*That he might know
Sweetness and warming at his mother's
breast. . . .
That he might grow
Wise, kind, benevolent beneath his
father's hand. . . .*

*That he might live
Before God's face
To goodly age spent following righteous
ways.*

*What more to ask of God
For this our child—
Born of our bone,
Fashioned of our flesh,
Yet—mystery of God—
An immortal soul.*

Boone Grove, Ind.

Religion in the Home

BY CAROLYN BYLER

We are apt to be like the little boy who, when asked to give his definition of a home, said, "Home is the place you go when you want to change your clothes to go somewhere." While this might be slightly exaggerated, we as Americans are inclined to take our homes very much for granted. There are relatively few people who have inquired into the origin, maintenance, and purpose of the home. However, we agree that no influences on life are greater than those of the home; few people are likely to reach standards higher than those of their own homes.

Homes are composed of ordinary people like ourselves, and our homes will not be apt to be superior to those homes from which we come. What is our idea of a home? What is our attitude toward our childhood home? What are the components of the ideal home, and how well are we prepared to fulfill our choicest plan? How may a home most adequately serve God? These and many

other similar questions come to our minds as we think of home and its purpose.

What makes a home out of a house? We have all seen houses that were so large that in them we seemed lost and we thought, "This is a beautiful palace, but I could never feel at home here." At the other extreme is the cramped space where two or three rooms must contain a family of four or five, or a dozen grown people and children. In the latter case there may be affection, but there can hardly be decency. We may agree that to reach the standard of a home the place where the family lives must have space enough for decency, privacy, and cleanliness. There must be good air to breathe, windows that let in sunshine, and room enough for "a place apart," in which any member of the family may be absolutely alone to secure rest, poise, and self-control.

It is the normal thing for all people to want the best possible home if it can be had for the asking, but a fine home is not to be had merely for the asking; a required price must be paid, and that in part in the form of serious thinking.

First, let us consider the question, "What is a home?" Because a genuine home is of so much importance, imitations have come into vogue. Orphanages take the place of homes for those children whose parents have died or have lost the necessary interest in each other. Many of these are superior to the average home in moral and religious training. For soldiers and sailors, whose services have ended, military homes have been established. Old men, old women, and old couples have "Homes" opened to them for their declining years. But isn't there something lacking in the atmosphere of such a "home"?

Two or three maiden ladies set up housekeeping together. Or two persons past middle age find each other agreeable for life companionship and marry, realizing that their table won't be surrounded with youngsters daily, but their maturer sons and daughters will visit them, bringing grandchildren with them. What elements are lacking here which are the requisites of a home?

Newly married folks move in with the parents of either. Are they establishing a home?

In pioneer days in the western settlements, there were so-called common-law marriages. The man and the woman agreed that they liked each other well enough to live together and be responsible for children. Modern companionate marriages and trial marriages are similar except that children are not

looked for. Are these foundations for the establishment of really genuine homes?

Gerrit Verkuyl offers this definition of a home: "A complete home is composed of a father, a mother, and their children, united by ties of love. For the perfecting of relationships, divine Presence is requisite."¹

And now we ask ourselves the question, "What is a Christian home?" An answer to this question may have been simple any time during the last century: It is a place where grace is said at the table, the Bible is read, worship conducted, and members attend Sunday school or church. By this classification there are certainly very few Christian homes today. How should one describe a Christian home? Here are some vital characteristics:

Where grace is said at the table;
Where the Bible is audibly read in the family group;
Where the children attend Sunday school;
Where harmony prevails;
Where the parents attend church;
Where parents and children pray individually;
Where parents and children unitedly read the Bible and pray;
Where plans are made with God in view;
Where the atmosphere suggests Christ.

"Except the Lord build the home, they labor in vain who build it. No home enduring in its pleasures, satisfying in its possessions, was ever yet built in defiance of the will of God. It is for the parents to seek and find God in all the ways of their home life. Like the house built upon a rock, the home that is built upon the principles of hearing and doing the sayings of Jesus Christ cannot fall."²

In a Christian home Christ is so truly honored that He loves to linger there. Strife does not find a welcome; nor is quarreling found there, because it does not fit in. There is time for the thought and practice of the divine Presence, with recognition of God as Lord and Father, Christ as Friend and Saviour, the Spirit of God as Counselor, and fellow men as children of the same eternal Father.

The atmosphere of the home cannot remain within its walls, but makes itself felt beyond them. Neighbors sense it and carry away some of its refreshing fragrance. They may even put into use some of the wholesome suggestions they find there.

The spirit of the home is that of perpetuation. Sons and daughters go out to establish homes of their own, realizing that spiritual health is impossible without this Christian atmosphere.

The simple home, composed of husband, wife, and children, appears to be the normal outgrowth of conditions. Most theories as to the origin of the home find verification to a great extent in our own Sacred Writings. According to its records, the human race started out as a single family. At the beginning brothers

(Continued on page 579)

TO BE NEAR TO GOD

October 22, 1944

Read Psalm 119:161-168.

"I rejoice at thy word, as one that findeth great spoil." What a find it is, this book of God! It is rich in its sheer literary beauty and power. It contains a treasury of suggestions for successful living that far excels all the "success" books ever written. It possesses power to make us into new men and women. Dr. A. T. Pierson has said, "While other books inform and some few reform, this one book transforms." It possesses the secrets of joyous and triumphant living. It is all that it claims to be, and more. What an experience it is, then, to discover that we have been passing it by like a valuable unique in a collection of old books! Then with a new enthusiasm for a neglected treasure we can sing,

"Precious treasure, thou art mine."

October 23, 1944

Read Psalm 119:169-176.

When all is said, the greatest value of the Scriptures is this: here we have the chief connecting link between God and man. Here in the Bible God extends to the man who has gone astray like a lost sheep his only possible salvation. True, God spoke to us through His Son, but it is in the Bible that we have the story of the Son. The Gospel of our salvation is unfolded in the Gospels and the Epistles. The Old Testament is the necessary preparation for the New. There can be no greater folly, no more fatal mistake than to doubt, disobey, or neglect the Bible. In our attitude to that Book are involved the issues of our eternal salvation.

"Thy good Word informs my soul
How I may climb to heaven."

October 24, 1944

Read Psalm 122:1-9.

As the Old Testament saints felt toward Jerusalem so we feel toward the church. They revered the city as the shrine and the center of their religious life; we look to the church as the means of spiritual fellowship and the source of our religious inspiration. In the welfare of the church is wrapped up to a large extent our own spiritual well-being. We do well, then, to pray and labor for the peace and prosperity of the church. That is true whether we are thinking of the church universal, of our denomination, or of our congregation. We pray, O Lord, that unity and peace may prevail in the church. Make the church our happy spiritual home.

"For her my tears shall fall,
For her my prayers ascend."

October 25, 1944

Read Psalm 123:1-4.

There is a type of obedience that submits to the inevitable. We know it is futile to resist the expressed will of God and so we yield, although perhaps grudgingly. What God insists on, we will do. But there is another and a higher type of obedience. It is described in

this psalm in the attitude of the servant and the maid whose eyes are raised to discover the will of the master and the mistress. Instead of waiting for the command, they seek to anticipate it in the glance of the eye and the motion of the hand. They make every effort to learn the will of the master that they might please him the better. Our eyes are raised to Thee, our Heavenly Master, that we might know and so do Thy will. We delight to do Thy will. We seek to know the "good, and acceptable, and perfect will of God."

October 26, 1944

Read Psalm 130:1-8.

Essential to right attitudes in prayer is the realization that we stand on a platform of mercy and grace. We have no inherent right to approach God in prayer. What rights we may have had as sons of the house we have long ago sinned away. It is from the depths of our prodigal despair that we cry to God. And He hears us only because in His forgiving grace He does not mark iniquities. Our hope is only in the plenteous mercy which is graciously willing to redeem us from our iniquities, and to grant to us the right to approach Him in prayer. Yes, Lord, we acknowledge our unworthiness, but gladly accept Thy invitation to come boldly to the throne of grace.

"He Himself has bid thee pray.
Rise and ask without delay."

October 27, 1944

Read Psalm 138:1-8.

One of the comforts of the believer is the knowledge that the One who has begun a good work in him will see it through to the end. God will not save a man and then go away and leave him helpless. What He has begun He purposes to complete. What God can continue to do for us is conditioned, of course, on our yieldedness to Him, but we may be sure that so far as God's part is concerned, there will be no lack of interest or performance. God's plan for us is a steady progress in the spiritual experience from its beginnings in repentance to its glorious culmination in the other world. Help us, Lord, to follow on as Thou dost lead.

"A higher plane than I have found;
Lord, plant my feet on higher ground."

October 28, 1944

Read Psalm 139:1-24.

This well-known psalm recounts an experience. At its beginning the psalmist shrinks from the all-seeing eye of God. He tries to think where he might hide from such omniscience, but realizes that the presence of God would face him wherever he might go. On second thought he comes to realize that the constant watchfulness of God on his behalf is a blessing and not an embarrassment. It becomes a happy thought that God is always with him, and the psalm ends with one of the great prayers of the Bible—a request for God's

continued scrutiny of his innermost being. What at the first he fled from he now seeks with all his heart. Yes, God, search me, and try me, and know me. Make me holy and lead me in Thy way.

"Awake, asleep, at home, abroad,
I am surrounded still with God."

—E.

A NEW MOTIVE FOR LIFE

Sunday School Lesson for October 29

The world can't understand how the Christian can be happy in his way of living. They think that to be a Christian would take all pleasure out of life. Ungodly men particularly think a Christian man who must be so circumscribed can not be happy. The woman of the world can't understand how the Christian woman can be content in living such a simple life. Even children sometimes feel sorry for the children of Christian parents. They think they are too much tied down. On the other hand, the Christian can't understand what pleasure and benefit there is in ungodly living. The sins of the world seem so slaving and foolish. The pleasures seem so passing; their goals for living are so futile. All these differences in the godly and the ungodly are laid in the fact that the two live for different purposes. The motive in Christian living is so high above the world's that we don't expect them to understand. "The preaching of the cross is to them that perish foolishness."

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." In this way most men live. In our country today the philosophy of living is directing man to live for his own pleasure. Whatever man wants to do must be right according to this philosophy. Did not God make man with these wants? they say. No place is given to sin; they do not recognize it. They never read the law of God, but they are a law unto themselves. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." "They that are in the flesh cannot please God." "If we say that we have not sinned, we make him a liar, and his word is not in us." "She that liveth in pleasure is dead while she liveth."

The Christian lives to please Christ. We "seek those things which are above." Instead of living in narrow, constricted ways of pleasure, Christians live the abundant life of liberty in Christ. In this lesson we find four reasons why the Christian can be satisfied in his life with Christ.

In view of the goodness of God, man is greatly encouraged to put his trust in Him. "Who will shew us any good?" It is the Lord, not Satan. The goodness of God is especially shown us in His dealings with the children of Israel. There we learn of God's gifts to those who trust Him. The gladness that God gives because we do His will far exceeds the gladness from Pleasures of sin. Only the Lord can make us dwell in safety so that we can lie down in peace and sleep. "Oh how great is thy goodness, which thou hast laid up for them that fear thee." "O taste and see that the Lord is good." "Happy is that people,

(Continued on page 583)

FIELD NOTES

Bro. J. A. Heiser, Fisher, Ill., preached on Oct. 8 at the New Castle Sunday School near Deer Creek, Ill. This Sunday school is a mission point conducted by the Morton Church.

The Executive Committee of the Illinois Conference met at Eureka on Oct. 7. Plans were made for the annual ministerial meeting of the district, which will be held on Dec. 7 with the Waldo congregation at Flanagan, Ill.

Bro. J. B. Smith, Elida, Ohio, would like to buy two copies of the Englishman's Greek Concordance, which is now out of print. Anyone having a copy which he would be willing to sell, please correspond with Bro. Smith.

Bro. O. O. Miller spoke at the Vesper Service at Goshen College, Sunday afternoon, Oct. 15.

The Executive Committee of the Mennonite Board of Education met at Goshen College, Oct. 20, 21. At a special chapel service on Oct. 20 the brethren Carl Kreider and Harold S. Bender were formally installed as deans of the College and Bible School, respectively.

The Sewing Circle sisters of the Holbrook and La Junta congregations in Colorado conducted a canning bee on three different days during the past month in the basement of the sanitarium. The result of their work was about 2500 quarts of fruits and vegetables. These canned goods will help supply the nurses and patients with the necessary fruits and vegetables so difficult to obtain these days under the point system. The La Junta sisters also spent an additional day canning for C.P.S. camps.

A song service is to be held at the Skippack Mennonite Church near Creamery, Pa., on Saturday evening, Oct. 21, at 7:30. Everyone is invited.

The Executive Committee of the Dakota-Montana Conference met at the Fairview Church on Oct. 5 with several members of the Mission Board in the interests of the work in northern Minnesota.

Bro. B. B. King, Sheldon, Wis., will conduct evangelistic meetings in the Fairview Church in North Dakota beginning Oct. 5. This congregation will also have a Bible Conference beginning Nov. 7 with Bro. E. G. Hochstetler of Mylo, N. Dak., as instructor. On Nov. 5 communion services will be held.

Montana communion dates with Bishops E. G. Hochstetler and Floyd Kauffman in charge are as follows: Coalridge, Oct. 29; Bloomfield, Nov. 12.

Fifteen converts were received into church fellowship by water baptism at the Kansas City Mission on Sunday, Oct. 15, with Bishop J. C. Driver, Garden City, Mo., in charge.

The Rocky Ridge Mission will have a Bible instruction meeting Saturday evening and

Sunday, Oct. 28, 29, with the brethren H. Raymond Charles and C. Z. Martin as speakers.

Bro. J. D. Graber on a return trip from New York City stopped with the brotherhood at Clarence Center, N.Y., on Oct. 5. His address concerning his visit and findings in China was much appreciated.

All letters intended for the Ohio cutting room should be addressed to Mrs. J. S. Schultz, Bluffton, Ohio. It is requested also that circles wait to send remittances until after they receive their cut garments and the bill.

Bro. Edwin Weaver, Hesston, Kans., will fill appointments at Milford and Beaver Crossing, Nebr., on Oct. 22.

Communion services will be held at Kouts, Ind., on Oct. 22, in charge of Bishop Paul Mininger.

Bro. Frank Byler, a student minister at Goshen College, occupies the pulpit at Topeka, Ind., when the regular minister, Bishop Edwin Yoder, is absent.

A Bible instruction meeting is to be held, D.V., at Mellinger's Church near Lancaster, Pa., on Oct. 28 and 2. A series of evangelistic meetings will follow, with Bro. E. F. Hartzler, Marshallville, Ohio, in charge.

The forty-first annual Sunday School Meeting of Holmes County, Ohio, was held at the Walnut Creek Mennonite Church Oct. 14. Included on the program were the following ministers: S. W. Sommer, William G. Detweiler, D. D. Miller. There were songs by the Amstutz sisters' trio.

Bishop Allen Erb, La Junta, Colo., conducted communion services at Perryton, Texas, on Oct. 15. He began a series of evangelistic meetings at Peabody, Kans., Oct. 17.

Calendar

Semiannual meeting of Mennonite Commission for Christian Education and Young People's Work, Kitchener, Ont., and surrounding churches, Oct. 26-29.

Ministerial meeting, Illinois Conference, Waldo Church, Flanagan, Ill., Dec. 7.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Bro. E. M. Yost has changed his address for the time being to Hesston, Kans. He is temporarily located at Hesston while his sons are attending school. Bro. Yost held evangelistic meetings with the Crystal Springs congregation near Harper, Kans., Oct. 8 to 15.

Mrs. B. B. King, who suffered from a stroke two years ago, has not recovered sufficiently to answer all the letters which have been addressed to her. She wishes to express her appreciation.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting in Elkhart, Ind., on Oct. 12, conducting routine business.

A cable has been received from India with the news that the government there has granted to Lena Graber permission to enter the country for mission work. Sailing arrangements have not yet been made.

The Western Bible Institute announces its various terms as follows:

Albany, Ore., Oct. 30-Nov. 17. Instructors: Marcus Lind, Glenn Whitaker, Milton Martin.

Nampa, Ida., Nov. 27-Dec. 15. Instructors: Lind, Martin, Menno Snyder.

Sheridan, Ore., Jan. 2-19. Instructors: Lind, Ernest Garber, Joe Yoder. Second term, Jan. 22-Feb. 9.

Hopewell Church, Hubbard, Ore., Feb. 19-March 9. Instructors: Lind, Garber, Whitaker.

Sister Sadie Loucks, wife of Bro. Aaron Loucks, former manager of the Mennonite Publishing House, passed to her eternal home on Monday, Oct. 9, after an extended illness. She was a member of the Scottdale congregation for forty-nine years and will be missed in the church and community. We extend condolences to Bro. Loucks and the bereft family.

Bro. Elmer Moyer, Souderton, Pa., was a pleasant visitor at the Publishing House on Oct. 11, while on his way home from conducting evangelistic meetings at the Oak Grove and Springs churches in the Casselman Valley District. He spoke at the midweek meeting at the Scottdale church.

Bro. Paul Erb, Goshen, Ind., spent parts of Friday and Saturday, Oct. 13, 14, at the Herald office, looking after matters pertaining to the editorial work of the paper. He spoke Sunday evening at the Kidron Church in Ohio. —H.

Bro. Clarence Fretz, who spent a few periods of a week or more at Scottdale this summer, in the interests of summer Bible school work, in which he is engaged as one of the writers of the revised courses, has returned to Philadelphia to resume his work in connection with the Mission there, of which he is superintendent. During his leave of absence during the summer, Bro. Daniel Sensenig, New Holland, Pa., took care of the work of the Mission.

A Bible Instruction Meeting will be held at the Norris Square Mennonite Church, Philadelphia, Pa., Oct. 28, 29, with the brethren

Parke Book, Elmer Kolb, and Christian Lehman as instructors. Evangelistic meetings, in charge of Bro. Lehman, will continue to Nov. 5.

Bro. A. J. Metzler spoke at the Luray, Va., C.P.S. Camp Oct. 6-8. He will speak at Salunga, Pa., Oct. 21 and 22, and at the Lancaster Mennonite School Oct. 23.

Bro. Clarence Fretz preached at the Johnstown, Pa., Mission Sunday, Oct. 15.

Change of Address.—Bro. John H. Stoll, Egeland, N. Dak., to Pleasant Lake, N. Dak. Bro. Stoll will continue as minister of the Lakeview congregation, Wolford, N. Dak.

A series of meetings at the Hutchinson, Kans., Mennonite Mission, in charge of Bro. Glenn Whitaker, Los Angeles, Calif., came to a close on Oct. 13. Following this, Bro. Whitaker assisted in an evangelistic campaign at Hesston College and Bible School, Hesston, Kans.

Bro. Leonard Haarer, Scottdale, Pa., filled the regular appointments at the Masontown, Pa., church on Sunday, Oct. 15, in the absence of the pastor, Bro. Paul Roth, who was engaged in holding meetings in Indiana.

Bro. Aaron D. Nice, Morrison, Ill., accompanied by Sister Nice and son Richard, worshiped with the West Union congregation, Wellman, Ia., Sunday morning, Sept. 17, and with the Iowa City Mission congregation in the evening.

Bro. Norman Hobbs, superintendent of the Iowa City, Ia., Mission, conducted a series of meetings at the Brick Mennonite Church, Morrison, Ill., from Sept. 26 to Oct. 2. One young soul yielded to the Lord, and the congregation was strengthened and encouraged.

CORRESPONDENCE

CARSTAIRS, ALBERTA

(West Zion Congregation)

Greetings to the Readers of the Herald. We are enjoying a bountiful harvest for which we thank our heavenly Father.

In July we had the privilege of having Bro. and Sister Gabriel Shenk, Sheridan, Oreg., in our midst for revival meetings. Because of bad roads and weather, the attendance was rather small a number of times, but the messages were much appreciated.

Our summer Bible school was held in August with an attendance of about thirty. The teachers were Willis Yoder, Mrs. Alvin Steckly, Cicely Rogers, Gladys Shantz, and ViEtta Good.

Pray for us at this place that we may be faithful in His work.

We are glad to have Bro. H. J. Harder back with us. At present Sister Harder is in Vancouver, because of ill health.

Oct. 5, 1944,

ViEtta Good,

MILLERSBURG, OHIO

(Berlin Congregation)

Greetings to Herald Readers: We praise God for His love and mercy. Seven-souls were added to our number this summer, for which we rejoice.

Pray for us that we may not grow weary in well doing, but continue to labor for the Master while it is day, for the night cometh when no man can work.

Oct. 6, 1944.

B. F. Yoder.

GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

Dear Herald Readers: On the evening of May 2 the brethren Rempel and Bennett told us of their experiences in relief work and of what is being accomplished at and through the clothing depot at Kitchener, Ont. In June a box of clothing was sent to this place with Bro. D. Schlabach, who attended conference in Ontario.

On May 7 Bro. J. B. Stauffer, Tofield, Alta., was with us, at which time we commemorated the suffering and death of our Lord in a communion service. He brought with him Sister Hilda Lehman, a member of the Salem congregation at Tofield, who was at that time attending the school for the deaf at Saskatoon, Sask. She enjoyed her first public communion service with us.

Our summer Bible school was held from July 3 to 14, with good interest. The teachers were Gladys Bowman, Myrtle Weber, Florence Burkhart, Ferne Gingrich, Stanley Shantz, and Howard Snider. The system of transportation this year proved successful, and the result was a better representation of homes from surrounding districts. We trust the seed sown will bring forth much fruit.

Fourteen young people accepted Christ during our revival meetings in July, in charge of Bro. C. C. Cressman, New Hamburg, Ont. There were also two reconsecrations. Our prayer is that more will be moved to accept Him before it is too late. These young converts are being instructed in the articles of faith at the present time and are anticipating the time when they will seal their baptismal vow.

A junior sewing circle has been organized at this place. The meetings are well attended, and progress is being made in the work.

We had the pleasure of having a number of visitors from other congregations with us this summer.

Oct. 6, 1944. Myrtle Weber Schlabach.

HAMMETT, IDAHO

(Indian Cove Congregation)

Dear Herald Readers: Last spring Bro. Archie Kauffman, Sweet Home, Oreg., came into our midst and held meetings for ten days. Three responded by seeking a deeper experience in their Christian life. The messages were very helpful, and the brotherhood was strengthened.

On June 12 Bro. Ivan Lind, Hesston, Kans., brought us a much-appreciated message in the evening. He was on his way home from the conference in Oregon.

Ervin Hookey, one of our young brethren,

is in the East, waiting to go to Egypt as a relief worker.

Bro. and Sister Floyd Landis and family moved here this spring. We are glad to have them with us. His mother, Sister Fannie Landis, Portland, Oreg., has been visiting them for two weeks. Her help in our services is greatly appreciated.

Our bishop, Bro. N. A. Lind, was with us for three days in July. He had been seriously ill and not able to come for some time. We were all eager to again commemorate the suffering and death of our Lord. Two members were reclaimed and four were received into the church by baptism while he was here. The ones who were baptized are all young in years and need the prayers of the church.

Sister Katie Barber, who was in the hospital at Nampa for four and one-half months, has been permitted to return to her home. She was taking treatments for her eye. She lost one eye two years ago and we are praying that the Lord may spare her this one, or give her abundant grace to bear whatever comes. She is also suffering with arthritis.

Bro. and Sister Arthur Schertz, who had been helping in the work among the Mexicans in Texas, but are now living at Nampa, Ida., were in our midst Sunday, Sept. 17. They were accompanied by Bro. and Sister Harold Hookey and family. Bro. and Sister Schertz each gave an interesting talk and sang a few songs with the children.

The family of Bro. Daniel Good moved to Montana a short time ago. Sister Joy Barber left for Hesston, Kans., to attend school. Our prayers attend all those who leave our midst for other fields of labor that the Spirit of the Lord may go with them and that they may let their lights shine.

Bro. Edward Kanagy was with us Sunday, Oct. 1, and gave us a very interesting talk on Sunday-school work.

We ask an interest in the prayers of the church.

Oct. 7, 1944.

Allie M. Shenk.

SOUTH BOSTON, VA.

(Ebenezer Congregation)

Dear Herald Readers: Greetings in Jesus' name. "The Lord hath done great things for us; whereof we are glad." Surely we have many reasons to praise God.

Sunday morning, Oct. 8, Bro. John Garber, Harrisonburg, Va., came into our midst and preached a very inspiring sermon. His text was found in Dan. 2:25, "I have found a man." We need more Daniels today who will be willing to stand true to God, if they must stand alone.

Bro. Garber brought with him his son, Stanley David, his daughter, Rhoda, and Mabel Hummel. We are always glad for the visits of others.

We appreciate the faithful efforts of our minister, Bro. Snead, who brings us the word of God from Sunday to Sunday.

We are looking forward to a series of meetings in the near future. The prayers of all who are interested are solicited. May there be a real revival among us.

God bless you all.

Oct. 11, 1944.

Vera V. Good,

WITH OUR MISSIONARIES

Is It Nothing to You?

*Is it nothing to you that a sinner must die
For want of the soul-winning Word?
Can you turn a deaf ear to the heart-rending cry
Of millions that never have heard
That wonderful story of pardon and peace,
With power to revive and renew?
How can you believe it and still be at ease?
Dear friend, is it nothing to you?*

*Is it nothing to you that the harvest is white
And is ready for reapers today?
It will soon be too late with the oncoming night,
Consider your fatal delay;
While the call unto service is urgent and clear,
And the workers today are so few,
As the call of your Saviour reaches your ear,
Dear friend, is it nothing to you?*

*Is it nothing to you, as you hear from abroad
How millions of heathen today
Are waiting to hear of the only true God,
Who taketh transgressions away?
If you have accepted the gift of God's love
And gladly His bidding would do,
Can you turn a deaf ear to the call from above?
Dear friend, is it nothing to you?*

*Is it nothing to you that the soul-saving cause
Is neglected by those who profess
To be saved by the blood shed on Calvary's
cross—
And by faith life eternal possess?
When you think of the many in darkness of sin,
Must you not to the Master be true?
When He calls you to serve Him, lost sinner to
win,
O friend, is it nothing to you?*

—Unknown.

Work Among Negroes in the City of Chicago

BY JAMES H. LARK

The work that is being done by the brethren among Negroes in Chicago should be watched with peculiar interest by members of the church, particularly by those who have an interest in this type of work.

A group of zealous Christians in Chicago felt that there was a need for scriptural teaching among the Negroes. A survey of housing project on the west side, made by a group of students from Goshen College, proved beyond a doubt that there was a need for work among this underprivileged group.

Having taken this burden to the Lord in prayer, it was revealed to the brethren that a summer Bible school would be the best way to begin the work. The Lord leads marvelously when we yield our wills

to Him. And so the problem of finding a location for a Bible school was soon solved when the Spirit led two of the brethren to the corner of South Loomis and West Fourteenth Place, where there was an old store front building that was being used for a play center. This center was established and maintained by a group of Negro ladies. These ladies granted the Mennonite workers the use of the building and also promised that the children who came to the center would attend the Bible school.

"Come over into Macedonia, and help us." This was the comparative appeal made to us. And so it was that we were privileged of God to be in the workers' meeting that planned for the organization of the Bible school, which was in session at this location from Aug. 21 to Sept. 1, 1944. Bro. Lester T. Hershey was in charge of this meeting. Four classes were assigned, as follows: Junior 3, Sister Alma Yordy; Junior 1, Bro. Theodore Wentland; Primary 3, Bro. James H. Lark; and Primary 1, Sister Rowena Lark. Two assistant teachers were appointed, namely, Sister Lena Frick and Sister Morales. Bro. Hershey served as superintendent.

The flannelgraph stories or object lessons used at the devotional period were on the theme of salvation. After this period, the children went to their classes, where they were taught Bible memory work, Bible lessons, and expressional work. They then assembled for music. This was always an interesting phase of the work. The flannelgraph illustrations not only helped as teaching aids in memorizing songs, but kept the interest high. As a result, the children learned thirteen new songs in the two weeks. After the music period, they returned to their classes for a missionary story and dismissal. Punctuality was stressed, and here again music helped. The children were made to feel that they must be present at nine o'clock to sing "Come to Bible School," because that was the only time that song could be sung. On the opening day of Bible school there were none present at nine o'clock, but we reached a high of twenty-two, with most of the others coming in before the devotional singing was over. Our lowest attendance was twenty-nine, and the highest forty. The average attendance for the two weeks was thirty-six. Twelve children had a perfect attendance record.

Attention was good and the interest ran high throughout the two weeks. The climax came with the closing program. The children did well, and all received a little gift for coming to Bible school. In the audience that night there were a

few parents, quite a few from the Home Mission, and some from the Mexican Mission.

Several nights before the close of the school, the workers held their second meeting—this time to plan for the organization of the new church. The brethren Walter Yoder and Lester T. Hershey of the Illinois Mission Board had power to authorize the organization. The group decided to name the new church, "Bethel Mennonite Church." The brethren William Brenneman, Theodore Wentland, and Walter E. Yordy were appointed as a committee for Bethel. Bro. Yordy was also appointed superintendent of the work, and Sister Norma Rangel, of the Mexican Mission, was appointed secretary. Bro. Wentland and Sisters Yordy, Frick, and Morales were assigned as Sunday-school teachers.

On the night of the closing program of the Bible school, it was announced that Sunday school would be held at two o'clock on Sunday, Sept. 3, and prayer meeting in the home of Mrs. Tunstall, of 1451 West Fourteenth Place, on Tuesday, Sept. 5. There were twenty-eight children present on Sunday, and twenty-one people at the prayer meeting. Eleven of those who attended the prayer meeting were Bible school children.

And so it was that Bethel Mennonite Church was born. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Let us all pray earnestly that God will permit the faithful workers to bring the Lord many "sheaves."

Quakertown, Pa.

Growing Pains

BY MARY J. HOLSOPPLE, R.N.

What normal child does not have growing pains? They may be physical or mental, but he has them. They cause him much sorrow, but through them he realizes his dependence on another, and when they are overcome, what joy is his!

Does an institution like ours have anything similar? When our church leaders in Kansas City saw the need of a children's home, they struggled along with one plan and another, trying to do something for His little ones who had no home or no place fit to call a home. Those deeply concerned brought the matter to the Lord and found an answer to their prayers in the procurement of a good-sized residence, which they bought in 1918 with the earnings of children of our church. But the work continued to grow and new needs arose. Time and again the workers saw how their service to God was limited because quarters were inadequate. Again God was called upon in a new way and He supplied the need by giving the funds for an addition in 1934. With great joy the workers realized

another stage in the work and rearranged the management as they moved into the new part. New floors were a source of pardonable pride, and great care was taken to keep the new part looking new. More children could now be taken care of, and more contacts could be made to the honor and glory of God.

Then there was another growing pain—one which had been threatening since the home was bought, but which had been pushed into the background. It was the isolation ward. This pain became very severe when scarlet fever, mumps, and flu visited our home at one time. Again God heard and was all-sufficient. He did not give immediately what we would have liked, but greatly preserved the general health until funds came in answer to definite prayer and we were able to build a ward beyond our former expectations. It now stands as a monument to the faithfulness of God and the love of the brotherhood.

It seems we are still growing. What are our special needs now? Perhaps if you would know, you could pray for us more definitely. The original part of our home is a story and a half. It has been suggested that the enlarging of this half story to a full story with attic would give us another much-needed bathroom on the second floor, and a prayer room and a storage space in the attic, besides utilizing a lot of waste space. Since much of the second story needs repair at this time, we feel that this is the logical time to enlarge.

Pray with us that we might follow the leading of the Holy Spirit in all these things, for it is His work. May we claim two special promises in connection with this problem. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). "For every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10).

Kansas City, Kans.

RELIGION IN THE HOME

(Continued from page 574)

and sisters must have intermarried. Even Abraham married his half sister and Amram his aunt. But there is no record of polyandry; monogamy remains ideal throughout.

If today the form of living were something other than the form it is, why would homes be established? Each person has a different connotation attached to the word *home*, so that the ideas as to its purpose are not identical. We might believe that because two people are in love, a home should be established, or perhaps because they feel that two can live more economically than one, or even that married life is more interesting. Or perhaps their reason might be a bit more significant; they might feel the need of each other to fill out their lives, or they might purpose to rear children and transmit

their cultural heritage. This list is not all inclusive; there are many more reasons which might be included for the establishment of homes.

It would be interesting to observe more closely those worth-while elements which have been acquired in our own experience, or in the observation of other homes. One of these is more complete living. We know that it is impossible for a hermit to live a fully rounded-out life. His existence is a narrow one because he lacks those contacts that are necessary for the exercise of sympathy, fellowship, give-and-take, exchange of ideas, and all other social functions. In the home as in no other place do we find the drawing out of our social powers.

The Bible suggests that the man stands in need of the woman, and similarly it asserts that the woman seeks happiness in the man's companionship. A mutual fulfillment of life would not be possible if there were no felt difference: the womanly grace by which the man is attracted, and the physical manliness which she admires.

At the outset, the family is composed of a husband and his wife. In order to make the proper foundation for a happy Christian home, they must be bound together by struggle, by aspiration, by reaching for what is not yet attained, with joined hands, by sharing work and disappointment, hope and patience, by enduring hard things together, by mutual comfort and cheer, by keeping step all along the rough road, by coming to the goal of success side by side, or side by side facing the fate of defeat, forever feeling that the best of all is that they have each other.

They should begin living together in prayer, in audible prayer, for when a husband and wife pray together, they cannot grow very far apart. If there is teamwork in prayer, there will follow teamwork in all the games, in all the labors, in all the aspirations, and in every trail of the adventure of homemaking.

True love is vital in marriage, for while it will not make the rising of difficulties and differences impossible, it will control them when they do occur. A marriage should be a happy one in which each resolves, "I am going to learn to like the things my mate likes," and "I shall sacrifice any useless habit I may have that is offensive." It is necessary for both husband and wife to determine to be interested in all that interests the other; to study to be approved each by the other; to keep the door of frankness open between them at all times; to strive toward broadening the area of common interests; and to try to reduce the number of things in which only one has an interest. Self-denial, thoughtfulness, forethought, anticipating the other's wish and providing to meet it, getting ready for trying experiences so as to ease them as far as possible, dreaming and talking

of future good to be enjoyed together, toward making mutual good will and trust and future Christian home.

In time the two discover that their love for each other is not sufficient; something is necessary for the completion of their lives. The solution is given in most homes that seek for it through the avenue of rearing children. The coming of a child strengthens, uplifts, and sweetens the love between husband and wife. It is part of the mission of child life in the home to call forth and develop the tenderness that is inherent in human hearts.

To live without children may be selfish; it may be self-denial. But it is always loss. It may be a loss of a peculiar type of pleasure, that of playing with children and the privileges that come through close contact with them. Another is that loss of joy that comes with the character and service attainments of a son or daughter.

Adoption solves problems of those who must be childless. Although there are many arguments against adoption, it is true that a relation of this kind can be just as tender and full of affection as relation by blood. People who live together, striving to know and do the will of God—become possessed by an all-controlling, all-satisfying love for each other.

While having children brings a perpetual challenge to sacrifice personal indulgences, the whole process is at the same time a process in personal culture, the noble culture of the spiritual life. It is a growth in diminishing selfishness. Parenthood is meant to bring out the best that there is in the grain of character. To be able to share in the task of training children in the nurture and admonition of the Lord is one of the best disciplines men and women can have for their own souls.

How do children learn religion? It is almost trite to repeat that the first seven years of a child's life are the ones in which the "set" toward or away from religion is given. In these first years the little child is forming his ideas of and attitudes toward God and religion in exactly the same way that he is getting ideas of and attitudes toward his parents, brothers, and sisters, and the unseen realities of duty, law, and right. In all the child's relationships toward life, likes and dislikes, desires and habits come long before intelligent and logical reasons. He learns to love God and obey Him in the same way and for the same reasons that he loves and obeys his parents.

Just as a wise parent does not tell the child that he *ought* to love father and mother, but proceeds to win the child's spontaneous love by his own companionship, so there will be no *must* about loving God. If God is made so real a part

(Continued on last page)

Illinois Conference

Report of the Illinois Mennonite Church Conference held at the Science Ridge Mennonite Church, near Sterling, Ill., Aug. 22-24, 1944.

Organization: Mod., H. R. Schertz; Asst. Mod., J. D. Hartzler; Secy., C. Warren Long; Treas., J. A. Garber; additional members, C. A. Hartzler, H. J. King.

MINISTERS' SESSION

The Ministers' Session was held Aug. 22 in the forenoon and afternoon at the Science Ridge Church. The session was called to order by the moderator, H. R. Schertz, at 9:30 a.m. Bro. Roy Roth served as chorister, and Bro. Leland Bachman led the brethren in the scripture reading and prayer. The moderator then called attention to the need of being much in prayer in this Conference, and stated that a room had been provided in the lower auditorium as a prayer room and that all who appeared on the program should spend some time in the prayer room just prior to their public presentation.

The roll was called by the secretary. There were twenty-five ministering brethren of the Conference present. There were also six visiting ministers: Amos Culp, Spring City, Pa.; J. D. Graber, Elkhart, Ind.; Wm. Jennings, Knoxville, Tenn.; E. E. Miller, Goshen, Ind.; Wm. Hallman, South America; J. J. Hostetler, Canton, Ohio.

The secretary read the minutes of the 1943 Conference and Ministers' Session. There were several corrections made and then the minutes were approved. Corrections: (a) In Number 6 under New Business it should read Christian Workers' Normal instead of Sunday School Normal. (b) In Conference program, Bro. J. D. Hartzler's name should appear with the Conference Sermon.

Ordinations during the year: Roy Roth was ordained to be an assistant pastor at the Pleasant Hill Church. Upon motion, Bro. Roth was duly recognized and received as an ordained minister in the Conference.

Deaths: Bro. Daniel Deter, a deacon in the Morrison Church, and Bro. Jonas Litwiller, a pastor in the Morton Church, went to their eternal reward.

The following communication was read by the secretary. It is a response to a communicatoin sent by the Conference to the President of the United States.

THE WHITE HOUSE WASHINGTON

August 21, 1943

My dear Mr. Long:

In the President's behalf, I want to thank you and those in conference at Eureka, Illinois, for your letter of August twelfth. Please be assured that he is indeed grateful for remembrance in the prayers of your congregation.

Very sincerely yours,

M. H. McIntyre,

Secretary to the President.

Reverend C. Warren Long,
1101 Ann Street,
Peoria,
Illinois.

REPORTS

Following is a list of reports submitted to the Conference during its sessions:

- Reports of officials of Conference.
- Report of Sunday School Conference Executive Committee.
- Report of secretary of District Mission Board.
- Report of Christian Workers' Normal.
- Report of Mennonite Home Mission, Chicago.
- Report of Peoria Mennonite Church.
- Report of Mexican Mennonite Mission.
- Report of the Mennonite Home for the Aged.
- Report of General Mission Board member.
- Report of Publication Board member.
- Report of Church Camp Committee.
- Report of Conjoint Meeting of Executive Committee of Sunday School Conference and Christian Workers' Normal Committee.

These reports appear in the full report in pamphlet form, which will be published in the near future.—Editor.

COMMITTEES

Nominating Committee

The Nominating Committee gave their report and it was accepted.

Election of Officers:

- Moderator—J. A. Heiser.
- Assistant Moderator—Ezra Yordy.
- Additional members on Executive Committee—J. D. Hartzler, H. R. Schertz.
- Conference Treasurer—Frank Smucker.
- Nominating Committee—Leland Bachman, Ira Eigsti.
- Auditing Committee—Lester Litwiller, Howard Mellinger.
- Local Board Home Mission—J. D. Hartzler.
- Local Board Peoria Church—Elmer Martin.
- Local Board Home for the Aged—Edward Yordy (1945), Ben Springer (1946), Emanuel Ulrich (1946).
- Member of District Mission Board—A. C. Good.
- Member of General Mission Board—Henry King.
- Member of Publication Board—Harold Zehr.

Christian Workers' Cabinet:

- Chairman—Leland Bachman (1946).
- General Secretary—Harold Zehr (1947).
- Secretary Church School Training—Howard Zehr (1945).
- Secretary Christian Workers' Training—Ira Eigsti (1945).
- Secretary Christian Home Training—Henry King (1946).
- Secretary Church Music Training—Roy Roth (1947).
- Delegates to General Conference—Henry King, Harold Zehr, Raymond Yoder, Leland Bachman, C. Warren Long, Lester Hershey.
- Member on Committee of Arrangements for General Conference—J. A. Heiser.

Resolutions Committee

To the Dakota-Montana Mennonite Conference,

Greeting:—

While you were a newly organized and struggling Conference, we, the Illinois Mennonite Conference, endeavored to show our special appreciation of your work and to give you our encouragement by sending a delegate to your annual Conference sessions. These delegates have regularly brought back to us very encouraging reports of your work for the Lord. They have especially emphasized the fine Christian fellowship they enjoyed with you. Included in their reports, they told us of your growth, not only spiritually, and in numbers, but also in able leadership. This is very encouraging.

We believe the time has now come when the sending of delegates is no longer necessary, and for this reason, we have not appointed any this year. We wish, however, to maintain an active Christian fellowship with the members of your Conference and invite any of them to attend our Conference sessions at any time.

May God's richest blessing be your constant experience.

The Resolutions Committee,

Illinois Mennonite Conference.

Whereas, it has pleased our heavenly Father to take from our Conference during the past year Bro. Jonas Litwiller, who served for many years as a faithful minister in the Morton congregation, be it

Resolved, That we as a Conference submit to the will of the heavenly Father, and that we express our sincere sympathy to his widow and family.

And whereas, it has been the will of God to take from us Bro. Daniel Deter, who has served as a deacon in the Morrison congregation, be it

Resolved, That we extend our sympathy to his family.

Adopted.

Whereas, we have enjoyed a spiritual feast in this Conference, and our hearts have been warmed and our souls inspired,

We as a Resolutions Committee recommend that this audience give an expression of thanksgiving to God for the privilege of attending this Conference, and that we express our appreciation to the pastor and members of the Science Ridge congregation for entertaining us so efficiently in order that these blessings could be made possible to us.

And that we express our appreciation for the presence, messages, and inspiration of our visiting brethren from other Conferences.

Accepted.

God is reaching into the world, taking out a people for His name, that are His people, called by His name, to whom He is God and Father. II Cor. 6:16-18.

These are those who have been separated from the evil of the world by being received by Christ, made one in Him, and identified with Him.

We, who are members of the body of Christ, have been made so by God's power through the work of the Holy Spirit by regeneration and sanctification and justification, to whom we subjected and yielded ourselves. Christ has willingly and gladly accepted us and made us His own, and God has made us joint-heirs with Christ so that our fellowship is with God the Father and His Son Jesus Christ.

God desires that all members of the body of Christ become like Him by making Him the master of their lives to such a degree that they will continually and unfailingly think with Him.

To have the mind of Christ as expressed in Phil. 2:5-8 a reality in our experience, we must be:

1. With Him at Calvary and be made a new creature in Him.
2. Often with Him in the secret chamber of prayer.
3. Yielded to Him in spirit.

4. With Him in the upper room by continually exercising a spirit of humility and helpfulness.

5. With Him in the work of witnessing to the world His salvation by grace through faith in which we have the promise that He will work with us.

We will then be received by Him when He comes again to the earth so that we may be where He is to behold the riches of God's glory in eternity. Be it hereby

Resolved, That we as ministers of the Gospel in the Illinois Mennonite Conference pledge ourselves anew to cultivate a deeper prayer life, and give ourselves to the study of the Word that we might identify ourselves more completely with Christ,

And that our secretary be instructed to send a copy of this resolution to each minister in this Conference sometime during the year as a reminder to encourage a deeper Christian experience.

Adopted.

The Resolutions Committee,

Illinois Mennonite Conference.

UNFINISHED BUSINESS

1. The two recommendations from the District Mission Board were considered:

(1) "Moved and seconded that we request the Conference to provide a bishop to exercise bishop oversight over missions under the District Mission Board not provided for otherwise. Motion carried."

Upon due consideration of this request, it was moved and carried that we accept the request and appoint a bishop. Later a second motion was made: Moved that the Executive Committee of Conference and the Executive Committee of the District Mission Board and the Field Worker arrange for the appointment of a bishop. Motion carried.

(2) "Moved and seconded that we recommend to the Illinois Conference to request all donations (as go to the Board of Education, C.P.S., Relief Work, Quarter Funds, Commission for Christian Education, and any other such like funds privately solicited) to go through the office of our District Mission Board treasurer, in preference to giving donations directly. Carried."

After some consideration it was agreed by common consent to follow the request in our individual churches as far as possible.

2. The Illinois C.P.S. Committee's work was discussed.

The Ministers' Session was adjourned until 8:00 a.m., Wednesday morning.

On Wednesday morning the discussion on C.P.S. was continued. Moved that the part of our action that specifies that we give \$5.00 a month be rescinded and (the balance of our action be continued) that we continue our plan to provide a fund for dependents in special need and the rehabilitation plan to be supported by freewill offerings by our congregation. Motion tabled.

Moved that the Resolutions Committee write a recommendation and bring it to the ministerial body on Thursday morning at 8:00 a.m. Motion carried.

On Thursday morning the Resolutions Committee presented their resolution on our Conference C.P.S. activity. It was moved that we accept the report. The motion was amended that the present Resolutions Committee, instead of the secretary of Conference, write an explanation of our change of policy for our Conference C.P.S. men. Amendment carried. Motion as amended carried.

Resolutions Committee Report:

In connection with our C.P.S. program, we recommend:

(1) That the Illinois Mennonite C.P.S. Committee immediately disburse equally \$700.00 from the C.P.S. funds accumulated, to all C.P.S. men of this Conference district whose names have been recorded with the secretary.

(2) That the balance of the funds now in the treasury, with the funds that shall be accumulated in the future, be used for the purposes as determined by action of the ministerial body March 24, 1944, with the exception of giving \$5.00 to each C.P.S. man per month.

(3) That the secretary of this Conference write a letter of explanation of the change in plans, to our state C.P.S. men, and send it with the immediate disbursement of the gift from the brotherhood of this Conference district.

(4) That each congregation in this district be clearly informed of the revised plan of this group, and be given opportunity to continue to contribute toward the building up of this C.P.S. fund.

3. The Ministers' Retreat was referred to. The moderator suggested that if there is no objection, there will be another Retreat.

It was moved that the Executive Committee plan another Ministers' Retreat program. Carried. By common consent the Ministers' Retreat program will be sometime in 1944.

4. The Mennonite Mutual Aid Plan, as presented by Guy F. Hershberger, was discussed, and then tabled until Wednesday morning at 8:00 a.m.

On Wednesday morning the program was discussed further.

Moved that we approve the work of the Mutual Aid Committee and encourage them to continue in their study. Motion carried.

NEW BUSINESS

1. Moved by Hershey that delegates to District Mission Board take office at the time the District Mission Board fiscal year begins. Motion carried.

2. Bro. H. R. Schertz gave Bro. C. A. Hartzler's request to be relieved of his bishop oversight of the Peoria and Bellevue churches.

Moved that before these resignations become effective the bishop with the congregations involved make provision for ordination of a new bishop. Motion lost for want of a second.

Moved that the Executive Committee of Conference shall plan for bishop oversight in co-operation with the congregations as they see fit. Motion carried.

3. The report of the General Problems Committee of General Conference was briefly discussed. Due to lack of time it was moved that the report be considered at the time of our Ministers' Retreat program. Motion carried.

In a later meeting the new moderator of Conference presented a plan to bring the General Problems Committee report before the ministerial body at the time of the Retreat program. Upon the presentation of his plan it was moved that a study committee of three bishops be appointed to review the General Problems Committee report and bring the results of their review to the ministerial body.

Amendment: Moved that we amend the motion that the new moderator be added to the committee of the three bishops. Amendment carried. Motion carried.

Brethren appointed: A. C. Good, H. R. Schertz, J. N. Kaufman.

4. After a discussion on caring for our Conference records, it was moved that Conference records be placed in the Archives at Goshen College, Goshen, Indiana. Motion carried.

5. It was moved that a copy of the minutes of the Executive Committee meetings held between Conference sessions be sent to all ministers in the Conference district. Motion carried.

6. It was moved that a copy of the minutes of the Executive Committee meetings of District Mission Board held between annual meetings, as well as minutes of the annual meeting, be sent to all ministers in the Conference district. Motion carried.

Note: Bro. E. E. Miller spoke in the Ministers' Session on the financial interests of the Board of Education.

Bro. Guy F. Hershberger spoke to the Ministers' Session on the Mennonite Mutual Aid Plan.

CONFERENCE PROGRAM

THEME: OUR IDENTIFICATION WITH CHRIST

Tuesday Evening

Devotion, Harold Oyer.

With Him at Calvary, Leland Bachman. Jesus is our burden bearer. He bore our sins on the tree. He is our burden bearer as our mother bore our burden when we were born into the world. Christ's work makes us now dead unto sin. We are unborn unto sin. Jesus paid the price of sin for us.

In Him a New Creature, J. A. Heiser. (1) What it is to be a new creature. (2) The necessity thereof. (3) The method thereof. (4) The results thereof.

The Sterling Men's Quartet sang, "The Fount I See."

Wednesday Morning

Devotion, Simon Litwiller. The reading was taken from John 17.

With Him in the Secret Chamber, A. C. Good. Our identification with Him is in the secret chamber. Abraham was in that secret place. Moses and Isaac were in that secret place. The house, top was Peter's secret place. The secret place can be anywhere, for God is there. Have you a secret place? The place where you meet God, only you and God are there. Is this for an emergency or for a habitual experience? We need the secret place with God to be able to go out and meet the challenge of the world. (1) Why did Jesus have a secret place? (a) He needed that place for communion with the Father because of the body in which He lived. (b) He needed that place, for He had definite interest in the needs of others. (c) He needed a secret place so that He could meet effectively His own. (2) Why do we need a secret place? (a) We find our real self when we are in the secret place with God. (b) We need the secret place to be able to carry out the work assigned to us. (3) It is our privilege to find Him in the secret place.

With Him in Gethsemane, Howard Zehr. (1) Why should Jesus find it necessary to enter into Gethsemane? (a) Because of the burden of world sin upon Him. (b) His human nature had a tendency to shrink from the intended sacrifice. (c) He needed to go there to bring His will in submission to the divine will. (d) Jesus prayed that souls might be won into the kingdom of God. (e) He emptied Himself that He might save souls. (2) It is necessary for us to submit our will to His will, to be able to minister to others. (a) This submission is necessary to get victory over self, sin, and satan.

Thinking with Him (Conference Sermon), H. J. King. Text: Phil. 2:5. Our identification with Christ is not with a Conference or church but with the person of God's Son. Our identification is on the basis of regeneration, on a renewed mind. To be identified with Christ three things are necessary: (1) Thinking with Christ in the light of the context. (a) He was God-minded. (b) He had a mind concerning His people. (c) He had an unselfish mind. (a) He had a mind of service. (e) He had a humble mind. (f) He had an obedient mind. (g) He had a sacrificial mind. (2) The mind of Christ as expressed in His teaching: (a) as concerned the sinner; (b) as concerned the believer. (3) The mind of Christ concerning the church. (a) To be the body of Christ. (b) An invisible body of His building. (c) It should be a body in which is an expression of unity. (d) It should be a body pure and spotless. (e) It should be a body endowed with Holy Ghost power. (f) It should be a body that is His witness to the uttermost part of the earth. (g) It should be a body that is His Bride.

Wednesday Afternoon

Devotion, Aaron Nice. Scripture reading, Phil. 3:7-21.

With Him in the Upper Room, C. A. Hartzler. (Bro. J. D. Graber substituted for Bro. Hartzler.) There are three scenes in the upper room. (1) Christ in the upper room, observing the communion. (2) Christ in the upper room, giving an object lesson, washing the disciples' feet. (3) The disciples in the upper room in prayer, waiting for Pentecost, and Christ meets them there. Christianity on the experimental level is living with Christ.

With Him in the Field, Wm. Hallman. Text: John 14:16-20. Christ is with us as we go out as workmen for Him. We are workers together with Him. We are in Christ and Christ is in us that fruit may be born in the field.

With Him at His Coming, John Mosemann. (Bro. Amos Culp, Spring City, Pa., substituted in the absence of Bro. Mosemann.) Text: John 14:1. Jesus is willing to be with us and is willing to have us with Him at His coming. His interest is shown in His emphasis, "I will come again." Jesus prayed that we might be with Him.

C. Warren Long, Secretary.

RELIEF AND C.P.S.

RELIEF NOTES

India Appointees on Way

After many months of waiting, direct passage to India was obtained for R. C. Kaufman, Clayton Beyler, and Lawrence Burkholder. (The latter two have been sent by the Mennonite Relief Committee.) Farewell services were held at Akron on the evening of Oct. 5, after which they left for an eastern port to be ready for sailing.

J. Harold Sherck, Kitchener, Ont., is also preparing to leave for the India field. He has his papers ready and will leave as soon as passage can be secured.

* * *

Middle East Workers Leave

At the time of the farewell services for the India workers, two additional brethren were commissioned for service in the Middle East. Henry Detwiler, Souderton, Pa., will join the other Mennonite relief workers in Egypt. S. Floyd Pannabecker has been appointed for India and China, but at the present time, will go as far as Palestine and temporarily enter the relief activities there until permission can be secured to enter India. P. P. Baltzer could not accompany Bro. Pannabecker because of lack of space. He will leave in the near future and follow the same route.

* * *

Thut and Buller in England

By letter it has been learned that John Thut and Henry Buller arrived safely in London on Sept. 28. John has gone to Taxal Edge to assist Peter Dyck with the convalescent boys there, and Henry is located at the London Center.

* * *

Insulin by Plane Saves Girl's Life in Chaco

An interesting account of how the life of a young woman in Paraguay was saved by prompt action has come from the Mennonite center in Asuncion. Netty Voth from the Friesland colony in eastern Paraguay, journeyed to the Fernheim colony in the Chaco to secure medical advice and care from Dr. Schmidt. She arrived in a very serious state as a result of a diabetic condition. The supply of insulin at Dr. Schmidt's office was not sufficient to save her life. By telegram the Mennonite center at Asuncion was asked to make arrangements to have insulin flown in by plane. The Paraguayan government graciously co-operated and the next day eight parcels, with the aid of tiny parachutes, were dropped from the plane into the Fernheim colony. Latest reports indicate that Netty is improving. A fuller account of this incident has been written by Mrs. Willard Smith and will be released at a later date.

* * *

C.P.S. NOTES

C.P.S. Side Camps

Throughout the fire season, which usually starts in May and ends in October, small units

of C.P.S. men were stationed away from base camps and lived in side camps. Particularly was this true of the camps in the Rocky Mountain and Pacific Coast areas. At this time of the year side camps are breaking up and coming in to the main camps. Here are a few glimpses into the life and activities of a number of side camps during the past season:

Caldor (Camino).—"Fought one small lightning fire . . . dug a water pipe line ditch. Porcupines gnaw the floor underneath our sleeping barracks every night."

Airport (Camino).—"Our work has been telephone maintenance and filling in water breaks. We had several rough thunder and lightning storms, which were the cause of our forest fires of the season."

Camas Creek (Belton).—"We have done quite a bit of trail work. . . . We have seen several moose, and we almost bumped into a bull the other day. Only seven bears came around the first day we were here."

Quaking Aspens (North Fork).—"Ten of the eleven-man crew are going through the forest, two by two, measuring and recording merchantable timber in sample strips. The results . . . will help the Forestry Service to determine what timber can be sold on a basis which will maintain a perpetual yield."

King's River (North Fork).—"Most of our time was spent in fighting fire. We were called on one fire which required a 23-mile hike to get to it. A pack train of nine mules carried our food and our fire-fighting tools. The hike was made over the most rugged country imaginable."

Grant (Three Rivers).—"One crew is still erecting a most natural-looking fence around the General Grant Tree while another crew is tearing down old buildings."

* * *

MENNONITE AID NOTES

Mennonites in Mexico

Winfield Fretz, who is in charge of the Mennonite Aid work at Akron, spent the month of June and a few days in July visiting the Mennonite colonies in Mexico. Bro. Fretz was interested in surveying and studying the colonization efforts of the Mennonites there. A report of his visit will be published in a 35-page pamphlet. According to a census which he was able to take, the number of Mennonites in Mexico by group is approximately the following:

Old Colony Mennonites (Migrated from Canada)	11,698
Sommerfelder (Migrated from Canada)	600
Church of God in Christ Mennonite (Migrated from U.S.)	65
General Conference Mennonites (Migrated from Russia)	50
Old Order Amish and Old Order Mennonites (Migrated from U.S.)	36
Total	12,449

Released October 11, 1944

M.C.C. Headquarters, Akron, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 575)

whose God is the Lord." Let him who is tempted to think the ungodly life is better, read Psalm 37.

The Christian knows the truth of God's Word. "Man shall not live by bread alone." The things of this world soon sate us. One pleasure-seeking girl said, "After it is all over, you have just a handful of dust and a bad taste." When the passions of the body are not kept in control by the will of man, life cannot be truly satisfying. Why is the world so unhappy and always seeking but never arriving? Because they are trying to live by bread alone. The Christian has power to keep the body under and enjoy the things of the spirit, especially the will of God. We eat the bread of life. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." "He satisfieth the longing soul, and filleth the hungry soul with goodness." "My people shall be satisfied with my goodness, saith the Lord."

When the Christian is regenerated he gets a new mind. He no longer lives for self but presents his body a living sacrifice, holy, acceptable to God, which is his spiritual service. This new heart, not conformed to the world, is the Christian's secret of living that the world never can understand until they experience it. The worldly man lives in selfishness because of his heart set. The Christian lives for Christ because his heart has a different set. Phil. 2:21; Col. 3:23; I Pet. 3:3, 4; Ps. 57:7; Matt. 5:8; Ps. 119:2.

Before we came to Christ we too walked in the ways of darkness but now we have put off these works and walk in the power of the Spirit. Having put on the Lord Jesus Christ, we do not make provisions for the flesh to fulfill the lust thereof. It is not in man to direct his life in the way of holiness, for God gives us His Spirit to aid us to walk becomingly. Gal. 5:16, 24, 25; Eph. 5:8-21; Phil. 4:5-8; Col. 3:16, 17.

Let him who is thirsting come to a new way of life. "Seek those things which are above."—A. M. E.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Funk—Lehman.—Harry S. Funk and Marian Lehman, both of Chambersburg, Pa., by C. V. Martin, Shippensburg, Pa.

Kropf—Hostetler.—Daniel Kropf, Tampico, Ill., and Edna Hostetler, Lowpoint, Ill., by Joseph Reber at the Linn Twp. A.M. Church, Sept. 20, 1944.

Harshbarger—Miller.—Mark Harshbarger, Dagmar, Mont., and Florence Miller, Bloomfield, Mont., by Elmer Bontrager at the Red Top Mennonite Church, Sept. 28, 1944.

Rediger—Schlegel.—Leland Rediger, East Fairview congregation, and Ruth Schlegel, Milford A.M. congregation, by L. O. Schlegel, Milford, Nebr., Oct. 1, 1944.

Ganger—Weldy.—Leonard Ganger and Thelma Weldy of Nappanee, Ind., by Raymond M. Yoder at the Mennonite Home Mission, Chicago, Ill., Sept. 9, 1944.

King—Zehr.—Hugh King, West Liberty, Ohio, and Viola Zehr, Goshen, Ind., by N. M. Birky at the home of the bride's uncle near Albany, Oreg., Aug. 9, 1944.

Lehman—Wengerd.—Paul W. Lehman and Doris A. Wengerd, both of Embarrass, Minn., by A. J. Wengerd at the Pleasant View Church near North Lawrence, Ohio, Sept. 14, 1944.

Sommer—Wenger.—Otto L. Sommer, Wayland, Ia., congregation, and Lillian R. Wenger, East Chestnut St. congregation, Lancaster, Pa., by Albert M. Gaeddert and John H. Mosemann at the home of the bride, Sept. 17, 1944.

Hartzler—Showalter.—Lloyd O. Hartzler, C.P.S. Camp No. 33, Ft. Collins, Colo., and Alma Mae Showalter, Harrisonburg, Va., by E. F. Hartzler at the Zion Mennonite Church near Broadway, Va., Sept. 10, 1944.

Stonerook—Whetstone.—Earl Stonerook and Pleasy Whetstone, both of the Morrison Cove congregation, by D. I. Stonerook, Martinsburg, Pa., at the home of the bride's parents, Sept. 21, 1944.

OBITUARIES

Bachman.—John, son of Andrew and Catherine Sutter Bachman, was born in Roanoke Twp., Woodford Co., Ill., Dec. 29, 1859; passed away Sept. 30, 1944, at his home in Roanoke, Ill.; aged 84 y. 9 m. 1 d. He united with the Amish Mennonite Church in his youth and remained a faithful member until death. On Jan. 27, 1883, he was united in marriage to Susan Bertsche, who preceded him in death Aug. 27, 1922. To this union were born 7 children, 5 of whom remain to mourn his departure: Andrew S., Eureka; Kathryn Ellen Woolley and Alvin, Secor; and Benjamin D. and Henry D., Roanoke. All of these were present at his bedside when he was called home. One son (Albert) and one daughter (Lydia) preceded him in death. He also leaves one sister (Emma Studer, Roanoke), one brother (Jacob C., Lowpoint), 6 grandchildren, and 2 great-grandchildren. He farmed in the vicinity of Roanoke until 1919, when he retired and moved to Roanoke, where he spent the remainder of his life. On Oct. 27, 1941, he was united in marriage to Clara S. Carver, who tenderly and faithfully stood by his side and did all that loving hands could do for him. Funeral services were held Oct. 3, in charge of Joseph Reber, assisted by D. M. Hostetler.

Coopridier.—Nora Mae, daughter of Simon H. and Katie Plank King, was born near West Liberty, Ohio, Jan. 7, 1905; passed away at the McPherson, Kans., Hospital Sept. 25, 1944, after an illness of ten months; aged 39 y. 8 m. 18 d. On Aug. 11, 1927, she was united in marriage to George Coopridier. To this union were born 2 sons: Walter Ray and Fred Mervin. She was a member of the Mennonite Church and was actively interested in the work of the church and Sunday school. Her mother preceded her in death when she was quite young, and for some years she made her home with kind friends and relatives. She attended high school at Minot, N. Dak., and Hesston College, graduating with the class of 1925. In the fall of 1943 she suffered an attack of influenza and slowly failed in health under skilled medical care. Early in August, 1944, her physicians advised her to begin intensive treatment for relief from the effects of Addison's disease. After spending forty-four days in Wesley Hospital, Wichita, Kans., and McPherson Hospital, she had gained enough strength to be moved to her home. After four days of supreme joy and happiness, however, she was stricken with pleurisy, which terminated in pneumonia, and was immediately returned

to McPherson Hospital, where she passed away the next day, after a brief period of consciousness and fond farewell to her husband. Besides her husband and 2 sons, she is survived by her father and stepmother and many other relatives and friends. One brother (Carl) preceded her in death. Funeral services were held at the home and at the West Liberty Mennonite Church, Windom, Kans., on Sept. 28, in charge of the home ministers, M. M. Troyer and J. G. Hartzler.

Eberly.—Aaron, son of Henry and Martha Martin Eberly, was born near Orrville, Ohio, April 25, 1863; passed to his eternal home Sept. 9, 1944, at the Mennonite Old People's Home near Rittman, Ohio; aged 81 y. 4 m. 14 d. On Dec. 15, 1887, he was united in marriage to Susie Eschliman, who preceded him in death Nov. 9, 1889. To this union was born one son, who died in infancy. On March 15, 1900, he was married to Anna Eymann, who preceded him in death nearly four years ago. God blessed this union with 3 children, Jay, Baltimore, Ohio; Ralph, Orrville, Ohio; and Esther, Dayton, Ohio. He is also survived by 6 grandchildren and 4 sisters (Anna—Mrs. Jonas Eschman; Ida—Mrs. Orrie Jackson; Mary—Mrs. John Hartzler; and Elizabeth—Mrs. D. F. Ressler), besides many other relatives and friends. Four brothers preceded him in death. He accepted Christ as his Saviour and was received as a member of the Martins Mennonite Church in October, 1886. He yielded himself devotedly to the service of his Master and the church, and was called to the ministry Dec. 6, 1903. He was ordained at the Pleasant View Church but was to serve both Pleasant View and Martins, which at that time were considered as one congregation. In this capacity he labored faithfully as long as health permitted. Funeral services were in charge of Stanford Mumaw, who was assisted by O. N. Johns (who preached the sermon from Acts 13: 36), E. F. Hartzler, J. A. Liechty, and J. S. Gerig. Interment was made in Martins Cemetery.

Egli.—Dale Edward, son of Louie and Rose Egli, was born Sept. 16, 1925, near Manson, Ia.; departed this life Oct. 1, 1944, at the Lutheran Hospital, Fort Dodge, Ia.; aged 19 y. 14 d. His death came two weeks following a car accident in which he suffered brain injuries. The loving hands of his parents cared for him constantly during the two weeks of his illness. Those of us who knew Dale will remember him especially for his energetic nature and for his friendly disposition, which won him many friends. At the age of thirteen he united with the Maunson Mennonite Church. He leaves his parents, 2 sisters (Mrs. Donald Kauffman, of Manson, and Katherine), and one brother (Paul), besides many other relatives and friends. In our sorrow we yield our will in submission to Him who said, "My grace is sufficient for thee."

Gable.—Minnie May, daughter of the late Henry and Angeline (Tyson) Gable, was born in York Co., Pa., Nov. 13, 1868; passed away after an illness of one week, Aug. 21, 1944; aged 75 y. 9 m. 8 d. At the age of eighteen she was received into the Stony Brook Mennonite Church and remained a loyal, consistent member until death. Her life was spent in loving service to others. She cared for an invalid aunt and an aged uncle (Pre. Moses Stauffer and wife) until they passed away. She also took into her home an orphaned niece at the age of four years and cared for her until womanhood, and it was in this home that she lived and labored. Her hands were always busy doing acts of kindness. Her constant companions these last years were her Bible and the church periodicals. She is survived by 4 brothers and 34 nieces and nephews. Home is not the same since Aunt Minnie is gone, but we wouldn't wish her back, for it was her desire to depart. Funeral services were held at the Stony Brook Church in charge of the home ministers and Bro. Richard Danner. Interment was made in the adjoining cemetery.

Lenhard.—John Lenhard was born in Waterloo, Ont., Oct. 12, 1852; passed away Sept. 18, 1944, at the home of his son Harley, Howell, Mich.; aged 91 y. 11 m. 6 d. At the age of eighteen he moved to Michigan. On Jan. 3, 1875, he was married to Christina Livingston, who passed away March 25, 1928. To this union 2 sons were born: Moses P., who died in 1937, and Harley L., with whom he made his home for the past seven years. He also leaves 2 grandchildren and 2 great-grandchildren. Ten years

ago he united with the Mennonite Church. Funeral services were held at the Bowne Mennonite Church, near Clarksville, Mich., in charge of Nelson Kauffman and T. E. Schrock. Interment was made in the adjoining cemetery.

Linder.—Eli, son of the late Peter and Barbara Krabill Linder, was born near Harrisburg, Ohio, Feb. 9, 1882; died at his home near the same place, Oct. 4, 1944; aged 62 y. 7 m. 25 d. At the age of fourteen he accepted Christ and united with the Beech Mennonite Church, remaining a faithful member until the end. On Dec. 21, 1905, he was united in marriage to Lizzie Schmucker. To this union were born 12 children. He was a loving and devoted husband and father, a good neighbor, and a regular church attendant when health permitted. For the last few years his heart condition was such that he was unable to do any strenuous work, but was able to be about, doing lighter things here and there until the very end, which came suddenly and rather unexpectedly. He leaves to mourn his departure, his companion, 5 sons (Ervin, Greystoue Park, N.J.; Ray, Alliance, Ohio; Earl, Flint, Mich.; and Leonard and Curtis, at home), 6 daughters (Ada—Mrs. Rudolf Yoder, Columbiana, Ohio, and Helen, Margaret, Eva, Lena, and Luella, all at home), 2 grandchildren, and 3 brothers (Joseph and Daniel, Louisville, Ohio, and Amos, Alliance, Ohio), with many other relatives and friends. Besides his parents, 6 brothers, 3 sisters, and one daughter (Jean) preceded him in death. Funeral services were held from the home and the Beech Mennonite Church in charge of O. N. Johns, assisted by J. A. Liechty. Text, Matt. 24:44. Interment was made in the adjoining cemetery.

Sandoe.—Paul A., son of the late John and Ida Sandoe was born in Lancaster Co., Pa., Jan. 22, 1915; passed away at the Lancaster Osteopathic Hospital, Aug. 7, 1944; aged 29 y. 5 m. 22 d. In his youth he united with the Mennonite Church and remained faithful until death. On Nov. 8, 1941, he was united in marriage to Helen Ziegler, who survives him. He is also survived by his mother and many friends. Funeral services were held at the home and at Mellinger's Mennonite Church on Aug. 9, in charge of Harry Lefever and David Landis. Text, Phil. 4:4. Interment was made in Mellinger's Cemetery.

Schrock.—Barbara Ellen, daughter of Jerry M. and Susanna Troyer, was born in Miami Co., Ind., June 22, 1869; passed away at the home of her daughter, Mrs. Noah Zimmerman, Greensburg, Kans., Aug. 5, 1944; aged 75 y. 1 m. 13 d. In girlhood she moved with her parents to Kansas, where she lived in different localities. On Sept. 11, 1887, she was united in marriage to John Schrock, who preceded her in death nearly eleven years ago. Surviving are 2 daughters (Pearl Zimmerman, Greensburg, Kans., and Fannie Garber, Argonia, Kans.), 3 sons (Noah, Ligonier, Ind.; Oily, New York; and Freedley, Hesston, Kans.), 25 grandchildren, 9 great-grandchildren, 5 brothers, and one sister, besides many other relatives and friends. She was a member of the Mennonite Church since girlhood and was always a conscientious Christian. In earlier life she was very active, always lending a helping hand to a neighbor or friend. Funeral services were held at the Calvary Mennonite Church, Greensburg, Kans., in charge of E. M. Yost. Interment was made in the Greensburg Cemetery.

Steffy.—John K., son of Noah and Eliza Keemer Steffy, was born in Lancaster Co., Pa., April 26, 1858; passed away Aug. 30, 1944; aged 86 y. 4 m. 4 d. On Feb. 5, 1885, he was united in marriage to Lizzie Parmer, who survives him. To this union were born 2 children: Alice (wife of Elam S. Horst) and Noah P., both of Bareville, Pa. He is also survived by 2 brothers (Hiram, Line Lexington; and Levi, Talmage), 2 sisters (Eliza Lutz, Mohnton; and Catherine Eurich, Bareville), 12 grandchildren, 3 foster grandchildren, and 8 great-grandchildren. He accepted Christ in his youth and was a member of the Groffdale Mennonite Church for many years, being a regular attendant until about a year ago, when he suffered a light stroke. He never fully recovered in mind and speech, but was able to be around until two days before his death. Funeral services were held at the Groffdale Church Sept. 2, in charge of Noah Mack, Mahlon Witmer and Eli Sauder. Interment was made in the adjoining cemetery.

RELIGION IN THE HOME

(Continued from page 579)

of the family circle, is so sincerely thanked, loved, and obeyed by the parents, and His tenderness, power, and care are so brought to the child's consciousness, there will be the same spontaneous outgoing of affection of the child to the heavenly Father. A classic example of this was expressed when a little child was asked what she would do when she arrived in heaven. She answered, "I am going to run right up to the heavenly Father and give Him a kiss."

The little children's ideas of God are exactly like their ideas of any other person whom they have not seen, namely, just what they have been told. As they are at first very credulous, a great responsibility rests on those who tell them about God. They should see that they are told nothing that will have to be discarded later when their later childhood spirit of investigation is aroused. It is not necessary to volunteer much information; if God is frequently referred to by the rest of the family, the children will naturally ask many questions. These should be answered in words that satisfy the mind of the child. At times children respond antagonistically to the teaching of God's omnipresence and watchfulness because of lack of care on the part of their elders. The words used have given these children the sense of being spied upon or of some sort of hampering of their freedom.

This early religion needs to be expanded and developed as the children grow up. One great reason for the loss of religious interest in youth is that the same expression, the same activities, and the same ideas are expected when the boy and girl are actually putting away childish things. Just as much as the little child, the growing boy and girl need to have the comradeship of parents in worship, their help in problems of conscience, and suggestions of ways of doing and saying what is in their hearts. We have earlier enumerated possible methods of growth in the spiritual realm in the home.

What are the values of Christian home training? We have seen the home as the natural place for the beginning of Christian training and that it is imperative for all of the ideas acquired there to be acquired early in youth, so that they may be ingrained in the nature of the child. We know, too, that unless they are so ingrained, the lack in the character of that child when grown will be irreparable.

Another claim for Christian training is that in the home, training is most naturally given and retained. This is true because the child mind is the most receptive and because the child takes its

instruction from the parent without raising any barriers against belief; and most of all, because at this period the child will receive much of its teaching without conscious effort.

Again, it may be claimed that the home is the place for Christian training, because what the child learns there is never forgotten. The ideas and experiences of early youth are fixed so indelibly in the memory that they linger on, even when things experienced in middle age are forgotten.

The benefit of early religious instruction is seen in the career of a religious teacher, who in his later years gave lectures in New York City. In his early appearances before the public he had been reverent and devout, although always inclined toward rationalistic sentiments. On the platform in New York he criticized current religious beliefs very freely. He gathered about him a group of the restless and unsettled, who acclaimed every expression of doubt which he advanced with delight. He arrived at the point of disputing almost every belief of evangelical Christianity. However, the enthusiasm of his followers ran low when it appeared that his supply of doubts was running low. When he disbanded his organization, he published an explanation in a letter to the *New York Tribune*. He stated that as he thought more upon these matters, he was returning more and more to the simple faith that he had been taught at his mother's knee.³ That early instruction which recovered the doubter from his doubting after years of professional doubt was indeed vital.

And the home can be claimed as the right place for Christian instruction, since it is religion, the right attitude toward God, which is the most important consideration in human development. "Religion is the true governor of life, since it inspires all noble endeavor, dominates all vagrant desires, so that the life takes the direction given in the all-wise planning of our divine Creator."⁴

Personal honor, truth-telling, and fair dealing are right enough as far as they go, but they will go much farther and become really far more effective when under guidance of religion that is of the right kind. A father in his love for his son may make countless sacrifices to give him the benefit of a liberal education and place him in a prominent social position. He may even leave him a substantial fortune in the form of a well-established business. But whatever his bequest to his son, though the sum surpassed that of the greatest of millionaires, he would have failed in his intent, unless with the earthly riches he bequeathed him a far richer heritage of an honest name and a culture in the fundamentals of true religion; in this latter bequest he will have given him the best provision for attaining material success in his career, and for enjoying that peace of

mind, without which all earthly triumphs are an empty dream.

1. Gerrit Verkuyl, *Christ in the Home*, p. 23.
2. George N. Luccock, *The Home God Meant*, p. 58.
3. Martyn Summerbell, *Christian Home Training*, p. 102.
4. *Ibid.*, p. 110.

Goshen, Ind.

CONSERVING THE FAITH

(Continued from page 573)

These temptations, however, are like individual temptations; they can be resisted by men and women who seek the glory of God first. They are not overwhelming if the spiritual experience of the faculty is kept on a thoroughly Christian level.—Eastern Mennonite School Bulletin (Adapted).

The greatest undeveloped resources lying before us are those pertaining to spiritual life and attainments.—E. G. Gehman.

ANNOUNCEMENT

REGARDING TRAVEL TO COMMISSION MEETINGS AT KITCHENER, ONT., OCT. 26-29

Those coming from the east: Buses leave Hamilton daily, except Sunday, at 7:05, 9:40, 12:40, 3:40, 6:05, and 8:40.

Those arriving from points west: Train service by C.N.R. to Kitchener. Train service by C.P.R. to Galt, ten miles from Kitchener. Hourly trolley service from Galt to Kitchener.

For further information, address inquiries to Gordon B. Eby, Breslau, Ont., or J. C. Fretz, Box 112, Kitchener, Ont.

Table of Contents

569—Proper Safeguards Against Unsound Literature
Autumn Evening Meditation (Poem)
571—Editorials
572—Questions on Mennonite Community Life
A Revised Publication
573—Conserving the Faith in a Church School
574—For an Unborn Child (Poem)
Religion in the Home
575—To be Near to God
Sunday School Lesson for October 29
576—Field Notes
577—Correspondence
578—Is it Nothing to You? (Poem)
Work Among Negroes in the City of Chicago
Growing Pains
580—Illinois Conference
582—Relief and C.P.S. Marriages
583—Obituaries

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

October, 1944

Grace and Works

For all the truly regenerated and spiritual conform in all things to the Word and ordinances of the Lord; not because they think to merit the propitiation of their sins and eternal life; by no means; in this matter they depend upon nothing except the true promise of the merciful Father, graciously given to all believers, through the blood and merits of Christ, which blood is, and ever will be, the only eternal medium of our reconciliation, and not works, baptism, or Lord's Supper, as said above.

For if our reconciliation depended upon works and ceremonies, then it would not be grace, and merits and fruits of the blood of Christ would be void. Oh, no! it is grace, and will be grace to all eternity; all that the merciful Father is doing or has done for us grievous sinners, through His beloved Son and Holy Spirit, is grace. Hence it is that they hear the voice of the Lord, believe His Word, and therefore they should willingly observe and perform (although in weakness) the representation of both signs, under water, and bread and wine, set forth in obedience. For a truly believing Christian is thus minded that he will not do otherwise than that which the Word of the Lord enjoins and teaches; for he knows that all presumption and disobedience are like sins of witchcraft, and the end thereof is death.

—Mēnno Simons, Complete Works, Part I, p. 158

Observations

BY THE EDITOR

To the papal suggestion that nations should have toward their enemies "Christian sentiments of forgiveness, charity, and mercy," A. P. Herbert, member of Parliament, explosively replied, "Christianity as expounded on the higher levels today seems to be less and less distinguishable from feebleness of mind Between the wars our main fault was that we tried Christianity too hard; and there is great danger that we may do it again." This refers probably to the famous statement by G. K. Chesterton: "Christianity has not been tried and found wanting; it has been found hard and not tried."

Two happenings on the American scene reveal the racial prejudice among us toward those of other colors, whether friend or enemy. The first was the refusal of a Chicago cemetery to permit the burial of Tom Chan, prominent Chicago Chinaman and Christian. It seems that the cemetery in which his wife had been buried now has a rule that it will admit only white corpses. The other is the request to Congress of Grange leaders of five western states that a constitutional amendment "prohibiting American-born children of Japanese ancestors to become citizens, own property, or enjoy permanent residence within the continental United States" be presented to the American people. They also ask the Federal government to prohibit the return of any of the Japanese evacuated from the West Coast.

Norman Thomas, Socialist leader, gives the following prophecy: "We will see a complete and anarchic collapse in Europe when the war in Germany ends. There will be lynch law and a primitive peace that will make for another war. Roosevelt will underwrite Mr. Stalin for anything Russia wants in Europe, and Mr. Churchill for anything Britain wants in Asia." This seems a pretty gloomy outlook, but present indications argue its probability.

According to *The Christian Century* the Catholic Bishop, A. J. Muench, told a recent convention that peacetime conscription must be opposed "for the protection of our youth against moral harm, such as has always come from life in military barracks."

The Methodist Church, according to the *New York Times*, plans to spend twenty-five million dollars in nine European countries in reviving churches, restoring church property, helping relief agencies, restoring libraries, and reopening schools, hospitals, and orphanages.

U.N.R.R.A., the Federal rehabilitation agent, expects two million refugees to remain after twelve million other displaced Europeans will have returned to their homes. In view of the fact that peoples torn by their roots from their ancestral settlements are always greatly disturbed spiritually as well as economically and socially, this group presents a challenge for spiritual as well as physical help.

The Brethren Service Committee, which has already sent a shipment of heifers to Puerto Rico, plans to send another shipment of cattle to Belgium as soon as safe transportation and placement can be assured.

Prewar Poland, according to *Polish Facts and Figures*, had the largest Jewish population in the world, both in actual numbers and in percentage. In 1939 there were in this country 3,351,000 Jews, almost ten per cent of the population. By July 1942, 700,000 of these had died, and it is thought that at least another million have perished in the deportation-extermination process.

The recent armistice between Finland and Russia makes one muse concerning the ways of nations at war. Finland lost to

Russia her nickel mines, her most highly developed industrial area, and an indemnity of \$300,000,000. Competent observers question whether Finland can survive these heavy penalties for having joined Germany in her fight against Russia. The United States, which was once very friendly to Finland, now has nothing to say, because Russia is our ally. All our vaunted national concern for the rights of small nations has evaporated because of political and military expediency.

The Mennonites of Haarlem, a city in Holland, were among the religious groups which issued a formal protest in April, 1944, when instruction in the principles of National Socialism was added to the curriculum of the secondary school in that city.

By a three-to-one vote in the General Council of the United Church of Canada, the publishing house of that denomination at Toronto was made a closed shop. This means that all the employees of the establishment will be forced to join a union. This decision was made against the strong opposition of the denomination's Board of Publication.

Weekday religious instruction continues to grow in America. In Minneapolis six thousand students are enrolled this fall for religious teaching in thirty-seven different centers. In St. Paul more than ninety per cent of the children in grades four to six are enrolled for religious instruction in neighborhood centers. The churches co-operate in maintaining these instruction centers.

The Mexican government is making a major effort to conquer illiteracy in that country. During the last thirty years illiteracy has decreased from seventy per cent to fifty per cent. Using the essential ideas of Dr. Frank Laubach, the great mission teacher of illiterates, the government plans to change most of its illiterates to literates within a period of sixteen months. Every person who can read is expected to teach someone else to read.

An editorial in *The Calvin Forum* calls attention to the financial phases of religious broadcasting. Last year radio listeners contributed \$200,000,000 for the support of religious broadcasts. This is equivalent to sixty per cent of all money contributed for the support of all Protestant church activities. Concerning the spiritual value of these radio programs we are not commenting. Some certainly are much better than others. But we are concerned over the probability that Mennonite listeners have contributed a part of this financial support. To whom did they give it? Many of the promoters of these programs, we are sure, are honest and reliable, and are not making their appeals for the purpose of personal aggrandizement. But some, without question, are religious racketeers, taking in, it is reported, as much as \$15,000 per week. Why shouldn't a broadcasting agency submit to its donors periodic and authentic auditor's reports? In the words of *The Christian Century*, "when the pirates of the ether ask you to pray, pray; when they ask you for money, watch."

GRACE AND WORKS—Menno Simons	585
OBSERVATIONS—Editor	586
EDITORIALS	587
NOT ASHAMED; A FRIENDLY CHURCH; TALENTS	
LIFE INSURANCE IN LIGHT OF THE SCRIPTURES—	
Sanford G. Shetler	588
BE STILL (Poem)—Paul Fleming	589
SHOULD CHRISTIANS VOTE?—Daniel Fox	590
PEACE SECTION—Edward Yoder	591
THE KEYS OF THE KINGDOM—Dr. Adam Kauffman	592

Editorials

Not Ashamed

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

When Paul wished to secure the sympathy and co-operation of the Roman church in the extension of his Gospel effort in Rome and, he hoped, even in regions beyond that, he did not offer as his credentials to them any personal recommendation of himself. The only valid credentials, he knew, must be the character of his message. And so in this great epistle to the Romans we have a supreme setting forth of the Gospel message. Paul was not ashamed of the Gospel he preached. His enthusiastic missionary attitude was based upon an unreserved confidence in the message he preached. He knew what this Gospel had done for him and his brethren, the apostles. He knew what it had done for hundreds of Jewish and Gentile believers. He knew how desperately the world of Greek philosophy and Roman law in which he labored needed to be lifted from the spiritual bankruptcy and even the political decay into which it had fallen. So sure was he of the truth of what he preached, so sure was he that this truth would triumph, that he panted to tell the good news to Greek and Barbarian, to wise and unwise, to Rome as well as Jerusalem, to Spain as well as to Achaia.

We too will be effective preachers of the Gospel only if we believe that Gospel with all our hearts. Only a confident believer will be a persevering and confident missionary. An apologist wins no converts. One whose theological platform rests on mere diplomacy and politic acceptance of what he knows he is supposed to believe will come tumbling down in ignominious defeat when the torrents of denial and the winds of opposition strike him. Men have a way of reading deep the heart of the preacher, and woe betide the man who tries to preach something he doesn't believe himself with all his heart. No man is ready to preach or teach until he can say with all his heart, "I am not ashamed."

A Friendly Church

Churches should be friendly. Religious loyalties have great difficulty in finding rootage in a soil of cold unconcern and hard neglect. People are not likely to want to return to a place where nobody speaks to them. And certainly no one wants to join a church where he has not been made to feel that he is welcome. The widespread habit of shaking hands all around and chatting a while after services before we go home is an excellent one. Unfortunately this practice is falling into some decay. Particularly are we inclined to shake hands with our friends and neglect strangers. A visitor from a distant state who recently attended one of our large Mennonite churches and left the building without having been spoken to by a single person could not possibly get a very favorable impression of the type of fellowship prevalent there. Sometimes a

stranger has to endure not only neglect, but also the cruel distant gaze of those who seem to say, "What business have you here?" Hospitality, both at church and at home, is a Christian virtue.

There is possible, of course, the opposite extreme, which is the supposition that a church can be built on friendliness. For the church is more than a social organization. It is a body of people bound together by a common faith and a common loyalty. The selection of a church home should not be determined chiefly by so trivial a thing as the friendliness of church members. One should join that church where he feels the truth of the Scriptures is taught and practiced. No arguments of mere expediency, convenience, or personal satisfaction should have the final word when we choose our denominational or congregational home. One could even endure personal slights if his conscience was at rest in the thought that here he had found a Biblical faith. No, our churches must not be merely friendly churches; they should be orthodox, Biblical churches, resting upon the sure foundation of the Word. But why can't orthodox wear a friendly face?

Talents

One of the interesting things that a Bible student can learn from a dictionary is the fact that the word *talent* as we use it today, meaning some aptitude or gift, acquired that meaning in our language from the parable of the talents in Matthew 25. The original meaning of the word is the one which it has in that parable, namely, a unit of weight, particularly applied to money. But since the talents of this parable were given to the various servants as capital to be invested, the word by common application has come to mean anything given to one, particularly his natural endowments for the use of which he is especially responsible to God.

We differ a great deal among ourselves in the talents with which we have been entrusted. The Christian should take neither credit nor blame for the talents which he has or has not. What we have is God's gift, and so let there be no complaining and apologizing for what we cannot do. God does not expect us to exercise gifts which He did not bestow upon us. He knows perfectly well that we cannot invest talents which we do not have. Likewise let there be no strutting or posing for the talents which we do have. The natural gifts which we have God gave us and therefore are no credit to us. Talents are not to be boasted about or exulted in, but are to be used to the fullest possible extent. It is not for his talents that the Christian is responsible, but for the use of those talents. As the poet Browning expressed it,

*"The common problem—yours, mine, everyone's—
Is not to fancy what were fair in life
Provided it could be; but, finding first
What may be, then find how to make it fair
Up to our means—a very different thing!
My business is not to remake myself
But make the absolute best of what God made."*

Life Insurance in Light of the Scriptures

Sanford G. Shetler

The Mennonite Church in taking her position against life insurance has done so in full harmony with the Scriptures. There is a seeming lapse in many parts on this whole question, with the result that some of our worldly-minded folks have either secretly or otherwise insured their lives in one company or another. Arguments put forward in favor are such as: "It is no different from a bank account," or "It is the safest kind of investment." It may be possible to prove that life insurance is a good investment, although some men who have studied it from the economic standpoint tell us that this is not true. When we consider the fact that the insurance companies employ hundreds of officials and salesmen and clerks who receive almost fabulous salaries, and when we consider the fact that *it is still true that many policies lapse each year*, thus bringing a loss to many individuals, and when we observe that often those who do become beneficiary to large amounts of money readily spend the money because of previous inexperience in handling large amounts, we can see, without too close scrutiny, that the matter of a good investment is a very debatable question to say the least. It is pointed out, too, that life insurance has taken on new forms which today are not objectionable from the same standpoint as straight life insurance and that the church should modify her position on the question of life insurance.

The Grounds for Objection

It is not the purpose of this discussion to consider life insurance, in whatever form, from the economic viewpoint. The point after all, as far as the church is concerned today, is not whether life insurance is of monetary advantage, but rather whether there is anything about it that involves our faith at any point. If as a system it causes men to keep their minds on this world instead of the world to come, to increase their confidence in man and decrease their trust in God, then, I say, it has become a snare to the Christian and a damning influence. Let us see if this is true.

Objections

First, *Life insurance leans upon the arm of flesh instead of leaning upon God's everlasting arms.* God, through the prophet Isaiah pronounced a curse upon Israel for her confidence and dependence on Egypt (a type of the world) for help. "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both *he that helpeth shall fall*, and *he that is holpen shall fall down*, and they shall all fail together" (Isa. 31:1, 3). In the language of Job, it is God who gives and it is God who takes away. We are after all only stewards of all the material things and of our own selves, and if we trust in God He will surely supply our need. David said, "It is better to trust in the Lord than to put confidence in man."

Second, *Life insurance sets aside the Biblical method for the support of widows.* The men who were chosen by the early church, as recorded in the sixth chapter of Acts, were chosen for the express purpose of helping the neglected widows. This was God's way of fulfilling His promise in Jeremiah: "Let thy widows trust in me." Here the church was to be the vehicle of bringing material assistance to the needy widows, and the pattern was thus set for the time to come. It is not scriptural to let a worldly association provide a needy widow with sustenance and support, and any church that fails in assuming her divinely arranged ob-

ligation will eventually bring a reproach on the cause of Christ, just as would have been true in the early church had the complaints of the Grecians gone unheeded.

Third, *Life insurance represents man's way of preparing for the future.* Christ warned against laying up treasure for ourselves against the future. In Luke twelve the rich man who wished to build a larger barn was dealt with sharply and quickly. The message was, "This night thy soul shall be required of thee: then whose shall those things be." His idea was to have "much goods laid up for many years," and other than that we read of no other sin held against him. Judging him by the standards of our present-day society, he would have been considered a respectable citizen of the community, looking ahead to a comfortable future. His thought was to be adequately provided for in material things for the rest of his life, but as we note by the context, he had placed material values ahead of the spiritual. Had he lived in our day, he would no doubt have held a life insurance policy that would have allowed him to retire at, say, \$200 a month at the age of fifty! But the fact was, he was *condemned*—the principle at stake being, "Take no thought for your life" (Luke 12:22).

Reading this account in Luke twelve convinces one that the whole matter of economic security is one that is to be left in the hands of God and not to be taken into hand ourselves. This principle covers not only life insurance, but covetous investments, huge bank accounts, speculation, Townsend plans, et cetera. The matter of depending on God for all our needs is the great Bible principle of *faith*. The writer of Hebrews says, "Without faith it is impossible to please him [God]," and Paul says that "whatsoever is not of faith is sin." Reading such stirring accounts of faith projects as the story of George Mueller of Bristol, England, helps to make clear the fact that God will and does provide for His own under all circumstances. It also helps us realize what great power and blessing can result when we place ourselves in the unlimited goodness of God. In 1876 an orphan who was no longer under the care of the institution wrote to Mr. Mueller, "When tempted to indulge in the sin of unbelief, the thought of the six years at Ashley Down comes across the mind like a gleam of sunshine." It was remembered that "the very clothes there worn, the food eaten, the bed slept on, and the very walls around, were the visible answers to believing prayer." George Mueller never believed in laying up even for emergencies such as come to the average home. He had during his lifetime hospital bills and death in the home, but he points out the fact that the Lord always provided him with the necessities at the right time. At the time of his death he had less than two hundred dollars in his possession. Life insurance is the best that this world can offer for the sinner in the way of the material things, but faith is the Christian way.

Fourth, *Life insurance leads to great evils condemned in the Bible.* It induces covetousness and lying; it incites murder; it undermines family affections. The famous insurance trials of recent years have brought to light in a forcible way the greed and ungodly lust that the possession of a life insurance policy can produce in those who may become the beneficiaries.

Fifth, *and lastly, life insurance deals with LIFE.* It deals with health, sickness, accidents, with age and death, and in most forms sets a value upon a dead man. It speculates, as stated before, on future needs, and tries to remove all anxiety for the time ahead. In doing this the mind is kept on the material things of life—the cares of this world—and the things about which man should really be concerned are neglected. Jesus said, "No man can

The Scriptural Plan

PERSONAL ATTITUDE

1. *Not to be desirous of gain and to be covetous, but to be satisfied and content with such as we have.*

"Your lives should be untainted by love for money. Be content with what you have; for God Himself has said, 'I will never let you go: I will never forsake you,' so that we fearlessly say, 'The Lord is my helper; I will not be afraid: What can man do to me'" (Heb. 13:5, 6, Weymouth's translation)?

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:6-10).

2. *To have no confidence in the world or in the arm of flesh.*

"It is better to trust in the Lord than to put confidence in man" (Ps. 118:8).

"Woe to them that go down to Egypt for help . . . but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. 31:1)!

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15, 17).

3. *To rest on the promises of God.*

"My help cometh from the Lord, which made heaven and earth. The Lord is thy keeper" (Ps. 121:2, 5).

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11).

"A father of the fatherless, and a judge of the widows, is God in his holy habitation" (Ps. 68:5).

"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfied the desire of every living thing" (Ps. 145:15, 16).

PERSONAL RESPONSIBILITY

1. *To work if possible to earn our own livelihood.*

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that

Be Still

*Let nothing make thee sad or fretful,
Or too regretful;*

Be still.

*What God hath ordered must be right;
Then find in it thy own delight,*

My will!

*Why shouldst thou fill today with sorrow
About tomorrow,*

My heart?

*God watcheth all with care most true;
Doubt not that He will give thee too
Thy part.*

—PAUL FLEMING.

serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, *Take no thought for your life, what ye shall eat, or what ye shall drink; not yet for your body, what ye shall put on.* Is not the life more than meat, and the body than raiment? . . . (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* TAKE THEREFORE NO THOUGHT FOR THE MORROW" (Matt. 6:24, 25, 32, 34).

It was a sad day for the Christian church when, through worldliness and unbelief, life insurance gradually began to make inroads on her members. Someone may say, "there is no direct scripture against it," which in a sense is true, but at stake is *our faith in God*. And any scheme, financial or otherwise, that draws men's hearts away from full trust in God is certainly going to result in a tremendous loss of power and blessing to the church. It is to our spiritual advantage, to say the least, that we hold fast to the position of the Mennonite Church on this matter, and may God cause all of us to keep alive our convictions on *all things* that "pertain unto life and godliness."

Additional Thoughts

God can give life and take it. Life insurance companies cannot insure life one minute. If a company were started that could guarantee even ten years' additional life, it would soon become the richest company in the world.

There is no company that can sell soul insurance. Any company that could guarantee life eternal would be patronized by millions.

Life insurance is a great world scheme which in the end does much to rob the poor.

We should never tell an insurance salesman that our church does not allow it. That is only to add to the world's hatred of creed. It is helping to chill the last degree of warmth toward Christianity that may be found in him.

Life insurance makes an attempt to pose as a welfare society. In reality it is a "fare well" society for the presidents, the numerous vice-presidents, the company officials, and the road salesmen, and "farewell" to the poor man's money when the policy lapses.

Said a Jewish economist: "Even intelligent people do not understand their policies." Policies are written in very fine print so as to discourage reading them.

Those who really need assistance cannot insure their lives according to the regulations. Tubercular and cancerous persons or those who have a known ailment of a critical nature are debarred.

Life insurance does represent the unequal yoke.

"A" is a Christian landlord who gives tenant "B" free rent and subsistence besides a cash allowance. He gives "B" every promise that he will take care of him and his family as long as he is faithful in work. However, "B" becomes skeptical and begins to fear the future, and each week he carries cash deposits across the road to "C," a vile, worldly man who is a bitter enemy of "A," to have him lay them away against the future. Imagine "A's" feeling when he discovers one day what is happening. Now let us substitute for "A," God; for "B," the Christian; for "C," the world, and you will understand in part how God must feel when His own lose faith in Him and turn to the world, the enemy of God, for help in time of need.

If there were as much concern and preparation for the future eternal abode as there is in preparing for old age and death in material matters, salvation would soon be the common experience of a large percentage of the population.

Said an aged Lutheran churchman who was opposed to life insurance. "I am insured in a company that never fails." May that be our experience.

ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thess. 4:11, 12).

"And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" [Speaking of younger widows who "have cast off their first faith"] (I Tim. 5:13).

2. To call upon God when in need.

"The Lord is nigh unto all them that call upon him" (Ps. 145:18).

"Ask, and it shall be given you" (Matt. 7:7; Luke 11:9).

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22).

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14, 15).

"Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day" (I Tim. 5:5).

THE RESPONSIBILITY OF OTHERS TOWARD THE NEEDY

1. Near relatives are to assist first.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This verse is often taken as meaning the father's responsibility in providing for his family, but taken in its con-

text it is clear that it refers to *relatives of widows*, "children or nephews" (verse 4) who do not care for their "own." Paul says let *them* take care of the widows "*and let not the church be charged.*" In this passage he lays down certain governing principles in keeping "widows indeed" or needy widows.

2. The church to help in worthy cases.

In Acts six, when the widows were neglected in the "daily ministration," the church ordained seven men who were set "over this business" of helping in supplying "tables." Acts 6:1-7.

Distributing to the necessity of saints; given to hospitality" (I Tim. 5:5).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I John 3:17)?

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone" (Jas. 2:15-17).

Note: The above quotations do not by any means exhaust the Scriptures found on this subject, but are representative of the principles found in the Bible.

Hollsopple, Pa.

Should Christians Vote?

Daniel Fox

"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth" (Ps. 83:18).

Now that the presidential election is almost at hand, the Christian will be faced with the question of voting. Many believe that Christians should vote since they are supposed to have good, sound, just judgment. But let us look to the Bible for an answer.

First, let us go to a passage in the Scriptures found in John 3:27: "A man can receive nothing, except it be given him from heaven." This statement can truthfully be applied to all men regardless of their station, work, or office. Now, apply this to the chief executive of the United States. No man can receive the office of president except God gives it to him. To verify this statement we go to Daniel 4:17: "That the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Also read Jer. 27:1-12. If the Most High gives the kingdoms of men unto whomsoever He will, why should Christians, whose citizenship is in heaven, be engaged in an effort to enthrone one who we think should have the office? It may be that our choice might not be God's choice, and regardless of what you and I may do, God will still see to it that His man will capture the appointed place. We may further strengthen our point by referring to Cyrus, king of Persia, whom the Lord anointed to be king and gave him the kingdom of Persia. The Lord had surnamed and girded Cyrus, though he had not known the Lord. Isa. 45.

"The powers that be are ordained of God." "He [God] changeth the times and the seasons: he removeth kings and setteth up kings" (Dan. 2:21). "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Ps. 75:6, 7).

In the coming election I am fully persuaded that God will do

the putting down and the setting up, if there is any to be done, and He will do it without my help.

The old argument that Christians should clean up politics by the influence of their votes just does not hold water, for I find Christians just as much divided as to who is the best and right man, as the political world is divided as to who is the right man. Therefore, Christians voting in an election would vote against each other, and thus cancel each other's "good" influence.

If one reads carefully the Old Testament, it will be seen that God always was instrumental in the removal and setting up of kings and those in authority. Providence always had a reason and objective in view in bringing to nought, and in setting up principalities and powers. So, today the Lord still has His reason for the choice He makes in the selection of the chief executives of the world. Just as Israel was given leanness of soul as punishment for their sins in desiring a king (their sin was in rejecting the Lord), so unworthy, sinful citizens of a nation are given base and injurious rulers by God, which bring punishment, destruction, and judgment in the form of chastisement from God, upon the people of a nation. The only hope a nation has is the salt within it. "Ye are the salt of the earth," are the words of Jesus. "Ye" Christians are the salt (seasoning) of a nation. As Christians we play a very great part in determining the destiny of the nation we dwell in. If there are enough Christians in a nation, true Christians, God will preserve that nation. There were not enough Christians in Sodom and Gomorrah to preserve them. So, if you are concerned about the coming election (I hope you are concerned), and think you should do something about it, take the scriptural view and use it as a betterment measure for your nation. *Be real salt.* Take the divine, scriptural injunction and pray for your nation and its rulers. "I exhort therefore, that, first of all, supplications, prayers, intercessions,

(Concluded on page 592)

Peace Section

BY EDWARD YODER

OLD TESTAMENT NONRESISTANCE

Most readers do not usually in their mind associate the great heroes of the Old Testament with the practice of non-resistance. Their war-making is so much more prominently featured in the old Scriptures that their occasional practice of forgiveness and nonresistance passes all but unnoticed. Yet there are a number of shining examples of nonresistance in practice in the Old Testament. One may here call to mind Abraham in his dealing with Lot, Jacob in winning his brother Esau whom he had wronged, Joseph in forgiving his brothers, Moses when his authority was assailed, Saul at the beginning of his reign as king. Others could be cited, but these are some outstanding examples.

The Sunday-school lessons lately have directed our attention to David's early life and to his character. This hero of the Old Testament is described to us in one place as a man of war, a mighty valiant man (I Sam. 16:18), and the record shows he proved himself skillful in subduing many enemies of Israel. At the same time David's attitude and practice were really nonresistant in every situation within the nation where he was personally involved. One notes that he did not use force to protect himself against Saul's jealousy and hatred. Instead he withdrew into exile. He did not shed the blood of his countrymen in order to seize the power and position for which the Lord had destined him. In David's mind Saul was the Lord's anointed to the day of his death. He had conscientious scruples against lifting up his hand in violence against him. Therefore he spared the king's life on several occasions when self-interest might have dictated that he use the opportunity to rid himself of his enemy. In various ways David showed his own sincere regard for the person and life of Saul, who had persecuted him.

And after Saul's death David did not grasp at the royal power and proceed to liquidate those who were opposed to him. He followed the Lord's direction and waited—waited until first the leaders of Judah came and offered their allegiance, and later the leaders of the other tribes came voluntarily to offer their allegiance to him as their king. It is true there had been some desultory fighting between David's supporters and the supporters of the dynasty of Saul, a conflict which looks like a civil war. Yet it is clear that David had no heart for such a conflict and seems not to have encouraged it from his side. And when the tribes came to offer themselves to be his willing subjects, David received them generously and treated them fairly, demanding no revenge for their past opposition. By his magnanimous at-

titude he won their lasting support and loyalty. Nonresistance and forgiveness laid a firm foundation for his reign.

The same general attitude on David's part can be traced when the treacherous Absalom led a revolt against his father. There are certain Psalms written by David which breathe a militaristic and warlike spirit. These are known as imprecatory psalms, in which the writer invokes the curses of God on enemies. A study of these psalms reveals that it was not David's personal hatred which inspired his warlike utterances against enemies. Generally it was rather a case of praying down curses on those who were God's enemies. They were David's enemies only because they were God's enemies. David seems habitually to have viewed other people and their actions even against himself in the light of their relationship to God. He was zealous only for God's honor. He did not obtrude personal and selfish interests in his expressed attitude toward enemies.

This particular attitude on David's part has no exact counterpart in the Christian ethic today. In that time Israel was God's people in a national sense. The political enemies of the nation Israel were therefore directly the enemies of God Himself. And the pious and zealous David, who was a man after God's heart, consistently viewed them as such. He warred against them because they were the enemies of God, and he prayed against them for the same reason. Thus while David was non-resistant toward his personal enemies, he was militant against God's enemies.

Today God has no people who are His in a national sense. There is no theocracy among the governments in the world today. God's people today are a spiritual and world-wide brotherhood, scattered among many nations. Their enemies and God's enemies today are spiritual foes and against these they must fight, not against nations. Christians who conclude they must fight in war to preserve the existence of some particular nation because David fought against the enemies of his nation are not thinking straight. The two situations are not parallel, and to assume that they are parallel leads to a faulty conclusion. The weapons of the Christian's warfare are not carnal but spiritual for fighting against spiritual foes. This is the only warfare that is authorized in the New Testament.

"YOU WANT ANOTHER TO DO YOUR FIGHTING?"

The very fact that we teach against Christians going to war is an indication that we not only do not believe in fighting but that we do not want them to fight with swords either for us or for another.

And yet we are accused of hypocrisy, and it is said that the conscientious objectors "want to be defended (they may deny it, but it is true), yet will not offer to help in that defense." This indeed professes an insight into our hearts which we ourselves do not have, and it labels us as deceivers or deceived.

Our decision does not **ask** anyone to fight for us. Every individual has the right and duty to make an individual decision, as we have made. Furthermore, our decision does not **force** anyone to fight for us. Although Christ requires us to render certain services when they are required (Matt. 5:42), we do not **force** anyone to fight or **release** them to fight, by refusing to fight and through doing what we can for **humanity** in harmony with Christ's teaching. Our decision does not make another man's decision for him in this matter. Regardless of our decision his decision is not changed, when and if he thinks and decides. Whether we work in a hospital as a civilian, run away, go to jail, go to a Civilian Public Service camp, or even drop dead, the other people have to make and execute their own decisions. We must try to do what we believe is best and right for the Christian, and our doing this does not prevent him from deciding to do what he believes is right. (James D. Bales, in **The Christian Conscientious Objector**, page 108.)

BOOK REVIEW

How Jesus Faced Totalitarianism, by Kirby Page. Published by The Fellowship of Reconciliation, 2929 Broadway, New York 25, N.Y. Price, fifteen cents.

This booklet of forty-three pages is reprinted from a larger book, **Living Prayerfully**. In this booklet the author paints in clear outline a picture of the condition of the times in which Jesus lived. He shows from the New Testament and from other sources how hard and brutal were the social, economic, and political conditions in Palestine in the first Christian century. It is not a pleasant picture, to be sure, but is nevertheless largely true to the facts.

When most of us read the brief and restrained narratives of the New Testament Gospels, we naturally see most clearly the person and character of Jesus Christ, and this is as it should be. His divine love, gentleness, and compassion give a distinct atmosphere to the Gospels, so that the reader is scarcely at all conscious of the dark background of that period in which He walked the earth in Palestine. The Light of the World shines so brilliantly in the pages of the Gospels that one is hardly aware of the existence of that darkness which could not overcome it. John 1:5.

Yet there are even in the Gospels, if one looks for them, very distinct glimpses of the harsh and bitter conditions of life among the people whom Jesus helped. Both politically and religiously the people of Palestine lived under totalitarian regimes. This booklet helps us to see the

work of Jesus in a new light as one begins to read the Gospels against the dark and ugly background of contemporary life.

In the present day of mounting hatred against Nazis and Japs it is necessary for Christians to see how Jesus faced the totalitarianism of His day. Increasingly the

idea seems to be taking hold on the minds of Christians that after all the brutality and barbarism of modern totalitarian governments cannot be checked or controlled or destroyed by any other means than by fighting them with superior forces and armor. Christians who find themselves

beginning to join in this kind of thinking need to read the little booklet on **How Jesus Faced Totalitarianism**, in order to keep their vision in correct perspective and see that there are other and better ways to face ruthless and pagan governments than with hatred and carnal force.

The Keys Of The Kingdom

By Dr. Adam Kauffman

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).

Keys are used to unlock doors or gates; therefore keys give us entrance. It is said that the Jewish doctors were given keys to the books or other literature of the Temple. This meant that they had the authority to teach the people. "For ye have taken away the key of knowledge" (Luke 11:52). Jesus condemns the lawyers for taking away or withholding the key of knowledge. He says they did not enter themselves and them that were entering they hindered. In Isa. 22:22 it seems the key was a symbol of authority—"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut." In Rev. 1:18 Jesus speaks of Himself as having the key of death and of hades, and in Rev. 3:7 of Him "that hath the key of David."

Jesus gave Peter the "keys of the kingdom of heaven." I do not understand by this that Peter is standing at the gates of heaven, allowing some to enter and some not. Christ meant that Peter had the knowledge of Christ and His kingdom, which he should use to open the door to the people, so that they could enter into the kingdom of heaven and be saved. What He meant by the kingdom is the one here on earth, the kingdom that John preached when he said, "The kingdom of heaven is at hand." I have keys to my car. I can unlock it and use it myself or I can give the keys to someone else and he can unlock it and use it, but only with my keys.

Did Peter use these keys? On the day of Pentecost he preached and thousands were added to the church. He went to the house of Cornelius and opened the door to the kingdom there. And he went on opening doors. Not only he, but the rest of the apostles. Philip opened the door to the man from Ethiopia, and Paul went to the Gentiles, opening the door as he went to Jews and Gentiles. It is said by some historians that the apostles went by twos (or pairs) to distant lands, some getting as far as Britain and other distant lands.

When one sees the small attendance in some of our modern churches, the question arises: Is the key of the kingdom not used any more or why are the people not entering? I find that in so many churches the Bible is not used much. The Sunday-school lesson is read from the lesson helps most of the time, for Bibles are lacking. Then the discussion goes on. Each one tells what he has to say, and not what the Bible says. That is the case in most Sunday schools.

The last sixteen years I have attended a number of different churches of other denominations. In one large Sunday-school class I had the only Bible in the class. The teacher had plenty of helps and so he did not need the Word of God. Not long ago I heard a minister preach not far from here. He took no text and in all his sermon he mentioned only three Bible quotations. How are the churches to remain Christian if the ministers take away the keys of the kingdom? The churches are not all this way. Some preachers really preach the Word. Our own church and other branches of Mennonites and other plain churches have not got so far away from the Bible. Some foreigner said there are no Christians in America; they all went to teach in other

countries. Someone else said, "The most tiresome part about church services is the reading of the Scripture lesson." Does this sound as if we revere the keys of knowledge?

As to the kingdom of heaven: Is it here now, or will it be here later? Let us see what Jesus said: "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). "For, behold, the kingdom of God is within you [or in the midst of you]" (Luke 17:21). "Teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23). "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10). "The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7:18) His kingdom "is an everlasting kingdom" (Dan. 7:27). "I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus" (Rev. 1:9, R.V.) From these and other references we must conclude that Christ established His kingdom here on earth and that it will be continued in the world to come, even forever and ever.

Do we preach and live the Gospel of the kingdom? Can we not hear Jesus saying today, "I give unto thee the keys of the kingdom"?

The world is in a bad state at present. The people need the Gospel of the kingdom of God, and not the world only but the churches, or some of them at least. It seems it should be preached to some of the preachers. If so, who shall preach it?

*"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name."*

Jetmore, Kansas

SHOULD CHRISTIANS VOTE?

(Continued from page 590)

and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" Prayers, supplications, intercessions, giving of thanks for your rulers: have you made them? If not, you have not done your duty.

So in the coming election, have faith in God, for He will rule and overrule. Ten praying Christians can do more than ten thousand voting Christians, but in your prayers you must be earnest and impartial.

New Holland, Pa.

"Aunt Sophie," a converted washwoman who was really a soul-winner, was accused of talking about Christ to a wooden Indian in front of a cigar store. Some people laughed at Sophie for doing this. She replied, "Some people say they saw me talking to a wooden Indian about Christ. I may have done it; my eyesight is not good. But talking to a wooden Indian about Christ is not as bad as being a wooden Christian and never talking to anybody about Jesus."

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, OCTOBER 27, 1944

NUMBER 30

The Conscious Infilling and Indwelling of the Holy Spirit

BY RUFUS P. HORST

When we speak of a spiritual conference, what do we mean? Is it the fellowship, the crowd, the inspiration, or is it because of the presence of a person, and that person the Holy Spirit?

I shall not go into detail to define or to prove the scriptural teaching concerning the person of the Holy Spirit. He is; that is enough. The Bible does not take time or space to prove that God is. "In the beginning God" (Gen. 1:1). "The heavens declare the glory of God" (Ps. 19:1). "In the beginning was the Word, . . . the Word was God" (John 1:1). That is enough.

But there are older members, young people, and children in our congregations who are wondering, if not asking, "Do I have the Holy Spirit?" To some it is as though you would take all the scriptures, all the names, and all the titles relating to the Holy Spirit, write them on paper, tear up the paper, and say, "Put this puzzle together."

His Conscious Indwelling

How can I know I have the Holy Spirit? Answer me this question: Have you repented of all known sin, and confessed Jesus Christ as Lord of your life? "But as many as received him, to them gave he power to become the sons of God" (John 1:12). Born of God, you have the Holy Spirit. "The Spirit itself [Himself] beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9).

When the devil is compelled to vacate our bodies, through the forgiveness of our sins, we do not become a vacuum. But the Holy Spirit comes in to make our bodies His dwelling place. You cannot receive God the Father, and God the Son, and shut the door on God the Holy Spirit. They, three are one. "And I will pray the Father, and he shall give you *another Comforter*, that he may abide with you for ever" (John 14:16). "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

If you would invite me to come and make your home my home, but say, "We

don't want your wife," I would say, "If my wife cannot come, I'm not coming either; we are one."

To have the indwelling of the Holy Spirit is not the seeking of an experience, but the receiving of a person. God created a world in which to dwell. Jesus had a manger in which to dwell (Luke 2:16), but the Holy Spirit has only human bodies in which to dwell. I Cor. 3:16. Where there are no human bodies the Holy Spirit has no abiding place. He does not dwell in trees; He does not occupy buildings, or stars, or mangers, but human bodies.

"By his Spirit that dwelleth in you" (Rom. 8:11). "Howbeit the most High dwelleth not in temples made with hands" (Acts 7:48). A locomotive is most useful, most free, when it is confined to the rails. The Holy Spirit is most powerful, most free, when He has a wholly yielded life and body to dwell in and to use. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4:15).

And if you are yet asking, "Do I have the Holy Spirit?" be assured that if you have repented of all known sin, have believed in Jesus Christ as your personal Saviour, you have the person of the Holy Spirit dwelling within you.

I have a growing conviction that if we would be more insistent in our instruction of converts on the subject of the indwelling of the Holy Spirit, His relation to us and our relation to Him, we would see less backsliding and hear less about it. For it is true that not all church members have the indwelling, abiding presence of the Holy Spirit. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (I John 3:22, 24).

The wording of this subject suggests that there is a difference between His indwelling and His fullness. I do not object to what word or term you want to

use—consecration, full surrender, yielded life, victorious Christian living. Perhaps one reason we do not hear more about this subject or preach more on it is because of the abuse to which it has been subjected.

Some people would ask, How long must I wait after receiving Him into my life, until I can be conscious of His fullness? Six months, one year, three years? Certainly not! Time is not a factor in receiving His fullness, but the thing which determines the intervening time is your will. In surrender we give only what and when He asks. There will be the desire and willingness to obey the command of Eph. 5:18, "Be filled with the Spirit." God has a right to all of your life, but He will not force admittance. He enters only as we make room for Him by the cleansing and purging of everything that is displeasing to Him. "For he dwelleth with you, and shall be in you" (John 14:17).

The disciples, in the period between John 19:30 and Acts 2, were not vacuums; they had the Spirit of God in their lives, but not the fullness of the Holy Spirit. "They were all filled" (Acts 2:4). "Then Peter, filled with the Holy Ghost" (Acts 4:8). "And they were all filled" (Acts 4:31). "That thou mightest . . . be filled with the Holy Ghost" (Acts 9:17). "Then Saul . . . filled with the Holy Ghost" (Acts 13:9). "Look ye out among you seven men . . . full of the Holy Ghost" (Acts 6:3). "But he, being full of the Holy Ghost" (Acts 7:55). Stephen's

Color

Beautiful

*Are the hues of the autumn forests,
Red—yellow—orange—purple—brown;
Perfect examples of
God's harmony!*

Beautiful

*Are the colors of God's children,
Red—yellow—black—white—brown;
If only they, too,
Were examples of
God's harmony!*

—LEONARD VAUGHN, in the
Gospel Messenger.

normal life was full of the Holy Ghost first and last. "For he [Barnabas] was a good man, and full of the Holy Ghost" (Acts 11:24).

The fullness of the Holy Spirit is not an attainment, but an obtainment. His indwelling is a gift. His fullness is a gift. But the fruit of the Spirit (Gal. 5:22, 23) is development, growth.

It is not a question as to whether I can keep from sinning or not. I cannot do that; neither can you. But His living in you can. "Greater is he that is in you, than he that is in the world" (1 John 4:4). No one becomes tired of the Christian life, but many go back and walk no more with Him because of a lack of the fullness of the Holy Spirit in their lives.

Kadesh-barnea is a dangerous place to camp, when we could just as well go in and possess our heritage. Num. 13:30. Oh, for more people with the spirit of Caleb: "My servant Caleb, because he had another spirit with him, and hath followed me fully" (Num. 14:24).

Many a Christian, when he begins to contemplate the price to be paid for His fullness, begins to waver and thinks it is too much. A schoolmate of mine, living near this community years ago, said, "If I would yield all to God, He would want me to go to Africa, and I don't want to go." I'll let you guess what her spiritual status is at this time. Also in the words of another: "Pray for me, that I may become so entirely yielded to God that His Spirit can fill and use me just however and whenever He chooses. Really, that's the greatest desire of my heart but, oh, how I fear to launch out, and therefore I struggle." There is all too often that fear of yielding to God. But you never need to be afraid of yielding all to Him. I have not yet met the person who did it and was sorry.

A man of a nervous disposition, after having his first airplane ride, was asked, "How was it?" and replied, "Oh, it was all right, but I never did let all my weight down." But when we know how true it is to the receiving of the fullness of the Holy Spirit, it isn't so funny, until we have yielded all; then we smile with shame because we didn't do it long before. I hope I shall never forget the illustration related to us years ago by our departed brother, Bishop Andrew Shenk, of a man near the community of Oronogo, Mo., who on a very dark night fell into the open shaft of a mine. In falling, he grabbed hold of an iron bar crosswise in the shaft, and there hung with both hands. He could not pull himself

up, and he did not know how many feet it was to the bottom. He knew that if he let go, he would be crushed to death if it were a great distance. So he kept hold as long as his strength lasted. Finally his fingers lost their hold, and he fell—one foot to solid rock. Foolish, you say, but not as foolish as the person who is afraid to yield himself to God.

I will admit that the costliest, the hardest giving is that of giving self. It's easy for many people to give dollars now, but the giving of self in yielding to the fullness of the Holy Spirit is never easy—never will be. For self never wants to die, but die it must.

Regardless of how much you may desire His fullness, He is just as anxious to come in His fullness. God has paid a large price that you might receive and enjoy His fullness. A story comes out of the ancient past. The King of Abyssinia had imprisoned an English statesman. It was six months before the English government learned of the details. In ten days there were ten thousand English soldiers sailing down the coast. Arriving weeks later at their southern goal, they embarked, marched four days over rock and mountain path, and arrived at the outer gate of the prison. They demanded the release of their statesman, and upon being refused, they stormed the prison, got their man, and returned home. It cost the English government thousands and tens of thousands of dollars to get one man.

There are individuals who are confused about how to receive His fullness. The reason is, no doubt, because of so much false teaching on the subject. They hear or read that a person must fall down, roll on the floor, or speak with tongues, or he does not have His fullness. No place in the Scriptures are we taught to ask for a power or a manifestation, but for a person. "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)? Some think, If only I could get such an experience, then I would be happy and full of the Spirit, living on the mountaintop forever. If you have been thinking that, *stop!* Ask and seek a person—not an experience, not a manifestation. The seeking of a manifestation, an outer evidence, is too often the cause of misunderstanding, hard feelings, divisions, and disappointment. But to receive the person in His fullness unifies. The Holy Spirit is a binder, not a separator. "And the contention was so sharp between them, that they departed asunder one from the

other" (Acts 15:39). But we do not read that the contention was because of the fullness of the Holy Spirit.

The receiving of the Holy Spirit in His fullness is just as often without demonstration, without manifestation, as with it. Following is the testimony of a man of God upon receiving the fullness of the Spirit: "I found it was not by feeling, demonstration, revelation, or manifestation, but by the Word of God." "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). And he continues: "I believed the Bible; I asked God just once to fill me with the Holy Spirit; I believed Him; I thanked Him; I got up without any feeling, revelation, or demonstration. I believed God."

Now, such a receiving, such a filling is not contrary to Mennonite doctrine, because it is scriptural. There is the possibility of repenting of all known sin, and yet being void of His fullness, because of an unyielded will. God does not give His fullness just for the thrill or joy of it. He does not give an overwhelming power just to make you a superman. He fills for His service, His honor and glory. A person who would glorify self instead of God cannot expect to receive His fullness.

There is need for refillings of the Holy Spirit. "And Jesus, immediately knowing in himself that virtue had gone out of him, . . . said, Who touched my clothes?" (Mark 5:30)? Many of you have had a similar experience. The work of God has been a drain upon your physical and spiritual life. You were conscious of a spiritual drain as you ministered and labored among needy humanity. You would again go to Him in devotion, prayer, and meditation, and receive again His infilling for special work for God.

We receive His fullness in order that we might better represent Him in labor and service for Him. We are not reservoirs, but channels; not receptacles, but conductors. The float in a water tank is very inconspicuous, but when refreshing water is low, it opens the windmill to pump more water into the tank for the cattle—never less than is needed, never more—for the service of the livestock, not for itself. Rivers never overflow until there has been an inflow. When the rivers of His grace and blessing flow into our lives, we may throw away our force pumps. There will also be an overflow

(Continued on page 606)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTOALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTOALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTTOALE, PA. PRINTED IN U.S.A.

EDITORIAL

Never Full

The Christian church is sometimes tempted to think of itself in some sense as a "closed" institution. We get a feeling that people of a certain color or nationality or language or cultural group have a better right to the grace of God than do others. We may even be tempted at times to close the door to some searcher and suppliant with the excuse, "The table is full." For one who comes in in a goodly robe we will make an extra place at the table, but for the beggar and leper we find no room, albeit we may out of our charity hand him a sandwich from the kitchen.

But the table of grace is never full. As long as our Lord leaves His church here in this world it is because there are still others to be won before the bride is complete and perfect. Admission is on absolutely the same basis to all—an acceptance of the conditions of salvation as laid down in the Gospel. Let none of us presume that God is partial to us or to our group. His mercy is upon all, and His offer of salvation by grace is to every man and woman. In so far as we are god-like men we will be glad to be instrumental in giving the gospel invitation without partiality and without favoritism to all men everywhere. The door is open, and the table is not yet full.

Self-denial

"If any man will come after me, let him deny himself."

The Christian life is one in which the usual and the natural self-will and self-seeking are put in subjection to a higher loyalty. This is seen supremely in our Lord Jesus Christ, who came not to do His own will but the will of Him who sent Him. It is seen in Paul, who counted not his life dear. It has been and is seen in thousands of other Christians who yield, not to natural inclination for selfish indulgence, but to the call which God gives, and which leads to heroic, though unheralded, submission and service.

The fundamental assumption in the teaching of self-denial is that there is

something which needs to be denied. If man is naturally good, if human conduct naturally issues in the good life, then there is no need for curb and restraint. In that case all we need to do is to stimulate and encourage full self-expression; but it is the teaching of the Scriptures and the testimony of our own experience that man does not have in himself a controlling governor which will keep liberty from running into license, or which will prevent sinful man from expressing himself to death. The elemental instinct of self-preservation, to take one example, becomes under the dominance of sin the attitude of putting our own welfare above everything else. This needs to be denied. The failure of the human race to submit its urges and impulses to the discipline of gospel principles is the tragedy of our age. Our generation is hurling itself upon destructive rocks, not because it is pursued by a relentless fate, but because it would not elect to be controlled by gospel principles.

True Enlargement

People are continually striving to become bigger and broader in their life and outlook. They seek to free themselves from narrowness of idea and from littleness of every kind. And oftentimes there is a feeling that this breadth of spirit may be achieved only by freeing ourselves from the concepts of life taught by the Bible and fostered by the church. Those who have this feeling may be surprised to observe the context of Paul's exhortation, "Be ye . . . enlarged" (II Cor. 6:13). For immediately after it, comes the pleading call to separate ourselves from unbelievers and all their sinful ways. For separation from the sinful world, seen in its true perspective, offers the largest opportunity for expansion in true living. The life separated unto Christ is the large life, for it delivers us from our petty selves and brings us into personal relation with the great God. Set free from a disgusting self-centeredness, we get something worth thinking of in the vast philosophy of Christian doctrine. We escape our temporal limitations in the

abiding verities of Christian truth. In the service of Christ we find a perfect freedom. Surely the one who has accepted with a whole heart the will of God can testify with the Psalmist that "Thy commandment is exceeding broad" (Ps. 119:96).

Daily Devotional Period

Encouraging reports have come to us of the use which is being made of the devotional feature in the GOSPEL HERALD, To Be Near to God. Some use it as a part of their own private devotion; some use it in family worship. We are glad to announce that for the next month this feature will be written by Sister Mary Royer, of Goshen, Indiana, who is editor of the Primary Sunday School Quarterly and Primary Teachers' Quarterly. We trust this feature will continue to supply a need and that it will stimulate more practice among our people of a daily devotional period.

For one of the requisites of Christian living is that the spiritual life be fed. We usually get good nutriment, of course, in our preaching services and the other services of the church. But no other form of Christian nurture can take the place of the private devotional life. We need to read the Bible for ourselves. We need to meditate on God and His Word. We need in moments of honest thinking to relate our own living to the divine truth, and we need to cultivate the practice of prayer. Prayer and Bible study in themselves, of course, may be formal and cold and utterly impotent for producing Christian character. We need to have a personal relationship with Christ and the implanting of divine life from God. But granted these essentials, there is nothing that will so guarantee success in the Christian life and growth in grace as a daily practice in private devotion. We urge such a practice upon all. The time and place each person must settle for himself. It may well be a long period, but it need not be in every case. Even a few moments alone with God at the beginning or the end of a busy day may be wonderfully productive of grace in our hearts. It is especially necessary for young people who have left home and are deprived of the family worship hour to which they were accustomed. May all of us put first things first, and we may be sure that the other necessary things of life will be added unto us.

A Comparison of the Old and New Covenants

By FRED SWARTZENDRUBER

The covenant of God with the children of Israel was given on Mt. Sinai during the third month after the escape from Egypt. Moses went up into the mount and there God proposed a covenant. Moses communicated God's proposition to the Israelites, and they answered, "All that Jehovah hath spoken we will do" (Ex. 19:8, R.V.). Moses then reported back to God the answer of the people, and God began the preparation for the giving of the covenant. "Lo, I come unto thee in a thick cloud," the Lord said unto Moses.

The first preparation for this covenant was the sanctifying of the mountain. The people were warned not to touch the mountain, for it was fenced about with the prohibitions of God. The second step of preparation was the sanctifying of the people. This was done ceremonially. On the third day God said He would summon the people to the mount, into His presence, by the sound of a trumpet. Thunder, lightning, smoke, and the trumpet sound brought the people to the mount on the third day. They were forbidden to see God visibly because they were a sinful people and would have been killed immediately in His presence. Therefore they had to have a mediator, Moses, to communicate the covenant to them. The angels were also summoned by the trumpet and helped communicate the law to Moses.

This covenant contained three distinct parts: (1) the moral law, or the Ten Commandments; (2) the altar, or law of approach to God; and (3) the civil law. God's part in this covenant was to keep His promise with Abraham and make the Israelites His peculiar treasure. If they kept the covenant, their blessing was life—in its fullest meaning. The part of the people in the covenant was to keep the law as God had given it to them on Mt. Sinai.

The purpose of the Old Covenant was to arouse the people to a consciousness of the wickedness of sin. Man was brought to realize that there is a higher divine righteousness with whom reconciliation must be made for sin. This covenant was a great step toward the liberation of man. It undertook the function of conscience and was symbolic of the future covenant which was to free man completely. The institutions of the law pictured great realities to Israel. They indicate a divine presence, the possibility of pardon and possible provision for access to and fellowship with God.

The New Covenant is the one which God made with His people by using His only Son as mediator. By His teachings, His death, and resurrection, Jesus communicated to the people the doctrines of

repentance and faith. Man could be freed from sin merely by believing that Jesus was the Son of God, by confessing his sin, and by living an overcoming life of faith in God. The New Covenant meant the eternal release of man from sin.

The New Covenant takes rank over the Old Covenant for a host of reasons. Most of these reasons are clearly and convincingly set forth in the book of Hebrews. Before discussing the arguments for Christ's superiority, the writer to the Hebrews explains Christ's threefold Sonship with the Father. Christ was pre-existent with God before the creation; He was the Son of God by procreation of the Virgin Mary; and He was the Son of God by His resurrection. Then Christ's superiority to the universe is shown. He created the universe and still upholds it. He is changeless, while the material universe is constantly changing. He is also superior to the Old Testament prophets as a revealer because their revelation was fragmentary and incomplete, while Christ's was complete and closed the canon of Scripture. Christ's message was one of salvation, while the prophets' message was one of promise.

The first great argument for Christ's superiority is the one in which He is compared to the angels. His superiority in His first Sonship is quite convincing. He created the angels as well as other intelligences of the universe. But His superiority as the God-man is more emphasized by the writer to the Hebrews. No angel could have made expiation for the sins of man. But Jesus, by incarnating His divine self in human flesh, identified Himself with man and sacrificed Himself for man's freedom. The angels were ministering spirits and servants of the Son. Christ is superior to fallen angels because they were unsuccessful in resisting the devil, while Christ did not yield.

The second great argument for Christ's superiority is found in His comparison with Moses. Moses was mediator of the Old Covenant, and Christ was mediator of the New Covenant. Moses was the mediator of a covenant to a house which was a symbol of a future house, of which Christ was the head. Moses functioned merely as a servant in a house, while Christ was a Son over the house.

Christ is also superior to Aaron as a high priest. In some respects they are alike. They were both appointed by the Father. They were both one of the people. They separate in their likenesses when Aaron is found to be a priest of the tribe of Levi, who was under the covenant made upon Mt. Sinai. Jesus was of the tribe of Judah and therefore was not a priest after the old law. Christ is a priest after the order of Melchizedek, greater even than Abraham. Aaron was required to cleanse himself before he could offer sacrifices for the cleansing of others, while

Christ was sinless and did not require cleansing. Aaron died and could not continue to intercede for his people, while Christ lives eternally and continues to make intercession for us.

The Mosaic system is infinitely inferior to the doctrine of salvation. It "made nothing perfect," because it consisted merely of a number of external transactions. It could not permanently reconcile men to God, even though it might make them conscious of sin. Therefore it is an inferior type of religion because it fails to place man in a relation of fellowship with God. Christ's salvation is the foundation of the New Covenant. Christ's salvation is the foundation of the New Covenant. This salvation makes it possible for man to enter into that right relation with Christ. The law was only a temporary means of meeting man's relations with God, while salvation is an eternal institution insured by the eternal nature of Christ.

The one great fault of the moral and civil codes of the Old Covenant was the inability of a fallen, sinful people to keep the law. The moral law was written on tablets of stone, not on the hearts of the people. It condemned sin and that was all. The ceremonial code exhibited a number of weaknesses. It was merely a shadow of heavenly things to come. There was a lack of intrinsic merit in the sacrifices which atoned for sin. The conscience could not be relieved of a sense of guilt by these sacrifices. From these faults followed the inevitable: "They continued not in my covenant, and I regarded them not, saith the Lord."

The New Covenant, however, was enacted on better promises. There was the promise of the Holy Spirit, who would renew and sanctify souls. The promise of a surety to stand until the Spirit's work is completed was given. Jesus hath "become the surety of a better covenant" (Heb. 7:22, R.V.). The promise of one supreme sacrifice was given. It was promised that the Lord would come again, not as a sin-offering, but as judge of the world. Everyone under the New Covenant is a priest unto God. A heavenly kingdom is promised to all saints.

The New Covenant may rightly be considered the fulfillment of the Old Covenant. People in the Old Testament lived by faith that sometime in the future would come a Redeemer. This Redeemer appeared with the New Covenant. The New Testament may be said to lie concealed in the Old Testament, while the Old Testament is revealed in the New Testament. Moses specifically stated that his laws and his national system were preparatory to the coming of "another prophet," by whom he and his system would be superseded.

Hopedale, Ill.

Optimism for the future must rest in Christian faith.

On the Father of Lies

BY MAHLON HARTZLER

Very little is given in scripture of events before the creation. We know that "God is love." God is true love. True love is not only an attitude, it must be expressed. God, in expressing His love, was creative, and among other things, He created certain ministering spirits. Among those was one who was created beautiful. In this he was outstanding. How great his mission in time could have been if he had fulfilled it: Lucifer, Bearer of Light! But he overestimated his field of useful ability. He thought too much of himself. He got proud thinking he could exalt himself to a throne "above the stars of God." And so the first lie involved the being who spoke it to his eternal destruction. He tried to fool himself, overestimated his power, did not consider the source of power, became unduly proud, spoke the first lie, and became the father of lies.

To Adam and Eve, he said, "Ye shall be as gods." In I Cor. 8:5 Paul speaks of many called gods. I find no reason to believe that these beings are righteous. Besides, a knowledge of good and evil is not an outstanding part of the nature of a spiritual being that is not subject to physical death nor many other physical conditions. Adam and Eve were created in happy state; through Satan's influence they were led to believe that added knowledge would be highly desirable.

To God, Satan said, "Doth Job fear God for nought?" indicating that Job was serving God for the sake of the temporal blessings he was receiving. But when Job's children were all dead and his possessions were all gone and his wife was turned against him, he said, "Though he slay me, yet will I trust in him," and "In my flesh shall I see God." Satan also said, "All that a man hath will he give for his life." We may find many who give all they have of material possessions in hope of regaining health or of adding a little time to life on earth. But material possessions are certainly not all that we have. We shrink from the thought of Moloch worship: "Shall I give . . . the fruit of my body for the sin of my soul?" Or who would want to give up friends or virtue in hope of a few more days of earthly existence? Such existence could hardly be called life.

In the temptation of Christ, Satan suggested that Christ give further proof of His divinity. This had no need of further proof just then, and so Christ answered over and over and quoted the written Word in the spirit of the original intent. Satan tried to quote Scripture too. But can beast conceive human? Can human conceive angelic? Neither can the father of lies conceive the truth. One of our writers has said, "Water in the hands of any unholy man is not holy water, even though it be blessed by all the saints in

Questions on Mennonite Community Life

BY GUY F. HERSHBERGER

XVII. *Has Emphasis on Discipleship Been Neglected Among the Mennonites of America?*

In last week's column we observed the influence of Pietism on the Mennonites of Germany. The Mennonites of America in our own day have also been influenced by Pietism much more than many of us realize. This influence has come in by way of Methodist revivalism, the work of D. L. Moody, the Bible Institute movement, and from other sources. In many ways these movements have had an influence for good in American Christianity; but they also have some of the weaknesses that European Pietism had. Their emphasis on an experience of salvation is good, but they omit the important emphasis on discipleship in their teaching. And whenever Mennonite groups have fallen too much under the influence of this American form of Pietism, they have suffered accordingly.

In fairness, however, it should be noted that D. L. Moody himself placed much more emphasis on discipleship than many of his modern followers do. We know, for example, that he had a conscience against taking part in war. During the Civil War, when many were urging him to take up arms, he declined to do so and said: "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker." Most of Moody's followers in the popular fundamentalist churches seem to have forgotten this fact, however, so that today it is seldom mentioned. And some Mennonite churches who are influenced by Moody's followers seem to have forgotten it also.

Some such Mennonite churches have developed a tendency to imitate modern Protestantism, and as they have done so they have put their own nonresistant and nonconformist faith into the background. A minister in one of the branches of the Mennonite Church reports as follows on his own congregation:

Generally we have not emphasized the traditional principles of the Mennonite Church as we should have. . . . In so doing I believe we have also compromised, at least at times. With our principles being less emphasized, our young people in many instances were led to believe that we were not different from other church groups. This idea found acceptance because of the social desire for group approval.

Recently a study was made of a number of Mennonite men of draft age in the

paradise." So also words in the mouth of Satan are not truthful words even though quoted from Scripture, because he always speaks to deceive.

Goshen, Ind.

United States who gave up their non-resistant faith and accepted service in the army. The investigator in this study reports, among other things, that "congregations under the spell of non-Mennonite Bible institutes have fewer C.O.'s. In some of our churches the Bible Institute influence eats away at that which is distinctively Mennonite."

This is not surprising when so prominent a teacher as Wilbur M. Smith of the Moody Bible Institute says he has

an utter contempt for any theory that suggests it is a sin for any nation to go to war. . . . Our Lord said He did not come to send peace, but a sword on the earth. No peace about which Christ speaks can be said primarily to refer to national peace, but to the peace of God which comes through believing in the Lord Jesus. History itself would tell that many wars have been absolutely righteous.

This statement has the typical pietist emphasis. Wilbur Smith thinks of peace primarily as that peace of soul which comes with salvation. He has little place in his thinking for the discipleship which requires all men to live a life of peace among their fellow men. Many wars, he says, are "absolutely righteous." This is perhaps what one would expect from men of Smith's background. But it is shocking to find that a Mennonite minister (not from our branch of the church) recently told the members of his congregation publicly that they had two ways of serving their country: in C.P.S. and in the army. "Let every man be persuaded in his own mind" as to which he will choose. Either is acceptable to God. Military service is not the traditional Mennonite way, but it is fully scriptural, this minister said. The sermon was then closed with the words of a familiar hymn: "Peace, perfect peace, in this dark world of sin? The blood of Jesus whispers peace within."

Here is a so-called Mennonite minister who has surrendered almost completely to the American form of Pietism. He glories in "peace within," but fails to follow Christ when He commands His disciples to return good for evil and to love even their enemies. If we would perpetuate the Christian faith as taught by our fathers, it is necessary that we diligently teach the need of following Christ, and live the life of discipleship as taught by Him. Our ministers must be faithful in preaching the nonresistant faith with the New Testament and the Mennonite tradition.

Goshen, Ind.

At the close of an address given by Dwight L. Moody, a highly educated minister said to him coldly, "Excuse me, but you made eleven mistakes in your grammar tonight." Mr. Moody smiled and said, pleasantly, "Probably I did. My early education was very faulty. But I am using all the grammar I know in the service of the Master. How about you?"

FAMILY CIRCLE

When I See

*When I see the green of spring,
Bright with flowers, and birds on wing;
When the gold of summer's powers
Turns to color for autumn hours;
When I see the white of snow
Take all earth from winter's woe,
Then I'm sure that I have found
God loves beauty all around.*

*When the splendor of the sunrise
Lingers to the western skies;
And the moon and stars appear
To bring a rest for every tear;
When refreshing waters bless
Our mutual want for happiness,
May my thanks to God abound
For all the beauty all around.*

*When I see God's world a work of art,
His whole plan a perfect chart;
The flower of blue—the drop of dew
Pure, when morning is so new;
When a misty horizon sinks out of sight
And trees are silhouetted in the night,
Then I hear the night bird's sound
And thank God for beauty all around.*

*When in home or lawn I comprehend
All the good that's in my friend;
From the pages of a book
In some quiet uncrowded nook
We feel beauty all—akin
To what God made us like within.
Then our friends are closer bound.
Thank God for beauty all around.*

*When I see that frost upon the window pane
Has power to baffle care and pain;
When the flowers on the table,
Make the weakest heart more able;
And we bathe in beauty of the skies
Our tortured nerves and tired eyes,
Then over and over my words resound,
"Thank God for beauty all around!"*

*Today look out of your window at home—
Today! see the beauty we all can own.
Ere the harvesttime of life
Let's lay down all fear and strife;
'Tis beautiful sheaves God orders in
To live th' eternal life with Him.
And then we will not wonder why
All will be beauty by-and-by.*

—SELINA SWOPE.

Growing Old?

By M. T. BRACKBILL

The little babe that has successfully, though cryingly, weathered the first twelve months of its life is said to be one year old. One year old? No! One year young! A baby cannot be old. That is a contradiction of terms. It cannot be true either in figure or by any stretch of the imagination. An old person can be a baby, an old baby, a big baby, or just a baby, but that is true only in figure and a rather unkind one. A certain bishop was asked one time how old he was. He replied, "I am sixty-eight years young." And he looked young, he felt young, and he *was* young. We are no older than we

feel, or rather we are just as young as we feel.

Do they say we are growing old or older? In years it may be true, and we cannot help it. Time will have his way with us, and steadily unroll the calendar pages and mark up the decades against us—but they are to our credit, as a gift, a treasure, a bank account. The years are precious things and bring with them one by one the wealth of life. Shakespeare said, "Time's the stuff life's made of." The years are a sort of measure of our lives, not in depth, or breadth, or height, but merely in length. But we may be assured that with increase in length there comes an increase in every other dimension. The years bring wisdom, experience, understanding, achievement, capacity for enjoyment, confidence, hope, faith, assurance, realization, peace, and more and more memories.

Oh, they say our hair is getting grayer, and the wrinkles are becoming deeper, and the step is growing slower, and the whole tempo is slipping into the largo; but gray is a prettier color than black, and the wrinkles are more expressive than the smooth plump cheek, and what is lost in the skip is made up for in the reach. The younger we are, the emptier we are. It is the years that enrich us. Age is the ripeness and the fullness of life. Who at fifty or more would wish to be a baby again! It was, I believe, one of the evidences of the tremendous love for us that Christ was willing to become a babe with all its limitations and dependences and to throw off for a time the infinite riches of an eternity of experience.

Why grow old? We are just growing up. We are just coming into our own. Someone has said that life begins at forty. Another has said that life begins at a hundred. Life is an increasing variable, not one that reaches a limit at forty or fifty, and then thereafter decreases to zero again. There may be a diminuendo and a ritard; but one step at fifty means more than a hundred at five, and a look at sixty sees more than a dozen glances at twenty. The young must skip and travel and try many things; but the old can dwell in the armchair and find richer ores at finger tips and thought's end than the young can find at the end of the world. But both are good, and it is, perhaps, the far-flung stuff gathered in the search of youth that later enriches the old mine and keeps it workable and delivering a pay load.

They may say that we are growing old. But let us not believe them. Let us laugh at their delusion—quietly to ourselves. It is a good joke. It is better

farther on. If growing old means entering on the mellowing process, let it be so, and gladly admit it. Wine, they say, betters with age, and you know how good to the touch is the back of an old vellum-bound tome.

Growing old is a bit deceptive, perhaps. There may be a time when we think we have reached the top and are now going downhill. Not so. See, the horizon is extending—we are not going down. (But if we are going downhill, then we are growing old.) And we have not reached the top, just lost the way. There is no top! Let us keep on the upward road, if it is slow going—we must not lose the expanding view, the urge, the hope. And some day we shall reach one of the little inns by the roadside, where we shall lie down to rest, and wake up refreshed with a resurrection vigor to pursue forever the upward climb.

Harrisonburg, Va.

Our Departed Loved Ones

By L. C. KAUFFMAN

During the third quarter of 1944 there were 124 obituaries reported in the GOSPEL HERALD of persons ranging in age from infancy to 96 years, 3 months, and 23 days. The average age at death was 59 years and 5 months plus.

The ages may be tabulated as follows:

Over 90 years	3
80 to 90	24
70 to 80	29
60 to 70	23
50 to 60	7
40 to 50	7
30 to 40	4
20 to 30	6
10 to 20	9
1 to 10	5
Under 1	7

Among these deaths, nine were caused by accidents. Two were bishops and two were deacons. Deaths were distributed by states and provinces as follows: Pennsylvania, 36; Ohio, 21; Ontario, 15; Indiana, 13; Iowa, 6; Kansas, 5; Virginia, 4; Oregon, 4; Missouri, 3; Michigan, 3; Illinois, 3; California, Colorado, Montana, Nebraska, Idaho, Maryland, Oklahoma, North Dakota, and Arizona, each 1; place not given, 2.

Hesston, Kans.

American needs a little more respect for the ancient truths, the lessons of history, and the Word of God, . . . a return to the faith of our fathers, to the things of Holy Writ, and an impulse, in all crises, to turn to God in humility instead of to politicians in panic, . . . an immediate restoration of the Ten Commandments as a guide to living, and a return of the Bible to top place on all lists for preferred reading.—H. I. Phillips, in New York Sun.

TO BE NEAR TO GOD

October 29, 1944

Read Psalm 119:129-136.

Through the written Word of God, the Scriptures, we learn to know Christ, the Word of God, whom God sent to teach us about Himself and to reconcile us unto Himself. Are we acquainted with the Word of Life? Do we know the Scriptures? Some regard the Bible as a "sacred horseshoe" to use in time of trouble or as a good book to have on the library table. God says that His Word is a Sword quick and powerful, and a Lamp bright and shining. Its presence on our study tables will not save us; but its word in our hearts will. If Satan can get us to crowd our days with other duties and our minds with earthly thoughts until we have no time for thoughts of God, then it is easy for him to put his evil thoughts into our minds. Let us be daily occupied with God's Word so that we can resist the suggestions of Satan.

October 30, 1944

Read Psalm 1.

"My deepest regret, on reaching threescore years and ten, is that I have not devoted more time to the study of the Bible. Still in less than nineteen years I have gone through the New Testament in Chinese fifty-five times. . . . Some years ago, I understand, a gentleman attended the English Keswick and was so fired with a zeal for the Bible that in three years he read it through twelve times. One would imagine, of course, that he belonged to the leisured class. On the contrary, however, he began his day's work at the Motherwell steel plant at 5:30 a.m."—Dr. Jonathan Goforth, in "By My Spirit."

"These hath God married, and no man shall part—
Dust on the Bible and drought in the heart."

October 31, 1944

Read Psalm 5.

"A man must plan for the bit of quiet time daily, preferably in the early morning alone with Jesus, with the door shut, the Book open, the spirit quiet, the mind alert, the knee bent, and the will bent too. If it be resolutely planned for, it can be gotten in every life. If not planned for with a bit of red iron in the will, it will surely slip out. And the man will surely slip down."—Gordon.

"Begin the day with God,
Kneel down to Him in prayer,
Lift up thine heart to His abode,
And seek His love to share.

"Open the book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care."

November 1, 1944

Read Matthew 6:19-21.

"Now I saw in my dream that at the further side of that plain was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that

way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again."—Bunyan, in "Pilgrim's Progress."

Jesus said, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Read also Matthew 13:23.

November 2, 1944

Read Matthew 6:24-34.

It is said that when King Henry asked the Duke of Alva if he had observed the eclipses happening that year, he replied, "I have so much happiness upon earth, that I have no leisure to look up to heaven."

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."
—Elizabeth Cheney.

November 3, 1944

Read Ephesians 1.

Chosen

How wonderful! Can it indeed thus be
That in Thy thought, O God, in ages past,
I had a place? That when Thy mind conceived
This world created, peopled, fall'n, redeemed,
Restored, to manifest Thy glory before
The universe as in no other way,
Thou saw'st the work would not be quite complete
Except I had a part therein? Yea, thus
Thy Record readeth: Chosen in Him before
The world that we should holy be; and then,
At last, be set before the glory of
Thy Presence blameless, spotless, pure, because
The blood of Jesus Christ Thy Son had washed
Us from our sins.

—R. H. Young.

November 4, 1944

Read II Timothy 1:1-12.

"My Thank-offering Creed"

"I believe that God is my heavenly Father
and that I am His child.

"I believe that to me 'His mercies are
new every morning, and that 'He daily loadeth
me with benefits.'

"I believe that in return I should daily
load Him with thanksgiving and prove my
gratitude with thank-offerings.

"I believe that God has called me to be
a co-worker with Him in bringing the world
to a knowledge of Christ the Saviour.

"I believe that He wants to use my time,
my talents, my prayers, and my means to this
end.

"I believe that the Holy Spirit will enable
me to consecrate my all to Him, in gratitude
for what my Lord has done for me. Amen
and amen."—Author unknown.

—M. R.

TESTING OUR PROFESSION OF LOVE

Sunday School Lesson for November 1

A prominent Chinaman died in Chicago recently. It was difficult to secure a burying place for his body. A brother from the South resented the free mingling of negroes and whites in the northern cities and on public conveyances. The transportation system in the city of brotherly love was tied up because the white people did not want the street cars to be operated by negroes. A farmers' organization of the West petitioned Congress to make it impossible for people of the yellow race to own land in the United States. A so-called Christian community threatened violence if Japanese citizens of the United States secured employment in their community. A "fundamental" religious magazine conducted a campaign of hatred against the Jews. Negro and Mexican children are deprived of educational opportunities because they are not permitted to attend school with the white.

All these discriminations of race do not belong to true Christianity. This is not the spirit of Christ. When Jesus was on earth He showed love to, and equal interest in, Jews, Gentiles, Samaritans, and all the different peoples that might have been found in Galilee. The race problems of the New Testament concerned relations of Jews to Gentiles and Jews to Samaritans. Jesus was a Jew, but took no part in hostility to the Gentiles or Samaritans. Instead, He brought them salvation.

In the parable of the Good Samaritan Jesus gave a remarkable teaching on loving our neighbors. The priest and Levite, men professing much godliness, would not aid a sufferer. They had no pity, no love for a fellow man. When the half-dead man saw a Samaritan coming, he no doubt despaired, because the Samaritans and the Jews had no dealings with each other. But to his surprise this Samaritan did love him and helped him very kindly. From this parable the lawyer learned that to be a neighbor is to know nothing of race prejudice but to love others as oneself.

Very early in the history of the Christian church God taught Peter that the Christian dare be no respecter of persons because God is not. God sent an angel to Cornelius to show this Gentile that He was pleased with his prayers and alms. He sent a unique vision to Peter to prepare Peter's heart to receive the messengers from Cornelius and to go, "doubting nothing," to the Gentile's house. Peter preached Jesus to Cornelius, to his kinsmen and near friends. They believed, and the Holy Ghost fell on all of them. God demonstrated that He was no respecter of persons. Peter, having been shown this in his vision and now seeing God's acceptance of these Gentiles, baptized them in the name of the Lord. No Christian will call any man common or unclean. He that feareth God in every nation and worketh righteousness is acceptable to Him.

In the court of Mars' hill Paul preached to the pagan Greeks who treated other nations as barbarians. His message to them was about God who made all things and made of one blood all nations of men. He told them that all men might find God. Paul knew that

(Continued on page 604)

FIELD NOTES

Bro. Oney Hathaway was ordained to the office of deacon at the Pea Ridge Church, near Philadelphia, Mo., on Oct. 22.

A series of meetings will be held at the North Main St., Mennonite Church, Nappanee, Ind., from Nov. 2 to 12, with Bro. John W. Hess, Akron, Pa., as evangelist.

Bro. J. G. Hochstetler, Creston, Mont., preached at the Belton, Mont., C.P.S. Camp on Sunday morning, Oct. 15.

Communion services will be held at the Mountain View Mennonite Church, near Creston, Mont., on Nov. 5. The C.P.S. boys of like faith at the Belton Camp are invited to participate.

The Executive Committee of the Dakota-Montana Conference met at the Fairview Church, Minot, N. Dak., on Oct. 5 to discuss ways and means of extending the rural mission work in Northern Minnesota.

A series of meetings at the Tressler Mennonite Church, near Greenwood, Del., in charge of Bro. C. Z. Martin, came to a close on Sunday evening, Oct. 15. There were a number of confessions and the congregation was strengthened spiritually.

The Kishacoquillas Valley Bible School will be held at the Allensville, Pa., Mennonite Church for three weeks beginning Dec. 4. Instructors: J. Irvin Lehman, Milton Brackbill, and Eli K. Zook. For further information write to: J. Irvin Lehman, Principal, Chambersburg, Pa., or A. D. Smucker, Secretary, Allensville, Pa.

Bro. Frank B. Raber, Detroit, Mich., has been engaged to hold a series of meetings at the Dillonvale, Ohio, Mennonite Mission from Oct. 29 to Nov. 5. The work at this place, a mining center, has been under the supervision of the Kidron Church for the past two years. The prayers of the brotherhood are solicited in behalf of the workers and these meetings.

The New Holland, Pa., Mennonite Church has arranged for a series of evangelistic meetings from Nov. 5 to 19, in charge of Bro. Milton Brackbill, Paoli, Pa. A Sunday School Workers' Meeting will be held on Saturday evening and all-day Sunday, Nov. 11, 12. Your prayers in behalf of these meetings are solicited.

Bro. Noah Landis, Jackson, Minn., conducted evangelistic meetings at two places at Loman, Minn., recently. There were no confessions, but all were strengthened in the faith.

Bro. Abram Kauffman, Plain City, Ohio, spent ten days recently at Loman, Minn., helping with the work. His efforts proved a blessing to all.

Bro. Eli Hochstetler, Mylo, N. Dak., spent several days recently at Menahga, Minn.,

where the Loman workers are opening a new work. His untiring efforts and needed counsel were much appreciated.

Bro. David A. Good and wife, Nampa, Ida., are making an extended tour of eastern states, visiting churches, relatives, and friends in Indiana, Ohio, Virginia, Kansas, Colorado, and other states. On Oct. 15 Bro. Good preached at the Pike Church, near Elida, Ohio.

Bro. William Hallman, missionary on furlough from South America, spoke at Nappanee, Ind., on Oct. 22 at the seventy-third semiannual Sunday School Meeting of the Salem, Yellow Creek, and Nappanee churches. Bro. Hallman will speak at a missionary meeting at the Central Church, Elida, Ohio, on Oct. 29.

Bro. E. E. Miller, Goshen, Ind., preached at the Lower Deer Creek Church, near Wellman, Iowa, on Oct. 15.

A Christian Workers' Conference is announced for the Springdale Church, Waynesboro, Va., Nov. 9, 10.

Evangelistic meetings are scheduled to be held at the South Christian St. Mission, Lancaster, Pa., from Oct. 29 to Nov. 5, with Bro. D. Stoner Krady, Willow Street, Pa., in charge. Prayers are solicited in behalf of these efforts.

Evangelistic meetings will begin at the Willow Street Mennonite Church, Lancaster County, Pa., on Nov. 12, in charge of Bro. Amos Weaver of Paradise, Pa. Your prayers are desired in behalf of this work.

Bro. A. J. Metzler spent a few days in Lancaster Co., Pa., over the week end of Oct. 22, during which time he served on a program at the Salunga Mennonite Church and spoke at Lancaster Mennonite School.

Bro. Paul R. Miller, Sugarcreek, Ohio, is scheduled to conduct a series of evangelistic meetings at the Pleasant Hill Church, near Peoria, Ill., from Nov. 5 to 12.

A special session of the Ontario Conference will be held at the Wanner Church on Nov. 9.

Correction.—Bro. John Detwiler has not accepted appointment as a relief worker to the Far East, as was reported in these columns recently.

The Peace Problems Committee of General Conference will meet at the Chestnut Street Church, Lancaster, Pa., on Nov. 3.

Bro. J. D. Graber will speak at a missionary conference at the Ft. Wayne, Ind., Mission on Nov. 5.

Bro. Harold S. Bender, Goshen, Ind., spoke on Oct. 22 at the Medaryville, Ind., C.P.S. Camp. He is scheduled to be at Ephrata and Chestnut Street in Lancaster County, Pa. on Oct. 29.

Bro. Glenn Whitaker, Los Angeles, Calif., closed a very good series of meetings at Hesston College on Oct. 22.

Bishop Milo Kauffman will be in charge of communion services at the Catlin Church near Peabody, Kans., on Oct. 29.

Bro. J. B. Smith, Elida, Ohio, preached at the Maple Grove Church, Topeka, Ind., Sunday morning, Oct. 22.

Bro. C. F. Yake, in connection with a week-end meeting of the Executive Committee of the Mennonite Board of Education, spoke at the Y.P.M. program at Goshen College on Oct. 22.

Bro. Paul Roth, Masontown, Pa., closed a series of meetings at the Locust Grove mission Sunday school near Elkhart, Ind., on Oct. 15. There were a number of confessions.

Bro. Raymond Yoder, Chicago, Ill., will conduct evangelistic meetings at the mission Sunday school in East Goshen, Ind., from Oct. 29 to Nov. 5.

Calendar

Kishacoquillas Valley Bible School, Allensville, Pa., Mennonite Church, three weeks beginning Dec. 4.

Ministerial meeting, Illinois Conference, Waldo Church, Flanagan, Ill., Dec. 7.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

THE DOUBLE CALL

The Sunday School Times tells of two friends who met and "after a chat one said to the other, 'Come and have a round of golf on Sunday morning.'"

"Oh, no, I have to attend service at church."

"Well," replied his friend, "I do not know what your religion is, but keep it to yourself. I have asked you to play golf half a dozen times, but you have never invited me to your church."

That refusal to play golf on Sunday was "negative righteousness."

To invite someone to church and see that he comes would be "positive righteousness."

Too many people have the notion that to abstain from some evil is good religion and good enough.

But no one ever learned that from God's Word. There, I think, we are taught to be good and good for something.—In The Free Methodist.

CORRESPONDENCE

NAPPANEE, INDIANA

Greetings. "The harvest is past, the summer is ended" (Jer. 8:20). Naturally speaking, this is almost true for the year 1944. What is the harvest for us in a spiritual sense?

Today we had our fall counsel meeting, and are looking forward to Nov. 5, when we expect to commemorate the suffering and death of our Lord. Every Christian should look forward with fond anticipation to this privilege, remembering that Jesus suffered in our stead.

We expect to have Bro. J. W. Hess, Akron, Pa., with us from Nov. 2 to 12 in a series of meetings. May our prayers continue in behalf of these meetings that the church may be strengthened and that sinners may be brought to the knowledge of the truth and be saved.

From Sept. 10 to Oct. 1, Bro. John Gingrich of Elkhart, Ind., was in charge of our young people's Bible meetings, conducting a study in the First Epistle of Peter.

On Sunday evening, Oct. 15, Sister Lois Gunden of Goshen, Ind., is to speak to us.

God has no other way to bring His message of salvation to a lost world than through His children. May we go everywhere preaching the Gospel as did the apostles in Jesus' time.

Oct. 8, 1944.

G. Maurice Long.

AKERS, LOUISIANA

Dear Readers: Greetings. Bro. E. S. Garber, Nampa, Ida., closed a series of meetings at this place on Oct. 8. The crowds, in general, were not large, but those who attended were very much interested. We enjoyed the presence and power of the Holy Spirit, and keenly feel that God heard and answered the prayers of those who have been remembering this field.

As a visible result of the meetings, six members who were received into fellowship last summer reconsecrated their lives to God, and there were seven confessions—two husbands and their wives, and three boys.

A few of the former members have backslidden. The devil has had full control of this territory for so long, and when definite decisions are made for God, he does his utmost to try to defeat God's program for their lives. Continue to pray definitely that God will keep these dear souls from the Evil One, and that we as workers here may be faithful in feeding the little flock.

Definite testimonies of victory from a number have caused us to rejoice and praise God for His manifest power in our midst. Brethren, pray for us.

Yours in Christ,

Oct. 9, 1944. Henry Tregle and Wife

COCALICO, PA.

Dear Herald Readers: Greetings of love in Jesus' precious name. Our silence in this paper for some time does not mean that we were not active in our mission work here at Cocalico. The work continues as usual, with

very little change. The Lord has been blessing us in various ways, whereof we are glad.

During the summer months we had a slight decrease in our attendance, but are looking forward to the return of our pupils as the winter months approach, and are expecting others to come too.

Some time ago we held our revival meetings, with Bro. Charles Hostetter, Manheim, Pa., as the evangelist. Bro. Hostetter faithfully labored with us and preached the Word. No visible signs were manifest, but we know the work was not in vain.

Our Bible instruction meeting on Sept. 10 was well attended. We were glad for the various ministers and workers who came and took part in the program.

The Lord willing, our communion service will be held on Oct. 22.

We are very glad for the ministers and visitors who come from other communities to worship with us. We wish to invite anyone who has the opportunity, to pay us a visit. You are always welcome.

Pray for the work here that it may continue to grow and spread out to other communities.

Oct. 11, 1944.

Ella Mae Shireman.

SARASOTA, FLORIDA

Dear Herald Readers: Greetings in Jesus' name. We have around forty-five in Sunday school. Bro. Otho Shenk has been preaching for us since they returned on Aug. 30.

It was very warm through September, owing to very little rain. At the present time it is quite comfortable. Orange groves are being worked, gardens planted, and lawns trimmed.

The soldiers are occupying most of the apartments in town; so it will be wise to engage rooms this year before coming south.

We desire your prayers in behalf of the work here.

Oct. 12, 1944. Jennie Ebersole Bechtel.

SHERIDAN, OREGON

Dear Readers: Greetings in our Master's name. We have received many spiritual and temporal blessings since we last wrote.

On June 4, Bro. Dan Brenneman, Creston, Mont., preached for us in the morning, using as a text, Num. 32:23. In the evening Bro. J. P. Bontrager, Winton, Calif., brought us a profitable message on the home. Bro. Brenneman consented to give us another message on Monday evening.

On June 9, Bro. Ivan Lind, Hesston, Kans., gave us an inspiring message in the evening. Bro. and Sister Gilbert Lind of Portland, Oreg., were also with us for the evening. We were glad for all these visitors.

Our summer Bible school was held from June 12 to 23. A program was given by the children the last evening. It is remarkable how much the children learn in such a short time. We trust the seed sown will spring up and bring forth fruit.

The sisters at this place have enjoyed preparing fruit and vegetables for the boys in C.P.S. camps.

Sisters Amy Yoder and Olive Miller and children of Porter, Oreg., spent a few days here in July. We were glad for their presence.

The mission meeting was held here on Oct. 7. Much spiritual food was given out. May we profit and grow spiritually as a result.

Several visitors stayed with us for our Sunday services. An all-day meeting was held, using the following ministers: Bro. Henry Wolfer, from the Hopewell Church; Bro. Joe Yoder, of Molalla; and Bro. James Bucher, who is engaged in Jewish mission work in Portland. Sister Bucher conducted children's meeting in the evening.

We desire an interest in your prayers.

Oct. 14, 1944.

Cor.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Herald Readers: Greetings in Jesus' name. Summer Bible school was held here from June 5 to 15. Sister Rena Balmer Glassburn served as superintendent. The attendance was good, and good interest was shown.

Visiting brethren during the summer were Clayton Beyler, Protection, Kans.; Marvin Ech, missionary to Africa; and John Koppenhaver, Hesston, Kans.

From Sept. 29 to Oct. 1 we were very happy to have our bishop, Bro. Milo Kauffman, of Hesston, Kans., in our midst. By a well-planned schedule, he was able to visit nearly every family in our church. On Oct. 1 we commemorated the crucifixion of our Lord in the morning service. Through definite leading of the Holy Spirit, Bro. Harold Sommerfeld was ordained as deacon in an impressive service in the afternoon. Bro. Harry Diener, Hutchinson, Kans., preached the ordination sermon.

At the present time the sewing circle is gathering and mending clothing for foreign relief.

Remember our shut-in brother and sister, Mr. and Mrs. John Bickel, Harper, Kans., in your prayers, and with cards and letters.

Yours in His service,

Oct. 16, 1944.

Vena C. Webb.

AURORA, OHIO

(Plain View Congregation)

Greetings in our Saviour's name. God has abundantly blessed us with a rich harvest, good health, and spiritual blessings.

Preparatory services were held on Oct. 8.

Bro. Duerksen, who is supervisor of the C.P.S. boys on detached service in this district, was with us for communion on Oct. 15. Bro. H. N. Troyer of Hartville was also with us. Bro. Troyer and family asked for their church letters, as they wish to give full-time service to the work at Hartville. Their request was granted. On Sunday evening, Bro. Duerksen led us in an old-fashioned "Hymn Sing," which was greatly enjoyed.

We had a good attendance in our summer Bible school, which was held the first week in June. The approximate enrollment was one hundred and fifty. We appreciate this opportunity of bringing the Gospel to the children and into the homes where God is a stranger.

The young people of our congregation have, for the past six and one-half years, met bi-monthly with their leader, Bro. Joe Walls, to sing and learn Gospel songs and hymns. The

(Continued on page 604)

WITH OUR MISSIONARIES

Lighthouses

*Our life is a lighthouse
On earth's troubled shore
Relaying the light
From God's luminous store.*

*And ships small and great
That are crossing the sea,
May tell by our beam
That they're nearing the quay.*

*But if through neglect
Of our duty, or doubt,
Our lamp starts to wane,
And finally goes out,*

*Just think of the ships
That may wreck in the night,
Because of our failure
To pass on the light.*

—NATHANIEL KRUM.

Why Jews Become Christians

It is never easy for a Jew to become a Christian. There are many obstacles in the way. Tradition is against it. Nineteen centuries of opposition have given a set to the Jewish soul. Acts of intolerance and persecution by people falsely professing the Christian faith have left behind bitter memories which time has not known how to heal. There are also theological difficulties. Judaism and Christianity proclaim salvation from opposite points of view—works and faith. Jews who believe that the law of Moses has been given to them by God as an everlasting heritage cannot see any departure from that law as other than disloyalty to the God of their fathers. Then Jews, as a minority group, in their struggle to survive have always had to devise defensive measures to prevent their being absorbed by the dominant faith. This has been a definite objective in synagogue instruction. Separatistic customs, like the Saturday Sabbath and the dietary laws, which prevent intimate contacts between Jews and Christians, also serve this purpose. Then the ostracism and persecution often meted out to those who accept the Christian faith have also been a powerful deterrent to apostasy. They have demanded strong convictions and great moral courage to face them.

Yet, in spite of every obstacle, Jews from the beginning have become Christians. The first Christians were all Jews.

Christ was a Jew, and His religion is a Jewish religion. It is rooted in the ancient faith. In the first centuries Jewish Christians were numbered by the tens of thousands. It was Jews who carried the Gospel, with tremendous zeal and success, into the Gentile world. It was Jews who laid the foundation of the Christian church. While conflicts arose in the second century that separated the parent religion from its offspring, there has never been a time when Jews have not become disciples of Christ. Even in the Dark Ages Jews occupied positions of influence in the church. With the growth of tolerance in modern times, the number of Jews who have adopted the Christian faith has greatly multiplied. Today the number of Christian Jews is greater than ever, much greater than is generally supposed. Why do they become Christians? The gibe of Jewish leaders that they take this step for some ulterior motive, usually for some social or material advantage, is an unworthy reflection on the character of their people. Those who know the situation best do not hesitate to affirm that there are no more sincere and faithful members of our churches than those Jews who have deliberately and conscientiously, in the face of all opposition, become disciples of Christ. They have won the respect and confidence of their fellow Christians, and numbers of them occupy positions of trust as church officers, college professors, pastors, and missionaries.

The supreme factor that has led these Jews to become Christians is an acquaintance with Jesus Christ. Jews generally are ignorant of the greatest Jew of history. False teaching and inherited prejudice have conspired to close the minds and hearts of His own people against Him. His very name is banned in orthodox Jewish circles. Literature about Him is forbidden. Jews who venture to read the New Testament are amazed to find the Jesus of the Gospels so totally different from the Jesus of Jewish tradition. They discover that He was a loyal Jew, that in His teaching and work He sought the highest welfare of His people, and that even in His death He sacrificed Himself for the redemption of Israel. Instead of being an antagonist of Moses, He gave to his law a depth of meaning no former teacher of Israel had ever conceived. Instead of seeking the material advantage of His people and their self-glorification, He sought for them the highest degree of spiritual attainment, and the splendor of becoming the religious leaders of the world, as divinely intended.

The character of Jesus has always made

a profound appeal to Jews. It is for that reason that Jewish leaders have made such persistent efforts to prevent their people from becoming acquainted with Him. To those who are sincerely in search of truth, who are hungry for spiritual help, He is irresistible. And, contrary to Jewish claims that it is the less mentally gifted and the least worthy among them who are won to His discipleship, the very opposite is the fact. What has always been noteworthy is the general high quality of those Jews who have responded to His call. What has drawn them to Him has been the winsomeness of His character, and His definite answer to the cry of the human heart for peace and pardon and fellowship with God. They have felt the attraction of His insight into the meaning of goodness, His insistence on the potency of love to bring in the kingdom of God, and the doors of spiritual achievement He opens to those who follow Him. In His presence the highest and best are stimulated. He gives to life that unfathomable riches in content and significance that makes Him Lord and Master, the Sovereign of the soul.

Listen to what these eminent Jews say of Jesus while still remaining in the Jewish fold. Gustav Lazlo, the dramatist and novelist: "Christ is the only leader who can take us anywhere worth going to." John Cournos, the journalist: "He is our prophet, our greatest prophet, the keystone of our ultimate faith." Rabbi Solomon B. Frehoff: "The personality of Jesus was such that His Sonship to God was magnificently manifest." Waldo Frank, the author: "The finest personal flower of Jewish wisdom is Jesus." Professor Albert Einstein, the scientist: "I am enthralled by the luminous figure of the Nazarene." Sholem Asch, the Yiddish novelist: "I couldn't help writing on Jesus; since I first met Him, He has held my mind and heart."

When we come to the avowed followers of Jesus from among the Jews, we have whole volumes in which they have set forth the basis of their faith in Christ, and the great satisfaction which He has brought into their life as Saviour and Lord. But perhaps I may quote, from the testimonies of a few of the hundreds of Christian Jews I have personally met, a single statement which indicates what their faith in Christ has meant to them. For obvious reasons I preserve their anonymity.

A recent disciple, with glowing face, said: "Jesus is my Saviour. Nothing is more precious to me as a Jew than to know that I have been redeemed and brought near to God through Jesus Christ, our own Jewish Messiah." A college professor said: "It is a great satisfaction to me that in becoming a Christian I left nothing of permanent value behind in the Jewish faith; I simply moved forward into what was inherent

or implicit in the faith of my forefathers. Jesus lifted Judaism out of the trench that tradition had dug for it, and in a higher form set it on its way to fulfill its divine mission." A refugee declared: "Jesus has been with me all through my troubles to sustain and comfort me. He helped me to escape from Europe and get to America, and here He has raised up for me many kind friends." A Sunday-school teacher remarked: "Since I became a Christian the Bible has been to me a new book. Christ is the key, and He has opened to me many things that were dark. I love to teach my class, because I am learning new things to teach them every day." A businessman affirmed "Before I became a Christian, religion was a formal thing, a routine of prayers and duties which gave me little satisfaction. Christ has made my religion personal and vital, not hearsay, and He has made God very real to me." A lawyer put it this way: "Christ has enlightened my ethical understanding. He has helped me to meet the moral issues I have to face in my profession, and He has given me the moral courage to do the right as it has been made known to me."

But what has impressed me most profoundly in my contact with Christian Jews is the fact that practically everyone I have met has told me that the first favorable influence toward Christianity came from the sympathy and kindness of some individual Christian. Their interest and friendly consideration opened the mind and heart to let the light in. They set the door ajar that prejudice had closed, and gave Christ a chance to enter. So that is the primary step in the way by which Jews become Christians. And it is a way that lies straight before a multitude of Christians. Here in America millions of Christians have Jewish neighbors. Just to be Christian neighbors, manifesting day by day the spirit of Christ, is the sure way to remove prejudice and open the door to the "good news" concerning Jesus Christ. The way that Jews become Christians is often as simple as that.—Our Jewish Neighbors.

NEWS LETTER FROM ARGENTINA

Cosquin and the Hills of Cordoba have passed through a seven months' drought. Dust storms, sandstorms, and windstorms caused much sickness and some deaths. Then, in addition, several cases of smallpox were reported in Cordoba, and no one was allowed to leave the city without being vaccinated. On account of the tourists and other visitors, vaccine for 10,000 was sent to the Hills, and a lot of people had fever and were sick otherwise for about a week. Our vaccinations did not take. We must, however, show our certificates when we go to visit anyone in the sanatoriums.

At our last meeting we prayed for rain, and the Lord sent us several nice showers for

which we are very grateful. As a result, we are all feeling much better.

The brethren Hershey and Weber initiated the work on the new building in Capilla del Monte. We hope to have the building finished and dedicated before New Year's. They also conducted baptismal and communion services in La Falda and communion in Cosquin.

We appreciated the privilege of seeing Bro. O. O. Miller at the Cordoba airport and of conversing with him for fifteen minutes before he left for Buenos Aires.

In a recent survey it was learned that there are several provinces and territories with only one or two Gospel workers. The population is rather sparse, but there are many cities without the Gospel testimony. Prayers are being offered for more workers to be sent out who have a vision and a desire to do the will of the Lord, who shed His blood for the salvation of many.

Even here we find some every day who do not know what the Gospel is. About 4,000 tracts and portions of the Word of God are distributed each month, and still there are many who do not receive anything at all, as it is almost impossible for the few workers here to get around to all the places.

A young convert, a barber, has been doing personal work among his friends. Since he was confined to the sanatorium for some time, he has sympathy for other young men and is winning them for Christ. He has been out of work for some months, but will have regular employment in the course of a few weeks, as we went to La Falda to find work for him with another believer. We pray that he may continue to testify there.

This year there have been more calls for relief than usual. We appreciate the help you have given financially, and especially do we appreciate your prayers.

Sept. 27, 1944.

D. Parke Lantz.

From Our Mission Stations

KNOXVILLE, TENNESSEE

(709 N. University Avenue)

Dear Readers: For the benefit of Sister Shenk's health, our family spent the month of August at her home in Pennsylvania. We are glad to report that she is enjoying normal health again.

During our absence, the following filled the vacancy over week ends: Bro. and Sister Lewis S. Martin, Bro. John Kurtz, and Bro. Charles Grove. Our bishop, Bro. Jennings, who was away most of the month, was here over Sunday and filled the appointments. The services of these brethren were much appreciated.

Sister Mary Kurtz, Harrisonburg, Va., spent the month of August here, assisting with the work.

Sister Anna Showalter, who served here for the past four years, left Sept. 4 for her home at Broadway, Va. Due to the added church

responsibilities of her father, she was needed at home.

On Sept. 27, Sister Ruth Lantz, of near Harrisonburg, Va., came to help with the work. Her help is much needed at this time.

Sister Elsie Kosier spent a short time recently with her parents near Concord. We were glad for her presence and help in the evening services here the last Sunday of her stay in Tennessee.

Elsie (Williams) Coward, a former member, told us recently that she is going to make a new start in the Christian life. Since then, in a prayer meeting conducted by Bro. Jennings, her husband's parents expressed a desire to know the Lord. Pray that these souls may yield themselves completely to God's will.

On Sunday afternoon, Oct. 8, the members of the Knoxville and Concord congregations met for another blessed communion service. Though the number participating here is small, these services have been marked by the presence of the Spirit, making real to us the significance of the sacred ordinances, and drawing our hearts together in a strong bond of fellowship.

Oct. 12, 1944.

John H. Shenk.

OPHIR, KENTUCKY

(Lost Creek Schoolhouse)

Autumn is presenting a colorful display of leaves along Lost Creek Trail. There are various signs of approaching winter as one passes along the numerous hollows. It is quite a picture to see the smoke from wood fires curling skyward on these cool October mornings.

Bro. John Kurtz, Harrisonburg, Va., labored among us in two series of meetings, each two weeks in duration. Meetings at Burchetts Flat Schoolhouse were conducted during the latter part of August. There was one public confession. Inclement weather affected the attendance, and sickness in the mission home hampered visitation work.

After spending one week at home, Bro. Kurtz returned to the field in truck and house trailer to begin meetings at Lost Creek. He was accompanied on his trip by Sister Kurtz. The house trailer was home base during evangelistic efforts here.

It might be mentioned that in a previous year a trailer was brought up Lost Creek to the schoolhouse. This year, however, the trailer did not quite reach its destination. While Bro. Kurtz was proceeding up Lost Creek, which sees an average of one car a year, the oil pan of the truck came into contact with a rock. The result was a breakdown. The accident occurred almost within sight of the schoolhouse. A small clearing by the side of the road was used for establishing headquarters.

Favorable weather permitted many to come to services. Several came to our services for the first time during these meetings. Each night the order was excellent and the attention was commendable. The Holy Spirit was present in His convicting power, but no one manifested a desire to turn from sin and serve Jesus. Our evangelist preached the Word and backed up each statement with scripture. One woman made this comment, "He preaches

right at you." The precious seed has been sown, and we look to Him to provide the increase.

On Sept. 17 Bro. Joseph Driver and Bro. Jacob Shenk visited the field. At a special service at Lost Creek, Mrs. Jim Helton was baptized and received into church fellowship. We wish to share with you her testimony as she rose to her feet after baptism: "Thank God, now I can go to meet Jesus." We then observed the ordinances of communion and feet washing. In an impressive service we gathered near the front of the schoolroom and partook of the emblems of our Saviour's broken body and shed blood. This was the first baptismal and communion service in the history of the work here. Nearly one hundred and twenty-five of our friends witnessed this service.

Bro. Moses Hertzler and his son Charles visited us on Sept. 20. Bro. Charles is attending medical school and was here to survey the medical needs of our community.

School teaching provides opportunities to get into the homes of the children. Several invitations have been received to "come and stay all night." The average attendance last month was twenty-three. Since the tobacco has been harvested and the sorghum has been made, the attendance is on the increase. Our little school paper, "The Lost Creek Herald," is doing its bit to promote school spirit in the neighborhood.

On Oct. 8, Bro. and Sister Lewis Martin, Harrisonburg, Va., fellowshipped with us. Bro. Martin gave a short talk at both Burchetts Flat and Lost Creek.

You are given a cordial invitation to visit this part of Kentucky. As the workers here are from different parts of the country, we guarantee a mixture of Pennsylvania, Maryland, Virginia, and Kentucky hospitality. And while you are here, you will surely want to visit Lost Creek School to hear the pupils sing, "The Lily of the Valley." May you be blessed in your continued intercession in behalf of the work here.

Oct. 15, 1944.

Russell Baer.

CORRESPONDENCE

(Continued from page 601)

efforts of Bro. Walls have been greatly appreciated, and the young people's chorus has been an asset to our congregational singing.

Pray for the church at Aurora, that we may be "stedfast, unmoveable, always abounding in the work of the Lord."

Oct. 17, 1944.

Cor.

GREENWOOD, DELAWARE

Dear Herald Readers: Greetings. We have been enjoying many blessings from the Lord, both temporal and spiritual. On Oct. 9, Bro. and Sister C. Z. Martin came into our midst, and each evening for one week Bro. Martin preached for us. As a result of the meetings there were two confessions and the church was strengthened in the faith. Sister Martin led the singing and had charge of the children's meetings. May the Lord bless Bro. and Sister Martin as they go to other places.

We ask an interest in your prayers in behalf of the work here. Mary A. Miller.

THE BOOK SHELF

Redemption Completed, Dr. J. A. Huffman; The Bethel Publishing Co., Dayton, Ohio; 1903; 212 pp.; \$1.00.

Our world as we know it today presents a dark, hopeless picture. Man, ruined in the fall, lost the divine image, became sinful and depraved. Sin, sorrow, suffering, and toil have since been his portion. The animal kingdom has suffered. The minor note, the mournful wail, remind us that "the whole creation groaneth and travaileth in pain together until now." Thorns and briars have infested the land. Catastrophes and convulsions of nature have left their imprint. Everything pronounced good in the creation has lost its beauty and perfection. Sin has brought ruin and desolation. But, glorious truth! redemption has been completed; all that was lost in Adam is restored in Christ.

There is redemption for the **soul**. We may regain the lost image; we may "serve him without fear, in holiness and righteousness . . . all the days of our life"; we may find grace greater than our sin; and we may become partakers of the divine nature.

There is redemption for the **body**, and someday it will be like His, incorruptible and glorified.

There is redemption for the **earth**, and Christ shall reign supreme and alone. "Sin has not torn down one thing which Christ will not rebuild. It has not destroyed one thing which redemption will not regain; has not impaired one thing which redemption will not repair. Anything short of this would not be redemption." To those who would criticize the author of pessimism he says he "is deeply pessimistic of sin, but highly optimistic of redemption."

Dr. Huffman, scholarly, spiritual leader, minister, and educator in the Mennonite Brethren in Christ Church, presents in a real and vivid way the story of complete redemption. I would especially recommend it to our ministers and urge a proclamation of its blessed truths.—Emma Risser.

The Christian Nurture of Children, Alta Mae Erb; Herald Press, Scottdale, Pa.; 1944; 75 cents.

Mothers of today everywhere are saying it is more difficult to bring up children to walk in the right paths than it was a generation or two ago. Many mothers are perhaps overtaken by the immensity of the task as they see their children surrounded by evil companions, ungodly neighbors, and unwholesome atmospheres. I believe if the rural mother has problems, those of the city mother are multiplied. Christian mothers need help—are crying for help. Mrs. Erb has written this book to help solve these problems that stagger us.

The author is well qualified to write on this subject because of her experience as a mother and teacher. Besides having done extensive teaching in Sunday schools and summer Bible schools, she has also for many years taught

academy and college classes in the field of education. Scores of young people went out into the world as successful teachers because of her training and influence. Her deep Christian experience, together with her love and sympathetic understanding of children, made her a worthy example to her students.

In this book the author first of all leads us to the Word of God, where we are given the method and an assurance of success in this work. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). In spite of the fact that our task may be more difficult than was that of our parents, God's promises are as sure as they were then. We may have to do more nurturing, more praying, more living with our children, and more playing with our children. It may even mean a closer walk with God ourselves. But God promises success if we meet the condition of bringing them up in the nurture and admonition of the Lord. How wonderful it is that we do not have to leave it to chance, as modernists would have us do!

To me as a mother this book is like an answer to prayer, and the benefits I have received from it cannot be measured. It has helped me to understand my little son better, and I am sure I can be a better mother to him. I have learned to appreciate the promises of God, and that one promise is as sure as another, regardless of the circumstances. May this book bless many other mothers as it has blessed me.—Ferne Whitaker.

SUNDAY SCHOOL LESSON

(Continued from page 599)

whosoever believeth on the Lord Jesus Christ could be saved. "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." "And have put on the new man, . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

In both Peter and Paul we see that the love of Christ constrained them to do more than just not molest or injure those of other races. They took them the Gospel. Their love gave positive benefits. Are we carrying the Gospel to all the different races found in large numbers in our country? Do we have a positive Christian attitude toward these peoples? Do we truly love them? What is proof of this? Wherein do we have temptations to hate them? How can we overcome all race prejudice?

Near each church there are certainly some people whom your pupils may be tempted to hate, to snub, and to neglect. After the introduction and discussion on what the Bible teaches on the race question, discuss in your class the problems that exist among your pupils. Let's make this lesson very practical. "Let us not love in word, neither in tongue; but in deed and in truth."—A. M. E.

When the late J. P. Morgan was asked what he considered the best bank collateral, he replied, "Character."

ITEMS and COMMENTS

According to a study recently completed by C.P.S. Administrative Agencies, "about one million dollars a year is being earned, but not received, by C.P.S. men in special service units (hospitals, training units, etc.) at the present time. This is exclusive of about four hundred thousand dollars per year which is earned but not received by C.P.S. workers on dairy farms, agricultural experiment stations, and dairy herd testers." Another way to put it would be that conscientious objectors are contributing to national welfare almost one and a half million dollars per year.

* * *

During the past few months, more than 100,000 Jews in New York City have received and agreed to read the New Testament, according to a statement made by George T. B. Davis, director of the Million Testaments Campaigns.

* * *

Over 14,000 churches, monasteries, convents, and other ecclesiastical buildings of various denominations in Britain and Northern Ireland have suffered various degrees of damage in enemy raids.

* * *

This year Americans are drinking about 77 million barrels of beer, equivalent to 25.4 billion bottles, 282 of them for each adult. This figure goes beyond that of last year—69 million barrels—and the prohibition peak, in 1913, of 66.9 million.—Gospel Messenger.

* * *

Although little authentic news has come from the recent inter-Allied conferences at Washington and Quebec, it is becoming more apparent all the time that the idealism which characterized stated war aims at the beginning of the war is giving way to disillusionment and realism. It is apparent that notions of freedoms and guarantees of justice are giving way to the usual standards of power politics. Force of military might will be the basis of the peace treaties drawn up at the close of this war, which simply means that the foundations are already laid for the next war. It is terrible to think of what the reactions will be when the men who fought this war come clearly to see that once again they were following the will-o'-the-wisp of diplomatic delusions.

* * *

The Archbishop of Canterbury, who formerly had insisted that Germany must be punished for her part in the war, seems to be thinking something different now. In a recent statement he says, "Whatever may be appropriate as a policy for the checking of future aggression and the establishment of security in Europe, or as an execution of justice in relation to some individuals, any thought of 'punishing Germany' more than the course of the war is punishing her, must henceforth be excluded from the minds of those who are under obligation to find and to follow the way of Christ."

(Continued on last page)

Special Meetings

ELIZABETHTOWN, PA.

Report of the thirty-second Bible meeting held at the Elizabethtown Mennonite Church Sept. 8-10, 1944.

Organization.—Mod., John Heistand; Secy., Rhoda Keener; Chor., Paul Miller.

Instructor.—Oscar Burkholder, Breslau, Ont.
Program.—The Pentecostal Way of Salvation; Harvest Sermon; The Pentecostal Way of Worship; The Pentecostal Way of Unity; The Pentecostal Way of Conduct; Children's Meeting, Paul Garber.

Thoughts Presented.—The church has lost the old Pentecostal way of salvation, in preaching, believing, and presenting the Gospel. If we expect to win lost souls for Christ in these days, we must get back to the old Pentecostal way of salvation. Let the Holy Ghost have full sway in every believer's heart. We are short-handed in the spiritual harvest. The Word meets every need of man. Persecution cannot stop witnessing nor stop the power of God.

Secretary.

ALTOONA, PA.

Report of the annual all-day Christian workers' meeting held at the First Mennonite Church, Altoona, Pa., Saturday evening and Sunday, Oct. 7, 8, 1944.

Organization.—Mod., C. A. Grayhill; Chor., Walter Otto; Secy., Joseph Martin.

Program and Speakers.—The Place of Thanksgiving in Everyday Life, Frank Brilhart; Walking Humbly Before God, Irwin Sell; Sermon, Jacob E. Brubaker; The Challenge of the Sunday School, Harry Brackhill; Sunday School Lesson: Adults—O. H. Schenck; Juniors—Frank Brilhart; Beginners—Gladys Lauver; Children's Meeting, Anna Brilhart; Co-operation Between Rural and City Missions, Christ P. Peachey; Mission Sermon, Walter Otto; Living Daily for Christ in the Workshop, J. E. Brubaker; A Christian's Attitude Toward His Enemy, John A. Lehman; Prayer and Praise Service, Isaac Baer; Understanding the Pupil for Effective Teaching, Harry Brackhill; Keeping Unspotted from the World, Lewis Peachey; How to Reach the Adults, Irwin Sell; Evangelistic Sermon, J. A. Lehman.

LOS ANGELES, CALIFORNIA

Report of the quarterly mission meeting held at the Calvary Mennonite Church Oct. 1, 1944.

Organization.—Mod., Harry Shoup; Chor., Elmo Showalter; Secys., Ruth Swartzendruber, Myrtle Groff.

Program and Speakers.—Sunday School; Children's Meeting, Velma Schlachach; Sermon, J. P. Bontrager; The Infallible Word, Glenn Whitaker; Christian Simplicity, A Power in Sunday-school Work, Velma Schlachach; Our Young People, Their Responsibility and Influence, Ferne Whitaker; The Sunday School and Present World Crisis, Paton Yoder.

Thoughts Gleaned.—We should exercise simplicity in our daily life—in our work, home, habits, appearance, and manners. The amount of time spent with God determines our Christian strength. Our manners have an effect on the message we give. Our young people should: (1) study the Bible; (2) give earnest service to God; (3) be an example; (4) be faithful in prayer. Consecrated young people are an inspiration to the church. The consecrated Christian life of a young person has an influence on the world. The Sunday school is not for reform, but to win souls to Christ.

ELKHART, INDIANA

Report of the Youth Conference held at the Prairie Street Mennonite Church, Elkhart, Ind., Oct. 6-8, 1944.

Theme.—Christian Service.

Program and Speakers.—Possibilities for Service in the Rural Area, Jacob Shank; Preparing Today for Tomorrow, J. D. Graber; Possibilities for Community Evangelism for Our Young People, Rosa Bontrager; Sunday School Lesson; Sermon (Text—"Here am I; send me"), J. D. Graber; Panel Discussion—Our Relief Program (conducted by J. E. Gingrich): In Mental Hospitals, Anna Cocanower; In Europe,

Lois Gunden; In China, Don McCammon (substitute for Clayton Beyler); Sermon (Text, Col. 1:10) J. D. Graber.

Comments.—This was a time of spiritual refreshing. The messages were of such a nature that all (from the youngest to the oldest) could well profit by them. Several expressed a desire for a deeper consecration, and no doubt others had a similar desire but did not express it in public.

J. S. Hartzler.

COCALICO, PA.

Report of the all-day Bible instruction meeting held at the Cocalico Mennonite Church, Sept. 10, 1944.

Organization.—Mod., Noah Martin; Chor., Robert Stetter; Secy., Ella Mae Shireman.

Program and Speakers.—Book Study (Ephesians), William Martin; Sermon, Richard Hess; Sunday School Lesson: Adults—David Groff; Children—Ella Mae Shireman; Children's Meeting, Robert Stetter; Book Study (Ephesians), William Martin; Sermon (Rev. 2:10), Amos Sauder.

Thoughts Gleaned.—Christian growth is necessary. The Christian needs nourishment in order to grow. Success depends upon fitting into God's program. Mean to do God's will and he not too confident of self. Knowledge is knowing a thing and wisdom is putting it to practice. If we lack God's Spirit, we cannot see God's leadings. How can there be a blue Monday for a Christian after a Sabbath day? Man's extremities are God's opportunities. People learn the hard way. Christ never promised the easy way. Earnestly contend for the faith.

Secretary.

MIDDLETOWN, PA.

Report of harvest home and Bible meeting held at Strickler's Mennonite Church near Middletown, Pa., Sept. 30 and Oct. 1, 1944.

Organization.—Mod., Clarence E. Lutz; Chors., Elias Ehy, Samuel Keener; Secy., Sadie Givens.

Program and Speakers.—Harvest Sermon, Robert K. Miller; Life's True Values, Henry F. Keener; The Inspiration of the Bible, Noah G. Good; The Need of Spiritual Power in Our Work, William Martin; Sunday School Lesson: Adults—Noah Good; Children—William Martin; Children's Meeting, Noah G. Good; The Unity of Believers, William Martin; God's Call to Hear (Matt. 17:5) Noah G. Good; The Place and Purpose of the Christian Church in the World, William Martin; Sermon, Noah G. Good.

Thoughts Gleaned.—We should ever be mindful of both natural and spiritual blessings. We must not reject any part of the Bible. It is God's Word. It will convict sinners. There is no limit to God's power. The Spirit will never mislead anyone. We ought to praise God that He counts us worthy to suffer for His sake. We cannot serve two masters. If we fail to bring up our children in the nurture and admonition of the Lord, the church will suffer. We are His by creation and by redemption. God wants our thoughts, our speech, our all. 1 Cor. 10:31.

Secretary.

WILLIAMSON, PA.

Report of the ninth annual Sunday School Meeting held at the Williamson Mennonite Church, Sept. 30 and Oct. 1, 1944.

Organization.—Mod., J. Irvin Lehman; Secy., Ruth Shank; Chors., J. E. Martin, Sr., Lewis Strite, John Eshleman, Nelson Baer.

Program and Speakers.—Sermon, J. M. Nissley; Carnality Kills—How? John D. Risser; Our Source of Strength for Teaching, J. M. Nissley; Children's Meeting, J. M. Nissley; Christ and a Full Gospel, John D. Risser; Who Is Responsible for the Unsaved? J. M. Nissley; Who Is Responsible for Careless Members? John D. Risser; Evangelistic Sermon, J. M. Nissley.

Thoughts Gleaned.—Carnally minded men are dead. Jesus had a human nature, not a carnal nature. Carnality is the characteristic of the whole race. After we become converted, the conflict begins. Each individual needs a new birth. Unless a man accepts the full Gospel, he doesn't accept any of it. Why put off talking to the unsaved soul until it is too late? There is glory in heaven over one soul that repents. There are careless members in every church. Are parents aware of all that their children are doing today? In the last days perilous times will come. Today parents are obeying the children instead of the children obeying the parents.

Secretary.

OF THE HOLY SPIRIT

(Continued from page 594)

of Himself for others' need. In John 3:7 is life in its beginning—*indwelling*. In John 4:4 is life abundant—*infilling*. In John 7:38 is life *overflowing*.

But there is also the other drain which is at war against the Spirit-filled life: envy, jealousy, carnality, impure thoughts, and speech—sin in any or all its forms. There must be constant victory over these. His filling and refilling can be maintained only by constant communion and fellowship with Him.

Will you now, in faith, and without waiting for any feeling, without waiting for power, or any manifestation, say, "Lord Jesus Christ, as I once came to Thee for pardon and forgiveness of my sins, I now in faith take Thee as my deliverer from the power of sin; as I yield myself to Thee, fill me with Thyself?"

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Kansas City, Kans.

RELIEF AND C.P.S.

RELIEF NOTES

Clothing Shipment Arrives in Egypt

A letter, written Oct. 6, informs Headquarters that the ten tons of relief clothing, shipped from Akron in May, have arrived in Egypt. Delvin Kirchhofer and Dr. Richard Yoder report that this shipment will help relieve the pressing need in the refugee camps. J. N. Byler writes, "A number of U.N.R.R.A. officials have said that this shipment of clothing is a 'Godsend,' as the camps are short of clothing supplies and colder weather is not far off."

* * *

Byler and Kirchhofer in Palestine

J. N. Byler's most recent communications reveal that he and Delvin Kirchhofer have been in Jerusalem, Delvin accompanying on a temporary rest from his camp duties. The two men were offered the opportunity to travel overland to Palestine in an U.N.R.R.A. truck. Bro. Byler has received permission to enter Syria, and will proceed to survey the relief situation there.

* * *

Dentist Returns from Paraguay

Dr. and Mrs. G. S. Klassen, who had volunteered nine months of dental service to the colonists in Paraguay, wrote Sept. 28 that they were cruising homeward in the South Atlantic. They had secured passage from Buenos Aires to Rio. Thereafter they found it difficult to persuade the ship's officers that they would consent to travel third-class the remainder of the homeward journey. A telegram announced their arrival in New Orleans Oct. 16.

Doctor Added to Puerto Rico Hospital Staff

Dr. H. Clair Amstutz, a practicing physician at Goshen, Ind., left for Puerto Rico on Oct. 14. There he will serve as doctor, with Dr. Delbert Preheim, on the staff of the new Mennonite hospital at La Plata. He has also been appointed as assistant director of the unit.

* * *

M.C.C. Executive Committee Meeting

Oct. 14, the M.C.C. Executive Committee met in Chicago. Special attention was given to plans for relief in the European area. Sam Goering and M. C. Lehman have been appointed to enter this area as soon as possible.

* * *

C.P.S. NOTES

C.P.S. Staff Appointments

The camp and unit staffs in C.P.S. are ever changing. Here is a list of the appointments made recently at the October M.C.C. Executive Committee meeting: Mrs. Selma Linscheid, Matron, Colorado Springs, Colo.; Helen Regier, Nurse-Matron, Denison, Iowa; Lloyd Rogers, Business Manager, Buckingham Side Camp, Ft. Collins, Colo.; Catherine Harder, Nurse-Matron, Belton, Mont.; Frank Wright, Educational Director, Greystone Park, N.J.; Ernest Lehman, Educational Director, Harrisburg, Pa.; Mabel Pfile, Nurse-Matron, Three Rivers, Calif.

* * *

Mennonite Base Camp in Maryland to Open

The desire of the Friends to relinquish administration of several base camps and transfer their men to special projects gave opportunity for Mennonites to assume responsibility for another base camp in the East, to compensate for the closing of Sideling Hill. Beginning Nov. 15 the M.C.C. will administer the camp at Powellsville, Md. This project is under Soil Conservation Service and consists largely of drainage work. This camp is located near Pocomoke City and near the Mennonite community at Westover.

* * *

M.C.C.-C.P.S. by Project

A breakdown of the projects on which the men in Mennonite camps are working, as of Sept. 30, 1944, is as follows:

Soil Conservation Service	828
Mental Hospitals	707
Forest Service	529
National Park Service	405
Dairy Farm Service	282
Bureau of Reclamation	166
Farm Security Administration	136
Dairy Herd Testers	88
Training Schools	71
Agricultural Experiment Stations ..	61
Public Health Service	30
Foreign Relief Units	25

Total 3,328

* * *

MENNONITE AID NOTES

Educational Aid Proposed

Administrators of Mennonite and Brethren in Christ schools met in Chicago, Sept. 23,

to consider the matter of providing aid for C.P.S. men who wish to continue their education after the termination of C.P.S. Their proposal was brought before representatives from the various Mennonite groups who met with the M.C.C. on Oct. 13. The problem will be studied further before final action is taken.

* * *

PEACE SECTION NOTES

Confer on Postwar Conscription

In addition to the consideration of Mennonite Aid problems, the group in Chicago on Oct. 13 also gave serious thought to the imminency of postwar conscription and its implications for nonresistant Christians. A statement for presentation to the President was approved. A strong appeal was presented to have the church and its leaders devote themselves to prayer supplication that God might overrule as this issue is faced.

* * *

Limited Service Draft Ended

Selective Service has instructed local boards to reclassify men over thirty-eight as IV-A. Formerly this classification applied only to registrants over forty-five. Other limited service classifications for men in other age brackets, such as IV-E (L) will also be discontinued. IV-F will be given unless eligible for occupational deferment.

Released October 8, 1944

M.C.C. Headquarters, Akron, Pa.

SILVER WINGS

By Mrs. Willard Smith, Asuncion, Paraguay

"Be sure to list Bob's apple-crate book-case." But before that improvised bookcase was listed in the inventory, Willard Smith stood at the door with a message from the Chaco: "A person ill with diabetes near death. Send by air eight boxes of insulin. We shall lay out sheets in triangular form to mark the spot where the medicine is to be dropped." The clock stood at ten-forty and by eleven-thirty all business houses would close until two-thirty or three in the afternoon. In a few minutes the plans were laid out. One went to see the Air Commission; another bought the medicine; and a third tried to find the original message which had been telephoned to a hotel near our house. By eleven-thirty all the men were back with reports. Elvin had the medicine; Bob knew the message had been sent by radio from Fortin de Lopez Filippis; and Willard had the plane. Since the Beachcraft had been slightly damaged in a storm, they had to secure a small two-passenger plane to make the trip. In a short time the insulin was in Lieutenant Van Hining's office and was tied into two small cloth packages, with a little white paper parachute attached to each one, so that they might float safely to earth when they would be dropped over Philadelphia. Lieutenants Miranda and Van Hining left later in the afternoon on this mission. They landed at Pinasco for the night because they had started rather late in the day and because of the unfavorable weather conditions. But by six o'clock the next morn-

ing the roar of the motors was heard over the quiet little village of Philadelphia. The little plane dipped its silver wings as if to salute the sleepy town, then dropped its precious cargo, while glad and grateful hands reached up to catch both packages before they fell to earth. Again the plane saluted and turned toward home, arriving in Asuncion by mid-morning.

The next day a message came, saying that the sick girl was better. We then learned the rest of the story. Netty Voth, a girl not yet twenty, the daughter of a minister in the Friesland colony, had been ill for some time with diabetes. She had made the trip to the Chaco in search of medical advice and arrived there desperately ill. By regular post, under the present abnormal conditions of travel due to low water, it would have taken nearly two weeks to receive the insulin, and Netty could not have lived that long without the medicine. To take to the air was the only answer to the problem. The Paraguayan government graciously co-operated in this mission of mercy, and a life was saved.

Via M.C.C. Headquarters, Akron, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Yoder—Zook.—Henry D. Yoder and Elsie Marie Zook by L. C. Miller at Stratton Park in Colorado Springs, Colo., Sept. 27, 1944.

Schrock—Bontrager.—Allen E. Schrock and Laura E. Bontrager by Leroy E. Schrock at the Yoder, Kans., Mennonite Church, Oct. 8, 1944.

Steiner—Nussbaum.—Edwin A. Steiner and Verena Nussbaum, both of the Sonnenberg congregation, Dalton, Ohio, by Louis Amstutz at the home of the bride, Oct. 14, 1944.

Bange—Martin.—Norman Bange, of the Hanover congregation, and Leola Martin, of the Stony Brook congregation, by Richard Danner at the Hanover, Pa., Mennonite Church, Oct. 1, 1944.

Chupp—Yoder.—Daniel Chupp, Fredericksburg, Ohio, and Irene Louise Yoder, Sugar creek, Ohio, at the home of the officiating minister, William G. Detweiler, Orrville, Ohio, Oct. 12, 1944.

Nussbaum—Neuenschwander.—Lester D. Nussbaum and Lina A. Neuenschwander, both of the Sonnenberg congregation, Dalton, Ohio, by Louis Amstutz at the Sonnenberg Church, Sept. 1, 1944.

OBITUARIES

Brubaker.—Benjamin F. Brubaker was born Aug. 13, 1862; passed away at his home in Mt. Joy, Pa., May 28, 1944; aged 81 y. 9 m. 15 d. On Jan. 19, 1888, he was united in marriage to Mazie Noll, who passed away Oct. 24, 1915. He leaves 5 children (Ruth—Mrs. Daniel E. Brubaker, Mt. Joy; Levi, Manheim, Pa.; Elam, Paris; and Anna, Mt. Joy), 13 grandchildren,

2 great-grandchildren, his second wife, and 3 brothers (Peter, Mt. Joy; and Harry and Abram, Manheim). He was interested in and helped gather much information for the new Brubaker genealogy. He also enjoyed raising vegetable and flower plants, and was busy until a few months before his death, when he suffered a heart attack. He was a member of Erisman's Mennonite Church for many years and was active in the work of the church and Sunday school. Funeral services were held at Erisman's Church, May 31, in charge of Henry Lutz and Martin Metzler.

Burkholder.—Emma Ellen, daughter of John A. and Mamie Martin Yoder, was born Feb. 19, 1902, near Parnell, Ia.; died on the way to the Iowa City Hospital, Oct. 12, 1944; aged 42 y. 4 m. 23 d. At the age of twelve she accepted Christ and united with the Mennonite Church, remaining a faithful member until death. On July 24, 1927, she was united in marriage to Christian Burkholder. She is survived by her husband and 6 children (Opal, Stanley, Donald, John, Daniel, and Mary Jane), her father and mother, 2 brothers and one sister (Rollin, of Wellman; Earnie, of Parnell; and Mrs. Omar Marner, of Kalona), besides other relatives and friends. She was a faithful wife and mother, and manifested a deep concern for her family and the church. Funeral services were held at the home by Edward Diener, and at the Wellman Mennonite Church by W. S. Guengerich and George S. Miller. She, with her infant son by her side, was laid to rest in the West Union Cemetery.

Carpenter.—Elizabeth R., daughter of the late Isaac and Maria Burkholder of Farmersville, Pa., passed away at her home near Waverly, Va., Oct. 2, 1944; aged 86 y. 9 m. 26 d. On Oct. 26, 1876, she was united in marriage to Wayne Miller Carpenter, who preceded her in death. She is survived by ten children, as follows: Volney B., of Waverly; Mrs. Lloyd Overly, New Holland, Pa.; Lee B., of Waverly; Mrs. Minnie Bryant, of Waverly; Mrs. Beata Lindsay of Waverly; Uriah B., Hopewell, Va.; Miles B., of Waverly; Allen B., Boston, N.Y.; Hugh B., Richmond, Va.; and Bryan B., Pittsburgh, Pa. Three sisters, all of Lancaster Co., Pa., also survive. They lived near Brownstown, Pa., until 1895, when they moved to Pine Hill, near Lititz, Pa. In 1902 they moved to Virginia, near Waverly. After retiring from active life, they made their home in Florida for a time, later returning to their Virginia home. She was a member of the Mennonite Church, having been baptized at Metzler's Church, near Farmersville, Pa. Interment was made in the Waverly Cemetery.

Longenecker.—Rachel Ebersole Longenecker, daughter of Levi and Anna Ebersole of Elizabethtown, Pa., was born Dec. 24, 1921; died Sept. 23, 1944, at the Keystone Hospital, Harrisburg, Pa., after an illness of six weeks; aged 22 y. 9 m. 30 d. On Dec. 25, 1942, she was united in marriage to Paul Longenecker of Middletown, Pa., who is left to mourn her early departure. Also surviving are 9 brothers and sisters (Clarence and Lester, Bainbridge, Pa.; Ernest, Herbert, Arlene, Paul, Daniel, Dorothy, and Marlin, all at home), besides many other relatives and friends. She was a devoted wife and will be greatly missed in the home. She was always willing to help others and had a smile for everyone she met. Early in life she accepted Christ and united with Good's Mennonite Church, being a helpful worker in the Sunday school. Funeral services were held Sept. 27 at the home and at Strickler's Mennonite Church, in charge of David Miller, Ira Miller, and Noah Risser. Text, Isa. 55:8, 9. Interment was made in Good's Mennonite Cemetery.

Loucks.—Sadie Loucks, daughter of the late John and Jane Philippi Enos, was born near Confluence, Somerset Co., Pa., Oct. 12, 1865; died after an extended illness, at her home at Scottdale, Pa., Oct. 9, 1944; aged 78 y. 11 m. 27 d. Her first marriage was to Wm. Saylor. They resided in Scottdale and vicinity for some time and then moved to near Champion, Pa. After her first husband's death she moved back to Scottdale in 1921, where she lived until the time of her death. She was married to Aaron Loucks on Oct. 12, 1933. She is survived by her husband, 2 children (Ralph Saylor, Stahkstown, Pa.; and Mrs. Malinda Newill, Connellsville, Pa.), 6 grandchildren, 5 great-grandchildren, 3 brothers (Justin and John Enos, Confluence, Pa.; and Milton Enos, of California), and one sister (Mrs. Amanda Hays, Scottdale). She was a member of the Scottdale Mennonite Church for forty-

nine years, having been received by baptism in October, 1895. She lived a quiet, consistent, and helpful Christian life and will be missed by all who knew her. Services were held at her late home and at the Scottdale Church, Oct. 12, in charge of J. L. Horst and A. J. Metzler. Interment was made at Mt. Nebo Cemetery near Champion, Pa.

Martin.—Wayne Daniel, infant son of J. Mark and Virginia Moyers Martin, was born at Broadway, Va., Sept. 30, 1944, and passed away after a brief stay of two hours. We were happy in being blessed with a son, but we are also submissive to the Lord's will in calling him away so soon. Besides his parents, he is survived by his grandparents, Mr. and Mrs. Jacob E. Martin and Mrs. Ida B. Moyers. Brief funeral services, in charge of Timothy Showalter, were held at the grave on Oct. 1. Interment was made in Zion Mennonite Church Cemetery.

Nussbaum.—Harold Dean, son of Harvey and Evelyn (Amstutz) Nussbaum, was born at Mt. Eaton, Ohio, June 16, 1940; died Oct. 6, 1944, shortly after he was hit by a coal truck while crossing the street; aged 4 y. 3 m. 20 d. "Deannie" (as he was known among those nearest and dearest) was here on earth for just a brief period of time, but long enough to endear himself to the family and friends, and bring much joy and sunshine into his home. His sweet smile and childish conversation will be sadly missed in the home. While playing he was often heard singing the little chorus, "Heavenly Sunshine," which was his favorite. He enjoyed being with his brother and playmates, and when there were treats to divide among the children, he would often pass all, forgetting himself so that he would have to go for more if he was to have some. He leaves to mourn his early and sudden departure, father, mother, one brother (Howard), and his grandparents (Mr. and Mrs. Samuel E. Nussbaum and Mr. and Mrs. Amos B. Amstutz), besides other relatives and friends. Funeral services were conducted at Desvoignes Funeral Home in Mt. Eaton and at the Kidron Mennonite Church, in charge of Rueben Hofstetter, Allen Bixler, and Isaac Zuercher. Text, Matt. 18:2a. Interment was made in the adjoining cemetery.

Platt.—Nora B., youngest daughter of the late Benjamin S. and Martha M. Brubaker, was born at Freeport, Ill., April 13, 1895; died at the Sarasota, Fla., Hospital Oct. 11, 1944; aged 49 y. 5 m. 28 d. She underwent a serious operation last December, followed by X-ray treatments. During the month of July she submitted to more X-ray treatments and was badly burned. Her death was caused by the aftereffects of these treatments and a nervous breakdown. Two weeks before her death she entered the Sarasota Hospital. The last few days of her life she lay in a coma. She united with the Friendship Baptist Church of Sarasota, where her husband had his membership, and was teacher of the Bible Class and adult Sunday-school class there. She was also affiliated with W.M.U. work in the First Baptist Church of that city. On June 18, 1924, she was united in marriage to Percy E. Platt. She is survived by her husband, one daughter (Elinor), one sister (Elva—Mrs. J. S. Gingrich, of Vancouver), one brother (Ralph M., of Freeport, Ill.). Funeral services were held Oct. 12 at the Friendship Baptist Church, in charge of J. E. McLeod. Interment was made in the church cemetery.

Stauffer.—Mary Jane, daughter of the late John H. and Lydia Longacre, was born in Upper Providence Twp., Montgomery Co., Pa., May 8, 1865; departed this life at her home near Spring City, Pa., Oct. 8, 1944; aged 79 y. 5 m. On Dec. 24, 1887, she was united in marriage to Jacob L. Stauffer. On Jan. 6, 1895, she was received into the Vincent Mennonite Church and lived a faithful, consistent life. For nearly thirty years she taught the beginners' class in Sunday school, and by her quiet and unassuming disposition was an inspiration to many. She is survived by her husband (who has been confined to his bed for over two years and to whom she ministered faithfully till her illness of heart condition and dropsy), 3 sons and one daughter (John L., Harrisonburg, Va.; Rudy L., Wooster, Ohio—both ministers of the Gospel; Mary—Mrs. Allen B. Guntz, at home; and Clayton L., Phoenixville, Pa.), 11 grandchildren, and 4 great-grandchildren. Two daughters preceded her in death in infancy. Funeral services were conducted at the home and at the Vincent Church Oct. 12 by Amos Kolb, Henry G. Bechtel and Elmer G. Kolb. Texts, Heb. 13:14; Ps. 116:7, 8. Interment was made in the Vincent Cemetery.

ANNOUNCEMENT

ORDERS FOR CUTTING ROOMS

Any orders for cut garments intended for the Ohio cutting room should be addressed to Mrs. J. S. Schultz, Bluffton, Ohio. Mrs. Schultz suggests that the circles wait to send remittances until they have received their cut garments with the bill.

Anna E. Mellinger, Gordonville, Pa., also suggests that you do not pay for orders sent from the Pennsylvania cutting room until you receive the garments with the bill. An observance of these suggestions will simplify the bookkeeping very much.

ITEMS AND COMMENTS

(Continued from page 605)

One of the great authorities on the theory of evolution was Professor Ernst Haeckel. Very significant, therefore, as showing how even scientists of great repute are interested more in a theory than in the truth, is the quotation which Ernest Gordon gives concerning him in the Sunday School Times. The quotation is from Nordenskiöld's "History of Biology" (p. 17) "Haeckel was never a specialist in embryology, and its points of detail were of no interest to him in themselves, but only in so far as they could serve as evidence to show the descent of man. His ideas of embryology could in such circumstances only be one-sided and deficient. The professional embryologists offered serious objections to them which he either affected to overlook or answered with personal abuse. Complaints were made especially against his illustrations which, contrary to usual practice, he hardly ever borrowed from monographs on the subject, but drew himself. Being designed exclusively to prove one single assertion, his illustrations were naturally without a trace of scientific value."

* * *

The difference between the spirit of Christ and the spirit stirred up by war is evident in the recent revival and recital of the prayer made by Sarah Bernhardt, the famous actress, in 1918. Here it is:

"They have revived a brutal way of living—
Of murder, and pillaging, and fire . . .
Their covenants they tear to tiny shreds.
To Thee who knows their inmost rage and cunning
We pray with anguished hearts and heads laid low.
Thou who their inmost souls and thoughts can view,
Forgive them not—they know well what they do."

* * *

It is bad enough when politicians and statesmen and professional warriors preach the doctrine of national hate. It is worse when ministers of the Gospel do so. According to the New York Times a Paris clergyman, after the Germans had left that city, demanded the complete extermination of their enemy. "It is not enough to win a victory," he said. "We saw that in 1918. What remains to be done is to kill every German." One can hear such voices in our own country. But they are not Christian voices, no matter what their profession.

A New Timely Book

War, Peace, and Nonresistance

By Guy Franklin Hershberger

PROFESSOR OF HISTORY AND SOCIOLOGY, GOSHEN COLLEGE

The longfelt need for a comprehensive and authoritative work on nonresistance in Christian faith and history is ably met by the volume which now appears under the title "War, Peace, and Nonresistance." Its worth is enhanced by the fact that it adds to a clear presentation of the Biblical teachings on war and peace, not only a detailed report on the application of nonresistance in history and contemporary life chiefly as the Mennonites have practiced it, but also a sound analysis of the contrast between Biblical nonresistance and modern pacifism, together with practical suggestions for a vigorous program of nonresistant teaching and practice in the future. In scope, clarity, and thoroughness, in practical sense, in loyalty to the Scripture, and in ardor of personal commitment and appeal, the treatment is deeply satisfying. This volume should become the standard handbook in the field—From the Foreword by H. S. Bender.

415 Pages

Price \$2.50

Menno Simons' Life and Writings

By John Horsch and Harold S. Bender

A new edition. The biography is condensed and designed for popular reading by young and old, and the best of Menno's writings are included. Indispensable as an approach to appreciation of the Mennonite Church.

Cloth 75¢

HERALD PRESS, SCOTSDALE, PA.

Table of Contents

593—The Conscious Infilling and Indwelling of the Holy Spirit	599—To Be Near to God
Color (Poem)	Sunday School Lesson for November 5
595—Editorials	600—Field Notes
596—A Comparison of the Old and New Covenants	601—Correspondence
597—On the Father of Lies	602—Lighthouses (Poem)
Questions on Mennonite Community Life	Why Jews Become Christians
598—When I See (Poem)	603—News Letter from Argentina
Growing Old?	From Our Mission Stations: Knoxville, Ophir
Our Departed Loved Ones	604—The Book Shelf
	605—Items and Comments
	Special Meetings
	606—Relief and C.P.S.
	Silver Wings
	607—Marriages
	Obituaries
	608—Announcements

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

November, 1944

EDITORIALS

Missionary Day

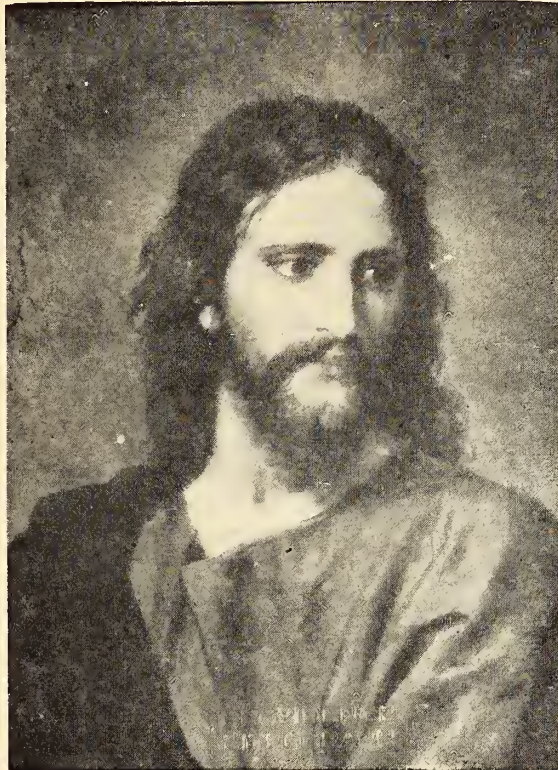
Your Sunday-school superintendent and pastor have been reminded of the annual observance of Missionary Day on the third Sunday of November. The Mennonite Board of Missions and Charities, with its interest in carrying the Gospel to many lands, and the Mennonite Commission for Christian Education and Young People's Work, with its interest in missionary education, are sponsoring jointly the observance of this day. The missionary bulletin, a joint publication which offers suggestions and provides program material in the interest of missions, is available, and is being distributed throughout the church.

Missionary Emphasis

This is a day for a missionary emphasis in the congregation. It must be something more vital than to merely have a program that gives attention to missionary interests; it must definitely stimulate missionary conviction. This is the time when congregations should be reminded of our obligations to make a financial contribution to missions in proportion to the income which we have received during these prosperous months. Pastors will find this an excellent opportunity to preach a missionary sermon in which is pointed out the great need of the world and the great power of the Word.

Investment Returns

Since this is the day set apart for our children to bring in the returns from their investments, we ought to take the opportunity to commend them for their interest and co-operation in this great cause. This is a good time to have girls and boys sense their participation in the great



work of the church. Their experience during the past summer is brought to a climax with their presentation of the returns of their earnings. This is to them a great day, when they are bringing to the Lord money which they have earned for His cause. The church merely serves as a custodian to see that it gets used in proper ways as a means of carrying on the testimony of the Lord Jesus.

Savings Boxes

Those who return the savings boxes should be commended for their share of support, even though it may be very small. It is also an opportunity to encourage the setting aside of a certain amount for use in the work of the church. We want our girls and boys to know that we appreciate their contributions to the great cause of missionary endeavor.

Missionary Projects

It is gratifying to see the increased number of young people who are engaged in missionary projects. It indicates a growing interest in worthwhile activities that provide legitimate social opportunities, along with the higher purpose of contributing to the work of the church. Pastors, parents, and teachers have enjoyed a growing fellowship with their young people through these missionary projects. We wish to give recognition to every effort of this kind and thank God for the missionary influence these projects have.

Poems for Your Program

In this issue of Christian Missions we are including a number of poems which can be used by the juniors on the missionary program. While you may have wished for a wider range from which to select poems to memorize and to read before the congregation, we must remind you that we are very much limited in space, especially in this issue.

BUT STILL I WAIT

The strings of camels come in single file,
 Bearing their burdens o'er the desert sand;
 Swiftly the boats go plying on the Nile,
 The needs of men are met on every hand.
 But still I wait;
 For the messenger of God who cometh late.

I see the cloud of dust rise in the plain,
 The measured tread of troops falls on the ear;
 The soldier comes the Empire to maintain,
 Bringing the pomp of war, the reign of fear.
 But still I wait;
 The messenger of peace, he cometh late.

They set me looking o'er the desert drear,
 Where broodeeth darkness as the deepest night.
 From many a mosque there comes the call to prayer:
 I hear no voice that calls on Christ for light.
 But still I wait;
 For the messenger of Christ who cometh late.

—Anonymous.

We are glad, however, to make these available to you, and suggest that program committees choose those that will be best suited to the nature of the program.

Ye Shall Be Witnesses

There are several things about witnessing which we need to recognize in our relation to the work of Christ. First of all, the witness must *know Him*. "Ye shall be witnesses unto *me*." To be able to witness unto Christ is to know Him intimately. Among the things we need to know about Him is the excellency of His person. He is the chief among ten thousand, the Lily of the Valley, the Rose of Sharon. His character and His personality tower above any other named in all history. We are witnesses unto Him, and we must know Him personally.

When Paul was renouncing his own self-interest and his personal qualities, he mentioned at least eight things of which he could boast, but then said, "I . . . count them but dung, that I may win Christ, and be found in him." He mentioned that knowing Him includes the fellowship of His suffering. To be an effective witness of Christ is to have experienced spiritual suffering, a willingness to be identified with Him in suffering. To know Him is to know the power of His resurrection. If we would witness to Christ we must know that this is the Person who died and rose the third day. Luke says He opened their understanding so that they might know the one who rose the third day. No person can be a witness to Christ who has not learned to know the meaning of crucifixion, the fellowship of His suffering, and the power of His resurrection.

We must know the purpose of His intercessions too. He is now the living Christ at the right hand of the Father, and we want people who are lost to know that they may have an advocate who will plead with the Father for them and help them to victory over sin.

Before Pentecost He told the disciples that they should wait in the city of Jerusalem until they were endued with power from on high. They waited for the Spirit. We do not wait for the Spirit in the sense in which the Apostles waited. The Spirit has come and dwells in us. We wait

for Christ's return. During our time of waiting for His return we are witnesses unto Him. Our supreme concern is that others might learn to know this Christ who died for all before He comes.

A witness must know *the mission of Christ*. If we are to represent Christ truly, we must know for what purpose He came to earth. Luke tells of the incident when Christ got up in the synagogue and read concerning Himself. He closed His message with the reading of that part which said that He was here to preach to various classes of people. The mission of Christ included preaching the Gospel. With that same passage Jesus announced that He was on earth to comfort the brokenhearted. We carry on what He began. We are witnesses of these things. Jesus said too that He came to offer deliverance to the captives, and in offering deliverance to captives He would lead men to liberty. We share in the declaration of that same message. We share in that same purpose, for Christ turned His mission over to the church. He came to recover sight to the blind. There are a lot of blind people about us, persons who cannot see with the vision of faith. The devil has blinded their minds and they cannot know the truth. We have the task to represent Christ truly and to recover spiritual sight to the blind. His mission was to save the lost—persons who are without hope, persons who are without God, persons who do not know the Lord Jesus. We are witnesses unto Him.

A witness must know *His message*. Jesus preached repentance, for the kingdom of heaven was at hand. It is not a pleasant task to tell people about their sins, but it is our task to help them to the place where they will repent. We must lead sinners into a sorrow for sin and to a confession of sin. That means we have the responsibility of witnessing unto Jesus Christ in such a way as will make people conscious of their sin so that they will repent with confession, forsaking and renouncing the evils of the world. We may well marvel at the grace of our Lord Jesus while we preach God's forgiveness through the blood of Jesus Christ. That blood is available to all. The message of the Gospel is a message of forgiveness. To lead people only half way or three fourths of the way heals only slightly.

This is a message of crucifixion. Take up your cross. Jesus was talking about His own dying and resurrection when He said, "If any man will come after me, let him . . . take up his cross, and follow me." To witness unto Christ implies a message of crucifixion; it must be a message of self-denial.

A witness must *have power*. "Ye shall receive power, after that the Holy Ghost is come upon you." In "Christianity's Compelling Conviction," McLean brings to our

(Continued on last page)

USE ME

Use me, O Lord, in Thy great harvest field,
 Which stretcheth far and wide like a wide sea;
 The gatherers are so few; I fear the precious yield
 Will suffer loss. Oh, find a place for me,
 A place where best the strength I have will tell;
 It may be one the other toilers shun,
 Be it a wide or narrow place 'tis well;
 So that the work it holds be done.

—Christina Rossetti.

The Never-Ending Task of the Church

John E. Lapp

The never-ending task of the church is the task that Jesus assigned to us and to all of His followers before His ascension. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20). "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:47, 48). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

The never-ending task of the church is threefold—the never-ending task to witness, the never-ending task to make disciples, and the never-ending task to teach them to observe all things.

To Witness

Not just any person in the world can be a witness. A witness who is called into court needs to have certain qualifications. In the first chapter of Acts we have the qualifications for one who was to fill the place from which Judas by transgression fell. The qualifications are "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:21, 22). The one to fill that place was to be one who was present with Christ, one who saw the marvelous works of Christ, one who was present to hear His teachings. The qualifications for a witness today must be just a bit different, because the Christian cannot see Christ in the flesh. He must have seen the living Christ, the one who lives and who motivates the church today. He must know by experience His power in the individual life. The blind man who was falsely accused by the Jewish leaders, said he could not enter into a theological dispute with them, but said, "One thing I know, that, whereas I was blind, now I see." That was experience, and everyone who would be a witness for Christ—who would have a part in this never-ending task—needs to have that experience to qualify as a witness.

The obligation of the witness is to preach (Mark 16:15) to

SPIRIT DIVINE

O Spirit of the Living God!
In all the fullness of Thy grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above,
Whene'er the joyful sound is heard.

Be darkness, at Thy coming, light,
Confusion, order in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

O Spirit of the Lord! prepare
All the round earth her God to meet;
Breathe Thou abroad like morning air,
Till hearts of stone begin to beat.

Baptize the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify
Till every kindred call Him Lord.

—J. Montgomery.

every creature. "They that were scattered abroad went everywhere preaching the word" (Acts 8:4). Notice it is to every creature—and the message is the Word. In Acts 5:20 the command is given to the apostles, "Go, stand and speak in the temple to the people all the words of this life." A witness needs to go. A witness needs to stand up in face of opposing forces. A witness needs to speak where the people gather together, as they did at the Temple. A witness is commanded to speak all the words of this life. The latter part of this verse is important—"all the words of this life."

The responsibility of the witness is to live his message. The never-ending task of the church is for the Christian witness to live the message that he preaches. In Acts 20:35, Paul says, "I have shewed you all things." Do we show those whom we teach, how to live all things? Do we show them all things as Paul did? He demonstrated his message in his life. Do we? In order to live this message, we must not be ashamed of it. In Rom. 1:16, Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." When Christians are ashamed of the Gospel they hinder its power. When Christians are not ashamed of the Gospel, it has its full power in their own individual lives and in the message they give, to the salvation of many souls. We need to live the all things, including those which may cause one to be unpopular in the eyes of others, or may constitute an individual cross. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." This is a part of the never-ending task to live the all things.

It is necessary to live consistently at all times. It is the never-ending task of the mission worker to be always the same—not on one occasion to be one person and on another occasion to be another person. If our Christian practice means anything to us and is worth while, it is worth while for us to practice it on all occasions. It was not so very long ago that a certain brother who was recently ordained to the ministry told me he was not settled on the question of plain attire—whether it should be worn all the time or just in Christian work. If the principle including attire means anything, then it means that we be the same at all times. That is a part of our task.

EVANGELIZE

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle-cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed the Master's high behest.

The call is given: Ye hosts arise,
Our watchword is—EVANGELIZE:
The glad Evangel now proclaim
Through all the earth, in Jesus' name.
This word is ringing through the skies:
EVANGELIZE! EVANGELIZE!

—The Oriental Missionary Standard.

To Make Disciples of All Nations

A consistent Christian witness is backed with the promise in Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God has promised to honor the preaching of His Word, and the preaching of this Word is going to result in making disciples of those who hear. That word in the original has the meaning of enrolling scholars. Teaching in Matthew 28:19 has the meaning of making disciples. That means to give some personal, individual attention. The teacher in the schoolroom who never gives an individual some personal attention loses out. Individual attention is required in Christian service, too. Jesus took time out from His busy life to give individual attention to those who needed it. Mary sat at the feet of Jesus and heard His word. When we make disciples of all nations we need to help them to know and to do; that is part of the task—to make disciples everywhere. If today we are consistent in our Christian witness to all people, then we should continue to witness to the Japanese and Germans, even when others hate them, and to the ends of the earth, not neglecting any people. In all of this it is important that we do not neglect our own families whom God has entrusted to us. Joshua said, "But as for me and my house, we will serve the Lord" (Josh. 24:15). In making disciples of all nations we need to include our own families and not neglect them in any way.

To Observe All Things

The never-ending task of the church today is to observe the all things. This is unpopular, but it is highly necessary; it is of utmost importance. The word "observe" in the original has the meaning of something to keep our eyes upon, something to look upon so that we remember the spiritual lesson. The seven ordinances that we practice in the church are something to keep our eyes upon in order that we do not forget the deep spiritual truths they teach. We need to continue the practice of all these ordinances: baptism—in order that we may remember our experience with Christ at the cross; communion—in order that we may remember our expression of faith in Christ and His atoning blood; the washing of one another's feet—in order that we may remember our Christian obligation, that we are on one level and bound to serve one another in every possible way; the devotional head veiling—in order that we may remember our position in Christ; the kiss of charity—in order that we may remember how we should love one another; Christian marriage—in order that we may remember how pure God would have us to live; anointing with oil—in order that we may remember that it is God who healeth all our diseases.

The principle of separation is something to keep our eyes upon in order that we may remember to whom we belong, and the purpose of our living in this world. The children of Israel had a number of teachings given in Deuteronomy 22 which were designed to help them remember that they were God's own peculiar people, a special treasure to Him. There was to be a distinction between the clothing of men and women—an abomination if one would put on the clothing of the other sex. Their homes were to be different from the homes of other people—to have a battlement on the roof. They were not to sow two kinds of seed together. They were not to plow with an ox and an ass. They were not to make a garment with two kinds of material. They were to have fringes upon the borders of their garments. In Numbers 15:38 they were told to put a fringe upon the borders of their garments in order that they might be known as the people of God. It is important to observe the all things today. Jesus said, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is important to observe the all things today so that we shall be known as the peculiar treasure of the Lord and have real power in the Christian witness.

We shall give some consideration to the manner in which the church in the past carried out the task assigned to her. The early church accomplished the evangelization of the world in one generation. "The gospel . . . which was preached to every creature which is under heaven" (Col. 1:23). The apostles were energetic in their duty. They carried the Gospel to the ends of the earth in the face of hardship and danger. They continued their witness to the ends of the earth. They died as martyrs in all parts of the world. James was beheaded at Jerusalem; Philip was bound to a pillar and stoned; James, the son of Alphaeus, was thrown from a pinnacle of the Temple in Jerusalem and stoned; Peter was crucified at Rome; Andrew was crucified in Greece; Bartholomew died in Armenia—he was flayed alive; Thomas was cast into a furnace in the East Indies; Matthew was beheaded in Ethiopia; Simon Zealotes and Jude both suffered severely—one was crucified and the other stoned while he was on the cross. Matthias was stoned on the cross. John was tormented bitterly. Eleven of these twelve died before A.D. 70, and had gone through the entire part of the then traveled world to eastern Asia, south into Africa, north into Europe, west into Europe as far as Britain. We marvel at their accomplishment with their meager means of travel. Missionaries actually continued through the early church period, and that group of people were on fire for God. They continued so down until about the time when church and state were united under Constantine, when the Gospel was accompanied with the use of the sword. In the dark period of history, Mohammedanism rose up. There were some missionaries in this period under much persecution. Then in the Reformation period the rapid expansion of the Anabaptist movement is the marvel of history. These people who were unlearned became educated men and women in a short time and carried the Gospel everywhere. The year 1793 saw the beginning of the modern missionary societies which since have been active in all parts of the world.

We can learn a number of lessons from the past period of missionary activity: (1) persecution aided in keeping the church pure; (2) prosperity and ease brought spiritual decline and sin practices in the body; (3) persecution aided in missionary expansion; (4) prosperity very often brought about a feeling of self-satisfaction and the neglect of the lost world.

The Task Today and Tomorrow

The task is a never-ending one because there is always a new generation to hear the Word of the Lord. "One generation shall praise thy works to another" (Ps. 145:4). The task is never-ending because there are certain Christian groups who withdraw, and some one must continue. The task is far from completed in this present generation. We have not been as careful in evangelizing the world in this generation as the early church was in her day. Before the war, Asia had thirteen missionaries per million population; Japan, twelve; Korea, twenty; India, fourteen; Arabia, six; Palestine, one hundred seventy-two; South America, twenty-one; Central America, including Mexico, thirty; Africa, fifty-six; and Oceania, four hundred twenty-one. The total for the world was nineteen missionaries per million people. The task is far from accomplished. The task is large because of the drift in Christian thinking, ideals, doctrine, and practice.

The world needs the distinctive Christian witness of the Christ way of living in our generation. We are living in a period when many Christian groups have lost their power because of the question marks they have put on the Word—not willing to believe it as it is written. We need to believe the Bible without any question marks and let our witness be known. We need to take God at His word. We witness also our by loving our enemies. The world has always needed the nonresistant Christian witness. The world needs to see the Christ way of living in our practice of self-

(Continued on last page)

Holding the Gospel in Trust

Edward Yoder

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.—I Thess. 2:4.

The word "hold" indicates that we are in present possession of something. The word "Gospel" names what this possession is. The word "trust" is a reminder that it is both a hallowed privilege in Christ and a sacred responsibility to God to be thus trusted.

Holding

In Paul's letter to the Corinthians, this question is asked, "What hast thou that thou didst not receive?" When we receive anything from the Lord, it is for a purpose, other than merely for one's own pleasure. Receiving and accepting imply that along with what is received there is also an acceptance of the charge for that which is entrusted to one's care.

In his letter to the Thessalonians, Paul reminded them of their wise evaluation of that which they received, "not as the word of men, but as it is in truth, the word of God." This declares the amazing fact of being custodians of the Word of God, of being temples of the Holy Ghost, of having this treasure in earthen vessels. The meaning of the word "holding" is not so much that of protecting the Gospel as of being faithful custodians of a priceless possession which has, in confidence, been committed to our care. The real concern on our part, then, should not be so much lest the Gospel vanish and be lost (for we are assured that the Word of God will forever stand), but rather, lest the glorious redemptive power of the Gospel be lost sight of to others as a result of our limiting its transforming effects in our lives, and thereby it become of none effect in their lives.

The Word teaches us that there are right and wrong ways of holding this Gospel. In Romans, mention is made of holding the truth in unrighteousness, thereby incurring the wrath of God upon men. Timothy was reminded to hold the mystery and blessing of this Gospel in a pure conscience. In Titus we are admonished to hold fast (embrace) this faithful word so that it may effectively convince the gainsayers. Also in Hebrews we are told that God will never disappoint those who thus lay hold of and embrace this hope of the Gospel. In Philippians instruction is given to hold forth this Gospel in order that it may produce results and accomplish that unto which it is God's plan to send it. We are therefore to "lay hold," to "hold fast," and to "hold forth" this Gospel as our only hope and as the only hope of the world.

The Gospel

What do we mean by the Gospel? Paul calls it the Gospel of God and the Gospel of Christ, and proclaims it to be the power of God unto salvation, to both Jew and Greek, if they believe. It is the good tidings about God; the good news concerning Jesus Christ, which if believed, is the enabling power for sonship with the Father. This Gospel in our lives came not only in word but also in power and in the Holy Ghost. It is this heaven-sent, life-giving power of God which has been committed to us to lay hold of; to embrace, and to hold forth to a dying, sin-cursed, self-destroying world. It is this Gospel which Paul wrote that Christ sent him to preach and which it was his one passion to declare.

It is this Gospel, this good news, unto which he was separated. For this Gospel he was willing to be made the filth and offscouring of the world, filling up that which is behind of the afflictions of his Lord. The effect of this Gospel was to captivate his heart, transform his life, and nightly empower him for fruitful service for God. The miracle of this Gospel is not that it makes men good and respectable, but that it is the good news of God's love—of God who is love, which love when shed abroad in the hearts of men, in the power of the indwelling Christ, will regenerate hearts and transform lives through which the glory of the Father may shine forth to enlighten and redeem mankind. It is the power of this gospel which makes a blessed reality, the staggering truth of Paul's statement, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." It is given to us—creatures of the dust, who have been redeemed, lifted from the miry clay, and our feet set upon the solid rock, Christ Jesus, by the power of this Gospel—to hold it in trust for our blessed Lord.

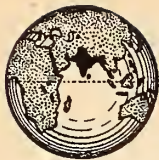
The responsibility of holding this Gospel in trust for a holy God! Brother, sister, can we comprehend the marvel of it? Can we believe it? Only as we are quickened by the Holy Spirit and have the eyes of our understanding opened can we begin to realize the sacredness of this trust. As we contemplate all that is involved in holding this Gospel in trust, we can well ask ourselves, in the words of the poet, "Have we been true to the trust He left us; do we seek to do our best?" Truly, at best, we are but unprofitable servants and must cast ourselves upon the mercy, patience, and forbearance of God.

Many of the blessings which we enjoy today are ours because those gone before realized the sacredness of the trust assigned to them and maintained the standards at great sacrifice and suffering. Will our posterity be blest as we have been? Is not this sacred trust too lightly considered and too thoughtlessly discarded? Are we not too much occupied with the demands of this materialistic age, forgetting the promise of Matt. 6:33, "But seek first His kingdom and righteousness, and these things shall all be given you in addition" (Weymouth)? Our present weakening peace testimony is a reminder that we have not been holding as sacredly as we should, the precious Gospel which has been committed unto us. Recently the director of some eighty city Weekday Church Schools made this statement privately, "Many of us who have loved ones in the armed forces wish that we had taught our children the *Jesus way*." In our own city, there are those of other denominations who come for information and help concerning the government's provision for conscientious objectors because their own group is unsympathetic toward the "*Jesus way*." May the time come, even in our generation, when this will be the experience of our own children because the Gospel has not been faithfully held in trust?

It has been well said that "We cannot have Jesus as a possession unless we also have Him as a divine trust which we are responsible to willingly share with the whole world." A Mennonite father who possessed little of this world's goods told his sons and daughters that most of their inheritance would not require the services of a probate court. It consisted of an upbringing in the fear and admonition of the Lord, for each one a good education, a noble life record, and a Christian faith of priceless worth. Upon the heirs of such an estate falls the responsibility of keeping it up, making it their own and preserving it for future generations.

In a day when the adversary in a seemingly unprecedented rage is redoubling his efforts to utterly defeat the purpose of God and to destroy the works of Christ, may we humbly and earnestly rededicate our lives to the holding of the Gospel in the trust

(Continued on last page)



INDIA

BALODGAHAN

Brother Elisha Has Served Since 1899

Rice cultivation is in full swing. Farmers are happy over the prospects of a full crop not only of rice but of pulses and other foods. "Grow more food" has been greatly stressed by officials, and the people have responded as best they could with the labor available. So many of our village people have gone elsewhere for work and service, leaving our laboring forces very much depleted.

In many of our homes only mothers and their children actually dwell there, and they are dependent upon the support sent them by their husbands, who get small earnings as they work in the fields.

A few of our upper-class boys and girls are missing this year, as they have gone elsewhere for employment at good wages. We hope they will come back to us again. The lower classes of our village primary school and of our middle school are fully attended. Also a few boys are staying out of school this year to help their parents in their fields or to help toward the family living by working for other farmers in the village.

You will be interested to know about our right-hand man in Balodgahan village management, Brother Elisha, who is seventy years of age. He was a mission employee from the time the mission was started in 1899. He knows the mission's history. He should make notes on some of it. He is sprier than his manager.

Our Bible women and evangelists visit homes and villages regularly and lay the claims of the Gospel message upon the hearts of the people. They also are reading a large number of evangelistic booklets in order to know what it is they hand to the people in addition to the Gospel portions. They will be asked to appraise their value in the Workers' Normal to be held in October.

Our station nurse is busy dispensing medicine to the sick and suffering who come to her from this and other villages. She is supposed to be on half-time service in order to enable her also to manage her own interests. She is a widow and owns land in Balodgahan.

There is a class of converts receiving instruction preparatory to baptism on Sept. 18, at which time the communion service will be held. We thank God for these young people who wish to seal their faith by this sacred rite and unite with us as a body of Christ. Pray for them.

—George J. and Fannie H. Lapp.

Garjan Memorial School

It is now nearly two months since Bro. and Sister Lapp returned to Balodgahan from South India and I from North India.

School opened on July 3, and the days have been busy ones. Some readjustments have been necessary for me after two years in another place, but the teachers are co-operating in every way. This makes the work com-

paratively easy. We have had heavy rains almost every day since the monsoon began six weeks ago. The unusually heavy rains have been good for the rice in the high fields, but in the low fields the crop is suffering from too much water. Many of the gardeners have lost their first planting of seed, and vegetables are difficult to secure and are high in price. Our school fields and gardens look good, and we hope that after a little while we will have our own vegetables.

We are very happy for the safe arrival in India of Bro. and Sister Beare. Yesterday they came to Balodgahan, which has been their home since they first came to India. The large church was well filled last evening when we met in a welcome service for them. Their many friends here were glad to see them.

Since I am in Balodgahan again, the burden for a soul for whom we have long prayed has been renewed, and I wish I might present it to you that some of you who know the power of prayer may unite in intercession for him. Budharam has been a faithful servant on the compound ever since the Girls' Orphanage came to Balodgahan. He is the repair man on the place, and no other one is trusted farther than Budharam. But he is still a Hindu. He says that when there is sickness in his home he prays in the name of Christ, and he has left off many of his evil practices, but he does not seem to have the courage to come all the way. There will be difficulties when he comes, and no one likes the caste uprising in times like these, but after all the price must be paid.

As I am writing, a man came in the gate. It is the father of Anugrah, the baby who came into the Baby Home sixteen years ago. Anugrah has accepted Christ and has been baptized. Her people are all Hindus. Her father comes to see her frequently, and the tie between them seems strong. He belongs to the same caste as that to which Budharam belongs. He seems very nice when we talk with him, but our Indian workers say that he is very hard, is against Christianity, and is hard to deal with. If you can imagine what it would be like if all your people were unbelievers, you can imagine something of Anugrah's feeling. Please continue to share the burden of prayer for these.

—Mary M. Good.

* * *

DHAMTARI (Medical Station)

I think the best news for all of us, regardless of what station we are in, has been the arrival of Bro. and Sister Beare. We really were overjoyed to hear that they had arrived in Bombay, and were on their way to Raipur. It has been over three years since Bro. S. P. Miller came out, and no one has come out from the United States since then. Of course we do remember Bro. Graber's visit and his help here in the few weeks he spent with us, but we are very glad to again have some one

come out here who is permitted to stay and help with the work. It does add more encouragement than you can think. We hope God will give them a pleasant and a profitable term here in India. Bro. Beare just left for Bengal, where he will spend a few months in relief work, but Sister Beare is here with us, and will be helping with the work.

As far as hospital work is concerned, this is the slack season, but still we have been moderately busy. Most of the wards are full, and we have a large number of outpatients every day. We are in need of some new wards in the busy season, but at the present time we are managing nicely. It has been very difficult to hold an adequate staff together, but on the whole, our compounder and nurses have been very loyal and have stayed by us, even though they could have received much larger salaries elsewhere. A present the daughter of one of our pastors (Bro. Mukut) is with us here on the nursing staff. She just finished her training last February, and we are very glad to have her with us.

Prayers are held in the rooms of the patient every morning, and the old, old story is told many, many times. We always enjoy telling it to someone who has not heard it before. Some listen with rapt attention, and of course others are not seriously interested. At present there is a man here from Dondi who came fifty miles to have his servant operated upon. His own grandson was healed in a marvelous way when I was at Dondi. Since then he has put away all his heathen necklaces, etc., and says he is a Christian. But he still has not had the courage to be baptized. He says the boy who was healed at Dondi will be baptized. I always enjoy talking to him, and he always joins me in prayer. We know that sometime some of these fetters will break and these people will have the courage to do what they know is right. His servant also has had a very nice recovery from his operation, and he is very happy about everything. I wish you would especially pray for him and his children. We know they are very near the kingdom.

—J. Yoder.

Returned to India

We thank the Lord for a safe, quick, and pleasant journey—safe, because we were in His keeping; quick, for we were on the ocean only thirty-three days; pleasant, because we had congenial fellow passengers, good weather, and comfortable accommodations. It was a pleasant trip, especially for Bro. Beare, because he did not get seasick! We feel that you had a share in making this a good trip, for your prayers followed us daily, and we were keenly aware that many were praying for the safety of the ship. We say "thank you" for being so faithful in holding us up to the throne.

We do thank the Lord for changing our route. The one previously available would have been long and tedious, and we would not be here now had we taken it. Friends who left the United States a few weeks before we did are still en route. They are detained at some port and are waiting for another ship. We feel the Lord has been very gracious to us, and we praise Him for His care.

General

Total	2,399 37
-------	----------

India

General	1,831 81
India Missionary	626 54
Missionary Children	110 74
Evangelistic	60 00
Bible Women	49 15
Educational	187 00
Orphan	381 73
Widow	70 56
Medical	125 32
Famine Relief	35 00
Leper	10 00
Personal	10 00
Total for India	3,497 85

South America

General	1,234 01
South America Missionary	596 60
Missionary Children	75 00
Evangelistic	461 70
Bible Reader	16 00
Orphan	172 56
Anniversary	42 50
Bible School	20 00
Building	251 20
Medical	37 86
Nurses	66 34
Personal	30 00
S Work	90 00
Total for South America	3,093 77

Africa

Total	140 37
-------	--------

FINANCIAL REPORT

Mennonite Board of Missions and Charities

SEPTEMBER 1944

City Missions

Canton Ohio	150 00
Chicago Ill	264 86
Chicago Mex Miss Ill	103 50
Denver Colo	18 00
Detroit Mich	20 00
Fort Wayne Ind	18 32
Fort Wayne Workshop	58 50
Kansas City Kans	276 20
La Junta Mex Ch Playground Colo	7 65
Lima Ohio	268 34
Mexican Work Colo	186 19
Mexican Work Texas	227 48
Peoria Ill	89 46
Total for City Missions	1,688 50

C. P. S.

Civilian Public Service	18,118 94
Amish CPS	9,851 57
CPS Dependency	1,589 75
Total for CPS	29,560 29

Relief Funds

War Sufferers	3,183 03
Amish War Sufferers	385 00
China Relief	63 99

General Relief	233 06
Swiss Relief	114 00
Greek Relief	30 00
Total for Relief	4,009 08

Charitable Institutions

Children's Home K C Kans	172 08
Orphans' Home Ohio	221 68
Home for Aged Ill	87 83
La Junta Colo	138 80
La Junta Hosp Nurses' Home	156 27
La Junta Hosp Nurse	139 60
Total for Charitable Institutions	916 26

Other Funds

Board of Education	1,939 09
China	5 00
CPS Trust Fund	97 05
Church Building	15 00
Hesston Dorm	24 18
Jewish Evangelism	121 81
Northern Lights Miss	22 61
Northern Minn	22 70
Paraguay Indian Miss	1 97
Peace Problems Committee	4 30
Rural Miss Ky	9 50
Total for Other Funds	2,263 21

SUMMARY

India	3,497 85
South America	3,093 77
Africa	140 37
City Missions	1,688 50
Charitable Institutions	916 26
General and Other Funds	4,662 58
Relief and CPS Funds	33,569 67
	47,568 67

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	152 62
Chicago Ill	94 00
Chicago Mex Miss Ill	20 00
Detroit Mich	58 33
Kansas City Kans	134 26
Mexican Border Work Texas	60 00
Peoria Ill	110 50
K C Children's Home Kans	751 90
Toronto Miss Ont	50 00
Orphans Home Ohio	558 37
Home for Aged Ill	1,201 23
La Junta Colo Hosp (August)	4,580 49
	8,597 82

Total Rec by Elkhart Office and Insts	56,166 49
---------------------------------------	-----------

Respectfully submitted and Gratefully acknowledged,

E. C. Bender,
P.O. Box 574,
Elkhart, Indiana.

Sea travel is not as safe as it was in peace times, and there is danger from the enemy. We will never know the dangers from which we were delivered, but we heard of a ship sunk just one day's journey from us. There is some submarine activity near the coast of India. Because of precautions taken on ship-board we were constantly reminded that something could happen any time.

One evening while a few of us were out on the deck in absolute darkness, we were suddenly frightened by a flare from an airplane. Just one glance and we realized our helplessness. Our ship was plainly visible and we were a perfect target. The bomb we thought would hit us any second did not come, and we were thankful it was a friendly plane. The experience was most terrifying.

It was very difficult to find rooms in Bombay, due to the fact that so many missionaries from China have had to evacuate. Hundreds of folks are waiting in Bombay for passage. Bro. Beare slept on the floor the two nights we were there.

While in Bombay we met a lady missionary who has been waiting for weeks, with several small children, for passage to Canada. Her eldest son is there, and she wishes to go to him. She left her husband in China, also three children in a concentration camp somewhere. She remarked to me that the Lord gives "more grace" as she contemplates this trip across the sea. These are strenuous days!

It gave us a thrill to send word to Dhamtari that we were arriving in Raipur (about 50 miles from Dhamtari) Aug. 13. We knew they were not expecting us quite so soon. Then we had another thrill when we arrived in Raipur and found Dr. Yoder and Mary Jean at the station. We thought, due to the shortage of gasoline, that the last fifty miles would have to be made on the little train that travels only ten miles an hour. How grateful we were that there was petrol (gasoline) enough for them to make the trip by car, and the last part of the trip was the best part! We

still are not quite sure how they saved enough petrol for such a time as this.

We have met many of our Indian friends and the missionaries in this district. We hope to see the Vogts in November. During our absence of two years there have been changes. New homes have been established. There are new babies. Some of our Christians have gone to heaven and a few have grown indifferent. Others have come into the church.

Temporarily I am located in Dhamtari while Bro. Beare is in Bengal. It will be a happy time when he can return and we can take up regular duties again.

Just as the war has affected the United States so it has affected India. The trains are crowded and accommodations are difficult to get; food is very expensive and many things cannot be obtained. Kerosene, sugar, and flour can be had by getting permits. These permits can be had for the asking, but it takes at least one day a month of the missionaries' time in getting them. In spite of the changes and the difficulties due to war conditions, we are happy to be here, for we feel we are where the Lord would have us be. He will help us make the necessary adjustments. Praise His name.

We thank you for your prayers of the past, but please continue to pray for your work in India. The missionaries are carrying heavy burdens. New problems confront the church. God has never failed us and He will not now. The lost are all about us and we desire to bring them into the fold. This can only be accomplished as someone intercedes for these souls. May it not be said of any of us that we failed in our prayer life. "Pray ye therefore!" God bless you. —Ida Beare.

Now that many churches never hear of conversions and some don't want to, it is interesting to hear from various quarters how God is using tracts and words fitly spoken in train or bus or street. If you gained one convert through personal approach, you would soon want to have some more.—Sel.

NEWS LETTER FROM ARGENTINA

There are always new experiences and blessings in the work of Christ that encourage us. Yesterday we again visited in a home where we see the Spirit of God gradually revealing Himself and "calming" the people—especially the father. On our first visit he argued strongly in favor of the Virgin Mary and said, "If you don't pray to her and teach her power in your religion, I can't accept it." Then in a simple way Bro. Miller explained how we give her her rightful place, "as a woman greatly blessed of God," but nowhere do we read that she is to be worshiped as the "mother of God." We left the Gospel of John and other literature, and have repeated our visits. He seems very much interested. Our prayer is that he may be saved, and be used of God in opening up a work in Todd, the town in which he lives.

As yet in La Violeta we are holding meetings biweekly in a home of believers. We hope soon to rent a hall, as the Lord definitely leads the way.

They say that never has there been a winter like this one—so many diseases, sicknesses of every sort, dry and warm weather. Many could not attend services regularly. We kept the baby at home so that he wouldn't catch the diseases, but that was useless. Within four weeks' time he had both chicken pox and measles. He has recovered nicely, however, for which we are grateful. Just last night our three-month dry spell was broken with a nice rain. Today everything looks fresh and content.

We wish God's richest blessings, His guidance and protection for all of you as you witness and live for Him in these "latter days." Arrecifes, F.C.C.A. Ella May Miller.
Sept. 20, 1944.

If we are not enduring any suffering for Christ, perhaps we ought to check up on the effectiveness of our testimony.—Prophetic Word.

EDITORIALS

(Continued from page 610)

attention the several uses of the word "power" in the Scriptures. In one sense it is used with the idea of conferring authority from the outside, such as Jesus' saying, "All power is given unto me in heaven and in earth." The second sense is the ability to hold what you possess, as the strength of muscle. The third use carries the idea of ability to arrive at a conclusion or the ability to reach an objective, power to accomplish a set goal. A fourth use, and the one that concerns us most in this study, is the presence of dynamite inherent in the thing or person about which we are speaking. It means that power is essentially a part of the character of that person or thing. He has dynamite in him. Ye shall possess dynamite after that the Holy Ghost is come upon you.

Many people, in looking at the apostles, marvel at the demonstrations and signs they were able to perform, indicating the strength and authority of their message. They healed the sick; they caused the blind to see; they came through prison doors. They did some marvelous things among men, but a greater marvel is to be found in the transformation of the lives of these men. Peter must have smelled of fish when Jesus first met him. Perhaps his garments were a bit threadbare. One can almost hear cursing from his lips when one imagines the fish slipping through the net. Peter no doubt could curse vehemently before he met Christ, but look what happened! That man had an experience that cleaned up his speech. Then Jesus chose two brothers, one of whom was to become the apostle of love. These men possessed strong personalities. They were called 'sons of thunder,' impulsive fellows. It is likely that John "flew off the handle" again and again, and he turned out to be one of the most beloved of the disciples. What a change! Then there was meticulous Matthew, the calculator of the group, pinching his clients, making people "toe the mark" with paying their taxes. One can imagine people coming up to Matthew, the tax collector, trembling, and wondering what that fellow was going to extract from them next. Jesus picked him up and made him a man of righteousness. There was Nathanael, the introvert, sitting under the fig tree by himself, musing on his own personal qualities. There was Thomas, the incredulous man, like one who says, "Can't tell me; prove it; don't believe it; I don't care who says it." Egotistical Thomas was leaning heavily on his own opinions too, but look what a change when he said, "My Lord and my God." Through spiritual changes these men became men of power. The sense of purpose in witnessing became a part of their characters. A zeal for Christ had a great overflow during the days of the early church, so that they could speak and testify of the things they had seen and learned in Christ.

These became men of power. They had changed personalities. They were bound together into an intimate fellowship. They were unified with a common purpose. They were determined to make Christ known to their fellows. These people had the peace of God filling their hearts. They had an impelling power in their lives that nobody could stop, not even a jailer. When Paul and Silas were in jail, they kept on singing; they were happy in the

Lord. The Gospel had made them courageous, for they had become victors over self. They were new men with changed lives, completely done over. Their joy became a spiritual overflow that moved hundreds of people to confess Christ. The church must somehow rediscover that power, must find the power that changes men's lives, must experience the power that gives vision and victory through Christ Jesus.

A witness must have a sense of *spiritual reality*. This includes a prayer life that is vital and habitual. When he prays, he knows he is talking to God: when he prays, he is conscious of the presence of God. A certain successful soul winner once was observed by a number of people, and one young man became curious to know what might be the secret of his success. It was suggested that it would be found in his prayer life. He managed to peep into the prayer chamber of the man and watched what would happen when he retired. It was not the many words and long prayers but the simplicity, the reality of fellowship, and the confidence he had in God. He paused in an affectionate recognition of the Lord's blessings and promises. That man was living in the conscious presence of the Lord hour by hour. George Mueller, the man who received millions of dollars through faith, says that he often spent much time in ascertaining the will of God, but once he knew the will of God it did not take him long to ask. When once we have ascertained His will, we need not be long in the asking. This sense of reality calls for the recapture of the spirit of meditation. Many of us have lost the true meaning of quietness. It takes time to be holy. "They that wait upon the Lord shall renew their strength."

THE NEVER-ENDING TASK OF THE CHURCH

(Continued from page 612)

denial for the sake of Christ and others. We witness in our Christian attitude toward the state. We witness by maintaining an attitude of obedience for conscience' sake until we get to that point where we say we must obey God rather than man. Our witness is expressed in observing the all things. "Lo, I come to do thy will, O God" (Heb. 10:9). This is the purpose of the Christian today. Let us not fail to maintain the principle of separation. By these various ways we may in our generation complete our phase of this never-ending task which is committed unto us.

Hatfield, Pa.

(A message delivered at the meeting of the Mennonite Board of Missions and Charities held at Kidron, Ohio, June 1-4, 1944. Stenographically reported by Lester C. Shank.)

HOLDING THE GOSPEL IN TRUST

(Continued from page 613)

committed to us. May we be "good stewards of the manifold grace of God."

"You then, my son, must grow strong in the grace that is in Christ Jesus. What you have been taught by me in the hearing of many witnesses, you must hand on to trusty men, who shall be competent to instruct others also" (II Tim. 2:1, 2, Weymouth).

Kansas City, Kans.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, NOVEMBER 3, 1944

NUMBER 31

Spirit-Controlled Intellect

BY JOHN A. HOSTETLER

A discrepancy in our judgments and conclusions is often revealed by our failure to reach our idealized goal. All of us have hopes and ambitions; we have mental images of the ideal toward which we hope to aspire. Our intellectual and emotional forces are, however, often biased and therefore do not give us a clear perspective of the goal. Each individual has his idea of the ideal and all may be different; does this mean that there is no criterion from which the student can obtain a clear view of facts and truth in relation to his Christian walk?

Scripture admonishes us to make our "calling and election sure," but the spiritual condition of many innocent ones is crying out, "How can we know and make sure our calling in this day and age when there seem to be no visible results of a transforming power?" Within denominationalism in general there is a cry for the Gospel power and the demonstration of the Spirit. On every hand there is opposition, uncertainty, criticism, skepticism, and spiritual darkness so that men cannot see afar off. Professing Christians admit a lack of vitality in their spiritual walk, but they continue with grave doubts and uncertainties, seemingly waiting for circumstance to bring about the desired change in their lives. This at times seems to be the attitude of the devil himself. Both state and religious leaders are crying for a revival as the only solution to our problems, moral and spiritual. These and other concerns are the sincere desire of many, but from whence and how can spiritual invigoration and fruitful living be established?

Peter was not beside himself when he said that Christians are "partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4). The Apostle John was not expounding a complicated philosophy when he said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . Whosoever abideth in him sinneth not." The Apostle Paul was talking about practical and realistic religion in Colossians: "Ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you,

being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, . . . and took it out of the way. . . . Set your affection on things above . . . for ye are dead, and your life is hid with Christ in God. . . . Put on the new man, which is renewed in knowledge after the image of him that created him." According to Scripture the new life is a walk by faith led by the Spirit. I quote from Romans eight: "To be carnally minded is death; but to be spiritually minded is life and peace. . . . The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. . . . But ye are not in the flesh, but in the Spirit. . . . If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit . . . dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. . . . For as many as are led by the Spirit of God, they are the sons of God."

Here are facts which contain truths inspired by divine revelation—facts which cannot be disregarded by the seeker of righteousness. Do we read these thoughts and pass on carelessly, thinking that this is only idealism and can never be practical for folks in this day and age? Examine your thought and actions. Do you know what it is to be spiritually minded? It is in the mind where thoughts are generated. The carnal mind generates carnal thoughts, but the spiritual mind generates spiritual thoughts. To dwell on "things on the earth" means death, but to dwell on "things above" means life and peace.

Our intellectual powers often stand in the way of Spirit-directed leadings. A healthy mind is a valuable possession in its place, but it makes room for unnecessary conflicts and perplexities if left to itself. True, the Spirit may work through the mind, but the judgments of the mind are not always Spirit-led. The mind pertains to knowledge, reason, and memory, but there are things spiritual which cannot be comprehended by the human mind. In the corporeal or phys-

ical sense, intellect is the guide, but not so in the Christian life. The Christian possesses "peace . . . which passeth all understanding"—"strengthened with might by his Spirit in the inner man"—"great things doeth he, which we cannot comprehend"—"But ye shall receive power, after that the Holy Ghost is come upon you," (not after you have trained your intellect or obtained a certain comforting philosophy). It is the power of the Spirit that gives life to the Christian. "The Spirit . . . [not intellect] beareth witness." Men may have a good philosophy and exceptional reasoning ability, but this does not bring newness of life. I am not minimizing the need for straight thinking, but I am saying that the Christian cannot depend altogether on his rational powers as his guide. Man's idea about the holy life is not the holy life itself. Man's idea of the spiritual life may stand in the way of true Spirit-leadings. It is not the intellectual conception of holiness that makes men live holy lives. Some religious thinkers take refuge in the idea of getting away from a view of life which believes man is sinful and needs a Saviour. By getting away from the idea of a hell they have sought to accomplish something, but in doing so they not only have lost the conception of life's sacred values but have introduced self-righteousness and self-justification, backed by rational suppositions and conclusions. Folks who depend upon their

Home at Last

(Found among the papers of the late M. S. Zehr)

*Home at last! the conflict's ended,
All the long, long nights are passed;
All the suffering could not hinder
Me from coming home at last.*

*I am safe now in the harbor
Of the long-sought peaceful shore;
I have come through my Redeemer,
Here to dwell for evermore.*

*Welcome gates, O welcome Saviour,
Now my earthly journey's past;
Welcome loved ones gone before me;
Welcome, welcome, Home at last.*

*Farewell, loved ones, dry your tears;
Let in all the coming years
Christ your only comfort be;
Meet me in eternity.*

intellect to take them to heaven are content to have their fancies and philosophies tickled by the many groundless drifting criticisms and human suppositions. They sit as it were on the fence and watch life go by; they are so tolerant that they allow anything—full of reason and so intelligent that they can't decide which side of the fence to climb down from, because they see disadvantages on both sides. If I accept Christianity only as an intellectual theory, I have not found the abundant life. Intellect (knowledge) cannot bring about the power of transforming the soul. If I accept another man's ready-made philosophy without harmonizing it with the leading of the Spirit and with my personal spiritual experience, I am on the way to serious conflict. Men may possess the finest philosophy and knowledge, but it cannot bear the fruit of the Spirit unless it is put to practice by a power greater than man himself. The scriptural requirement is "believe in thine heart" (Rom. 10:9). To believe with the heart is quite different from believing with the mind. The intellect constantly changes views, but the heart gives a true picture of the life.

In I Corinthians 2 we have the secret of the work of the Spirit. "But God hath revealed them unto us by his Spirit . . . even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." Paul says the Christian life cannot be put into action by the natural man or by the wisdom of this world, but the life receives its knowledge, understanding, and power from the Spirit of God. This is the reason professing people cannot invent happiness of their own. God made us in one respect the same as man invented the auto. A car is made to run on combustible material and will not run on anything else. God designed man to run on Himself. God Himself is the fuel for the life of the Christian; we cannot successfully run on anything else. God cannot give us peace and joy apart from Himself because without God there is no true peace and happiness. That explains why it is useless to ask God to make us happy any other way. The

Christian possesses the Christ life directed by the Spirit, and that doesn't mean merely something mental or moral. When Paul said, "Christ liveth in me," he did not mean that he was trying to copy after Christ or that he was just thinking about Christ. When God's people talk about the Christ life, it means that Christ is actually operating through them and that all true Christians are literally the physical organism through which He acts. Christians are the very muscles, limbs, and members of Christ's body. I Cor. 12:27. This does not mean that we are no more physical; we are both physical and spiritual. If God wanted us to be purely spiritual, He would make us that way.

Paul said his conscience bore witness in the Holy Ghost and was void of offense toward God. In the life of the Christian, conscience also bears testimony to the grace of God. A pure conscience is trained to recognize good from evil, but its action is involuntary. The dictates of conscience are not positive demands, but negative. It is the work of conscience to prick hearts, bringing a feeling of reproach and remorse toward oneself when one sins against better knowledge. It is the Spirit that gives positive demands and leads the walk of the Spirit-controlled life. Conscience may not always condemn wrong; it may be dead, or there may be a lack of knowledge. The work of conscience has its rightful place; it brings a sense of shame and remorse when we backslide. Conscience is enlightened by the Spirit, but it does not devise spiritual life and conviction. Spirit-leading is not brought about by conscience, but conscience is composed of the leadings of the Spirit.

The writer of Timothy speaks about men who are lovers of themselves, having a form of godliness but denying the power. There are those who want to be religious in order to escape some intense mental conflict. There may be a strong temptation to do or think something which is contrary to morality or doctrine, thus causing a mental conflict. In allowing himself to indulge and by justifying himself, the individual may try to defend his position by concluding that he is "deeply religious," i.e., by making himself believe and by making himself appear religious in order to gain selfish ends. In this way religion becomes a defense mechanism and may be seriously questioned on the grounds of wanting. Why should one try to escape reality or facts and persistently believe what is not

true? We shall not try to explain why or how the devil devises so many tricks for leading people astray; we only know that he does. Such disillusioned ones are unhappy creatures and have not sensed the peace, joy, and assurance wrought by the Holy Spirit, made possible by Christ. Such delusions are the cause of many wrecked lives and unhappy homes. In mental institutions we find what is left of those who have taken religion as a defense device. They have thought to accept religion as a cloak to cover their sins and conflicts, thereby gaining recognition for themselves. In doing so they not only have lost their senses but have missed the true meaning of pure religion. Such patients twist logic to suit their beliefs. The explanation of the real facts is not found in the systematic rational thinking of the deluded one. Such false beliefs often arise from the wish to believe, not because it is rational or because of conviction, but because of self-preference. Emotional and traditional preferences are so deeply rooted in the cultural make-up, the early life period, the philosophy, that the individual may not be aware of its overproductivity in his rational process. We must conclude that unless we make a true analysis of our life, face reality and take Christ into every part of life, we have not the fullness of Christ. Without the aid of the Spirit, there is no divine life. The religion of Jesus Christ is motivated by the Holy Ghost and not by the wish to escape reality or to hide sin. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

Although intellect and emotion have a definite place in life, there is also a definite place for the Spirit. In the surrendered life the Holy Spirit takes charge of all capacities. Instead of depending on things visible and rational as the complete guide, the believer is motivated by the still small voice of the Spirit. The bidding of the Spirit involves a separation, a giving up, a going apart, which is keenly bitter to the flesh, but there is joy unspeakable which takes its place. We may have the Spirit, but unless we yield all to the One who gave His all, we may still be unhappy, defeated, unfruitful, and struggling. A man might be saved without being filled with the Spirit, but he never will be fruitful and full of joy until he knows the fullness of the Spirit. The Spirit simply comes into

(Continued on page 631)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Leaders Who Lead

There are two kinds of church leaders. Some lead only in name. They are called bishops and ministers and pastors. To all intents and purposes they are supposed to be the leaders of their congregations. But as a matter of fact they are only followers. They carefully ascertain what their congregations think on various issues of Christian doctrine and Christian living, and then preach in such a way as not to antagonize their hearers. They recognize that for the good of the church and for the purity of her doctrine and life a certain stand ought to be taken but they are afraid that they will not be able to take their churches along with them on such a stand and so they weakly acquiesce in what they believe everybody will accept.

But there are other church leaders who lead in fact as well as in name. They do not disregard the opinions or the spiritual status of their flocks; but what they find among their people is rather a point of departure than a terminus. They know they must keep and hold the confidence of their people, but they do it by integrity of character and loving personal interest, not by a weak and flabby accommodation to an un-Biblical standard. A true leader teaches his people. He presents the truth of the Word clearly and with conviction, and his people respond with an enlightenment and a conviction that they did not have before. A true leader rebukes and condemns whatever among his people is contrary to the Word and will of God. A true leader recognizes the occasional necessity of excommunicating from the flock those who are heterodox in thought and immoral in life. He does all this in the mood of one who has a responsibility to God and who has a true love for an intelligent and a loyal church. He leads, not as drawing people unto himself, but as winning them to Christ and His Gospel. Such a leader, and such a one only, can win the approval of the Heavenly Master. And such a leader, likewise, will win the long-range approval of his congregation. People admire and trust a man who has the spiritual insight to weigh every issue in

the true light of God's Word and who has the moral courage to teach and to discipline without fear or favor of man. Some of our churches are suffering because of a lack of such leadership, just as some may at times suffer from a headstrong, unspiritual dictatorship. Every leader needs to strive for the proper combination of an unyielding righteousness and a never-failing gentleness. Sheep will follow those whom they trust and love.

Which Version?

Which translation of the Bible shall we read and quote? This continues to be quite an important question among us, as writers in our papers now and again indicate. Our German-speaking forebears grew accustomed to the phraseology of Luther's great translation, and it seemed to them almost profane to read the Scriptures in any other language. For three centuries the English version authorized by King James has held a supreme place among English-speaking people, so that now it seems almost irreverent to many of us to hear these sacred truths in any other words than those of the Authorized Version. But within the past fifty years or more we have been given the English and American Revisions, besides a number of other translations a little closer to the modern idiom, such as Weymouth's, Goodspeed's, and the Basic English version. The use of these newer versions very often helps in the understanding of the Scriptures, and is therefore highly justified. In similar fashion most of us have heard our older ministers quote from the German translation to get a truer sense of the meaning of a passage. One who knows or uses only one translation is apt to fall occasionally into a misunderstanding of certain passages. It ought not be hard to help even children to understand that our Bible was written originally in other languages; it might even be dangerous to allow them to think that any one translation is in itself the inspired Word. It is to the Scriptures as originally written that we ascribe the inerrancy of divine inspiration, and we should gladly use all the help we can get in arriving as close as possible to the original sense. To the

Authorized Version must be conceded a unique literary beauty. This fact, together with the affectionate feeling we have for it as a result of centuries of use, is an excellent reason for keeping largely to this version in our public reading and teaching of the Scriptures.

Deteriorating Families

It is a rather disheartening thing to observe, both in history and in our own communities, a somewhat regular pattern of family deterioration and disintegration. What a drop there was from Noah to the builders of Babel, from Abraham to the Edomites, from David to Rehoboam, from Asa to Jehoram, from Hezekiah to Amon, from Josiah to Zedekiah. The royal houses of modern nations and the great business dynasties of America give us many illustrations of how integrity of character and efficiency of administration have been succeeded in a few generations by a moral weakness that could not keep together a great inheritance of power and influence. Every community has its examples of the descent from piety and integrity and social and spiritual health to godlessness, profanity, Sabbath-breaking, divorce, scandal, and crime. Even families which remain predominantly good go bad in spots through the so-called black sheep.

This process of deterioration seldom takes place suddenly. It may be observed in the gradual breakdown of moral principles and sanctions which will finally open the floodgates to evil. The steps may be some of the following: spiritual coldness, materialism, decay of family worship, neglect of the church, a liberal attitude concerning amusements, dress, and other worldliness. Then comes the crash.

Of course there need be no fatalism about this. The movement can go in the opposite direction. There can be conversion and reform, with spiritual advance from generation to generation. Thank God, we see that too. One of the miracles of grace is the emergence of strong spiritual life and even outstanding religious leadership from the most unlikely family backgrounds. We all need to be deeply concerned that the direction of movement, both in ourselves and in our families, is upward, rather than downward. We are responsible for the increase of a good heritage.

Questions on Mennonite Community Life

XVIII. *To What Extent Has American Life Changed from Rural to Urban Ways?*

BY GUY F. HERSHBERGER

In the early days of America city life was of relatively little importance. Almost everyone was a farmer. Today the majority of Americans are city folks, while city life and city ways affect the life of even the farmer in a very real way. These are facts which everyone knows, but few of us are aware of the extent to which this change has affected the thinking of all of us.

Until about 1890 land was always plentiful. This abundance of land helped to make the average American self-reliant, independent, and free. He had to work hard and he never was rich; on the other hand, he never experienced the poverty, the unemployment, and the struggle for a living wage and decent working conditions under which many European people suffered. Americans have generally been aware of this difference between themselves and the people of Europe. In the eighteenth century Hector St. John de Crevecoeur, an American gentleman farmer, wrote as follows:

Here the rich and the poor are not so far removed from each other as they are in Europe. . . . We are all tillers of the earth . . . a people of cultivators . . . all respecting the laws, without dreading their power, because they are equitable. . . . We are the most perfect society now existing in the world. Here man is free as he ought to be. . . .

Thomas Jefferson, the third president of the United States, also believed that the greatness of America was due to its agricultural economy. Jefferson said:

Those who labor in the earth are the chosen people of God. . . . Corruption of morals in the mass of cultivators is a phenomenon of which no age nor nation has furnished an example. . . . While we have land to labor then, let us never wish to see our citizens occupied at a work-bench . . . let our workshops remain in Europe. . . . The mobs of great cities add just so much to the support of pure government, as sores to the strength of the human body.

Whether rural life is as good, and city life as bad, as Jefferson thought it to be, we are all aware that the rural America of which he wrote has since developed into a great urban civilization. When Jefferson was elected president in 1800 the American population was about 5,000,000, almost all of whom were farmers. New York and Philadelphia had less than 70,000 people each, and Boston only 25,000. By 1900, however, the American population had reached 75,000,000, and today it stands at 130,000,000. By 1890 one third of the total pop-

ulation lived in cities of 4,000 or larger. In New York and Connecticut the proportion had reached two thirds, in Massachusetts four fifths, and in Rhode Island nine tenths of the total. Today forty-four per cent of the total American population is classified as rural and fifty-six per cent as urban.

Until 1890 the value of agricultural products in the United States still exceeded the value of manufactures; but in that year manufactures assumed the lead. In 1860 the United States stood in fourth place among the industrial nations of the world. From 1890 on she occupied first place. Changes so great as these were bound to have a great influence upon the life of the people. Some of these effects will be noted in later articles, especially as they relate to the life and work of the Mennonite Church.

Goshen, Ind.

The Power of the Reason

(Ex. 12:26, 27; Deut. 6:7)

BY ROY W. HARNISH

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (I Pet. 3:15-17).

A basic characteristic of man's nature is inquisitiveness. It is easier to see and explain this in the child's life, although it is just as prevalent in the adult. This fact deserves careful attention in the growing child. I believe a clearer understanding and consideration of our innate inquisitiveness would lead to an improved approach to our current problems of Christian living.

One method is to say with finality that theatergoing is sin and will subtly lead one to damnation. A quite different method is to explain to a child who is at the age when the theater is attractive to him that the theater grew to such great proportions by supplying the desire of the public. This desire for entertainment and sensual pleasure makes theater entertainment so attractive. Then broaden the explanation by example and detail and conclude that the theater-going people are for the most part lustful pleasure seekers. The difference in these two methods lies in giving the reason why theatergoing is sin. A child of early teen age can understand such reasoning.

For another example I will use the dance. Very few people will object to playing corner ball, baseball, and similar games so far as they develop and recreate us. Dancing does that and more. It de-

velops a social life that is relaxed and restful. The child who is tempted with dancing is treated with great injustice if told only that the dance is sin and a trick of Satan. This person will hear of interesting and "innocent" times some respectable people had at dances and will be sure to wonder WHY dancing is sin. Is that person too young to be told in detail the dangers of dancing?

Similar to dancing is the popular athletic uniform for basketball and similar games. Many a young person of outstanding athletic ability, who needed an outlet for his nature, has been denied this privilege, beginning at the age of twelve, with only what intimations he could collect that there is something evil about exposing much of the body. His attention is drawn to this fact and a damaging mental struggle ensues regarding both sex and the denial of athletics to him. Really, he often becomes worse secretly than if he had played and yet been kept under Christian teaching. By such procedure our testimony of plain living is often lost. Our church schools may eliminate this particular problem for their pupils by not permitting such immodesties, but this does not take away the need for having an open attitude regarding the reason for taking such steps.

Let us consider the question of dress. The easiest way for a parent or teacher to handle this problem, or perhaps dispose of it, is to say that attire which displays the body, or displays pride in it, is sin. This is true. Yet it leads to a difficult MUST, and modest or plain dress becomes a burden. Many persons carry that burden most of their lives, and not a few fall under it and are classed as disobedient to the church and sinners before God. In that state they are not happy either. I am proposing the thought that this condition exists largely because those persons never discover just why we dress modestly and different from fashion. In fact, after a few generations' neglect of clear teaching, many of the folks who do dress according to their church conference do not thoroughly understand WHY. The Word of God is the foundation for our views, and so I think detailed explanations should be made in the language of today's living.

Often we think that the reason for a certain method or ideal is obvious. This is not true of the beginner, who is getting his first impressions. There are always beginners. To explain this I will take the example of a girl who accepts Christ under the age of twelve. According to custom or regulation in some localities, she is automatically dressed in a modestly cut dress, with cape, and with black stockings. When that girl's sexual characteristics are awakening, we think the reasons for such dress are obvious to her. That is not the case. I believe only the influence of the majority of her associates or an absolute MUST from her parents

will keep that girl from dressing more "attractively" as she matures. (This is a rule to which I recognize a few exceptions.) In cases where the ruling influence is only her associates, I believe the purpose of her modesty is partially defeated. It is vital to her Christian life to explain why she should conform to modesty and regulations. The fact that the conference and church leaders set regulations is not the basic reason, and is very disastrous if used as such. It does no harm to explain to that girl the effect she and her appearance have in society, either as giving impure suggestion, which is the seed of remorse, or pure and noble suggestion, which leads to genuine happiness.

To bring out the thought that we place conflicts in the minds of the inexperienced, I will ask this question. What will the child think when he dare not play cards with innocent children, of which he is one, who know nothing of gambling, and yet he may spend hours playing bingo, parchesi, and similar games of chance?

A child's first question is one of his most important beginnings. We cannot fully comprehend the means that are at our disposal through the inquisitive nature of children, pupils, and church members. I have discussed only a few examples, but the number that are applicable is infinite. When we are unable to give a reason for what we do or believe, I question very much whether that practice is worth holding to, much less setting up as an ideal or requirement for our children, pupils, or church members.

I have attempted to allow the reader to judge for himself the power that is added to the life of another just by giving the reasons as they are called for. The person who is entering a new experience usually has numerous questions. I believe it is the duty of the parent and teacher to make use of every opportunity which this inquisitive nature of minors offers.

It is necessary to mention at least two things so that we keep a proper balance. First, we dare not forfeit our professional or parental position. It is possible to allow a child of twelve so much authority for his own reasoning that he actually thinks his reasons for doing one thing are equal to his parent's reasons for an alternative. Secondly, we dare not argue. Even with continual explanations the parent or teacher must hold the final authority. However, I believe that the hand of authority will be hidden to a great extent.

This is not advocating a course in reasons in school or Sunday school. If we take every opportunity to satisfy the inquisitiveness of the child from infancy to maturity, we will have made ample use of this power. Certainly a child should understand the reason for every

punishment he gets. An adolescent should know the reason for every regulation he is required to meet. I believe an excellent confidence will be gained, and a child, a pupil, and finally a group of pupils will be free with earnest questions that are otherwise kept secret by the majority of them. You can certainly remember some questions that you did not dare ask anyone about.

In conclusion, the means that reasons offer to a desirable end seem to make the difference between a police force, which dare not accept ignorance of the law as an excuse, and a follower of Christ, who pointed the way for the Samaritan woman and the rich young ruler alike. He simply answered questions and even helped the subject by arousing his deepest desires into the form of questions.

Lancaster, Pa.

The Cross and Judaism

BY ORRIE D. YODER

"We preach Christ crucified, unto the Jews a stumblingblock" (I Cor. 1:23).

"And though His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No; God in pity turned to you—
Have you not pity for the Jew?"

The above charge of the Apostle Paul against the Jews would have to be considered of the Jews in general of Paul's day and time. Not all Jews, and the Jews not at all times, stumbled at the cross. The heroes of faith named in Hebrews eleven are nearly all Jews who by faith welcomed and embraced the cross. Of these and many others, it must be said that they did not stumble at the cross. However, in the time of Paul, the Jews as a nation were a people influenced largely by their current religion, called Judaism. Thus we have chosen the above title because Judaism stumbled at and rejected the cross of Christ.

Of all the peoples of the world, it must be said that none should have welcomed and embraced the cross as the Jews. None should have better understood the death of Christ. No one should have been as ready to accept and proclaim its message as the nation of the Jewish people. To them were committed the oracles of the Old Testament Scriptures, which were written and dedicated with blood that pointed to Christ and God's way of salvation. The Old Testament revelation given to them was shot through and through with prophecies and types, paving the way for no other salvation except through Christ and the cross. Furthermore, this nation was made by leaders who lived and died for the spirit of the cross. They were preserved by sacrifices of blood and atonements for sin which pointed down the road to Calvary, with stop signs at every wrong road, and with multiplied signboards along the one right way of God

and of life through His Son and His death.

Therefore there arises one of the greatest questions of religious philosophy and of all God's dealings with mankind: Why did the Jewish nation stumble at the cross? Why were they the first to reject Christ and to cry, "Crucify Him"?

Perhaps the most outstanding answer to this question is that it is God's way of portraying most vividly the subtle work of the archenemy, Satan, as he blinds mankind to God's loving way of salvation and redemption. This enemy, Satan, succeeded in blinding the minds of the most religious, God's own chosen and honored people, by a false religion known to us as Judaism. Blinded by religion to the real truth of the religion committed to them by God Himself, their leaders to this day are adverse and blinded by their own sin to the way of the cross.

What did this enemy, Satan, care if the Jews had the most wonderful system and place of worship in the whole world? What did he care if these so-called Jews had the most careful and learned teachers and scribes to copy and teach their principles of faith? What does he care if Jews in modern synagogues honor a religion millenniums old, if he can today, as he has so successfully done these thousands of years, obscure to the human mind the reality of sin and the way of the precious blood as God's way of atonement for sin?

God would, through this great tragedy of Israel's failure to see and welcome the cross, speak to us today. God would have us know yet today that Satan cares not how minutely and carefully we write and teach the way of religion, even the Bible, if he can but defeat God and His program by *obscuring the way of the cross*. Unless we see by the help of the Holy Spirit that it was needful for the Christ to suffer, we are today in the same plight as these Jews, even if we know the whole Bible from Genesis to Revelation. Are we today proud and self-righteous, or are we humble enough to believe and accept the cross?

Furthermore, the Scriptures show us that the blind materialism of Judaism was an outstanding element that led them to reject the Christ who died on the cross. The age-long creed of materialism would have perhaps welcomed a material Messiah, but not a suffering one.

In Romans 10:3, 4 Paul declares that they stumbled at the cross because of self-righteousness and legalism. The age-long curse of self-righteousness and legalism is just as great an enemy of the cross today as it was then. Any form of religion that does not want or welcome God's grace becomes the devil's greatest tool to obscure and frustrate God's way of religion and salvation, the way of the cross of Christ. Is Satan Judaizing our Christianity today, or is our religion the humble way of the cross?

Bannock, Ohio.

FOR OUR SHUT-INS

The Loom

*My life is but a weaving
Between my Lord and me.
I cannot choose the colors, -
He worketh steadily.
Ofttimes He worketh sorrow
And I, in foolish pride,
Forget He sees the upper,
And I, the underside.*

*Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.*

—Selected by Mrs. H. E. Shoup,
Los Angeles, Calif.

Doxologies of the Apocalypse

"Let us sing the doxology," announces the preacher from his pulpit. Then the congregation stands, and, no one needing to look at a book, the majestic tetrameters of Thomas Kent's "Praise God from whom all blessings flow," roll through the house dedicated to His worship.

We get the word "doxology" from the Greek word *doxa*, glory. The verb is *doxado*. We find it in participial form in Luke 17:15, where the healed Samaritan leper "with a loud voice glorified (*doxadon*) God."

A doxology is an ascribing praise and expressing thanksgiving to God for His benefactions numberless. It is a vital part of worship. The Book of Psalms, to a considerable extent, consists of doxologies. Dr. South, that eminent preacher of a former day, wrote, "David breaks out into triumphant praises and doxologies."

After the Psalms, no other book of the Bible perhaps contains so many doxologies as does the Apocalypse. How frequently the Patmos seer, as he has rolling over his soul the glories of the beatific vision, finds the inhabitants of the City of the Perfect *glorifying* God in song! And even before he "looked, and, behold, a door was opened in heaven," he himself in one of the very first verses of the book bursts out into a doxology: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and

his Father; to him be glory (*doxa*) and dominion for ever and ever" (Rev. 1: 5, 6).

There must be something of heaven's glory in our own soul before we can catch glimpses of "the land that is very far off" whose blissful citizens continually "see the king in his beauty." "Blessed are the pure in heart: for they shall see God."

In the fourth chapter John has a vision of God's throne. He sees the four living creatures who incessantly say, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Then the four and twenty elders prostrate themselves before the Divine Majesty "and worship him that liveth for ever and ever."

"Worship" comes from an Anglo-Saxon word, and might be spelled worth-ship. When we worship we ascribe worth to God; and this is the very thing those twenty-four celestial "senators" (to translate truly) do; for they sing, "Thou art worthy, O Lord, to receive glory (*doxa*) and honor and power."

The following chapter of Revelation resounds with rich and thunderous melody. In this fifth chapter we see Christ as the Lion and the Lamb, who receives "of him that sat on the throne a book." Then the four living creatures and the four and twenty elders fall on their faces again, and sing to the Lamb, as they *worship* Him: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (5:9).

And the innumerable company of angels add their majestic words of adoration and ascription, with joyful vociferations, crying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (5:12).

After the four living creatures, the four and twenty elders, and the numberless bands of angels have sung their rapture, we find that the whole creation joins in the adoration, saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (5:13).

Yet again the Lamb and His Father receive ascription as the measureless multitude of celestial singers, white-robed and bearing victorious palms, repeat the august acclamation, "Salvation to our God which sitteth upon the throne, and unto the Lamb" (7:10). (How do those who insist on the "peril of worshipping Jesus" here in this world of time

reconcile their contention with His adoration in the Heavenly City?)

Then all the other inhabitants of the Loveliest Land fell on their faces, "and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

In the fifteenth chapter we hear the doxology of the conquerors; they have triumphed over the beast, his image, his mark, and the number of his name, and they sing the song of Moses and the Lamb. What ineffable majesty is in their words, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (15:3, 4).

Four chapters later we hear redeemed men and women chanting the praises of the Lord God Omnipotent and celebrating His judgments, which are called "true and righteous" (19:1, 2). Then we are present at a wedding, that great bridal of eternity, the nuptials of the Lamb and the church. We see the trousseau of the bride, linen of incandescent whiteness, "the righteousness of saints." We hear the shouting myriads, as they say in their transports of triumphant gladness, "Alleluia: for the Lord God omnipotent reigneth." And then we can say with Bunyan, "Which, when I had seen, I wished myself among them."

This holy aspiration can have its ultimate fruition, if we act on the words of the great Jowett, who said that if we expect to play a harp in glory, we must do some practicing down here. And I would add that if we expect to join in those glorious doxologies above we must have some of their music in our souls during our pilgrimage to the City of Song.

Why not begin to memorize today these words of worship in the Apocalypse, and repeat them over to ourselves often, making melody in our hearts, which can be as Aeolian harps, blown upon the wind (*pneuma*) of the Holy Spirit?—Sel.

EXPRESSIONS OF APPRECIATION

Lansdale, Pennsylvania

I wish to express my sincere thanks and appreciation to my relatives and friends for the cards, letters, flowers, and gifts sent to me, and for the prayers that were offered in my behalf during my recent illness and stay at the hospital. Words cannot express how much these meant to me. May God bless and reward each one of you.

—Mrs. Rhine B. Bishop.

Greensburg, Pennsylvania

I wish to thank the church for heartfelt prayers. Words fail me when I try to express the word, "friendship." But the one word, "Jesus," does. The Bible is precious, convincing, and everlasting. We should spend more time and thought upon it. Keep praying on.

—Mrs. Paul Huddle.

TO BE NEAR TO GOD

November 5, 1944

Read Col. 4:6; I Pet. 4:8 and 5:5; II Pet. 1:5-8.

"A Christian man asked the late George Mueller, of Bristol, to state frankly what, in his opinion, was his greatest lack, and knowing him well, Mueller replied, 'The grace of graciousness.' . . . To be boorish, curt, unmannerly, discourteous, selfish, does not commend the Gospel. Working for many years amongst the submerged, it has been a joy to watch the refining effects of saving grace in even the roughest, coarsest, and toughest of characters. We have noted, with extreme satisfaction, how the grace of God, when unhindered, has made ladylike the vixens of society, and transformed the uncouth into real gentlemen, howbeit in rough homespun. A lady unfortunately tripped up a rough navvy, and was so tenderly apologetic that he invited her to knock him down again if she would only again speak to him as she had just done. Gentleness and graciousness had unarmed and muzzled this muscular giant."—The Evangelical Christian.

November 6, 1944

Read John 13:34, 35.

Jesus teaches His disciples that the test of their love for Him is to be found in their everyday contacts with their brethren. J. H. Wilson once wrote that if he did not see brotherly kindness, he concluded that there was not brotherly love; for love will have an outlet. In applying this thought practically, he said: "In most families there are many unkind, scolding, faultfinding, angry, irritating, coarse, uncourteous words. Not to speak of kindness, there is sometimes scarcely civility. There is a rudeness—demanding things of each other—driving each other out of the way, etc., when, if a request were made politely, it would be so much better. I like to see children in a kindly way bidding each other 'Good night,' and again, greeting each other when they meet in the morning. All this would change the whole face of many a family circle. Though you may say it is but words, it would soon tell on everything else."

November 7, 1944

Read Prov. 12:18, 25 and 26:20; also Jas. 1. "The boneless tongue, so small and weak, Can crush and kill," declared the Greek.

"The tongue destroys a greater horde."
The Turk asserts, "than does the sword."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—Selected.

November 8, 1944

Read Matthew 7:1-5.

"The habit of talking of other people, discussing their affairs, is a most pernicious one, filled with peril to those who do it, and to those of whom they speak. It is largely indulged in through want of better occupation and lack of mental culture, with its accompaniment of conversational power."—Morgan.

The story is told of a man who looked down his neighbor's chimney to see what he was cooking for supper. He not only failed to find out what he desired to know, but was nearly blinded by the smoke. Somebody has conveyed a well-deserved rebuke to such unamiable people, who said, "If we would sit down by our neighbor's fire occasionally, instead of looking down his chimney, we would see many good points in his character that smoke will certainly obscure."—Biblical Illustrator.

November 9, 1944

Read II Tim. 2:22-26.

"Rebukers should be lovers. If thou rebuke a man, love him; otherwise speak not to him, but close thy mouth. If thou season not thy rebukes with 'love,' then that which should have been as medicine will be turned into poison. They that would be instructors and admonishers should be lovers. Wherefore, whatever thou doest, do it in lenity and meekness. A bitter teacher is not worth a penny. This is what St. Paul requires when he says, 'The servant of the Lord must not strive; but be gentle unto all men' (II Tim. 2:24). All should be in gentleness; teaching in gentleness. Wherefore? Because, if gentleness be lacking, there will be no edification, no comforting, no instruction."—Rollock.

November 10, 1944

Read Luke 9:51-56; Acts 8:14-17.

J. Parker in commenting on the mission of the apostles to Samaria said: "This must have been a most instructive experience to John. The apostle who would have prayed for destructive fire is himself sent down to Samaria to invoke the falling of another flame that burns but does not consume! We cannot tell what we may yet do in life. Amongst our old enmities we may yet find our sweetest friendships. Do not seek to destroy any man, however much he may reject you or misunderstand you. A time may come when you render him the service of prayer."

November 11, 1944

Read John 1:14; Luke 4:17-22a.

Gracious Lord, whose mercy is from everlasting to everlasting upon them that fear Thee, whose truth endureth to all generations, we pray that the words of our mouths and the meditations of our hearts may be acceptable in Thy sight. Set a watch, O Lord, before our mouths; keep the door of our lips. Teach us to speak the truth in love. Help us daily

that no corrupt communication may proceed out of our mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers. May we not grieve Thy Holy Spirit whereby we are sealed unto the day of redemption. May all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away, with all malice: and may we be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us. Amen.

—M. R.

LOVE NEVER FAILS IN WAR OR PEACE

Sunday School Lesson for November 12

The lesson title, "The Church During War and Peace," suggests this question: "Should the attitude of the church be different in time of war from that in times of peace?"

Since the Bible presents no two standards of love, we do not believe that Christians can love and aid others in times of peace and then turn around and hate and kill these same people if they become our national enemies. During World War I, preachers harangued for war and turned churches into recruiting stations. Ten years after the war there was general agreement among church people that war was utterly unchristian and many churches put themselves on record to this effect. But when World War II came, one denomination after another repudiated their former stand, declaring that "God has a stake in this war." Such a double standard for the church is very inconsistent. When this war is over (and we even hear it already), many churches will be ashamed of the evil they took part in. The Jews hated all other peoples to the extent that it became a recognized part of their religion to hate. But this spirit was boldly denounced by Jesus in word and deed. The Christian loves all people at all times. Love never fails.

The Bible is our textbook which teaches us how to live peaceably with all men, including our enemies. Jesus was called the "Prince of Peace." Not only was this spoken prophetically of the time when Jesus would reign, but it is descriptive of Jesus in our hearts. He gives the Christian the spirit of peace and love. The Jews said, "Love thy neighbour, and hate thine enemy," but Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "If thine enemy hunger, feed him; if he thirst, give him drink." Jesus, "when he was reviled, reviled not again; when he suffered, he threatened not." "Consider him that endureth such contradiction of sinners against himself." Once Saul loved David. Later he became David's enemy, but David did not then turn to hating Saul. The man after God's own heart loved his enemies. A converted Brahman in India was almost shocked at the love he felt in his heart for a man of the low caste. Before, he had hated this low caste more than he could express in words. Love for all men is one very significant evidence of being a born-again Christian. It is

(Continued on page 628)

FIELD NOTES

Bro. J. D. Graber, Elkhart, Ind., closed evangelistic meetings at Wayland, Iowa, Oct. 22. There were a large number of confessions.

The Executive Committee of the Indiana-Michigan Conference held a session at Goshen, Ind., on Monday, Oct. 23.

Bro. and Sister J. N. Kaufman, Peoria, Ill., have been appointed for a three-year term of service in India. Passports and permits have been secured and passage will be arranged as soon as possible. Bro. Kaufman has served many years as a missionary in India, and Sister Kaufman served one term as a doctor on the African field.

Bro. Amos Gingerich, Williamsburg, Iowa, preached for the Hannibal, Mo., Mission congregation on Oct. 22.

Revival meetings are to begin at the Chestnut Hill Church near Silver Springs, Pa., Nov. 5, with Bro. John Hiestand, Marietta, Pa., in charge.

An all-day Bible meeting is announced for the Rossmere Mission, Lancaster, Pa., Nov. 12, to be followed by a week of evangelistic meetings in charge of Bro. Christian Frank, Landisville, Pa. Prayers are solicited in behalf of the work.

Thanksgiving services are announced for the Reading, Pa., Mission on Nov. 23, with the brethren Raymond Peachey, Belleville, Pa., and Amos Horst, Akron, Pa., as speakers. Evangelistic meetings will be held at the same place from Nov. 30 to Dec. 10, with Bro. Elmer Kolb, Pottstown, Pa., in charge.

A Bible study class is announced for the Lititz, Pa., Mennonite Church this winter. The meetings will be held on Monday evenings at 7:30, beginning Oct. 30. Course: The Book of Jeremiah. Instructor: Bro. Howard Charles.

Communion services are to be held at the Kansas City Mission on Nov. 5. Bro. T. E. Schrock, Clarksville, Mich., is scheduled to hold evangelistic meetings at the same place from Nov. 16 to 26.

Bro. Linford Hackman was ordained to the ministry in an impressive service at the Lake Region Church, Detroit Lakes, Minn., on Oct. 24.

Bro. Paul R. Miller, Sugarcreek, Ohio, conducted evangelistic meetings at Westover, Md., from Oct. 15 to 22. An address on the seven churches of Asia was given each evening before the sermon.

Communion services were held at Chappell, Nebr., on Oct. 8 and at Thurman, Colo., on Oct. 15.

Bro. Edwin Weaver, missionary on furlough from India, filled appointments in the Shicklev, Milford A.M., East Fairview, and West Fairview churches in Nebraska from Oct. 20 to 22.

Baptismal and communion services are to be held at the Wood River, Nebr., Church on Sunday, Nov. 5.

The annual Bible Conference for all the Nebraska churches and the church at Thurman, Colo., is scheduled to begin at Thurman on Nov. 1 and close at Beemer, Nebr., on Dec. 7. Instructors: E. D. Hershberger, Detroit Lakes, Minn.; and C. J. Garber, Alpha, Minn.

Bro. D. A. Good, Nampa, Ida., has been filling appointments in a number of churches in the vicinity of Elida, Ohio. He was one of the speakers at the missionary meeting at the Central Church on Oct. 29.

Bro. Lloy A. Kniss, Johnstown, Pa., is scheduled to hold a series of meetings at the Central Church, Elida, Ohio, the beginning of December.

Bro. E. M. Yost, Greensburg, Kans., will conduct a series of meetings at the Beech Church, Louisville, Ohio, from Nov. 8 to 15. At the present time he is engaged in similar efforts at the Canton, Ohio, Mission, the meetings to continue until Nov. 7.

A home-coming service is announced for the Canton, Ohio, Mission Dec. 2 and 3, in commemoration of the fortieth anniversary of the founding of the Mission. Former workers and attendants will serve on the program. A Canton Bible school reunion will be held on Saturday afternoon and evening in connection with the home-coming.

Bro. I. J. Buchwalter, Dalton, Ohio, preached at the Midway Church, Columbiana, Ohio, on Oct. 8 and assisted in the communion services. He filled the place of Bro. A. J. Steiner, who was confined to his home on account of a cold.

Calendar

Kishacoquillas Valley Bible School, Allensville, Pa., Mennonite Church, three weeks beginning Dec. 4.

Ministerial meeting, Illinois Conference, Waldo Church, Flanagan, Ill., Dec. 7.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.

Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Communion services were held at the Berea Church, Montgomery, Ind., on Oct. 15. Bro. E. J. Berkey, Oronogo, Mo., closed a series of meetings at this place on Oct. 22. Six young souls accepted Christ, and there were several reconsecrations. Bro. Berkey also assisted in the communion service.

A conference of inspiration and fellowship is announced for the Wanner Mennonite Church, Hespeler, Ont., all day Thursday, Nov. 9.

Bro. I. B. Witmer, Columbiana, Ohio, worshiped with the Bethel congregation, Wadsworth, Ohio, Sunday morning, Oct. 15, and in the evening at the Crown Hill Church, Marshallville, Ohio. He is nearing eighty years of age, but is still quite active in the work of the Lord, bringing helpful messages here and there as opportunity presents itself.

Bro. Stanford Mumaw, Dalton, Ohio, preached two helpful messages, Sunday, Oct. 23, at the annual fall Sunday School Meeting held at the Midway Mennonite Church, Columbiana, Ohio.

The Cedar Grove congregation at Greencastle, Pa., will begin evangelistic services Sunday evening, Nov. 5. Bro. Henry J. King, Arthur, Ill., will be in charge. Your prayers are solicited.

Ordinations to the ministry in the Old Order Amish Church recently are as follows: Menno G. Brenpeman, in the Joseph Yoder district, near Springs, Pa., Oct. 8; Daniel Petersheim, in the Lewis Beachy district, Oakland, Md., Oct. 15; John Esh, in the Aaron Esh district, Lancaster Co., Pa., Oct. 20.

Bro. C. F. Derstine, Kitchener, Ont., closed a series of meetings at the Kaufman Church, Hollsopple, Pa., on Oct. 24. There were a number of decisions for Christ.

A series of meetings began at the East Union Church, Kalona, Iowa, on Nov. 1, with Bro. C. F. Derstine in charge. Prayers are requested in behalf of these efforts.

Bro. John Gingrich, Elkhart, Ind., is conducting evangelistic meetings at Toronto, Ont., from Oct. 29 to Nov. 8. He will attend the special session of the Ontario Conference on Nov. 9.

Bro. Leland Bachman, Morton, Ill., after attending the sessions of the Commission for Christian Education and Young People's Work at Kitchener, Ont., visited members of his church in the C.P.S. units at Marlboro, N.J., Farnhurst, Del., and Wernersville, Pa. He also called at M.C.C. headquarters in Akron, Pa.

Bro. Nelson Kauffman, Hannibal, Mo., began evangelistic meetings at Cherry Box, Mo., on Oct. 31.

Bro. C. Z. Martin, Mountville, Pa., closed meetings last week at the Newport News, Va., Mission.

Bro. J. Paul Sauder, who is temporarily residing at Harrisonburg, Va., is spending ten days at Tampa, Fla. Bro. Sauder is on extended leave of absence from the mission there. (Continued on last page)

CORRESPONDENCE

JOHNSTOWN, PA.

Greetings in the Master's name. We praise God for blessings, both spiritual and temporal. From Sept. 21 to Oct. 1 Bro. Elmer Kolb, Pottstown, Pa., faithfully labored with us in evangelistic meetings. The messages were both inspiring and challenging.

On Oct. 1 the Lord's presence was definitely felt in the ordination service for Bro. Irwin Sell. Bro. J. L. Horst from Scottsdale delivered the sermon. There were fifteen ministers, five bishops, and two deacons present for the service.

We as workers request the prayers of fellow Christians as we labor here. May the Lord bless the work and prosper it for His kingdom.
Barbara Eberly.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Christian Friends: Greetings in the name of Christ, our blessed Redeemer. We thank God that we can walk hand in hand with Jesus, who keeps us safe and leads us on.

The latter part of August, Sister Ellsworth was anointed. The anointing service is a very beautiful one and gives us new faith in Christ, who can heal all our physical as well as soul diseases.

Bro. Ralph Yoder, who was a faithful worker at this place for a number of years, paid us a visit, bringing his wife with him. He is now working in the State Mental Hospital, Mt. Pleasant, Iowa. On Sept. 6 he led our midweek prayer service, which was enjoyed by all.

On Sunday, Sept. 3, Bro. M. A. Yoder, Hesston, Kans., brought us a message on the subject, "The Most Outstanding Need of the World Today." This message was much appreciated.

Bro. J. G. Hartzler was with us Sept. 17 for counsel meeting in the morning. Then in the evening we commemorated the suffering and death of our Lord and Saviour Jesus Christ.

Bro. Leander Keim, an Amish bishop, worshipped with us on Sunday evening, Oct. 1. He was en route to La Junta, Colo.

We received great things from the Lord in our evangelistic meetings which came to a close on Oct. 13. Bro. Glenn Whitaker, superintendent of the Los Angeles, Calif., Mission, was our faithful messenger. There was one confession. A number consecrated their lives to Christ, and Christians were strengthened. Sister Whitaker and son were with us the last few days. She conducted two very interesting children's meetings.

We are looking forward to having Bro. and Sister Edwin Weaver and family, returned missionaries from India, with us on Oct. 29.

Pray with us for the work of the Lord, as the fields truly are "white already to harvest."

In His service,
The Workers,

Oct. 18, 1944.

HANNIBAL, MISSOURI

(Mennonite Gospel Mission)

Dear Readers: Greetings. Last Sunday a young mother who had come to church a number of times and had listened to the Gospel message, but shook her head and said, "Someday—not today," was instantly killed, and her husband and only child critically injured. Poor Aletha! If she could have just one more chance.

On Oct. 1 a young mother and a girl were received into the church by baptism, and three others (Bro. and Sister Perry Dawson and daughter Virginia, who recently moved here from Winona, Mo.) were accepted by letter. Sister Adeline Fenton, from the Pea Ridge congregation, who is making her home with her stepdaughter in Hannibal, transferred her membership to this congregation last Sunday.

Bro. J. M. Kreider, who has been suffering from a heart condition, was able to be in our communion service on Oct. 15. He testified: "This was the most impressive and blessed communion I ever took part in."

Mrs. Hattie Bassett was baptized in her home on Oct. 1. She is suffering from arthritis and diabetes, and may never be able to walk again, but she is praising God that someone helped her understand the Scriptures before it was too late to comprehend. "Friends," she said, "for nine months now, different members from the mission have been calling on me. At first I couldn't see my need, but the past two months I have been surrounded with an urge night and day." Conviction is a wonderful blessing that many try to run away from.

Bro. Wilbur Yoder served as evangelist from Oct. 3 to 15. He gave the Bible solution for many sin problems, and preached with power and conviction. A number confessed Christ during these meetings. While he was here, a woman who had never known Christ, took Him as her personal Saviour. She is dying of cancer of the bone, and is a great sufferer, but now she knows One who suffered for her. That helps a great deal.

On Sept. 24, Bro. Chris Yoder, Wellman, Ia., preached for us. Other visitors at the mission recently have been Clarence and Mary Hostetler, Kalona, Ia.; Maude and Sarah Miller and Sarah Stutzman, Goshen, Ind.; Lawrence Good, Jasper, Mo.; Mrs. A. O. Miller, Hutchinson, Kans.; and Mrs. Abe King, Harrisonburg, Va.

The Lord willing, Bro. Kauffman plans to ordain Bro. Oney Hathaway to the office of deacon for the Pea Ridge congregation on Sunday, Oct. 22.

We ask an interest in your prayers for the work at this place.

Oct. 20, 1944. C. Carol Kauffman.

FORT WAYNE, INDIANA

Our revival meetings, with Bro. S. J. Miller of Leo, Ind., in charge, were held from Oct. 8 to 19. We thank God for two young boys who accepted Christ as their Saviour. We desired to see others make the wise decision, but, as Bro. Miller suggested, we do not measure the success of a revival meeting by the number of public confessions. Many times the seed which is sown brings forth fruit

later on. Then, too, there are often Christians who silently resolve to consecrate their lives anew to His service.

With the beginning of the new school term, our weekday Bible study classes have been started again. Five classes are being taught in the community, with an attendance of about eighty at the present time. We hope this number will be increased during the winter months.

We were glad for the visits of a number of former members here: Bernard Habig; Bro. and Sister Wilmer Shenk and children, Phoenixville, Pa.; and Bro. and Sister Fred Brenneman and children, Elida, Ohio.

Sister Ophia E. Sevits, R.N., of this congregation, left yesterday for the M.C.C. headquarters at Akron, Pa., where preparations are being made for her passage to Puerto Rico by plane in a few days. Sister Sevits had been serving at the Medaryville, Ind., C.P.S. Camp for the past five months. We thank God for this work among a spiritually blind people and for those who have given themselves to bring Christ to them. May our prayers be united for each worker that strength and help may be given as they labor together for the salvation of precious souls there.

Oct. 22, 1944.

Edna M. Mertz.

HIGH RIVER, ALBERTA

(Mount View Congregation)

Dear Herald Readers: Greetings in Jesus' holy name. As we look back over the past months, we feel that we have been richly blessed, both materially and spiritually.

Our evangelistic meetings were conducted by Bro. Ray Yoder, Wakarusa, Ind. Believers were strengthened, and the seed sown will bring forth fruit.

Our conference met at Tofield from July 18 to 20. Bro. Ray Yoder preached a very challenging conference sermon, using as his text, Isa. 33:23. He emphasized the fact that our church is drifting from the standards upheld by our forefathers and the Word.

On Sunday, Oct. 15, we were glad to have with us Miss Steckley, a sister of the River Brethren faith who spent twenty-five years as a missionary in India. In the morning she addressed the Sunday school, telling of Sunday-school work among the children of India and of her experiences in returning on a warship in wartime. In the afternoon she spoke on the subject, "India and the Present War." She told of many interesting experiences there during the chaos caused by war, of threatened Japanese invasion, of mass rebellion, of how the American and British governments urged them to leave when things began to look serious, of how most of them stuck to their posts, and of God's marvelous grace and deliverance. The darkest times were in 1942. In the evening her subject was, "Twenty-five Years Among the Youth of India." She told us of the problems they face because of the customs in that country, of their manner of life, and that God does transform lives in India. Her chief work has been in the orphanage. She has been home on furlough nine months and expects to return to India in the near future.

(Continued on page 628)

THE MINISTER'S PAGE

A Dream

BY H. D. WISMER

*I had a dream the other night
When everything was still;
I dreamt I saw the saints of God
Go floating o'er the hill.*

*I saw them in the valley
And on the hilltop bright;
While filled with consternation,
I gazed upon that sight.*

*"O God!" I cried in anguish,
"Can this the rapture be?
Have Thy saints all gone to glory
Without a call for me?"*

*I dashed along the highway,
I leaped high in the air,
Wildly hoping ever
To be wafted over there.*

*I called upon the Saviour,
I ran about and screamed;
My futile efforts woke me
And then I knew I'd dreamed.*

*O what relief, what happiness
Surged wildly through my soul!
Awake, I knew I yet could reach
That wondrous heavenly goal.*

*And then in fervent prayer I bent
My sweating, throbbing head,
For I, now truly penitent,
With my loving Saviour plead:*

*"Help me, O God, to do Thy will,
That through no fault of mine
This awful thing should e'er befall
Some helpless child of Thine.*

*"And help me so my life to live
That from sin I might be free,
That when Thou comest for Thine own
Thou'lt bid me come to Thee."*

Blair, Ont.

How Deepen Our Ministerial Convictions and Lay Hold of Our Possibilities

BY J. R. SHANK

*"Wherefore I put thee in remembrance
that thou stir up the gift of God, which
is in thee by the putting on of my hands"
(II Tim. 1:6).*

Introductory

The call to the ministry has come from God. This is a very sacred matter and should touch us to the very depth of our souls. The Holy Spirit has made us overseers of the flock of God. Acts 20:28. In recognizing the work of the Holy

Spirit in giving us a gift for service and in moving us to exercise that gift, we also want to recognize the church to whom the Spirit gave discernment to see in us that calling of God, and through whom God worked to set us apart. We should remember that it is not a call to make a display of ourselves, or to make ourselves prominent in the congregation and community, or even to make ourselves a name throughout the church in general. But it is a call to a special service for God and the church.

The fact that there is danger of *laxity* among us, and that there is also *lack of conviction* among us of the importance of our calling, has called forth the subject before us. It was this danger that moved the Spirit of God, through Paul, to write to Timothy the words, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." Brethren, I have felt the urgency of this matter and have been meditating on it for some time—for myself, and also because of the responsibilities that have been laid upon me as a watchman over congregations and their ministry. I would rather *some one else would tell me how to deepen our ministerial convictions* and how to lay hold of our possibilities. But since I am asked to speak on the subject, I will suggest the following:

I. "Stir Up the Gift of God Which Is in Thee"

The word "stir," in the original, carries with it the idea of kindling a fire that is smoldering and almost burned out. Our fires are apt to get low in the work of the ministry as well as in other lines of service and in Christian living. But God has provided fuel for our fires, and it is our duty to gather up this fuel and rekindle the flame of God's gift and responsibility before it goes out. The church is suffering from our lack of fervor and will continue to suffer unless in some way we can have ministers who are fully aflame in the work that has been committed to their trust.

We must stir up the gift of God which is in us:

1. *By Considering Our Ordination Charge.*—"Keep that which is committed to thy trust" (I Tim. 6:20). To what have we been charged? Let us read the ordination promises and the ordination charge again. Though there may have been variation in the language used, there is a pretty well-united element in what the bishop used when he spoke the words, and when we promised to be faithful to the call. (Compare "Minis-

ter's Manual," pages 79, 80.) There is no mistake in what the holy Scriptures reveal concerning the responsibilities laid upon us by the Holy Spirit through the church.

It is becoming to one, chosen in the church, to be true to the standards of the church and of the conference through whom God has called him. That was a part of our ordination promise. If we have no conviction for the doctrines, standards, and regulations of the church, there has been neglect somewhere. We have been dishonest in taking our vows, or we have neglected to look fully into what our promises involved, or we are getting away from the church of our choice and are becoming unfit for service in it.

If our church standards are not scriptural and our promises were not in harmony with the truth, it may be best to reconsider and to ask the church to reconsider. Then we might find an honest way out of such an unscriptural position. But taking it for granted that we are as we should be—for God and the church, and that the position of the church is scriptural, brethren, we ought to stand for these things with all the strength of conviction which a soul aflame for God can have.

2. *By Meditating Upon the Duties of Our Charge.*—"Meditate upon these things" (I Tim. 4:15). Do we know our Bibles? Do we know the doctrines of the Word which we have been charged to preach? Do we know what the church is professing to stand for? Do we know the scriptural foundation for the doctrines of our church? If we are not fully acquainted with these things, there is one duty that we must heed in order that we may acquaint ourselves with these things, and that is to meditate.

But since we have learned to know, we need to consider whether we are *preaching what we know*. Are the people under our charge aware of what we think on the doctrines of the Word as espoused by the church? Do we advocate these things in our congregation, exemplify them in our own life, and expect them of our converts and of our members? If the congregation is not in harmony with the doctrines of the Word, do they hear enough expression from the pulpit and in our personal work to know that they are out of line? And if they know it, do they know the faithfulness of their leaders to be such that they will get their lives in line and will expect their members to get in line also? "*Meditate upon these things.*"

3. *By Full Consecration to Our Charge.*—"Give thyself wholly to them" (I Tim. 4:15). Our chief business is our ministry. We may be called upon to perform numerous services in connection with this ministry. Part of this service may be to use our hands to minister to our own necessities and to those who are

with us. Acts 20:34. But whatever may have the touch of the secular should not be so emphasized, or so separated from the main business of our call to minister the Gospel and to care for the flock of God, that we neglect to do what we ought to do to fulfill our responsibility to our people.

We must *take time to study the Scriptures*. We must not neglect to *study the needs of our congregations*. We need to *consider the needs of the lost world* to which the church is responsible to bring the message of life. Such a study will take *devoted time* in connection with, and often aside from, secular duties. "*Give thyself wholly*" to study, and devote time to such a duty. We, too, must *take time to pray*. "Pray without ceasing." This can be done by both ministry and laity in whatever task they are engaged. But the ministry of the Gospel is such that study without prayer is a failure. And every service that we perform in ministering to the people is a failure if it is not wrought through prayer in the Spirit. Prayer cannot always be what it should be if we do not devote some time to it, away from the turmoil of the crowds in the quiet of privacy, whether that be by day or by night, as the opportunity may be presented or made. There must be *time given to teach*. Sometimes secular affairs crowd in upon our time and take us away from teaching to which God is calling us. If we are wholly in the hands of God, we must choose to curtail our secular business, and be willing to go with less material possessions, if thereby our ministry of teaching is as full as the Lord would have it be. There must be *time to give to the flock in counsel and in personal work*. This time is the Lord's also, and we should be ready to give ourselves to it. Let not the privations and circumstances of life keep you from contentment in the service to which the Lord has called. "Give thyself wholly" to the work and leave the anxieties in the hands of Him whom you are serving.

4. *By Personal Application and Example*.—"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Practice what you preach. The obedient preacher is the one whom God will fill to overflowing with the flame of divine grace and power. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). What the preacher expects of other families, he must expect in his own. What the preacher expects in other congregations, he must seek to exemplify in his own.

II. *Laying Hold of Our Possibilities*

We scarcely need to discuss this phase of the subject if we have done our part in kindling the flame of our ministerial gifts, since that very act involves taking hold of our opportunities. However, the

very things of life that seem hardest to face are often the *opportunities* that lead us to great victories and give God the greatest chance to use our ministry effectively. "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3).

There are perilous times to face, and there are apostate people to deal with. II Tim. 3:1-9. Persecutions will test our sincerity and our devotion to the cause. I Tim. 3:10-12. False teachers who seek to please the itching ears of men will perhaps seem to discount our strict stand for the whole gospel standard. II Tim. 4:1-5. However, this is but an opportunity to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" II Tim. 4:2. Such times will put us on our guard and give us a chance to make full proof of our ministry. II Tim. 4:5.

Brethren, we have come to such testing times. Though some of the brethren may be waxing cold and following a popular way of preaching; though some are clamoring for unsound doctrines and seem to be drawing away many disciples after them; though to stand for the whole gospel standard and to seek to bring the churches up to this standard involves criticism and reproach and the defecation (II Tim. 4:4) of many already in the church, these difficulties are possibilities for us to rise on the wings of grace and power in the Lord and to become the instruments of God for the furtherance of the Gospel, and to give us that coveted outlook of Paul when he came to the end of his earthly ministry: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8). His possibilities for serving the oncoming generations were great. He used them in a way that has produced fruit to this day. May God grant us the same steadfastness in abounding work for the Lord. Our "labour is not in vain in the Lord" I Cor. 15:58.

Versailles, Mo.

Peculiarities of Presentation

One common mistake of public speakers is to fail to realize that there is a range in their voice. The speaker has just as much right and necessity to use different pitches of his voice as does a singer. The compass of the voice may be improved greatly by singing or by taking a short phrase and repeating it on different levels of the voice. In such exercises it is necessary to remember that

on a low key it is best to speak slowly, and swiftly on a high key.

The next pet peeve that I have against myself and others is that of faulty articulation. In conversation, reading, and speaking, let pains be constantly taken to articulate every letter according to its true sound, and particularly every consonant. Special exercises may be used containing consonants often neglected, such as the words, shrink, expects, filth, sixth, etc. In the cases mentioned three consonants are together and thus a problem of articulation is created. It is on various accounts important that preachers should learn to utter with ease the forms of the second person singular of verbs such as wouldst, blessedst, canst, etc. Where a consonant, or combination of consonants, ends one word and begins the next, there is often special difficulty; for example, "Take care," "Sit down." A good passage for preachers to practice is this: "In the evening it is cut down and withereth!" In general, we must not show an effort at distinctness, although, as any effort to correct faulty articulation may show, this can soon be overcome by practicing exercises in private and by using special care in conversation.

Another fault or peculiarity is that of beginning on too high a key. If this mistake is committed, it is almost impossible to lower the main key on which one has started. The particular fault may lead to one of the most disgusting of all habits—The Holy Whine. The voice strained and fatigued, with a sob in it continually and hinting at completely breaking down, instinctively seeks relief in a rhythmical rise and fall, as is also the case in the loud cries of street peddlers, and newsboys.

Sometimes the voice is allowed to drop on the last words of a sentence. Lowering of pitch and lowering of voice are distinctly different. It is not uncommon for the last words to be inaudible. If this is committed, sometimes a few unnecessary suffixes, such as oh, ah, or hic, may be added for "effect."

Never fail to take a breath before the lungs are entirely exhausted. Look frequently at the remotest hearers, and see to it that they hear you. Rupert Hughes, an orator of note, says, "I find it best to pick out somebody in the last row and focus a conversational tone on him." Thus you may realize it is absolutely possible to aim your voice at an inattentive listener. Such an action will usually arouse that person.

These and many other problems are peculiarities of presentation "the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The words of a sainted Professor at Asbury Theological Seminary may be considered as good advice, even though most of our ministers are married. "Have enough sense to get a wife with

good sense and then have enough sense to listen to her." We all have little quirks which come and go or come and stay. The loving, critical eye of a wife or some close friend can serve to direct us. I personally believe that a preacher can check himself if he will. During the past year I developed a habit of reaching in my back pocket and removing my handkerchief and playing with it. That action, although not premeditated, soon called itself to my attention; so I put my handkerchief in another pocket. As a result, I reached a few times and was broken of that habit. Thus it is with our various problems. We can keep a check and an eternal constant vigilance, if we will.

In general, let there be variety of pitch, force, and speed. Monotony is destructive of eloquence. For the rest, let rules alone, and think about your subject and not your voice.—Gospel Banner.

From Our Schools

HESSTON COLLEGE AND BIBLE SCHOOL

On Sunday, Oct. 15, Wanda Bishop of Kim, Colo., was received into church fellowship by baptism. Bro. Milo Kauffman officiated.

Bro. Glenn Whitaker of Los Angeles, Calif., concluded a very inspiring series of meetings on Sunday evening.

The students could not keep their hands out of the work on Saturday, Oct. 21. Many helped on the new building; others went about the campus, picking up waste articles. The newly planted foundation evergreens at both corners of the front wall of the Administration Building are the greatest attraction.

Professor Edwin Weaver went to Nebraska this week end to fill appointments at Shickley and Milford. Mrs. Weaver taught his class in Missions during his absence.

The Home Arts Club held their first meeting in the Home Economics Cottage on Monday afternoon. They are making Christmas gifts.

Paul Shenk, a former student, is a visitor on the campus. He is with the C.P.S. farm unit in Pennsylvania.

The first "dress up" after-dinner program was given Wednesday evening. After the program, Mrs. Edwin Weaver spoke to the girls in the social room. She will speak to them again next week on a related subject.

A knowledge of spiritual things is essential to education. The Thursday morning chapel service each week is set aside for a special message from God's Word. This week President Kauffman spoke concerning the truth of God's Word. We need not apologize for believing the Bible.

Barbara Brennehan from Oregon, a new Academy freshman, was the last student to enroll, bringing the present enrollment to 209.

The members of the college speech class are practicing the techniques of storytelling.

On two consecutive days a group of seven preschool children came to the class to hear their stories.

President and Mrs. Kauffman entertained the faculty members in their home on Tuesday evening. Five students helped to serve the dinner.

Oct. 24, 1944.

Melva Kauffman.

SUNDAY SCHOOL LESSON

(Continued from page 623)

very easy to love those who love you, but sons of the Father love all men, even as the Father does.

During war, hatred is preached as a patriotic virtue. Must Christians hate and kill to be good citizens? Paul told the Romans that God ordained the government for the punishment of evil, but for the good of those who behave. But when governments take up such evil works as war, Christians cannot obey the rulers, for we cannot disobey God and hate and kill. It is not at all in the spirit of Christ. Try hard as anyone may, he can't find hate there. When the king asked Daniel to disobey God, Daniel disobeyed the king.

The doctrine of loving our enemies and living peaceably with all men is good for wartime and peacetime.

Some very important questions come up in this study. If we don't believe in war, should we make money off war? Deep down in your heart do you wish the war would continue so that you could continue your large wages? Should we cease to pray for our rulers in wartime? Should we pray for the Japanese and Germans? Should we wish the enemies of our country evil? Should we take sides in such a program of contention as goes with a political election? In what ways is war ruining our nation? Shouldn't Christians be very generous in relief work for all needy peoples of the world? While women who know not Christ are knitting and sewing for the needy in war-torn countries, should Christian women be thinking of what all they can add to their store of linens? Is my life constructively working for peace in my home, my community, my church, and my nation? (Discuss several practical questions that will help your class to more Biblical attitudes in their present lives. Don't get on the lesson for the next Sunday, which is on our duty to our government.)

Father, guide our feet in the way of peace. We trust in Thy promises. Prov. 16:7; Rom. 6:11-14; Isa. 54:17; I Pet. 3:12-17; I John 4:20.—A. M. E.

CORRESPONDENCE

(Continued from page 625)

We had preparatory services today and expect to observe the communion on Nov. 5.

The annual all-day Sunday School Meeting will be held at this place on Sunday, Nov. 12, the Lord willing, followed by a Thanksgiving service on Monday morning.

We have had a good harvest and are enjoying a fine autumn. There has been very little sickness among us, for which we are glad. May God bless and keep His people, and may others be gathered in.

Oct. 22, 1944.

Albert Guengerich.

LANCASTER, PA.

(Colored Mission)

Dear Christian Friends: A greeting in the name of our Saviour and King. We owe Him much praise and thanksgiving for the many things we are permitted to enjoy at this place.

Street meetings were held during the warm weather. Much interest was manifest, and the presence of the Lord was felt. One evening after the meeting a young man and his wife confessed Christ. These meetings have been a means of reaching those who do not come to church. They have also aroused the interest of a few Sunday-school pupils who had grown careless in their attendance.

On Sunday evening, Oct. 15, communion and baptismal services were held, in charge of Bro. Noah Mack. We were again reminded of our debt to Christ in return for His matchless sacrifice. Bro. Howell Harding was baptized and received into church fellowship. We are happy to welcome him as one of our number. There are a few other precious souls under instruction. We solicit your prayers in their behalf that they may not turn back, but may enjoy a real Christian experience and be a blessing to the Lord's work.

As you pray, remember the revival meetings to be held from Oct. 29 to Nov. 5, in charge of Bro. D. Stoner Krady. The presence of visitors will be appreciated. Come praying.

The boys and girls and older ones all enjoyed a talk by Bro. Ernest Bennett on Oct. 1. He told of many interesting experiences while doing relief work in Europe. Bro. John Wenger gave a flannelgraph lesson for the boys and girls on Oct. 22.

Oct. 22, 1944.

Elisabeth Landis.

MONTGOMERY, INDIANA

(Berea Congregation)

Greetings to Herald Readers: "The Lord hath done great things for us; whereof we are glad." Surely we have many reasons to praise God.

Sunday afternoon, Sept. 24, we had our quarterly meeting program.

Bro. Henry Stoll, Rensselaer, Ind., preached a very inspiring sermon for us on Oct. 1.

Four souls were added to our number recently, for which we rejoice.

On Oct. 8 we had members' meeting. The following Sunday we commemorated the suffering and death of our Lord in communion.

From Oct. 13 to 22 we were privileged to have Bro. E. J. Berkey, Oronogo, Mo., with us for revival meetings. He had a miniature tabernacle with him and gave an illustrated lesson on it each evening before the sermon. The messages were much appreciated and of special interest to all. As a result, six young souls accepted Christ, and there were several reconsecrations. Our prayer is that more will be moved to accept Him while there is opportunity.

We appreciate the faithful efforts of our bishop, Bro. Schrock, who brings us the Word of God from Sunday to Sunday.

Pray for us that we may not grow weary in well-doing, but may continue to labor for the Master while it is day, for the night cometh when no man can work.

Oct. 23, 1944. Mrs. Tobias Slaubaugh.

Iowa-Nebraska Conference

Report of the Iowa-Nebraska Conference session held at the Milford A.M. Church, Sept. 6, 7, 1944.

The Iowa-Nebraska District held no open session of Conference this year on account of the gasoline and tire situation, and also in keeping with the wishes of the local church where Conference was held. The Workers' Conference was held in the three churches in the community. An identical program was arranged for each church, and speakers assigned accordingly. These meetings proved to be a real blessing, and were very well attended.

The delegate body was officially called to order by the moderator of Conference, and after the completion of the organization and an address by Simon Gingerich, the business of Conference was taken care of.

Organization

Moderator, D. J. Fisher, Kalona, Ia.

Assistant Moderator, Ezra Roth, Beaver Crossing, Nebr.

Secretary, Wm. R. Eicher, Milford, Nebr.

Treasurer, Harvey Yoder, Wellman, Ia.

Address from Eph. 4, by Simon Gingerich, Wayland, Ia.

Following is a brief outline of the address:

1. Exhortation to unity.
2. Consciousness of our calling as ordained men.
3. Principles of working together.
4. Freedom of discussion.
5. Exercising ourselves in lowliness and meekness.
6. Forbearing one another in love.

Purpose of our meeting:

1. Endeavoring to keep the unity of the Spirit. The Spirit of Christ was sent forth to unity, not divide.
2. In bond of peace.

Roll Call

Thirty-three of the forty-four ministers responded to the roll call. A number of visitors were present also.

Committees Appointed

Nominating Committee: Norman Hobbs, Peter Kennel, N. M. Stoltzfus.

Resolutions Committee: Amos Gingerich, Perry Blosser, Warren Eicher.

C.P.S. Welfare Committee: D. J. Fisher, Amos Gingerich, Wm. R. Eicher.

Conference Expense Committee: D. J. Fisher, Perry Blosser.

Committee to study the relation of District Mission Board to Conference: Simon Gingerich, Wm. Guengerich, J. Y. Swartzendruber.

Southeastern Iowa School Committee: J. Y. Swartzendruber, Harold Brenneman, Perry Blosser, Norman Hobbs, Amos Gingerich, Simon Gingerich, Wm. R. Eicher.

Motions Adopted

Moved and carried to leave the matter of disposing of old Conference songbooks this year in the hands of the Executive Committee of Conference.

Upon motion it was decided to grant the request of the District Sewing Circle to enlarge the Executive Committee by adding a vice-president, a secretary of junior work, and a secretary of literature.

Upon motion it was decided that the Executive Committee of Conference be authorized to make the suggested appointments this year, and that thereafter the Executive Committee of the District Sewing Circle supply the secretary of Conference with a list of names for the different offices for their organization from which these officers shall be elected by Conference.

The following sisters were appointed for this year: Mrs. Irene Gascho, Vice-president; Mrs. Paul Snyder, Secretary of Junior Work; Mrs. Edith Egli, Secretary of Literature.

Upon motion the Conference treasurer was made custodian of funds received from the congregations of the district to be used for expenses in C.P.S. Camp visitation work.

It was further decided to appoint a committee of three to co-operate with sister conferences in providing for the spiritual welfare of our drafted men, expenses to be borne by the Conference treasurer. It was also decided upon motion that the Executive Committee of Conference appoint this committee.

Moved and carried that the Iowa School Committee bring a written report with some recommendations to this body before close of Conference.

Upon motion it was later decided that we look with favor upon the work of the School Committee, that we make their report and recommendations a part of the minutes of Conference and that we execute their recommendations in providing for a committee to carry forward the work.

Upon motion it was decided to appoint a committee of two to review and clearly define Conference expenses.

Upon motion it was decided to accept the recommendations of the Bishops' Council, and to appoint a committee to study the relation of the District Mission Board to Conference and report back to Conference.

Upon motion it was decided that we, the Iowa-Nebraska Confer-

ence, approve the work of the committee on "The Mutual Aid Plan" up to this point and encourage them to continue their labors.

Upon motion it was decided to accept the invitation of the Commission for Christian Education and Young People's Work to send a representative to their meeting and that expenses be paid by Conference.

Resolutions

1. Resolution in answer to plans of Mennonite Board of Education.

Be it resolved, That we hereby express our appreciation to the Mennonite Board of Education for their policy to keep their building projects free of debt and to operate their schools from year to year without a deficit, and that we also hereby grant them the privilege to promote their plans of meeting this problem by solicitation in our Conference district by the consent and co-operation of the ministry of each congregation solicited.

2. Resolution in answer to the General Problems Committee and their recommendations passed in the Special Session of General Conference, August, 1944.

We, the Iowa-Nebraska Conference District in regular session assembled at the Milford A.M. Church, Sept. 6, 7, 1944, do hereby express our appreciation of the work of General Conference and of its General Problems Committee, and of the action taken in the Special Session at Goshen, Ind., Aug. 18-21, 1944, concerning some of the problems confronting the church.

We gladly accept their recommendations, and shall endeavor by the grace of God to carry out their provisions in our congregations and Conference.

It is our deep concern and earnest prayer that this may be the means of establishing the churches in the faith (Acts 16:5), and that the Spirit of God may have such a right of way among us that we can say, "It seemed good to the Holy Ghost and to us" to carry this out.

3. Resolution of appreciation.

Moved and carried by unanimous rising vote that we express our sincere gratitude to our heavenly Father for the rich spiritual blessings and for the comfortable material surroundings with which we were so generously blessed during this Conference, and also to the brethren and sisters of the community for so kindly ministering to our material needs while in their midst.

Reports

On account of lack of time, not all reports of the Conference appointees were given. However, these reports will appear in booklet form. Only the report of the Iowa School Committee will be given herewith for publication. The financial reports of the Conference treasurer, District Mission Board treasurer, and treasurer of Iowa City Mission were given to the delegate body and were approved.

Following is the report of the Iowa School Committee, with recommendations:

To the Iowa-Nebraska Ministers' Meeting at Milford, Sept. 6, 7, 1944: Greetings.

We as a committee appointed by the Southeastern Iowa Ministers' Meeting and the Executive Committee of Conference to study the school problem and to work with the Executive Committee of Conference in their solutions as the way opens, until this Conference meets, wish to submit the following report:

At the regular session of the Southeastern Iowa Ministers' Meeting, held at Wellman, Feb. 4, 1944, the question was raised in regard to the dangers our young people are exposed to in the modern high school. At the same time a committee appointed by the Board of Education had made some investigations, and were planning to meet with the bishops of our community concerning this problem. This committee consisted of E. E. Miller, Milo Kauffman, and Henry R. Schertz. Accordingly, meetings were called for Feb. 7, when the school men met with the bishops in the forenoon and with the entire ministerial body in the afternoon.

After considerable discussion, the following resolution was unanimously adopted:

That a committee be chosen to study the school subject relative to this community in all its phases and to report their findings to the ministerial body in about six weeks.

This committee was chosen by ballot and was composed of J. Y. Swartzendruber, Amos Gingerich, and Harold Brenneman.

This committee made their report to a called meeting of the ministerial body on March 20, the Executive Committee of Conference also being present.

A recommendation was also brought by the committee, which provided that the ministerial body, with the Executive Committee of Conference, select five of its members as a temporary school committee until Conference meets, they to further study the problem and to have authority to act with the counsel and co-operation of the Executive Committee of Conference in the opening of a school if the way opens.

After considerable discussion, the report was accepted, and the recommendations were dealt with as a separate matter.

A resolution was passed concerning the spirit of the recommendations, which resolution provided:

(1) That the present committee be retained and that two additional members be added, making a committee of five.

(2) That this committee have authority in whatever way is necessary to further the work, and with the consultation and co-operation of the Executive Committee start a school if the way opens.

The two members added were Perry Blosser and Norman Hobbs. This committee met with the Executive Committee of Conference in Iowa City and discussed the responsibility and work of the committee and made what plans they could to carry the work forward. Also some definite steps were taken to contact the churches most directly concerned and acquaint them with the policies and plans of the committee, and to secure their support and co-operation.

In the beginning it seemed to be a question in the minds of the ministerial body as to how far they should go without Conference action. This was also considered from the start by the committee. We considered it very fortunate, possibly providential, that the Executive Committee of Conference were present when their first report was given, and we appreciated their counsel and co-operation very much.

Because of the possible far-reaching influence and effect of such a work in our district, we recommend:

(1) That any church school springing up in any particular section of our district be under the control of our district Conference.

(2) That a committee be chosen by this Conference, consisting of seven brethren, to further study the school problem in the vicinity of Kalona, Ia., and to plan and arrange for the opening of such a school as soon as the way opens.

(3) That this Conference keep in mind the need of divine wisdom and the guidance of the Holy Spirit and waiting upon Him in the choice of the personnel both for committees and making plans for the work. That only such steps may be taken as will insure high spiritual ideals and loyal devotion to the Word of God and the expressed standards of the Mennonite Church and the constitution and bylaws of the Iowa-Nebraska Conference.

(4) That we as a Conference fervently pray that God may grant wisdom and discretion to us as a Conference body in the responsibility of providing for the teaching and guidance of the youth of our church.

In His precious name, Iowa School Committee:

Amos Gingerich,
Perry Blosser,
J. Y. Swartzendruber,
Norman Hobbs,
Harold Brenneman.

Election of Officers

Moderator of Conference, L. O. Schlegel.

Assistant Moderator, Chris J. Yoder.

Secretary of Conference, Wm. R. Eicher (3 years).

District Mission Board Treasurer, Ira Wenger (3 years).

President Sisters' Sewing Circle, Martha Guengerich.

Secretary Sisters' Sewing Circle, Mary King.

Delegate to Dakota-Montana Conference, Noah Landis.

Children's Welfare Board: Ezra Roth, Amos Gingerich.

Local Board Kansas City Mission: Ammon Miller, W. S. Guengerich.

Local Board Iowa City Mission, Wm. R. Eicher (3 years).

Sewing Circle Advisory Committee, Amos Weaver (3 years).

Publication Board, Simon Gingerich.

Board of Missions and Charities, J. Y. Swartzendruber.

Board of Education, Perry Blosser.

Committee on Arrangements for General Conference, D. J. Fisher.

Delegates to General Conference: Harvey Yoder, Fred Reeb, Edward Berkey, Ammon Miller, Levi Schrock.

Delegates Present

Bishops

D. J. Fisher, Kalona, Ia.
D. G. Lapp, Sterling, Ill.
Simon Gingerich, Wayland, Ia.
L. O. Schlegel, Milford, Nebr.
Peter Kennel, Shickley, Nebr.
J. E. Zimmerman, Milford, Nebr.
Perry Blosser, South English, Ia.
J. Y. Swartzendruber, Kalona, Ia.
Wm. R. Eicher, Milford, Nebr.
Harry Diener, Hutchinson, Kans.*
Milo Kauffman, Hesston, Kans.*

Ministers

Edward Diener, Wellman, Ia.
Warren Eicher, Milford, Nebr.
Amos Gingerich, Williamsburg, Ia.
C. J. Garber, Alpha, Minn.
Alvin Gascho, Woodriver, Nebr.
Norman Hobbs, Iowa City, Ia.
Silas Horst, South English, Ia.
J. L. Hershberger, Wellman, Ia.
Willard Leichty, Wayland, Ia.
Noah Landis, Jackson, Minn.

Ezra Roth, Beaver Crossing, Nebr.
Wm. Schlegel, Milford, Nebr.
Nicholas Stoltzfus, Manson, Ia.
Chris J. Yoder, Wellman, Ia.
C. L. Graber, Goshen, Ind.*
J. J. Hostetler, Canton, Ohio.*
Edward Yoder, Kansas City, Kans.*

Deacons

Edward Berkey, Manson, Ia.
Ivan Hostetler, Broken Bow, Nebr.
Henry Kuhns, Wellman, Ia.
Ammon Miller, Milford, Nebr.
Levi Schrock, Kalona, Ia.
J. R. Troyer, Beaver Crossing, Nebr.
Harvey Yoder, Wellman, Ia.

Laymen

A. D. Stutzman, Filer, Ida.*
Guy F. Hershberger, Goshen, Ind.*
A. Lloyd Swartzendruber, Kansas City, Kans.*
C. J. Freyberger, Wayland, Ia.
Floyd Steckley, Beaver Crossing, Nebr.
*Visitors.

RELIEF AND C.P.S.

RELIEF NOTES

In El Shatt Education Program

Samuel Yoder describes phases of the work assigned to him in the El Shatt refugee camp, in a letter written Oct. 14:

"It seems that I am to have charge of the schools in this camp, about fifty of them. . . . But with almost no materials available, and with the refugees themselves going ahead with what they have, I'm still not certain what I can do. I visited several the other day. They are housed in tents; for seats many of them have gasoline cans, and no desks at all. They do have some paper and pencils now, though I understand that these have come recently. Blackboards have been made by the carpenter shop, out of wood and black paint. Children do a marvelous job of adapting themselves under such difficult circumstances, and seem reasonably happy. If any of you have any ideas what to do with about 1700 children in the midst of the desert, with very little equipment, I would be glad to have them."

* * *

Mechanic En Route to Egypt

Ervin Hooley left Miami, by plane, Oct. 24, en route to Egypt to help meet the need for mechanics in the refugee camps there. He left Indian Cove, Ida., last April, and the period of waiting, from the time he left the U.N.R.R.A. Training School at College Park, Md., until permission came for him to leave the country, seemed only to refine an unshakable faith. That faith may stand in good

stead as he waits between hops from Brazil to West Africa, and then Cairo.

* * *

Farewell for Three Relief Workers

A farewell service was held at Headquarters, the evening of Oct. 24, for three relief workers, each entering a different area of relief need.

J. Harold Sherk leaves in the very near future to help administer relief in India. He has served as pastor in the Ontario Conference of the Mennonite Brethren in Christ churches, and for fifteen months was engaged as camp minister in the Canadian Alternative Service Camps, which were equivalent to our C.P.S. camps.

P. P. Baltzer is ready for the Middle East, where he will be engaged in relief work until such time as he and S. Floyd Pannabecker have permission to enter India and China. Bro. Pannabecker is already en route to the Middle East.

Ophia Sevits of Fort Wayne, Ind., is the last nurse scheduled to leave for Puerto Rico to join the La Plata Hospital staff. She leaves Miami by plane Oct. 28. Miss Sevits had served as nurse in the Medaryville C.P.S. Camp during the summer months.

* * *

Relief Briefs

Grace Augsburg, R.N., has arrived in Algiers, according to word received Oct. 18.

The Greek War Relief Association has reported that the Mennonite women have cut 42,753 garments, out of 33,310 yards of material. The Association has cut 8,500 more garments for them to sew. The women will have sewed 51,253 garments when this work

is completed. Many of these garments are reported already to have been received by the Association.

The clothing received at the Ephrata Clothing Center amounted to 21,495 pounds for the months of June, July, and August; 11,077 pounds were received last year during the same period.

* * *

C.P.S. NOTES

Canadian Notes

By an order passed by the Canadian Government in April, 1943, conscientious objectors were to be directed by mobilization boards to "employment where their service could be utilized to the best advantage in the national interests." Because of the shortage of farm labor and because the majority of C.O.'s were from farms, agricultural work was substituted for work in the alternative service work camps (A.S.W.). Not only have C.O. inductees after the passage of this order been sent into agriculture but many of the men in the camps have returned to their home provinces.

The Wartime Information Board, Ottawa, in a Reference Paper, May 25, 1944, gives the following information concerning Canadian C.O.'s:

"In a total of 8,858 conscientious objectors postponed, more than 5,160 were working on farms as of Dec. 31, 1943. The order provided that postponed conscientious objectors in agriculture should be put under contract with their employers. The farmers were to pay \$25 a month plus board and lodging to each conscientious objector employed, and the difference between this and the going wage to be paid to the Canadian Red Cross."

C.P.S. Briefs

Appointments: Paul Albrecht will be educational director at Three Rivers, Calif.; Naomi Brubaker will be dietitian.

C.P.S. Assignments: According to a report from the National Service Board for Religious Objectors, based upon the drafting of the lower age groups, about 45 per cent of all C.P.S. inductions for July, August, and September were Mennonites.

Fish Planting: During the month of September a number of campers at Three Rivers, Calif., were engaged in planting rainbow trout. They planted at least 30,000 in the streams and lakes throughout the mountains.

* * *

PEACE SECTION NOTES

Civilian Bonds

The following statement has been prepared by Jesse Hoover, secretary of the Peace Section:

"The Peace Section has been trying for several months to interest the Treasury Department in a special Relief Savings Bond to finance the Congressional appropriation for United Nations Relief and Rehabilitation Association. Recently we received what appears to be the final reply from the Treasury officials. There does not seem to be any prospect of obtaining such an issue.

"With the probability of another Bond Drive in the not too far distant future, we will have nothing more to offer our churches than the plan followed previously. And while it has not been entirely satisfactory to many of our people, we do want to urge again that if investments are made in government securities, we should leave our testimony of nonsupport of war by registering such investments through Provident Trust Company, by the plan which has been in operation."

Released October 25, 1944

M. C. C. Headquarters, Akron, Pa.

SPIRIT CONTROLLED INTELLECT

(Continued from page 618)

our lives when conditions are met. Whenever, in the course of our Christian experience, we are convicted by the Spirit of God of something that is wrong or sinful in our personal, social, business, or family life, and we are willing to yield to Him, then He does come in and fill with a blessing that brings joy unspeakable and full of glory. There are many who have surrendered all but their mental powers. Complete victory comes by having our mental powers actively controlled by the Holy Spirit. We learned that ignorance was not bliss, but uncontrolled knowledge and intelligence might well be catalogued with ignorance. Spirit-controlled mental powers will not leave room for a blind following of leaders, which some may look upon as a sign of unusual grace. Spirit-leading implies a spontaneous personal fellowship with God, and when the Holy Spirit is allowed possession, there follows a mental birth as well as a new spiritual birth.

Marlboro, N.J.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Lehman—Snyder.—Elmer R. Lehman, Marshallville, Ohio, and Margaret A. Snyder, Columbiana, Ohio, at the home of the officiating minister, Noah Hilty, Sept. 30, 1944.

Kauffman—Glick.—Sylvan Kauffman, Bird-in-Hand, Pa., and Elsie Glick, Smoketown, Pa., by John A. Stoltzfus at the Weavertown meetinghouse, Oct. 19, 1944.

Miller—Holsinger.—Chris E. Miller and Catherine L. Holsinger, both of the Lindale congregation, Edom, Va., by Charles T. Good at the home of the bride's sister, Oct. 9, 1944.

Martin—Horst.—Roy H. Martin, of the Chestnut Ridge congregation near Orrville, Ohio, and Miriam K. Horst, of the Lower Mennonite congregation near Rittman, Ohio, by the bride's father, Moses G. Horst, at the home of the bride's parents, Sept. 19, 1944.

Eberly—Martin.—Lloyd B. Eberly, of the Chestnut Ridge congregation near Orrville, Ohio, and Dorothy I. Martin, of the Pleasant View congregation near Columbiana, Ohio, by Moses G. Horst at the Pleasant View Church, Oct. 8, 1944.

OBITUARIES

Kauffman.—Ezra A., son of Alpha and Alma Kauffman, was born at Kenmare, N. Dak., Oct. 13, 1923. About 1934 he was baptized and received into the Spring Valley Mennonite Church at Kenmare. In 1935 he removed with his parents to Wisconsin and three years later to Indiana. They lived at Howe, Topeka, and Goshen. In 1943 he was inducted into the armed forces, and was sent overseas in January, 1944. On Aug. 30 he was wounded in France, where he died on Sept. 2. Ezra was an obedient child, and until death was much concerned for the happiness of his parents. He is survived by 3 brothers (Chauncey, of near Lagrange, Ind.; Andrew and Mark, of Sheldon, Wis.; Harold, of C.P.S. Camp, Hill City, S. Dak.; and Menno, at home), and one sister (Esther—Mrs. Howard Greenawalt, of near Topeka, Ind.). A brother (Noah) and a sister (Ruth) preceded him in death. Memorial services were held at the North Goshen Mennonite Church Oct. 22, in charge of Paul Mininger and John C. Wenger.

Kinsinger.—Jacob L. Kinsinger departed this life June 30, 1944, at the age of 74 years. He was found in a river near the house early in the morning. He suffered from hardening of the arteries and leakage of the heart. At times his mind wandered. He was always interested in the work of the church and was a daily Bible reader. Each week he looked forward to receiving the Gospel Herald. Often at night he could be heard praying and singing. He was deacon of the Casselman Mennonite Church for forty-five years, and chorister for many years. He is survived by 7 children (Mrs. Bruce Folk, Mrs. Dan Folk, and Orville, of Grantsville, Md.; Elmer, of Confluence, Pa.; Daniel, Lester, and Clarence, of Canton, Ohio), 31 grandchildren, and one brother (Joel, of Grantsville). Funeral services were held July 2 at the Casselman Church, in charge of Roy L. Kinsinger, assisted by M. B. Miller. Text (chosen by the departed one). Phil. 1:21. Interment was made in the church cemetery.

Leidig.—Emily May, daughter of William and Mary Teuscher, was born near Eureka, Ill., Jan. 13, 1896; passed away at the General Hospital, Saginaw, Mich., Oct. 16, 1944; aged 48 y. 9 m. 3 d. Ten days before her death she underwent a major operation, after which she suffered intense pain. She seemed to be improving until at the last, when she changed for the worse. Her sudden passing was a shock to the family, but we do not sorrow as those who have no hope, for she left a bright testimony. In early life she accepted Christ and united with the Mennonite Church. At the time of her death, she was a member of the Midland congregation. She was much concerned about the spiritual welfare of her children and also of the church. During her illness of about one month, she bore her suffering patiently. She was willing to be in the center of God's will. On Feb. 6, 1917, she was united in marriage to Reuben Leidig, who survives her. She is also survived by 2 sons (Wilbur, of Freeland, Mich.; and Melvin, at home), 3 daughters (Gladys, Bernice, and Hazel, at home), her mother, 3 sisters (Mrs. C. C. Schrock, of Saginaw; Mrs. Ervin Hamilton, of Pigeon, Mich.; and Mrs. Earl Sturm, of Bad Axe, Mich.), and one brother (Harry of Pigeon). One son (Clarence), her father, 3 brothers, and one sister preceded her in death. She will be greatly missed. Funeral services were held at the home and at the Midland Mennonite Church, in charge of F. E. Bontrager, assisted by Clarence Yoder. Interment was made in the cemetery near Pigeon.

Metzler.—John, son of the late Sammel and Fannie Metzler, was born near North Lima, Ohio, Sept. 5, 1880; died at the home of Mr. and Mrs. Harvey Lodwick, near East Lewistown, Ohio, Sept. 13, 1944, after a lingering illness of several years; aged 64 y. 8 d. He lived in the vicinity of his birth nearly all his life, making his home with Mr. and Mrs. John Blosser (deceased) for many years. He was held in high esteem by all who knew him, always desiring to live at peace with all with whom he came in contact. He united with the Mennonite Church forty-five years before his death and faithfully attended services as long as health permitted. He leaves one sister (Anna—Mrs. Nelson Lodwick, with whom he lived the past year), one brother (Samuel, of Nappanee, Ind.), and a number of nieces and nephews. Funeral services were held at the North Lima Mennonite Church, in charge of A. J. Steiner, assisted by Paul Yoder. Interment was made in the adjoining cemetery.

Ranck.—Samuel E., son of the late David and Elizabeth Esbenschade Ranck, was born in Lancaster Co., Pa., Dec. 21, 1861; passed away at his late home in Lancaster, Pa., Sept. 11, 1944; aged 82 y. 8 m. 20 d. On Oct. 25, 1888, he was united in marriage to Lizzie N. Herr, who preceded him in death six years ago. Two children (Fannie H. and John E.) also preceded him in infancy. He is survived by 3 children (Harry E., David H., and Bertha E.), 2 grandsons, 2 great-grandsons, and one sister (Mrs. E. Elizabeth Andrew, Lancaster, Pa.). Early in their married life they united with the Mennonite Church, and Father's place in services was never vacant as long as his health permitted. Funeral services were held Sept. 14 at his late home and at the East Chestnut Street Church, in charge of Jacob E. Brubaker and D. Stoner Kradky. Text, 1 Pet. 1:4. Interment was made in Strasburg Mennonite Cemetery.

Widmer.—Anna, daughter of Peter and Catharine Graber, was born at Montbeliard, France, Feb. 17, 1868; passed away Oct. 14, 1944; aged 76 y. 7 m. 27 d. In her youth she accepted Christ as her Saviour and united with the Mennonite Church in her native country. At the age of eighteen she came to America. She then transferred her membership to the Sugar Creek Church, Wayland, Iowa. On Dec. 31, 1889, she was united in marriage to John W. Widmer. They established their home on a farm in Washington County, Iowa. After their three sons left the parental home for homes of their own, the parents sold the old homestead and moved to the village of Noble, Iowa. Here her husband passed away Jan. 21, 1941. One son also preceded her in death. After the death of her husband, she lived with her son Noah. Her health had been failing for several years. She leaves 2 sons (Daniel and Noah), 18 grandchildren, one great-grandson, one brother in Ohio, and one sister and one brother were still living in France at the beginning of the war. Funeral services were conducted Oct. 16 by Simon Gingerich, Willard Leichty, and J. D. Graber. Interment was made in the Sugar Creek Cemetery.

FIELD NOTES

(Continued from page 624)

The Virginia Christian Workers' Conference will be held at the Springdale Church near Waynesboro on Nov. 9 and 10.

The congregation at Orrville, Ohio, will hold its annual youth conference on Nov. 10, 11. J. J. Hostetler and C. L. Graber are visiting speakers.

Bro. Stanford Mumaw, Dalton, Ohio, began a series of meetings at the Stahl Church, Johnstown, Pa., on Oct. 26.

A tri-county Sunday School Meeting was held on Oct. 29 at the Pleasant View Church near North Lawrence, Ohio. The moderator was Bro. Ira Amstutz, and the closing sermon was given by Bro. D. D. Miller.

A meeting of church-wide interest was the semiannual meeting of the Mennonite Commission for Christian Education and Young People's Work, held in Ontario Oct. 26-29. In attendance were all members of the Commission and the divisional secretaries. In addition to these were the following representatives of all our Mennonite conference districts except two: Moses Slabaugh, Harrisonburg, Va.; Paul Roth, Masontown, Pa.; P. L. Frey, Archbold, Ohio; Loren King, West Liberty, Ohio; J. C. Wenger, Goshen, Ind.; A. O. Hostetler, Topeka, Ind.; Leland Bachman, Morton, Ill.; Harold Zehr, Rantoul, Ill.; Floyd Steckley, Beaver Crossing, Nebr.; Samuel Janzen, Greensburg, Kans.; M. M. Troyer, Conway, Kans.; J. C. Gingerich, Detroit Lakes, Minn.; Edward Kenagy, Hubbard, Oreg.; C. J. Ramer, Duchess, Alta.; Ezra Stauffer, Tofield, Alta.; E. C. Bender, Elkhart, Ind.; Gordon B. Eby, Breslau, Ont.; J. C. Fretz, Kitchener, Ont.; Henry Jantzi, Shesapeake, Ont.; Gordon M. Shantz, New Dundee, Ont.; Leslie Witmer, Baden, Ont.; Harold Groh, Toronto, Ont. The six business sessions were held at the Kitchener Church. Public sessions were held here Saturday afternoon and evening. For the Sunday program most of the above brethren and the brethren of the Commission were distributed among thirty-two congregations of the Ontario and the Ontario A.M. conferences. A further description of this meeting will appear in next week's issue.

A brother from a C.P.S. unit suggests that on election day we spend time in prayer in the light of I Tim. 2:1-3, in lieu of going to the polls to vote.

Bro. J. D. Graber, who is now full-time secretary of the General Mission Board, was appointed by the Commission for Christian Education and Young People's Work as Secretary of Christian Education. This is in agreement with earlier action by the Mission Board.

Bro. Paul Yoder, Columbiana, Ohio, preached at the Beech Church, Louisville, Ohio, on Oct. 22.

A group of interested brethren from north-western Ohio have purchased a camp at Onekama, Mich., which they intend to operate

for the service of the church in a manner similar to the camp at Laurelville, Pa.

Bro. P. L. Frey, Archbold, Ohio, will fill appointments at Kidron, Ohio, on Nov. 5.

Bro. Walter E. Yoder, Goshen, Ind., has recently been appointed a divisional secretary of sacred music by the Indiana-Michigan Christian Workers' Conference.

An all-day program is announced for the Mennonite Gospel Mission, Norristown, Pa., Thanksgiving Day (Nov. 23). An interesting list of textual messages will be offered in the sessions.

A Bible Instruction Meeting is announced for the Lititz, Pa., Mennonite Church Saturday evening and all day Sunday, Nov. 18, 19.

Sister Naomi Graybill, East Earl, Pa., is the most recent addition to the workers of the Publishing House. She is working in the Subscription Department.

Announcements

EXPLANATION REGARDING RELIEF PACKING

(Lancaster Conference District)

The district is subdivided into four groups, each group having its own date to bring clothing to the new church at Ephrata. Six men and as many women as want to help are asked to come on the date set apart for them, not six men from each sewing circle as some have understood.

Please be sure that secondhand clothing is in good condition.

—Sue D. Metzler.

MAPLE GROVE BIBLE SCHOOL

The annual two-week Winter Bible School will be held, the Lord willing, at the Maple Grove Church, three-fourths mile north of Atglen, Pa., Jan. 1-12, 1945.

Instructors: Elias W. Kulp, Principal, Bally, Pa.; Elmer G. Martin, Bird-in-Hand, Pa.; Clarence Y. Fretz, Philadelphia, Pa.

Credit Courses: Bible Survey I, Rural Missions, Child Study.

Other Courses: O.T. Book Studies, N.T. Book Studies, Bible Doctrine, Christian Principles, Vocal Music.

Tuition, \$1.00 per week. Room and board furnished to students from a distance. For further information write to George B. Stoltzfus, Coatesville, R.1, Pa.

MENNONITE HOME ASSOCIATION

The annual meeting of the Mennonite Home Association will be held, the Lord willing, at the Mennonite Home (one mile west of Lancaster, Pa., on Harrisburg Pike), Saturday afternoon, Nov. 11, 1944, at two o'clock. Trustees will be elected, and matters concerning the welfare of the Home will be considered.

The Home is under the jurisdiction of the Mennonite Church of Lancaster Conference, and we desire a better representation of the constituency that the desire of the church may be carried out in the direction of the work of the Home.

Shelley Musser,
Asst. Secy. of Board of Trustees.

ITEMS and COMMENTS

The Evangelical Church and the United Brethren in Christ are making plans for a union of the two denominations which is expected to be completed by 1946. During the month of October bishops of these two churches toured throughout their denominations to explain to the congregations the proposed merger.

* * *

It is now plainly evident that a definite pessimism is settling down upon those who had hoped that the present war would provide a basis for permanent future peace. The Dumbarton Oaks Conference at Washington made it perfectly clear that the views of Russia on the future of the world are of increasing authority, and it is also becoming clear that Russia and, consequently, the other nations are entirely realistic in their struggle for national security. There is a general return to the traditional policy of a balance of power which, of course, has in it many possibilities of future conflict.

* * *

Wartime conditions made possible the adoption in Great Britain recently of a comprehensive cradle-to-the-grave social security plan. This is a long step toward a complete state socialism in England.

* * *

Competent observers inform us that both in Italy and in France it is very evident that the political swing is toward communism. The only alternative is military dictatorship. Whatever happens, we must guard against any illusions that Europe's problems are over when Fascism and Naziism are wiped out.

Table of Contents

- 617—Spirit-controlled Intellect
Home at Last (Poem)
- 619—Editorials
- 620—Questions on Mennonite Community Life
The Power of the Reason
- 621—The Cross and Judaism
- 622—The Loom (Poem)
Doxologies of the Apocalypse
Expressions of Appreciation
- 623—To Be Near to God
Sunday School Lesson for November 12
- 624—Field Notes
- 625—Correspondence
- 626—A Dream (Poem)
How Deepen Our Ministerial Convictions and Lay Hold of Our Possibilities
- 627—Peculiarities of Presentation
- 628—School Notes: Hesston
- 629—Iowa-Nebraska Conference
- 630—Relief and C.P.S.
- 631—Marriages
Obituaries
- 632—Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, NOVEMBER 10, 1944

NUMBER 32

Satan's Three-point All-out Program

BY D. D. MILLER

Anyone who has ever tried to live according to God's command is convinced that there is a personal devil. Satan makes his best efforts to sidetrack such a one. He is quite well satisfied with "good moral" folks, and leaves them content with their "few" temptations. Plenty of church members he leaves pretty well alone, because they are satisfied with church membership. He has a special system to attack and conquer, if possible, each individual as well as every organized setup. His power is limited, and so is his time limited; and in our day of doing things in a big way, so as to be the more unnoticed in his methods, Satan also is doing things in a big way. Thus he disorganizes society by destroying governments, and brings about a muddle almost beyond man's control. Again, he strikes at the foundation of homes, by shelving the idea of home's sacredness. And he wants to convince the church that there is no use in being too spiritual.

1. Governments are seriously affected as Satan disturbs the peace which Christ came to bring. He engenders hate, revenge, jealousies, and covetousness, then calls for murder to satisfy these. He puts greed into the hearts of men, then gives them enough of his personality to enjoy feeding on that greed. He removes much of fairness, and smiles at injustice. He sheds no tears at the suffering of the innocent, nor does he worry at the many suicides. He is glad to see governments ranging from the sternest dictatorship to licensed democracies. He sets the fire of war to more than half the world, then winks at his agents as together they watch civilized and Christian nations devouring their subjects like savages. His program is an all-out program to destroy as much of civilization, Christianity, and human life in this war as possible. He is not much concerned that millions are facing starvation, homeless, and crying for help, but no help is able to reach them. He is a hard master; he likes to destroy governments, bring discontent to peoples, and make it as easy as possible for sin to be rampant. Government without God is his goal, which in turn means that the state has little

left to encourage church, Christian homes, and Bible ways of living. World history for the last twenty-five years has driven deeply into that direction, considering the two world wars, and considering also the glowing promises of twenty-five years ago repeated again now, with more added. God's Banner Bearer (Christ) is excluded from the system and its workings. He does not lead battles; He is outside. It is evil against evil, man against man, and the final result will be another defeat for man, because Satan is too much for man—man without God.

2. The institution of the home is very cunningly attacked today by the devil, and he has had success far beyond the saloon-smashing system of Carrie Nation. He lowers the standards of thousands of American homes to the most immoral levels, drives out love, the binding element, and voices the idea, mutual with husband and wife, that they seek other companionship at will. He likes the idea

that home is a good place to be when there is nothing else going on. He encourages a dog or cat instead of children. He robs those innocent boys and girls of a father or mother (or both) through the working of America's ungodly divorce system. He takes the parents from their homes to the shops and lets the children bring themselves up. He likes the idea that children are just subjects of the state anyway. (Remember, God holds no one quite as responsible for children as the parents.) Satan sends over the country groups of seventh-rate citizens, encouraging free love and companionate marriage, with divorce and remarriage. He breaks up homes at the rate of from twenty to fifty per cent of the number of marriages throughout the country. He sends family fifth columnists into most homes, trying to disturb the peace of the homes. His business is to sabotage homes and thus frustrate the plan of God and right. He discourages chastity in the home, and encourages immorality by getting people to think, "It's the go nowadays." He realizes that the virtue of our womanhood is the rampart of our civilization, and that every step where he successfully

Influence

BY L. J. LANTZ

*An airplane rolls on its long runway, and rises with a roar like thunder;
Hatred will hatch from the huge bird's eggs, and lust and vice will follow its flight,
And the rended heart and the shattered home, and the weary trek of the refugee . . .*

*The huge plane roars in its long last dive, and the pilot sits in his narrow seat, alone;
His face is stern, but his hands are limp; they are done.*

*The dawnlight hastens over the fields, throwing the nightfolds asunder;
The farmer looks to the hand of God, for a hungry world is looking to him,
As he struggles with multiple threads of life, with his crops, his flocks, and his cattle. . .*

*Night shadows gather across the fields, as the farmer comes to his own last hour, alone;
His face is calm and his hands are cold; they are done.*

*A small child cries and its mother hears; she will care for it hours without number;
As with prayer and praise and toiling she teaches of life and love and of life hereafter,
Her household grows like an oak in the sun, and its roots strike deep in the Rock. . .*

*The household bows like an oak in the storm, for the mother sleeps on her last narrow bed,
alone;
Her face is glad and her hands are still; they are done.*

Gap, Pa.

lowers the standards of virtue, he also changes the plan of God just that much. Yes, Satan well knows the place of the home in society and in the church, the powerful influence of godly homes in a community, and we need not be surprised that he is directing his efforts in these last days to lead homes as far away from Bible standards as possible, and bring about a very cold spiritual atmosphere in homes even where there may be plenty of Bibles in the house.

3. Satan meets regularly with God's people, uninvited. The first meeting of two, a man and his wife, was all too soon interrupted by his presence and spoiled by his work. He met with Job's sons. Job 6:9. He was with the apostles in the presence of Christ. He meets with church folks nowadays, and sometimes it seems that many services are too nearly turned over to him. His tactics are no longer altogether underhanded. He works in a challenging way. He disseminates his teachings on the street corner, over the radio, in the schoolroom, in the Sunday school, and from the pulpit. He tints church activities with modernism. He saturates church movements with liberalism and so-called intellectual freedom. He encourages sermons that give a partial Gospel. He is happy to see church people enjoy "smooth" things and dislike any preaching on hell. He adulterates worship with worldliness. He mixes good and evil wherever possible. He substitutes program and progress for prayer and power. He divides the time in discussions between man's ideas and God's Word. He casts aside literal obedience to God's Word. He professes to love, but God's commands are obeyed only when it suits. He belittles the idea of separation from the world. He wants a worldly church, and his desire has been granted.

Indeed, Satan is a stern master. He cannot harm the Foundation, but he has plenty of termite agents working from the foundation up, as well as from the roof down. Let this archdeceiver continue his work of destroying governments, breaking up homes, and making churches worldly a short while longer, and the condition Jesus briefly described in one question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" shall be too nearly fulfilled to make it very pleasant for the person who is not ready to meet Him when He comes again.

Berlin, Ohio.

Have You Made Your Fifteen Per Cent Contribution for 1944?

By E. C. BENDER

Following are quotations from a letter received from the Treasury Department, Washington, D.C., after an investigation was made of the Mennonite Board of Missions and Charities:

It is the opinion of this office, based upon the evidence presented, that you are exempt from Federal Income Tax under the provisions of section 101 (6) of the Internal Revenue Code and corresponding provisions of prior revenue acts, as it is shown that you are organized and operated exclusively for religious purposes. . . .

Contributions made to you are deductible by the donors in arriving at their taxable net income in the manner and to the extent provided by section 23 (o) and (q) of the Internal Revenue Code and corresponding provisions of prior revenue acts.

Section 23 (o) of the Internal Revenue Code refers to individuals making contributions to an organization like the Mennonite Board of Missions and Charities and indicates that an individual is permitted to make deductions of his net annual income for this purpose to the amount of 15% before computing his income tax.

Section 23 (q) refers to corporations making a contribution to an organization such as the Mennonite Board of Missions and Charities and indicates that a corporation is permitted to make deductions of its net annual income for this purpose to the amount of 5%.

This same letter also has the following paragraph:

Bequests, legacies, devises or transfers, to or for your use are deductible in arriving at the value of the net estate of a decedent for estate tax purposes in the manner and to the extent provided by sections 812 (d) and 861 (a) (3) of the Code and/or corresponding provisions of prior revenue acts. Gifts of property to you are deductible in computing net gifts for gift tax purposes in the manner and to the extent provided in section 1004 (a) (2) (B) and 1004 (b) (2) and (3) of the Code and/or corresponding provisions of prior revenue acts.

One reason for calling your attention to various quotations from this letter is because the Mennonite Board of Missions and Charities is in need of many gifts of a considerable size to carry on its program.

We are glad that for many years it was not necessary for the Board to make special solicitations for its many needs because when the needs were published through the Gospel Herald and occasion-

al bulletins, your response always was generous enough to supply the needs.

We are hopeful that such blessings will continue even though we are anticipating quite a heavy program for the remainder of this fiscal year and throughout the next. If the Lord has been blessing you as an individual with a good income, we feel that you want to take advantage of this entire 15% gift privilege which our government recognizes, and channel a goodly portion of it through the Mennonite Board of Missions and Charities, or if you are connected with a corporation, we trust that a goodly portion of the 5% allowed your corporation will also come through these channels.

Besides the regular budgets for our foreign, city, and rural mission work, our charitable institutions, and our relief and C.P.S. programs, we will be needing funds for some of the following projects:

(1) an addition to the Kansas City Children's Home to the amount of \$10,000; (2) building budget for our new mission station in Bihar, India, to the amount of \$5,000; (3) building program in our Argentine mission field which includes a clinic, a Bible school, an old people's home, and various other projects to the amount of \$10,000; (4) a new printery in the Argentine field to the amount of \$750; (5) a Mexican church building in Chicago to the amount of \$12,000; (6) a new X-ray equipment for the La Junta Hospital, \$2,500; (7) a new hospital in the Elkhart County, Indiana, area in order to make possible a collegiate type of school of nursing, from \$100,000 to \$400,000.

As the calendar year is drawing to a close, you will naturally be thinking of places where you can make gifts that you feel will be used for the honor and glory of God and we want to assure you that every gift that you channel through the Mennonite Board of Missions and Charities will be used as you specify.

Elkhart, Ind.

Christ told the sly inquiring scribes to "render to Caesar the things that are Caesar's" in circumstances in which "things" certainly did not include military service. This, because the Jews, in their own land, were alien to, yet ruled by, powerful, proud Rome. And sorely unwilling subjects they were. Little did Caesar desire to strengthen his legions with Jews. He was quite satisfied with receiving a substantial tribute which helped keep big things going in the great city.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1884)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Farmer-Preachers

An article in our columns has referred to the feeling sometimes found among us that we need sermons better than we can get from our "farmer-preachers." The implication is that a preacher who makes his living by hard manual toil, as most of our Mennonite preachers do, will, because of lack of opportunity for preparation and study, be unable to give his congregation the kind of sermons they need.

It is impossible to deny that lack of time and opportunity for reading, study, and meditation must have a harmful effect on a minister's effectiveness in the pulpit. Preaching, while primarily a spiritual task, is intellectual in its method, for in it one mind, through the spoken word, stimulates, instructs, and inspires other minds. Anything that our congregations can do to make it possible for their ministers to have time for sermon preparation will probably be amply rewarded in stronger sermons and more helpful messages.

But we need to guard against the hasty conclusion that our preaching problems would be solved if our ministers gave all their time and energy to their church work. In our system of a ministry that is at least in part self-supporting, there are some compensations. The minister who makes his living among his people has a point of contact with them that he would otherwise lack. He is a part of the church community as he could not otherwise be. Some manual laborers can give a great deal of thought to other matters as they go through routine tasks. A man who has the proper gifts for his task and who is filled with the Spirit of God will do a good job of preaching in spite of handicaps in opportunity. The Mennonite Church has had many farmer-preachers who for all-around pulpit effectiveness have ranked very high. The qualities of the man are of more importance than the conditions under which he works. Shutting a man in a study for a day or two each week will not necessarily make him a good preacher. Every good preacher would like to have that

opportunity, but some will preach excellent sermons without it.

Strangers and Pilgrims

There is always danger that the Christian fall into the error that somehow he is here to stay. We live in the neighborhoods where our fathers lived for a number of generations. We have built for ourselves comfortable homes and feel that somehow with a clear title to a bit of land our residence question is settled for life. It seems to us that we have found here an abiding city.

But again and again in the history of God's people He has had to teach them that they are strangers and pilgrims upon the earth. Persecution has again and again driven the church to settle herself in some strange land. This has been particularly true of the Mennonite Church. Our Anabaptist fathers were driven from one district of Europe to another as the waves of tolerance rose and fell. Finally they migrated to America, not to find better farm land and easier living conditions, but to escape from political conditions which made the holding of their religious faith difficult. Most of us have been in this land so long that we have practically taken it for granted that we are here to stay.

The question of military conscription makes one entertain serious thoughts on this question. The last extensive migrations of Mennonites from Europe were made to escape the conscription which came about as the result of the Napoleonic wars. The United States and Canada so far have not suffered the effects of peacetime conscription, but in the United States we are now subject to a conscription law which was not passed when the country was at war. Legislation is now being advocated and may soon be adopted which will fasten permanent conscription upon us. There is no clear assurance that conscientious objectors will be excepted from the provisions of this law. If alternative civilian service is provided for, it may be placed under government control instead of under church control as we have it at present. Under such conditions it is

probable that it would be difficult for us to maintain our peace stand. It will not be as easy now as it was several hundred years ago to find a new frontier to which we may migrate in order to maintain our faith and our way of life. But it is entirely within the realm of possibility that the search of such a frontier will be thrust upon us. Let us pray earnestly that we may be permitted in this land we love to live the peaceable and quiet life to which we are constrained by the commandments of the Scriptures. But if we should be faced with the necessity of surrendering or modifying our faith in order to remain in our comfortable homes, there would be many, let us hope, who would be willing once again to take the long road of the pioneer in order that our precious heritage of faith might not be lost. Would there be some of us who, rather than to leave our extensive properties, would advocate compromise of principle? Which do we place first, the continuation of our temporal prosperity or the continuance of our New Testament faith? It is in heaven, not here, that we have an abiding city.

"He Must . . . I Must"

The Baptist experienced perhaps as few others do the demands of Jesus for complete loyalty. He was willing that all he was and did should pass into eclipse in order that Jesus might be the sole magnet among men. Accordingly, John consistently acknowledged his own decreasing fame, while that of the Master grew. "He must increase," but the personal cost was terrific: "I must decrease."

We are in the succession of John. We are mere voices, to introduce men to Jesus and to prepare the way for Him to come into men's hearts. In the fulfillment of that task there is this constant imperative: "I must decrease." Whatever our work or concern may be, it is worthy of Him only in so far as He increases and we decrease. What is the tendency in your life, in mine? Is He being magnified (made large), or can we not consent to become smaller?—M.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Questions on Mennonite Community Life

XIX. *What Effect Has Urbanization Had upon Christianity in America?*

BY GUY F. HERSHBERGER

During the period of rapid urbanization following the Civil War the religious life of the city populations was very seriously affected. This was true in part because the city populations grew more rapidly than did the church's means of meeting their needs. It was also true in part because city life in itself seems to contain certain forces and influences which militate against religion and the church.

Between 1868 and 1888 that portion of New York City which lies south of Fourteenth Street increased its population by 200,000. This should have meant an increase in the number of churches. On the contrary, however, seventeen Protestant churches moved out of this district while only one Jewish and two Catholic churches moved in during this period. In 1889 the area in Chicago where Hull House is located had nine churches and two hundred fifty-five saloons. In the poorer sections of many of the larger cities there were frequently a hundred or more saloons and dens of vice for every church.

By and large, the churches were not reaching the working classes. Even D. L. Moody's work reached chiefly the indifferent members of existing churches, rather than the people with no church connections. It was freely charged that the church had no concern for the welfare of the working man. There seemed to be clear evidence of this when it was found that Trinity Church in New York received considerable income each year from the ownership of miserable tenement houses in the slums.

Another trend in the late nineteenth century was the increasing tendency of the city populations to disregard the observance of Sunday. This was due in part to the influx of immigrants from Europe, especially Jews, Irish, and Germans, whose Sunday practices were entirely different from those of the older America. But it was also due in part to the growth of a secular spirit, and to the monotonous daily labor in factory and shop which caused the working classes to use Sunday for pleasure seeking.

In dealing with this new situation the Catholics and Jews were more successful in holding their people and building their churches than were the Protestants. In time, however, the Protestants established numerous missions in the cities by means of which much good was accomplished. But when all of this is said the fact still remains that urbanization in America today constitutes a real problem for all of the churches.

One factor in this situation is the in-

stability of the urban family. Today one marriage out of every six ultimately ends in divorce, and most of these divorces occur in the city. A high proportion of urban marriages are childless, and most families are small. The urban birth rate is so low that in a few generations our great cities would be completely depopulated were it not for a steady influx of immigrants from the country. In Chicago today ten adults raise only seven children, these seven raise five; these five three and one-half. This explains why L. G. Ligutti, a prominent Catholic priest, recently said that the third generation of Catholics in the city is not Catholic and the fourth generation of Catholics in the city is not. Then he added his guess that in the case of the Mennonites the record would be just as bad or worse. This explains why the Catholic Church today has a great concern for the welfare of its rural churches. It should also stimulate the Mennonite Church to inform itself as to effects of urbanization upon its own people.

Goshen, Ind.

Church Bulletins

BY J. E. GINGRICH

In the past number of years there has been a constantly growing use throughout the Mennonite Church of Pastoral Letters, Church Letters, Church Bulletins, or whatever other names such publications are designated. Many ministers who have been using this method in their work find it a real help in the furtherance of the Gospel in their congregations and in their communities. It will no doubt be impossible to estimate the real value of this kind of effort, yet those who have tried it, feel it is of sufficient importance that they would hate to see it discontinued in spite of the fact that it requires a great deal of time and energy.

Normally our Mennonite congregations do not differ so greatly in that to a greater or lesser degree we have a scattered membership, that is, members who do not live within the local area. People have moved out of the district for agricultural or employment reasons, not always, unfortunately, into a community where there is a Mennonite Church. Then, too, many of our young people in the last few decades have gone away to school, some to our own church schools and some elsewhere. The school to which they go makes little difference so far as their contact with the local congregation is concerned. During this present time of crisis the nonresidents have been greatly increased by the drafting of our young men who are now serving in C.P.S.

The problem of what to do for these members has been no little concern on the part of local pastors. Sometimes these people have been neglected, forgotten, and finally lost. Sometimes attempts

have been made to keep in touch with them through correspondence. Such correspondence is valuable only when it is both regular and interesting as well as spiritual. On the other hand, to have some kind of church bulletin which lists all the church activities, announcements, things taking place in the congregation, congregational actions, visiting ministers who filled the home pulpit recently, births, deaths, additions to the church, and pastoral messages, and to send such bulletins regularly to nonresidents, will be a wonderful step in the direction of uniting the membership. People who are not privileged to be in close touch with the congregation, especially those who are so situated by no choice of their own, appreciate such an arrangement more than we might guess. Some of these people have written as follows: "I appreciate the bulletins a great deal; there are always some things which people do not think about writing in their letters, and the bulletins keep me informed about what is going on at home." "I am always anxious for the bulletins to arrive, and I read them from cover to cover; they mean much more to me than they ever did when I was at home." Members are often criticized for not showing a live interest in the work of the congregation, but there is no doubt that part of the responsibility should rest upon the minister who is in charge of the congregation. If we used as much energy in building up unity in our membership as we do in criticizing, much of the criticism would be unnecessary. What the church needs today is pastors and church leaders who will be real shepherds to the flock.

Within our congregations we often find young people who are talented and consecrated, who could be used in helping along with the mechanical aspects of congregational work. Producing bulletins is not such a large task and does not require such a tremendous amount of time. Neither can a great number of young people be employed. But small as this task may be, those who are qualified to help in this kind of work, typographical, art, and construction, should be given an opportunity to exercise themselves in Christian activity. In giving young people something in which to exercise their Christian talents it is often overlooked that in this kind of work the pastor and the young people are thrown together on a common ground in working out such a project, which naturally results in a much more intimate relationship between them. Furthermore, through working together on this kind of project young people will naturally find themselves becoming constantly more interested in the work of the church, as they become more closely associated with the work of the pastor.

A very objectionable feature of the Sunday morning service in many of our

churches is the announcement period. It has sometimes almost appeared that "of the making of announcements there is no end." Certainly we cannot entirely eliminate from our services the making of announcements, but it has been true far too often that we have made announcements of almost all descriptions, taking time to explain things until one is reminded of the auction sale bill, "and many other articles too numerous to mention." In the Sunday morning service, which has become the primary worship service of the church, as much as fifteen or twenty minutes has been taken for the purpose of making announcements, thereby detracting from the spirit of worship in that service. Then, too, frequently the nature of the announcements which it becomes necessary to make detracts from the true spirit of worship. You may want to make a special plea for the sisters' sewing circle to sew for relief or to can produce for C.P.S., or any one of a number of other things. True enough, it is mission work and is all a part of the work of the church, but sewing and canning are secular tasks, and announcements of this kind in our regular worship service can not help but have a tendency to secularize our worship. Another reason why an attempt should be made to eliminate some of the announcements made in our service is the fact that when many announcements are made it is difficult to remember all of them. It would be a great advantage in almost any of our churches if some kind of weekly church bulletin could be issued with all these announcements listed where people could refer to them afterward. This would help to make our worship service more worshipful and it would also help to systematize our weekly program.

There are also many things which should be brought to the attention of the congregation which the pastor finds impossible to mention in one sermon. After much prayer and meditation he prepares the sermon under the leadership of the Holy Spirit. Certainly he will not want to spoil the message with a host of things having no vital connection with it. At the same time, there are other things which are vital to the growth of the congregation which can very well be written up in the form of a sermonette in a weekly bulletin. Sometimes, it may be well to write a series of articles on some subject, such as, Prayer, Holiness, Separation, Nonresistance, Challenge of Youth.

A healthy interest in any congregation is her missionary interest. A church bulletin can very well be made such a project. There are many unsaved and unchurched people in your community for which your church is directly responsible. These bulletins, if distributed throughout the neighborhood, will bring the Gospel to them and at the same time give them an

invitation to your church. This will also give the members some practical experience in community evangelism. At least this *should* lead toward definite personal evangelism in the community.

It has been the conviction of the writer that our Publishing House might promote this kind of project by making available some kind of skeleton Church Bulletins—perhaps a color picture on the front and a good article on the back with the inside left blank to be filled in by the local congregation. This would be a great help to local pastors who would like to use a church bulletin but do not have the time to prepare one. It may be that the immediate demand would not be great enough for a weekly bulletin, but it seems that a good beginning would be to provide a biweekly or a monthly bulletin for those who would care to use it.

Elkhart, Ind.

Criticism

By AMOS A. RESSLER

Criticism given for the mere purpose of finding fault, is never in order. But when criticism is given for the purpose of strengthening some weak point, or improving something that is good but might be better, or correcting error, it may serve a useful purpose. Right here the word "review" might perhaps be more nearly correct in expressing our idea or intention.

The readers of the GOSPEL HERALD have noticed the change in dress that the paper has assumed as well as some change, too, in the nature of the matter contained in its columns, or rather, perhaps, the form in which it comes to us.

We refer especially to the predominance of full-page and longer articles that teach the philosophy of the Christian religion, and the doctrines of the Christian church, rather than making an application of these doctrines to practical Christian living. The brethren who write these treatises feel the responsibility of guiding the destinies of the church, and naturally direct their remarks to the church as a whole.

The GOSPEL HERALD is, however, meant to serve the masses individually rather than collectively; and a very large percentage of the readers and supporters of the paper are busy people who pass over a full-page article as too long for them to take time to read. Recently some one remarked to me that he liked a certain writer's articles because it was not necessary to read a whole page to find out what he wanted to say.

Sometimes, however, there is a subject or a condition of things that calls for explanation which can not be given in a few words. An example of an article that falls within this class is Bro. Bender's write-up some time ago of the origin, development, and present status of Gen-

eral Conference. It gave us the information that many of us wanted, in as compact a form as was possible without omitting some essential points.

Two articles in the August 18 issue of the GOSPEL HERALD arrested our attention. One is entitled "Words." We find no fault with the writer's ideas in general, but we notice that before he was through he used a word he knew many of us had never seen before, and therefore used a half dozen lines to define it. Personally, I like the dictionary, and always feel well repaid for the time used in consulting it, for each time I add something to my little store of knowledge. Occasionally there is a word that expresses an idea more clearly than any other word, or combination of words, could, and we are justified in using it.

The other article is entitled "They Have No Wine." The teaching given is good, and gives a line of truth that needs to be emphasized. But a better title might have been chosen, and the declaration that wine in the Bible is a type of regeneration surprised me. In looking up the subject in the Book, I am inclined to feel that wine is more nearly a symbol of *luxury*. It is mentioned among the material blessings Israel was to receive as a reward for obedience. But in Deut. 6:11, 12 God warns His people, and tells them of the *dangers* of living in luxury.

Throughout the Bible we have warnings concerning the use of wine. It was the cause of Noah's scandal. Gen. 9. Solomon says, "Wine is a mocker . . . and whosoever is deceived thereby is not wise" (Prov. 20:1). The mother of Samson was to refrain from the use of wine. Judges 13. John the Baptist was ordered to drink no wine. Luke 1:15. A bishop was to be a man not given to wine. I Tim. 3. These, with other passages, make us feel that it is rather out of line to call wine a type of regeneration. In fact, the attempt to draw a type or symbol from what is clearly a simple statement of facts may, and often does, lead to error.

Ronks, Pa.

Nineteen forty-three was the 109th year of the American Bible Society's service to the blind. It was also a record year in distribution. A total of 9,070 volumes were furnished to the sightless. Of these, 3,414 were talking-book records for those who do not read with their fingers. A first edition of the Gospel of St. Matthew in Spanish Braille was one of the achievements of the year.

All of the embossed volumes and talking-book records are furnished by the Society, irrespective of the cost of their production, for the nominal sum of 25 cents per volume, plus postage. The balance is met by gifts of friends of the Bible and the blind.—Bible Society Record.

FAMILY CIRCLE

For They Were Not (Rachel)

BY MIRIAM SIEBER LIND

Oh, long I listened—long

*With the joy of a happy bird,
And a child's voice high in song
Was the loveliest sound I heard.*

Oh, long I looked—and long,

*For my heart with pain was wild,
And the loveliest thing I saw
Was the face of a sleeping child.*

Oh, long I waited—long

*Till my soul with griefs grew small,
And a silent, childless tent
Was the emptiest grief of all.*

Boone Grove, Ind.

Spoiling God's Handiwork

BY MARY V. DWYER

Each time I go to town, I am more and more shocked by the way young girls are conducting themselves. I am very fond of young folks, and so it makes me sad, as I enjoy seeing them sweet and natural, as God made them, with freshly washed faces, nicely brushed hair, dressed modestly and simply in a dress that tells at a glance that it has made a very recent trip to the tub. But what do I see instead of the girl I have pictured?

Let us look at the first girl who passes. If we could see beyond and beneath all of the unnatural make-up, she would doubtless be very sweet and attractive, but here she is, all decked out in everything that could be used to spoil God's handiwork.

We will start with her hair. It has been cut and subjected to the intense heat of the permanent wave machine until it looks dry and lifeless. Her eyebrows have been plucked, and new and fantastic arches have been applied with an eyebrow pencil. Her eyelashes are daubed with mascara and under her eyes, eye shadow, generously applied, giving her a cold and worldly look. Then, on her cheeks, which should have been rosy with the bloom of youth, is paint, which would have looked well on a barn. Her lips are a splash of scarlet, which does not even follow the natural curve of her mouth. Her fingernails are long and are painted to match her lips. She wears a blouse and slacks that are too tight, and toeless sandals, from which toenails which match her fingernails and lips are visible.

She stops to talk with two girl friends,

and we cannot help but overhear a conversation which is emphasized and punctuated with profanity. I see a group of young men watching them appraisingly, and can only wonder what they think. Soon, two of the girls light cigarettes and blow smoke rings as they talk. Do you think this is the kind of girl any straight-thinking young man would choose to be his wife and the mother of his children?

This may sound exaggerated, but believe me it is not. It can be seen at any time, in any town or city, large or small. The girls of today will be the wives and mothers of tomorrow.

A great and good man of several generations ago, once said, "The hand that rocks the cradle, rules the world."

What a responsibility! And how close to God we mothers should live, for without God's help, we cannot have the wisdom to meet this precious obligation!

Estacada, Oreg.

A Mother's Influence

A mother's war work is her children. Whoever first said that hit the nail on the head, but what is true in war is true in peace: A mother's main work is her children.

Suppose Moses' mother had helped gather straw for bricks, and Moses had not had enough character to stand up alone for God in the king's court, and would not have become the liberator of God's people—would it have been a good thing?

Suppose Samuel's mother had gone to a tent-factory and left little Samuel to himself and some neighbor children, and Samuel had not had the ability God used so much to organize his people—would it have been worth while?

Suppose the mother of Zebedee's children had helped her husband catch fish, and left the boys at home with Grandmother, or with Mary, the hired girl, and the sons had not been fit to be apostles—where would the profit be?

Talk about career; where is the career so great and so wonderful as that of a mother, day by day telling the heart-warming Bible stories to her children, making God real and present and attractive to them, teaching them the things of God, and making them willing to do things for God? What makes the difference between the man or woman who does great things for God, and the one who does only as much as most other Christians do (which is little enough)? That difference often is the mother, who takes time out from work (or along with the work) to talk with the children; who answers questions in kindness and without irritation; who teaches them to work

along with her, and twines the love and the will of God into the everyday doings of their lives.

The father can do much more than most fathers do for their children, but the mother is with the young child most of the day. There is in all the world no greater work, and none more necessary, none more blessed, than when a mother takes time and makes time for her children, with God in the end-purpose of their lives.

You mothers who read this (and you fathers), shall your children do great things for God, or only now and then a little? The difference will quite likely be in what you do with them between that time and now.—The Christian Parent.

The Failure of Worldly Minded Recreation

BY DAN STUTZMAN

It has been said that too much work and no play makes Jack a dull boy. Too much play and no work has a tendency to make him a worthless boy. The world has gotten to the place where it takes recreation too seriously, at least in part. Instead of playing to the point of refreshment, they play to the point of exertion. I do not mean that recreation needs to be taken halfheartedly, but that we should quit in time so that we are benefited by it rather than harmed.

The United States has taken ball-playing so seriously that it is no longer a recreation, but is a work in itself, and not a means to a constructive end. One way in which the world has failed is that they have left God out of the question of their plans. Instead of worshiping God on the Lord's day, they have all manner of amusements to get glory for themselves. But Paul in Col. 3:17 says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Anyone who has good standing in baseball, basketball, or some other sport, can very easily receive a scholarship to almost any school. To that person, that game is no longer a recreation, but a work in itself. It is part of his livelihood. Perhaps he will play so hard that his health may be ruined by it.

The world has passed by the greatest privilege of recreation. Instead of allowing Christ to come into their lives to give them rest, they are continually on the go. They work through the week. Their bodies are tired—their minds not at ease. So on Sunday they go some place to keep their minds occupied. The result is that they are just as tired to begin the new week as they were before, or possibly more so. They are seeking spiritual rest and do not know it or at least will not admit it. Jesus in Matt. 11:28 says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Albany, Oreg.

TO BE NEAR TO GOD

November 12, 1944

Read Deuteronomy 6:4-9.

A farmer had an only son whose conversion was the subject of daily thought and prayer. The time of the camp meeting came before it was possible to finish the seeding. When the opening day came, the farmer hitched up the wagon and invited the family to go to the meeting. "But, Dad," said the boy, "you aren't going to leave the field by the lane unseeded? It will never be in as good form again this season."

"The field will have to take its chances," replied the father. "The meeting has first place."

The son was soundly converted. Less than a year later he lay dying, and as the father bent over him, the boy's arms went round his neck, and with shining face he drew him close. "Oh, Dad," he whispered, "I'm so glad you let the field wait."—Selected.

November 13, 1944

Read II Timothy 1:1-5.

A mother said one day: "When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."

November 14, 1944

Read Daniel 3.

When children and young people need to make decisions which may set them apart from their companions, may Christian parents and teachers and pastors be ready to help them to make these decisions always in terms of what will please God. If they will decide in line with His will as expressed in His Word, then they can be as fearless as the three Hebrew boys. (Reread verses 17 and 18.) Let us help children and young people to know that personal safety, present comfort, and praise of men are not the most essential things in life even though many count them so. May God give us all, young and old, the strength to do His will quietly, humbly, and graciously, in the midst of an evil world, "wise as serpents, and harmless as doves."

November 15, 1944

Read Daniel 6:1-23.

We need to teach our boys and girls from their early years that enduring ridicule, fun-

making, and persecution is as nothing compared to knowing that we have displeased and disobeyed God. We need to teach that those who please God will of necessity be different from the crowd. So many parents cannot stand to see their children faced with the difficulty of being different in conduct and conviction for the sake of Jesus. Let us pray that Christian parents may give their sons and daughters the support they need to follow in the steps of the Lord. Let us pray that family problems may be met in Bible study and prayer around the family altar.

November 16, 1944

Read Jeremiah 1:8, 17; Nahum 1:1-7.

In these times, and at all times, both young and older Christians are tempted to yield to the strong pull of public opinion and to secure the approval of men even when it is in conflict with the favor of God. May the courage of God's heroes of old and their desire to obey God at any price, help us not to fear men but to please God. Often we may be respected for standing by our convictions. Sometimes we may suffer scorn and harm. Let us teach our boys and girls and young people that in any event God's approval is our highest reward. (Read Matthew 5:10-12.) And God will care for His own!

November 17, 1944

Read Luke 6:22, 23, 27, 28.

In the year 1569 a pious follower of Jesus Christ, named Dirck Willems, of Asperen in Holland, was apprehended and burned at the stake, because he had been baptized on the confession of his faith. The officer making the arrest had pursued the fleeing man to a frozen dyke. Willems crossed safely, but the officer broke through the ice. When Willems saw his danger, he quickly returned and helped him out, thus saving his life. The officer's heart was touched, and he wanted to let him go; but the burgomaster calling sternly from the other side forbade it. Thereupon Willems was seized and after severe imprisonment and great trials, was put to death as stated above, in May, 1569, giving his life in testimony of the truth.—From Martyrs' Mirror.

November 18, 1944

Read John 14:27.

His Care

God holds the key to all unknown.

And I am glad;

If other hands should hold the key.

Or if He trusted it to me,

I might be sad.

What if tomorrow's cares were here

Without its rest?

I'd rather He unlock the day.

And, as the hours swing open, say,

"Thy will is best."

The very dimness of my sight

Makes me secure;

For groping in my misty way

I feel his hand, I hear Him say,

"My help is sure."

I cannot read His future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough: this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—John Parker.

—M. R.

THE TRUE CHRISTIAN A GOOD CITIZEN

Sunday School Lesson for November 19

Search the scriptures. They testify of Christ's teaching concerning good citizenship. God is interested that we be loyal, constructive, respectful, submissive, and co-operative citizens of our respective communities. God's interest is very manifest in that He has given us in His Word many instructions concerning our earthly citizenship. Let's search some out.

Micah 4:1-5. In the future kingdom of the Lord Jesus Christ there will be peace, justice, prosperity, safety, and no fear, all because Christ will be King of kings and men will walk in the way of God. Surely this is God's ideal for our life now, too. "We will walk in the name of the Lord our God" now and "for ever and ever."

Mark 12:13-17. Shall we give or shall we not give? was the question so cleverly answered by our Lord. His answer gives us a fundamental principle for Christian conduct in regard to patriotism. We receive good from the government. We use its coins in trade. We are glad to be able to buy and sell without being taken advantage of. We appreciate the protection the government gives us in traffic control and in health measures. We benefit with thankfulness from the public schools and the roads.

In return for what we receive we should be glad to pay our taxes. No true Christian will grumble at or try to avoid them in any way. It costs money to run the government. If the money we give is not all used wisely, we are not responsible for that. What was the testimony of your church on the rationing program? Some professing Christians were very dishonest on this point. Certainly this did not attract people to Christ. Consider the ways in which the members of your class are tempted to defraud the government. (Discuss these in class.)

Likewise whatever is God's should be given to Him. He has done wonderful things for us. He gives us everything. He cares for and protects us. His blessings are too numerous to mention. He who gives God what belongs to Him will give the government what belongs to it.

Romans 13:8-10. All the conduct that makes for bad community life and bad national life would be done away if all men owed no man anything but to love one another. There would be no living in adultery, no robbing and stealing, no murdering, no false witnessing, no jealousy and coveting, no mistreating one another, no economic or social injustice. Love for one's neighbors

(Continued on page 646)

FIELD NOTES

Evangelistic meetings will be held at the Conestoga Church, Morgantown, Pa., Nov. 13 to 19, in charge of Bro. Oscar Burkholder, Breslau, Ont. On Saturday evening and all day Sunday, Nov. 18 and 19, there will be a Bible Instruction Meeting. Instructors: Sanford G. Shetler, Hollsopple, Pa., and Oscar Burkholder.

Communion services are announced for the Crabapple Mission, Bannock, Ohio, Nov. 19, in charge of Bro. D. D. Miller, Berlin, Ohio. Bro. Eli Kramer, Meadville, Pa., will conduct a series of meetings the preceding week. The prayers of the brotherhood are solicited in behalf of these efforts.

A series of meetings will be held at the Detroit, Mich., Mennonite Church from Nov. 19 to 26, with Bro. Paul R. Miller, Sugar-creek, Ohio, in charge. Prayers are requested.

Bro. John E. Kurtz, Harrisonburg, Va., delivered an appreciated message to the Kansas City, Kans., congregation on Sunday evening, Oct. 22. Bro. Norman Hobbs, Iowa City, Iowa, performed a similar service at the same place on Thursday evening, Oct. 26, on his way to Pryor, Okla., where he was to be in charge of a series of meetings.

A series of meetings is announced for the Strickler congregation near Middletown, Pa., Nov. 12 to 19, with Bro. Clarence E. Lutz, Elizabethtown, Pa., serving as evangelist. Your presence and prayers will be appreciated.

The Mennonite Central Committee is interested in obtaining additional office workers who have had training or experience in stenographic work. Persons who have ability in both shorthand and typing are desired. Book-keepers who have had considerable training are also needed. Anyone interested should contact at once Ernest Bennett, Mennonite Central Committee, Akron, Pa.

The River Corner congregation is looking forward to a series of meetings from Nov. 15 to 26, with Bro. Elmer Kolb, Pottstown, Pa., in charge. Your prayers are requested.

The program that was to be given at the Holdeman Mennonite Church, Wakarusa, Ind., by the men's chorus from the Medaryville, C.P.S. Camp has been postponed because some of the boys were transferred to other camps.

Evangelistic meetings began at the Stony Brook Mennonite Church, York Co., Pa., on Nov. 5, in charge of Bro. Elias W. Kulp, Bally, Pa. The meetings were to continue for two weeks. Your prayers are solicited in behalf of this work.

Bro. J. L. Stauffer, Harrisonburg, Va., delivered an appreciated message to the congregation at Newport News, Va., on Sunday evening, Oct. 29.

Correction: In the article by Bro. Ezra Stauffer in the issue of Oct. 6, page 522, second column, first line, read "mores" instead of "Moses." We apologize for this error.

Bro. Russell Krabill is teaching classes in Bible in the following public schools of northern Indiana: Shipshewana high school, Wakarusa high school, Concord school (high school and eighth grade), and Jefferson school (also high school and eighth grade). This work is under the supervision of the following committee: Ernest E. Miller of Goshen College, John E. Gingrich of the Indiana-Michigan Church Conference, and Amos O. Hostetler of the Christian Workers' Conference. Bro. Krabill is a student in the Goshen College Bible School.—W.

Bro. C. J. Ramer, Duchess, Alta., conducted evangelistic meetings at the Biehn Church, Ontario, Oct. 30 to Nov. 8.

Bro. P. L. Frey, Archbold, Ohio, is scheduled to begin meetings at Peoria, Ill., on Nov. 19.

A new church building was dedicated on Nov. 5 to serve the newly organized Hagerman congregation, north of Toronto. This was formerly a mission Sunday school. Bro. Moses Roth preached the dedicatory sermon.

Bro. Menno Troyer, Conway, Kans., preached at Bothwell, Ont., on Oct. 30.

Evangelistic meetings were conducted at Strasburg, Ont., Nov. 1-8 by Bro. E. B. Peachey, Belleville, Pa.

Bro. Reuben Dettwiler, Elmira, Ont., will serve as evangelist for meetings held at the Latschar Mennonite Church near Petersburg, Ont., Nov. 14-26. In an all-day meeting on the last day of the series the brethren Oscar Burkholder and Paul Mininger also appear on the program.

Bro. Roy Koch, St. Jacobs, Ont., who is attending school at Goshen College, attended

the inspirational session of the Ontario Conference held at Wanner's Church on Nov. 9.

Bro. G. F. Hershberger, Goshen, Ind., served on the missionary program at Ft. Wayne, Ind., on Nov. 5.

Bro. Paul Lederach, newly ordained minister attending school at Goshen College, preached at West Liberty, Ohio, on Nov. 5. He is scheduled to preach at his home church, Norristown, Pa., on Nov. 12, and on Nov. 19 at the Emma Church near Topeka, Ind.

Bro. Abram Hallman, Akron, Pa., is soliciting funds for the new auditorium of Goshen College among the alumni of that school in the cities of the East.

The semiannual meeting of the Sunday schools of North Goshen and Pleasant View will be held at North Goshen on Nov. 12.

Bro. John C. Wenger, Goshen, Ind., will assist in a Bible Conference at the Geiger Church in Ontario Nov. 17-19.

During the past ten years thirteen new Sunday schools and preaching points were started by our different congregations and missions in Illinois. The total church membership at these places is now 257, with an average Sunday-school attendance of 654.

The Bethel Mennonite Church, the new work among the negroes of Chicago, has an average attendance of forty.

Communion services were held with the Conservative Castleman River congregation near Salisburv, Pa., on Oct. 29, with Bishop Roman H. Miller, Hartville, Ohio, in charge. The above services had been announced to be held Oct. 22, but the home bishop, Bro. C. W. Bender, was unable to officiate because of the critical condition of Sister Bender's health at that time. However, she had improved sufficiently to allow Bro. Bender's presence at the communion service a week later.

The Executive Committee of the Mennonite Publication Board held its annual meeting at the Publishing House on Nov. 6, 7.

Evangelistic meetings are to be held at the Blough Church, near Hollsopple, Pa., Nov. 9-19, with Bro. Harry Y. Shetler in charge.

Evangelistic meetings began at the Mason-town, Pa., Church on Nov. 2. Because Bro. C. C. Culp, Brethren, Mich., who has charge of the meetings, could not be present on the first two nights, Bros. Haarer and Metzler preached on these two evenings.

The New Catalog of religious literature, Sunday-school supplies, Christmas supplies, mottoes, and gifts is now being mailed out to all readers on the Gospel Herald mailing list. If your name is not on the subscription list, order a copy of the new 1945 Mennonite Publishing House Catalog immediately. If you are a subscriber and do not receive your copy in the near future, write for it to the Mennonite Publishing House, Scottdale, Pennsylvania.

Communion services were held at the Scott-dale Mennonite Church on Sunday, Nov. 5, when a large number partook of the sacred emblems. Among them were a number of visitors from other sections of the church, eight conferences having been represented.

(Continued on last page)

Calendar

Kishacoquillas Valley Bible School, Allensville, Pa., Mennonite Church, three weeks beginning Dec. 4.

Ministerial meeting, Illinois Conference, Waldo Church, Flanagan, Ill., Dec. 7.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.

Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

CORRESPONDENCE

GARDEN CITY, MISSOURI

(Bethel Congregation)

Dear Herald Readers: Counsel meeting was held on Oct. 8, and on Oct. 22 communion was observed.

The Lord blessed us with a helpful series of meetings from Oct. 15 to 22, in charge of Bro. Laurence Horst, formerly of Peabody, Kans., but now a student at Goshen College. His "story-time" each evening was a delight to the children. As a result of the meetings, one young soul made the wise choice.

Bro. Maurice Yoder of Hesston, Kans., preached for us on Aug. 13. We appreciated his challenging message. We invite others to visit our congregation.

Your prayers are solicited for the work here.
Oct. 23, 1944. Lela Landis.

BELLEVIEW, WISCONSIN

Dear Herald Readers: Since we have not seen any letters from our C.P.S. brethren in the Herald, we thought perhaps some readers would be interested in knowing how a few of us fare.

I am the wife of a brother from Iowa who is working on a 375-acre dairy farm in Wis., under C.P.S. Unit 97. We are living in a tenant house on the farm where he is employed. We are allowed fresh milk daily, all our fuel, a garden, and one hog annually, besides a reasonable allowance per month which is paid me for boarding my husband. He is also allowed the regular fifteen dollars a month by the government.

This is a Swiss settlement. The people as a whole, are friendly and are very nice to work with. There is not much, if any, open resentment because of our stand; in fact, most people here have never heard of nonresistance.

One Sunday a month we have no duties to perform, and every Sunday we are free between morning and evening milking time. Most farms average from twenty-five to forty-five milch cows.

Once every five weeks all the C.P.S. brethren in Green and Dane counties meet in the home of Bro. and Sister Frank Geuge of Oregon, Wis., for worship services. Bro. Paul Guengerich of Kalona, Ia., is our area supervisor. We certainly appreciate the privilege of meeting together with the brethren of the various faiths, and especially do we appreciate the kindness of the Geuges (Mennonites) in opening their home to us.

Other Sundays we sometimes attend the Swiss Reformed Evangelical Church. They seem to be very sincere in welcoming us to worship with them. However, the lack of church attendance is very appalling. Most farmers seem too busy to go to church. There are many saloons in our local towns, and these are better attended on the Lord's day than are the churches.

We certainly have a wonderful opportunity to witness for Christ in our present situation. We realize, however, that too often we are

content to be "a stranger in a strange land," and let others go on in their sin. We are very thankful that God grants us the privilege of a normal family life, and ask you to pray for us that we may fulfill His purpose in our being here.

We are about forty miles from the Freeport, Ill., congregation and usually attend communion services there. That is also a great privilege.

I think it would be encouraging to hear from other C.P.S. brethren in the various fields of labor. We certainly appreciate our church papers, which are sent to us free of charge. They never meant as much to us as they do now. They seem to keep alive the vital tie between us and our dear home congregations. May we say to all those at home—wherever you are—"Avail yourselves of every privilege of worship at your home churches." We did not realize until now how blessed it is to be able to worship with those "of the household of faith."

Pray for us.

Oct. 23, 1944.

A Sister.

WAKARUSA, INDIANA

(Holdeman Congregation)

Dear Herald Readers: Greetings in Jesus' precious name. Let us praise the Lord for His wonderful works to the children of men.

On Aug. 13, Bro. J. C. Gingerich, Detroit Lakes, Minn., brought us the morning message, and Bro. Harry Diener, Hutchinson, Kans., brought the message following young people's meeting.

The evening of Aug. 20 the young girls' class gave an interesting program for young people's meeting. The theme was, "The Sower and the Seed."

We enjoyed having Bro. Laurence Horst of Peabody, Kans., with us on the evening of Sept. 3. He gave an interesting talk concerning our church schools. He also gave a very inspiring message from the Word of God.

On the evening of Sept. 10 the young men's class gave the program for the young people's meeting. The theme was, "How to Enjoy the Communion."

Our hearts are saddened because of the loss of an aged brother, Menno Weaver, who passed into eternity on Sept. 14. He is the fourth aged one from our congregation to pass away this year.

Two of the girls' classes were in charge of the young people's meeting program on Sept. 24. The theme was, "The Story of Ten Girls."

The last four Sunday evenings we were privileged to enjoy a series of lectures on the Book of I Peter. Bro. Daniel Miller of Akron, Pa., was the speaker.

We are looking forward to Nov. 5, when the men's chorus from the Medaryville, Ind., C.P.S. Camp is expected to be with us.

Bro. Lester Mann, Elkhart, Ind., will be the guest speaker at our literary society meeting on Nov. 17.

We expect to have Bro. Mark I. Ross, Hesston, Kans., with us in December for a series of revival meetings. Join us in prayer for these meetings.

Oct. 24, 1944,

Elizabeth Schrock.

ORRVILLE, OHIO

(Martin's Congregation)

Dear Herald Readers: Greetings. At this season of the year our hearts rejoice anew for the bountiful blessings, both temporal and spiritual, which we have received from our Father. Surely we can exclaim with David in Psalm 103:2, "Bless the Lord, O my soul, and forget not all his benefits."

On Sunday morning, June 11, Bro. Levi Glick from the Mennonite Old People's Home near Rittman, Ohio, delivered the message in the absence of our minister.

We were pleased to welcome Bro. John R. Mumaw, Harrisonburg, Va., into our midst on Sunday morning, Aug. 6. He brought us a vital message on the subject, "The Meaning of Church Membership."

Bro. and Sister Paul Lehman worshiped with us on Oct. 1. Bro. Lehman spoke briefly concerning their work in Northern Minnesota, after which Bro. Wm. G. Detweiler of the Oak Grove congregation presented us with a heart-stirring message, using Acts 26:25 for his text.

On Sunday, Oct. 22, we observed another communion service, with our bishop, Bro. O. N. Johns, in charge.

In our young people's Bible meeting on Oct. 22, we were privileged to have the male quartette from the Beech congregation worship with us. Their visit was greatly appreciated by all who attended the service.

Two more young brethren from our congregation answered the C.P.S. call recently. This makes a total of sixteen young men who are now serving in some branch of the C.P.S. from our church. May the Lord's blessing follow them as they witness for Him in this capacity.

Our minister, Bro. Stanford Mumaw, recently had the privilege of visiting a number of our brethren in various C.P.S. camps, as well as several state hospitals, where a number of our men are serving. We believe his visit was a real blessing and an encouragement to all the boys whom he contacted.

We ask an interest in your prayers in behalf of the work here.

Oct. 6, 1944.

Irene Burckhart.

SPRINGS, PA.

Dear Christian Friends: With a bounteous harvest on every side, we are again reminded of the wonderful results when God and man work together. Have our individual efforts in the spiritual harvest been in proportion to those of the natural harvest?

On Sept. 3 a group from the Sideling Hill Camp worshiped with us.

Bro. and Sister William G. Detweiler and the Amstutz sisters' trio gave a program at the church on Sept. 5.

Church School Day was observed in a two-session program, with Bro. John R. Mumaw, Harrisonburg, Va., as guest speaker.

Preparatory and communion services were held on Oct. 14 and 15. Bro. Newton Weber, Harrisonburg, Va., assisted in both services.

Bro. Elmer B. Moyer, Souderton, Pa., conducted evangelistic meetings from Oct. 2 to 10. Even though there were no visible re-

(Continued on page 644)

WITH OUR MISSIONARIES

Christ Within

The Master came into my heart as self went out at the door.

"O enter, dear heavenly Guest," I cried, "and leave me nevermore."

The place was dusty and foul and dank, but sunshine entered in

As His presence cleansed and sweetened, and banished the smirch of sin.

And so all day it is Christ within—I am no more mine own;

My heart is a grave no longer since He rolled away the stone;

He speaks through my lips, and they utter what He would have me say;

He uses my hands for His service sweet in His own blessed way.

My feet He sends on His errands, and they never weary grow,

Because of His strong upholding—the dear Christ who loves me so;

The fretting troubles of every day that used to vex and sting

Have vanished like troubling night dreams in the presence of the King.

The homely work of the household, the endless tasks of the day,

Are lightened and glory-illuminated because He leads the way;

The food I place on the table, is a sacrament divine

Because He hath touched and blessed it through these poor, weak hands of mine.

And so it is Christ forever, the Christ forever and aye,

His life overflowing within me, whether I live or die;

His for the daily service wherever He sendeth me,

And His for the joy eternal and the final victory.

—Sophie Bronson Titterington, in "The Times."

The Method of Spiritual Identification in Missionary Work

[A paper by Pierre Charles in an abridged translation by Norman J. Blow in "International Review of Missions," April, 1944.]

It is easy to understand why, in our hurried modern world, we are all eager to attain our various objectives. There would be nothing wrong in this if we were quite certain where we wished to go and if our hurry and bustle did not too often involve our not preparing ourselves as we ought. By dint of proclaiming far and wide that the hour for action

has come, we are in danger of being taken to mean that the hours of slow and laborious thought are finished. We may make the mistake of trying to get our chickens more quickly by shortening the long waiting period of incubation. To put eggs in boiling water is not a quick way to hatch chickens: the excess in temperature no more shortens the incubation period than the impatience of the astronomer makes the eclipse happen sooner.

With missionary work the same principle must be rigorously applied. A common question is: "What ought we to do for the extension of the church in missionary lands?" I would reply, at the risk of disappointing those who are eager for immediate orders and tangible results: Make yourselves first of all worthy of this holy task; learn the craft of redemption, not by some quack recipes, but by the slow transformation of your whole spiritual vision and by the progressive enlargement of all your interests.

We "must be born again." Our first birth was passive, as far as we were concerned: we came into the world without our knowledge or consent. Our new birth must be active, by changing one by one the principles of the egoistic life, by adapting ourselves to an unknown spiritual environment, by transforming our perspective and giving a new interest and direction to all our efforts.

As in the story of Elisha, it is not the staff of the prophet, nor his orders, nor his servant whom he sent, but only his own person that saves and brings to life again. If the world could have been saved by advice and commandments and wordy theories, it would have been freed long ago from all its evils, for it has had plenty of these things all down the centuries. But, as Paul says, ten thousand teachers do not replace one father and as long as we do not give of ourselves we give nothing of much use.

Let us consider the method of the Incarnation. When the Word of God wished to restore to human nature its lost dignity and its divine value, He did not think it sufficient to sit upon a majestic Sinai and issue commandments. It was not even sufficient to send messengers to pass on His advice but, to save men, He Himself became man. As the early Fathers always emphasized, Christ has saved us by first becoming one with us by taking our nature: "He saved that which He was." To make humanity worthy of God the Word becomes man: all His divine treasures were at once made part of the inheritance of the sons of Adam.

Must not the same method be followed in missionary work? To make, say, Japan

worthy of Christ, cannot the Christian make himself a Japanese and thus at once make Japan a participator in the prayer and grace of the church? Can it be done and, if so, how? Certainly not by the legal operation called naturalization, for in God's eye the foreigner who is a naturalized Japanese is still a foreigner. The process must be not naturalization but "super naturalization" by the working of charity—the love given to us by God Himself.

This divine love or charity is no sentimental emotion, something merely on the surface. Rather it is that which creates those groups that God recognizes as His own, across all frontiers and human classifications. That which Christ was by nature, thanks to the personal union of the divinity and the humanity, we can also become, in a different but not less real sense, by the adoption which is caused by charity. Supernatural love, sincere and deep, can make us, in God's eyes, mediators of grace to the Japanese. The process is not an incarnation, of course, but, as baptism is a supernatural birth into the life of the church, so this active adoption of Japan by a Christian soul brings to the whole Japanese people the sharing in new riches. It is God's action, working through a supernatural sympathy which He Himself inspires, and leading to the fulfillment of His will.

Let us not be misunderstood. Charity excludes no one, and Christians must consider all men as destined for Christ's fold. Their charity must encircle the globe without leaving out anyone. In the name of this universal charity the Christian has the right and the power to intercede for the whole world. But the Christian cannot stop there and rest content with an anonymous, colorless charity that loves its neighbor without ever having the curiosity to find out who he is.

Thus it is that the missionary candidate will best serve the whole church by devoting himself to the people of his choice and, in becoming one with them, will bring them to the God of all light. This is why for him much study of lands and peoples and actual missionary conditions is essential, for only from such study can come that selective sympathy which "specializes" charity without robbing it of its universal character.

Let us take the example of India, with her 380,000,000 population. There are Christians for whom India is always fascinating, not because they are blind to all that she lacks, but because real sympathy has put them in unison with that vast multitude, so composite and yet, beneath it all, so much a unity. To hear people speak ill of Indians distresses them. The history of India is, for them, full of interest. Where everyone else sees only strangeness, hears foreign names, perceives only queer rites, monstrous architecture, monotonous exag-

geration, they find something that fascinates them. When their prayers soar upwards, they find their way to India with the magic ease of a migrant bird.

Is this but dilettantism? Perhaps so, if it stops at mere exotic enjoyment. But when sympathy is deep and real and leads to devotion we have no longer the right to treat it lightly: it is providential indication.

You may not be able to go to India or help the people that you love by the skill of your hands, by your advice, or by your living example. But you are able, by supernatural charity, to become in the eyes of God as one of these millions of India, or better, as a kind of spiritual ambassador for all that multitude which has still to find its way to the Promised Land. Your silent prayer can go among them; you can, in your two hands, lift up to your Redeemer, as in a splendid offertory, all the confused and groping work that is daily poured out under the heavy sun of the plains or in the valleys high up under the slopes of the Himalaya. You will pray, not only for the workers in the paddy fields, but with them. Your charity will be their voice and through you they will be more united to the one Shepherd of all. The missionary not only goes out along the road that leads to the pagan world. He returns, bringing with him the confused crowd of pagans, along the road which leads to God. As a Christian, baptized and knowing God and His grace, you can "transplant" yourself, unknown to all men, into your chosen field, can adopt it by a great love, and then place before God the interests of all those who are your own by adoption, whom your choice, sanctioned by Providence, has made your brethren.

Let no one say that this has no practical bearing or importance because it is all done in the realm of the spirit; that it is but a subtle escapism to get away from the pressing concrete demands of missionary work. The reverse is the case, for not only is this the way to destroy prejudices and paralyzing antipathies, but it results in the true love that cannot remain idle but stops at nothing to attain its object. In this way, too, through sympathy and interest, is obtainable the intimate knowledge which must precede all activity. I have often been surprised to find how this supernatural sympathy for a certain people has given strong and solid knowledge of them to those who have had none of the advantages of a learned life of secluded study.

This is the way, too, to solve the question of the missionary approach to the non-Christians. We must approach souls in the divine way if we would be recognized as God's apostles. If you have in your soul that supernatural charity and sympathy of which we have been speaking, you will know, at any given moment,

how to speak the words of eternal life, how to remove all obstacles in the way and lead those who seek to the feet of the one Master, whose disciple they will have divined you to be.

To conclude and to sum up. If we wish to carry on the work of the Redeemer we must use His method. If natural inclination, sublimated by grace, moves us to identify ourselves spiritually with a certain group of our brethren in order to unite them to God, as Christ identified Himself with our race to save it, let us allow Providence to make fast these invisible ties and make us the privileged mediators of those with whom sympathy has identified us. So by us, something of the church will already be at work among them. Our work, our communion, our prayers will be reckoned as part of their inheritance and, instead of being suffocated within the narrow horizon of our personal interests, we can enlarge our soul to the infinite proportions of the desires of the Holy Spirit.

From Our Mission Stations

KANSAS CITY, KANSAS

(Mennonite Children's Home)

Dear Christian Friends: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations" (Ps. 89:1). In every conceivable condition or problem God plays an important part, if we look His way and open our minds to His leading. It is a pleasure to have so large a supporting constituency, who can be depended upon to join with us in presenting our problems to God, asking Him to help.

In the last meeting of the local board of the Mennonite Children's Home, it was decided to recommend to the Mennonite Board of Missions and Charities that the east end of the Children's Home be remodeled for the following reasons:

The present old part of the house is only one and one-half stories high. Much of the floor space is unusable because the roof cuts it off. Nearly all of the rooms have some sloping ceilings. This means that each room has so much uninsulated exposed wall and roof space that there is a great heat loss, especially on windy days. The present second story, which is of wood construction, is in need of repairs. We feel that this is the proper time to do this work.

This would mean that we would have much more floor space, with all straight ceilings. We would be able to furnish another much-needed bathroom on this floor. Then we would have a large attic space for storage of our eighty or more screens and storm windows,

our bedding, and other things we get in quantities. We would have a special quiet prayer room where a worker can get away from the noise of sixty children for meditation and communion with God concerning our many problems.

Will you please join us as you have done before in presenting this need to God, asking His guidance in the entire matter? This is His work, for His children, supported by His sons and daughters, administered by His servants, for His glory and praise.

Yours for His "little ones,"

Oct. 23, 1944. A. Lloyd Swartzendruber.

ALTOONA, PA.

(Mennonite Gospel Mission)

Greetings. Our revival meetings which were held in September, with Bro. Harry Shreiner, Lititz, Pa., in charge, were not very well attended on account of the number of folks who work at nights. The interest, however, was good. A number of homes were visited. Each evening there was a special prayer service and also a children's meeting. We praise the Lord for six confessions. The last evening, Sister Shreiner and some of the family attended the services and returned home with Bro. Shreiner.

The annual Christian Workers' Meeting was well attended. We had twenty-five visitors with us overnight.

On Wednesday evening, Oct. 11, counsel meeting was held at Mill Run, and on Sunday Oct. 15, at Altoona. The following Sunday the communion was observed, preparatory services having been held the evening before. The latter services were in charge of Bro. James Saylor, Hollsopple, Pa. Four members were reclaimed and one was received by letter at these services.

Our residence at 2504 Fourth Avenue is being covered with asbestos shingles at the present time. It is also to be painted. If anyone is interested in helping to meet this expense, your contributions will be greatly appreciated. Please specify that they are for building purposes.

The Springs, Casselman, and Meadow Mountain congregations sent us a fine supply of provisions for the month of September.

Cash Contributions for September

Mattawana	\$15.00
Williamson (All-day meeting)	9.70
Norristown S.B.S.	3.54
Spring S.C. (for provisions)	4.00
Casselman S.C. (for provisions)	5.00
Meadow Mountain (for provisions)	5.00

Cash Value of Clothing from Sewing Circles

Mauheim	\$2.25
Martindale	4.41
Lancaster County Assoc. Circles	14.59
Marion	5.11
Louisville	2.32
Annville, Jr.	1.93
Mount Joy	5.85
Weavertown	6.56
Mellinger's, Jr.	10.50
Rohrerstown	1.75

Many thanks for your support. We crave your continued interest and prayers.

Oct. 24, 1944. Joseph M. Nissley.

LIMA, OHIO

(Mennonite Gospel Mission)

Dear Herald Readers: We have many reasons to praise God—too many to number them all.

Each year at this time we ask for contributions in order that we might be able to give a Christmas treat and Bibles and Bible story books to our Sunday-school children. No gift is too small. We appreciate all that has been given in years past.

We are encouraged by the increase in our Sunday-school attendance the last few months.

We are indebted to the Fulton County churches for their contribution of canned vegetables and fruit, and over two hundred dollars' worth of clothing to give to the needy. We were able to help a number of needy homes.

We have also had an opportunity to visit a Mexican settlement and become a little better acquainted with them. Some of them are sending their children to our Sunday school at the present time. We hope to interest the older ones and more of the children. Pray for these.

Nov. 3, 1944.

M. O'Connell.

AFRICA LETTER

Harvesttime has again come in Africa. Some sections of Musoma district have already finished harvesting, while others are just beginning. The people around Nyabasi are in the midst of harvest now. In the early stages of the grain, the caterpillars destroyed quite a number of gardens, which has greatly decreased the harvest for some people. One of the Christians here had practically his entire garden destroyed by the caterpillars. About a month ago in some sections, when the grain was almost ready to gather in, large swarms of locusts came and stripped quite a number of gardens. This, however, did not happen in this immediate vicinity but in the regions of our other stations.

Here we see an enemy at work destroying or else decreasing the natural harvest. How true this is of the great enemy of our souls as he endeavors to hinder the spiritual harvest from being abundant and thus to the glory of God! First he tries to snatch away the seed when it is sown, and if he fails to do this, he tries to hinder it from growing by either shallow ground or thorns, which are the cares of this world. The seed which falls into good ground and grows he tries desperately hard to keep from bringing forth fruit in abundance to the glory of God. The enemy would have us, through laboring in the power of the flesh, build upon wood, hay, and stubble which will do very little harm to the kingdom of darkness, which will not stand the test of fire, and brings forth no glory to God.

The enemy knows that the only way a Christian can bring forth much fruit to the glory of God is by way of the grain of wheat spoken of by our Lord in John 12:24. Therefore he tries to keep the flesh or the old man very much alive as a medium through which he can work in his hindering of the much fruit. The way of death is the only way to fruit bearing which will be to His glory. Only

as we reckon by faith that our old man has been crucified with Christ and that it is no longer we that live but Christ liveth in us, can the resurrection life of our Lord flow through us to others. We as the branches need to be vitally joined with the Lord who is the true vine in order that His life may flow through us. The meager harvest in the lives of many Christians is largely due to failing to appropriate the great provisions which our blessed Lord has brought about for us at Calvary. May we by faith lay hold of those provisions, allowing our union with Christ in His death to sever us from all that which is of the flesh in order that we as servants to God may bring forth fruit unto holiness. If we through the Spirit do mortify the deeds of the body and give Christ full liberty to reign and dwell within us, then the harvest will be accordingly abundant to His glory.

We were made to rejoice recently when several Christians took it upon themselves to enlist others to help in the building of a grain bin to be used in storing their tithed grain. This bin is called a "ghala" in the Swahili language. It is constructed by weaving sticks of one-fourth to one-half inch thickness into a large basket-shaped container, measuring approximately six feet high and five feet in diameter. A grass roof is then built and placed so that it can be lifted up on the one side for entrance to the bin. Most of the Christians here had been tithing their wages, and one of the brethren tithed his grain last year. We rejoice that the Spirit is leading them on into a greater consciousness of their privileges in returning to the Lord that which is His due.

The Word continues to be given forth at the two points, Bukira and Kigonche, every Sunday. According to the reports of the Christians who went to these places this past week, the enemy is trying hard to keep the message of Calvary from entering the hearts of those people. At one place no people gathered; so the brethren went to the villages with the blessed message. Three Christians went to the other place, and there they had one man as an audience. The people were busy harvesting, which probably was one reason for the decreased attendance, but back of it all we are conscious that it is but another of the subtle methods of the enemy to keep his captives from hearing the message of liberty from bondage. We believe that the Lord has called us to take the Gospel to those places, and so we continue on in faith, believing that He will yet call out a people from those lands who will be to the praise and glory of His name. Pray for us that the resurrection life of our Lord may have greater liberty to flow through us to others for His glory.

Nyabasi, E. Africa. Simeon W. Hurst.

Aug. 9, 1944.

CORRESPONDENCE

(Continued from page 641)

sults in confessions, the laity was strengthened by the Gospel sermons so carefully planned for our benefit and for the glory of God.

The Springs and Casselman churches and the Meadow Mountain Mission sent provi-

sions to the Altoona Mission for the month of September.

A checkup on the canned goods for C.P.S. camps for 1944 reveals a total of 1,150 quarts from this group.

The monthly meeting of the Daughters of Dorcas was held at the home of Louise Otto.

May all the programs carried out during the last few months bring spiritual results as well as physical benefits to those giving and receiving.

Oct. 26, 1944.

Mrs. Alva R. Yoder.

PERRYTON, TEXAS

Dear Herald Readers: Greetings in the Saviour's name. On Aug. 6 a group from Protection, Kans., favored us with a program in the forenoon and afternoon.

Bro. George Holderman filled an appointment here on Aug. 27.

On Sept. 10 Bro. and Sister Arthur Schertz were with us. Bro. Schertz gave a talk on the Mexican work, and Sister Schertz conducted an interesting children's meeting. They were en route to Nampa, Idaho.

Bro. Allen Erb was with us from Oct. 14 to 16, at which time we commemorated the suffering and death of our Lord. Two souls were added to the church—one by water baptism and one by letter. May God bless and keep them.

Sisters Roberta Showalter and Joan Weaver also worshiped with us at this time.

Oct. 6 marked the beginning of our winter Bible school. Bro. and Sister Richard Showalter and Sister Virginia Showalter are serving as teachers. May God bless the efforts put forth to the unbuilding of His kingdom.

We are looking forward to the coming of Bro. and Sister Maurice Yoder, Hesston, Kans., over the Thanksgiving season.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Oct. 26, 1944.

Mary Kauffman.

PALMYRA, MISSOURI

Dear Christian Friends: Greetings: At the close of another fruitful summer, we can truthfully say, "The Lord hath done great things for us; whereof we are glad." Men worry, fret, and mistrust, but God never fails. "Oh that men would praise the Lord for his . . . wonderful works to the children of men!" Since we last wrote we have enjoyed many rich spiritual blessings also.

On Sunday, Oct. 22, we enjoyed the communion and feet washing service. Bro. Nelson Kauffman preached. The counsel meeting sermon, "The Cross in Christian Living," also delivered by Bro. Kauffman, revealed to us our duty and privilege in Christ Jesus. The cross is where self must be daily.

From Oct. 17 to 24 our congregation enjoyed a series of meetings, conducted by Bro. Kauffman. Most of the sermons were based on Ephesians. The attendance and interest were quite good, and we are sorry the meetings could not last longer.

Bro. Paul Hershey, Gulfport, Miss., visited his brother, J. Mark, in August, en route to the Missouri-Kansas Conference. He preached for us on Aug. 20. The Lord gave us a challenging message from the word, "Arise."

Four of our girls, Dorothy Kreider, Lois Edelman, and Verna and Miriam Kreider, are in school at Hesston.

Bro. J. M. Kreider is still forbidden to preach but is much improved. He is able to enjoy all the meetings, for which we praise the Lord.

We are indeed in perilous times, but God is still on the Throne. "He that endureth to the end shall be saved."

Oct. 29, 1944. M. Lena Kreider.

CONCORD, TENNESSEE

Dear Herald Readers: We praise the Lord for the ever-changing beauty of the world around us.

A third Sunday service (at a near-by holiness church) has been started this month, taking a few more away from our Sunday school. However, children from at least three more families are now attending. Many of these families are on the move much of the time; so our Sunday-school group is continually changing. Interest in memorizing Scripture verses at the local school has been the means of helping the Sunday-school memory program.

The Spirit of the Lord has been at work very definitely the past few weeks. Roy Callaway, father of one of our members here, at last yielded to the Spirit's call and found peace with God. Also a twelve-year-old girl, Cleo Jane Kelley, gave her life to the Lord. Pray for these that they may have complete victory. His Spirit continues to strive with both old and young.

May the Lord bless all of you who have been giving of your time, prayers, and means to this work. Pray for us that we may be faithful in the work.

In His glad service,

Oct. 30, 1944. Harry Hertzler.

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Herald Readers: Greetings of love in Jesus' holy name. We had many visitors since the last letter. Most of them were from Archbold, Ohio, and were here during asthma and hay fever season. We enjoyed having them with us.

During September we were privileged to have Bro. D. L. Sommers, Archbold, Ohio, with us. He held meetings each evening for one week.

Bro. T. E. Schrock was here for counseling Oct. 9 and 10, and returned for communion, Oct. 27-29.

The evening of Oct. 28 we had baptismal services, when seven souls were received into church fellowship by water baptism. Pray for them that they may be faithful to the end.

Communion services were held on Oct. 29, with most of the members in attendance. In the evening Bro. Schrock conducted a very interesting children's meeting.

Pray for our congregation that we may grow in grace and in the knowledge of our Lord Jesus Christ.

Oct. 30, 1944. Barbara Gregory.

ITEMS and COMMENTS

The prophesied chaos in Europe, with all its consequent demands for physical relief and spiritual rehabilitation, is coming into evidence. The conditions in Italy, for example, are well described in the following Italian newspaper editorial quoted in the Saturday Evening Post:

"The very fiber of society here is becoming unraveled. Nobody works. In many cases nobody can find work. But even in the administration of government, nobody works. All proposals to bankers and industrialists to start work fall on deaf ears, because nobody has any faith in this country's money. Faith in the future of Italy is absolutely lacking and it is impossible to start work without faith. The crowds before our soup lines grow. There is a mad rush for easy money from the occupying troops, and the moral breakdown of our young women makes one's heart bleed. All over the people there is an atmosphere of resignation and lethargy."

* * *

To the credit of the Russian people be it said that some of the fashions among the women of western Europe and America seem repulsive to them. Leonid Sobole recently characterized the dark red pouting lips of current fashion as "sinful mouths."

* * *

Aimee Semple McPherson, spectacular woman evangelist of the past twenty years, maintained her flare for publicity to the end. When she died recently it was necessary to have a coroner's jury to determine the cause of her death. It is to be regretted that this much-divorced woman should have attracted the attention that she has. For whatever good she might have done we will praise the Lord. But we must certainly deplore that a woman of so many questionable deeds should represent in the minds of many people the Christian religion. One fears her religious organization was built largely around her own personality. It will be interesting to observe what now happens to it.

* * *

Rufus M. Jones, after a service of twenty years, has retired from the chairmanship of the American Friends Service Committee, which he helped to organize. Henry J. Cadbury, Professor of Divinity at Harvard University, has been elected his successor as chairman.

* * *

It is a bit confusing to read of food scarcity and starvation in the war-torn countries and then again to read news dispatches describing the plenty in Normandy or in Paris. One must remember that the newspaper correspondents do not see everything. There is abundant reason for believing that the food needs of various areas in Europe are far beyond the food supply. The professedly large stores of food in the United States will not be any too much to supply these desperate needs. It is not a question of having too much

QUERIES

Would you please explain Mark 3:28, 29? What is meant by blasphemy?

The basic meaning of blasphemy in the New Testament is "evilspeaking." It is usually thought of as directed Godward, but may focus its expression upon persons or holy things. Mark 2:7; Rom. 2:24; I Tim. 1:13; 6:1; II Tim. 3:2.

In the scripture referred to, the grossest spiritual darkness is revealed in the Pharisees' attitude toward Jesus. The latter's whole ministry was so completely under the influence of the Holy Spirit that any who honestly considered His work and words must admit He came from God. But some of the scribes and Pharisees willfully blinded themselves to the evidences of Christ's Messiahship. To prove that the light within them had become darkness, they foolishly charged Jesus as being Satan-inspired and Satan-empowered. They thus despised and disowned the only means by which they could be drawn into an acceptance of God's salvation, i.e., through the persuading and convicting work of the Holy Spirit.

Men today are blessed with the strivings of the Holy Spirit as He seeks to bring an abhorrence for sin and a love for Jesus Christ. Men may and do grieve the Holy Spirit. But it is only as men deliberately, permanently despise and speak evil of His gracious work that this Heavenly Messenger turns away. They have uttered an eternal "no" to the only One who can bring to God. They will thus never be forgiven, for they have finally refused Him.

None who have any desire or hope for God's working in their heart need conclude they have estranged the Spirit. In such He still strives for fullest obedience and love.

—J. H. M.

food, but rather of sending it where it is needed.

* * *

October 24 of this year was the three hundredth anniversary of the birth of William Penn. This event was celebrated in Philadelphia and in many other places. There was a widespread recognition of the importance of the principles that Penn stood for.

* * *

According to figures compiled by Selective Service covering the period up to June 30, 1944, C.P.S. men put in 2,659,531 man-days on actual project work. At the rate of base pay in the Army the value of this work would have been \$7,812,500. If one adds to this the maintenance cost paid by the churches, the total C.P.S. contribution to the government by the above date was \$12,312,500. This does not include accident compensation or dependency allotments.

From Our Schools

EASTERN MENNONITE SCHOOL

"Who can utter the mighty acts of the Lord? who can shew forth all his praise?"

During the past month we have experienced anew the mighty working of the Holy Spirit. The fall revival meetings were held from Oct. 8 to 16. A number of students accepted Christ for the first time. Many others experienced a deepening of spiritual life. There were a large number who found a definite victory over sin and found peace with the Lord through confession and consecration.

The Friday morning devotional periods during the month have been devoted to discussions closely related to the work of the meetings. On Oct. 6, the theme, "The Holy Spirit," was discussed by three speakers. The ready responses in the praise service held on Oct. 27 revealed many definite experiences of victory.

An interesting library program was presented in Activity Period Oct. 4. An unusual feature of the program was the "March of Books," in which we were introduced to books of all ages, from those over two hundred years old to new volumes just off the press. Special stress was laid on the work of the historical library in preserving our Mennonite literature.

"The Human Comedy" was the title of the Public Literary program on personality, presented on Oct. 6.

The morning of Oct. 18 found students and faculty in hiking clothes ready for the annual school day out. After arriving at the chosen site, the group enjoyed a program on recreation. J. R. Mumaw gave an address, "May I Do It?" The hobbies of nature study, deer hunting, and fishing were discussed by D. Ralph Hostetter, Carl Yoder, and John L. Stauffer. A group in charge of Norman Derstine sang, "My God and I." The remainder of the day was spent in enjoying the lunch and faculty treat and in games and field day exercises.

On Tuesday evening, Oct. 24, six of the faculty ladies enjoyed an outing at Riven Rock.

The high-school senior girls, accompanied by Ada M. Zimmerman, Henry D. Weaver, and Mrs. Weaver, spent Friday night, Oct. 27, at Sparkling Springs. On the same night the college boys under the leadership of D. Ralph Hostetter camped on the top of Shenandoah Mountain, and Daniel W. Lehman led the high-school boys on an expedition to Rawley Springs.

On the evening of Oct. 28 a series of slides on C.P.S. work, prepared by Melvin Gengerich, were shown in the Assembly Room.

J. Paul Sauder, who is on furlough from Tampa, Fla., where he has been serving as a city mission worker, has located in Park View so that his sons may attend school here. He is giving part of his time as an assistant to Moses Slabaugh in the Bible Correspondence Department.

On Oct. 12 J. L. Stauffer attended the funeral of his mother at Spring City, Pa. On

the following day he attended a meeting of the Policy Committee of the Peace Problems Committee at the Mennonite Home Mission in Chicago. On Oct. 26 he left Harrisonburg to visit the Norfolk County, Va., churches, Mount Pleasant and Deep Creek, in company with Bro. J. R. Driver and Bro. S. H. Rhodes. He preached at Mount Pleasant on Friday evening and spent Sunday with the Warwick River congregation and the Newport News Mission.

M. T. Brackbill reports that a large number of visitors have called to see Vesper Heights Observatory.

John R. Mumaw spent the week end of Oct. 1 in Ohio and Indiana in the interests of the work of the Commission for Christian Education and Young People's Work. From Oct. 26 to 30, Chester K. Lehman, Moses Slabaugh, and John R. Mumaw attended the semiannual meeting of the Commission at Kitchener, Ont. Chester K. Lehman has been giving a series of lessons in the General Epistles at the Beltsville Relief Unit in Maryland.

Ada M. Zimmerman spent Oct. 28 and 29 visiting the mission stations in the West Virginia mountains.

The Young People's Christian Association has been sponsoring a monthly Sunday evening program at Grottoes Camp.

Bro. Walter Otto of Springs, Pa., delivered a challenging message on Sunday morning, Oct. 21. On Oct. 29 Bro. Levi Hurst, newly appointed missionary to Africa, spoke in Mission Prayer Meeting and preached the Sunday morning sermon.

Nov. 2, 1944.

Grace Wenger.

SUNDAY SCHOOL LESSON

(Continued from page 639)

makes for a peaceful, happy, constructive community life. Love doth not behave itself unseemly, seeketh not her own, thinketh no evil, suffereth long and is kind. (Discuss how love will heal all community and national troubles.)

I Peter 2:13-17. Consistency is a great virtue. It adorns the doctrine of Christ. If we profess to be nonresistant but fight over little positions of honor, what becomes of our testimony? If we profess to obey God but won't obey the traffic or rationing laws, are we obedient to God? It is for the Lord's sake that we must be careful to be obedient citizens in every matter that doesn't ask us to do evil. Our well-doing will put to silence foolish men. We dare not speak disrespectfully of our rulers. We should honor all men and the king. This will bring honor to God. True Christians will be the best citizens. "They which have believed in God might be careful to maintain good works." "Speak evil of no man." "Be no brawlers, but gentle, shewing all meekness unto all men." Read Titus 2 and 3. (Discuss the points in which your pupils should be careful to live consistently.)

The Bible does not discuss forms of government, but shows us fundamental principles which if we citizens will obey will lay the foundation for a good society. "Whatever makes men good Christians, makes them good citizens."—A. M. E.

RELIEF AND C.P.S.

RELIEF NOTES

Dietitian in Charge of Child Feeding Program in Egypt

Mary Emma Showalter describes her work at the El Shatt refugee camp in a letter dated Oct. 8, 1944:

"I am the only dietitian in this camp of approximately twenty-five thousand people. As Delvin (Kirchhofer) has no doubt written, the camp is divided into three sections, each one functioning as a separate unit. Each camp is divided into blocks, and there is one kitchen in each block. Approximately one thousand adults and three hundred children are fed in each kitchen. The food for the children from two to ten years is prepared separately, and my job is to supervise the child-feeding program. I have been sent to camp three to concentrate my efforts for a while."

* * *

India Relief Work

Operation of relief activities during the month of July, 1944, has been reported in diary form by F. J. Isaac:

No appreciable reduction in the number of rice tickets during the month.

With the rains much sickness has developed. Much more quinine has been distributed. Day-patients at the hospital have increased from 75 to 275, mostly malaria cases.

Workers have not escaped sickness. Mr. Joseph and the new Mr. Biswas have both had light attacks of flu, and the director has had sciatica. God has graciously helped so that the necessary work could be done.

Number of inmates in the work camp has risen to 80.

Cloth sales have declined. The regular market is steady. Government price control helps this situation.

* * *

Newton Clothing Center Receipts

Approximately 8,188 pounds of clothing, also some gifts in cash, were sent to the Newton Clothing Center between Sept. 25 and Oct. 20. If the balers could have been installed during that time, fifteen or more bales of clothing could have been packed.

* * *

Relief Worker Appointments

Clara Snider of Waterloo, Ont., has been appointed to have charge of the Kitchener Clothing Center on a part-time basis.

Mr. and Mrs. Waldo Hiebert have been granted a release from Tabor College, Hillsboro, Kans., to accept an appointment to teach for a term of two years in the Fernheim Colony Bible School in Paraguay. The Bible School has not been open for a year due to the lack of teachers.

Wilhelmina Kuyf has been appointed to become a member of the China unit, but en route will do relief work in India. She will leave after the India Residence permit is

granted. Miss Kuyf served a term as missionary in China. She was interned and repatriated with the first contingent of persons allowed to return to the States on the Gripsholm.

* * *

Relief Briefs

Two Canadian M.C.C. relief workers in England, namely, Peter Dyck and Freda Klassen, were married at Taxal Edge on Oct. 14.

Ervin Hooley, bound for the Middle East, informed the Akron Office from Brazil, Oct. 26, that he would be able to continue on the same plane without delay.

* * *

C.P.S. NOTES

Psychiatry and Christian Service School

In connection with the C.P.S. unit at the New Jersey State Hospital, Marlboro, a special school on "Psychiatry and Christian Service" will be set up. The main objective in organizing this school is to provide special study in psychiatry as it relates to various fields of Christian service, and also to provide training for C.P.S. men who have been considering psychiatry as a profession. In addition to members already at the Marlboro unit, approximately ten men will have the opportunity to transfer for this special school.

* * *

Carload of Men Transfer

On Oct. 31 a carload of men from the Medaryville, Ind., camp were transferred to the Downey, Idaho, camp. The transfer was advisable to equalize the camp strength of these camps—Medaryville was above and Downey under camp strength.

* * *

Openings in Hospital Units

Selective Service has authorized the enlargement of the Mennonite hospital units providing opportunity for about fifty men to transfer from base camps. All units to be expanded are in the east, with the exception of Kalamazoo, Mich.

* * *

C.P.S. Briefs

A conference for camp directors of Mennonite units will be in session at the Denison, Iowa, camp, Nov. 12 to 15.

The C.P.S. Hospital Section is preparing a symposium, titled, "Should the Church Establish and Maintain Hospitals for the Mentally Ill?" Contributors include state welfare officials, church leaders, and C.P.S. men.

Transplanting white pine and red pine seedlings was a big job at the Medaryville, Ind., camp during the month of October. Approximately 853,000 trees were transplanted.

Released November 1, 1944

M.C.C. Headquarters, Akron, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Springer—Zehr.—Robert Springer and Eileen Zehr, both of the East Bend congregation, Fisher, Ill., by J. A. Heiser, Oct. 27, 1944.

Zehr—Eichelberger.—Clarence Zehr and Evelyn Eichelberger, both of the East Bend congregation, Fisher, Ill., by J. A. Heiser, Oct. 21, 1944.

Fisher—Zeigler.—Ralph Fisher, of Parkesburg, Pa., and Esther Zeigler, of Denbigh, Va., by Truman H. Brunk, Oct. 15, 1944.

Shenk—Powell.—Amos Shenk and Mabel Powell, both of the Warwick River congregation, Denbigh, Va., by Truman H. Brunk, Oct. 22, 1944.

Erb—Brenneman.—John Erb and Nita Brenneman, of Wellman, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, Oct. 19, 1944.

Miller—Hochstetler.—John Miller and Arlene Hochstetler, of Kalona, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, Oct. 4, 1944.

Glick—Umble.—Thurman Glick and Mary Umble, both of the Millwood congregation, Gap, Pa., by John S. Mast at the home of the bride, Oct. 14, 1944.

Martin—Martin.—Allen K. Martin and Lydia G. Martin, both of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the bride's home, Oct. 28, 1944.

Roth—Saltzman.—Stanley Roth, Milford, Nebr., and Beulah Saltzman, Shickley, Nebr., by P. R. Kennel at the Salem Mennonite Church near Shickley, Sept. 24, 1944.

Gelman—Horning.—Allan W. Gehman, of the Gehman congregation, and Lucy E. Horning, of the Bowmansville congregation, by J. Paul Graybill at the Bowmansville, Pa., Church, Oct. 8, 1944.

Lehman—Plank.—Kenneth H. Lehman, of the Bethel Mennonite Church, and Betty Kathleen Plank, of the South Union Mennonite Church, by S. E. Allgyer at the home of the bride's parents, Oct. 28, 1944.

Milne—King.—Robert W. Milne, of the Latschar Mennonite Church, Manheim, Ont., and Freda M. King, of the Central Mennonite Church, Elida, Ohio, by S. E. Allgyer at the Central Church, Oct. 26, 1944.

OBITUARIES

Birkey.—Rita Sue, infant daughter of Mr. and Mrs. Lewis Birkey, Fisher, Ill., was born Aug. 20, 1944, and passed away at the St. Joseph Hospital, Bloomington, Ill., on Oct. 18. She was a bright, healthy little child, and her short illness and sudden death came as a great shock to her loved ones. She leaves to mourn her departure her parents, 3 grandparents (Mr. and Mrs. LeRoy Good, Rantoul, Ill.; Mrs. Lena Birkey, Fisher, Ill.), and 3 great-grandparents (Mr. and Mrs. Peter Good, Fisher, Ill.; John Eichelberger, Paxton, Ill.), besides a number of other relatives.

Witmer.—Mrs. J. W. Witmer, daughter of the late Mr. and Mrs. Jesse Bechtel, was born near Hespeler, Ont.; passed to be with the Lord, after a serious operation at the Galt Hospital; aged 54 years. She was a member of Wanner's

Mennonite Church, of which her husband is pastor. Besides her husband, she is survived by one brother (Nelson, of Hespeler) and 2 sisters (Mrs. Linda Lovegrove, of Galt, and Mrs. Edwin Kinzie, of Blair). She was known for her Christian dignity, high ideals of life, and deep interest in the abiding things of life. She will be missed by her family, the church, and the community. Funeral services were held at the Wanner Mennonite Church, in charge of C. F. Derstine. Theme, "The Home-going of Believers." Text, II Cor. 5:8.

Herr.—Martha Matilda, daughter of Daniel and Nancy Lehman, was born in Nappanee, Ind., Aug. 16, 1883; died at her home in Nappanee Oct. 20, 1944; aged 61 y. 2 m. 4 d. She was a lifelong resident of this community. On Dec. 25, 1919, she was united in marriage to Oscar Herr, who survives her. She also leaves one stepdaughter (Verna Bleile), one stepgranddaughter (Norma Jean Bleile), 2 brothers (Joseph, of Nappanee; and David, of Alpha, Minn.), 2 sisters (Lydia Weber, of Nappanee; and Saloma Heestand, of North Manchester, Ind.), and many other relatives and friends. Early in life she accepted Christ as her Saviour and united with the North Main Street Mennonite Church, being active in the various activities as long as health permitted. During her extended illness of about two years she bore her suffering with patience and submission to the will of God. Funeral services were held at the North Main Street Mennonite Church, in charge of Homer F. North. Interment was made in the Union Center Cemetery.

Hostetter.—Eli D., son of Mr. and Mrs. Dan E. Hostetter, was born Oct. 3, 1924; died Sept. 13, 1944; aged 19 y. 1 m. 10 d. He leaves 4 brothers and 3 sisters, besides a host of other relatives and friends. His parents, one brother, and one sister preceded him in death. Funeral services were held in the Maysville Church, Maysville, Ohio, by D. D. Miller, who visited him at the hospital a few days before his death, at which time he confessed Christ.

King.—Milo Vester, son of John C. and Annie E. King, was born in Marshall County, Ind., July 29, 1867; passed away at his home near Garden City, Mo., Oct. 15, 1944; aged 77 y. 2 m. On Dec. 25, 1894, he was united in marriage to Emma Katherine Yoder, who survives him. He also leaves one son (Emmett D., West Liberty, Ohio), 2 daughters (Myrtle M., Kansas City, Kans.; and Mable V., of the home), one daughter-in-law (wife of Elbert King, deceased), 11 grandchildren, 2 brothers, one sister, and a host of other relatives and friends. Three sons and one grandson preceded him in death. In youth he accepted Christ as his Saviour and united with the Bethel Mennonite Church near Garden City. His place in church was seldom vacant when health permitted. He filled the office of Sunday-school teacher for over fifty years. He was in failing health for the past four years. On Sept. 18 he suffered a severe heart attack. His suffering was intense at times, but he bore it patiently. All was done that could be done, but God saw fit to take him home, and we humbly submit and say, "Thy will be done." Funeral services were held at the Bethel Church on Oct. 17, in charge of J. C. Driver, assisted by W. E. Helmuth and W. R. Hershberger. Text, Rom. 8:28. Interment was made in the Clearfork Cemetery.

Lapp.—Sallie, daughter of the late George and Maria Walter, was born Aug. 18, 1874; died at her home near Chalfont, Pa., Oct. 3, 1944; aged 70 y. 1 m. 15 d. Her health was failing for the past year, and on Oct. 1 she suffered a stroke. She is survived by her husband, Joseph L. Lapp, 5 children (Mrs. Roy H. Leatherman, Bedminster, Pa.; Walter W., Chalfont; Esther, at home; Arthur W., Harleysville, Pa.; and Mrs. Mahlon Detweiler, Souderton, Pa.), and 4 grandchildren. Funeral services were conducted at her late residence and at the Line Lexington Church by Arthur D. Ruth and Claude Meyers. Text, Ps. 127:2. Interment was made in the adjoining cemetery.

Summers.—Janet Louise, infant daughter of Leon and Ida (Petersheim) Summers, Gap, Pa., was born in the Lancaster General Hospital Sept. 23, 1944, and passed away on Sept. 26. Besides her parents, she is survived by her grandparents (Samuel and Rachel Summers, and Barbara Petersheim) and many other relatives. An infant brother preceded her in death. Brief services were held on Sept. 27 at the home of the grandparents, conducted by Isaac Kennel. Interment was made in the Millwood Cemetery.

"Let us ever remember that our interest is in concord, not in conflict, and that our real eminence rests in the victories of peace, not those of war."—Wm. McKinley.

Program Builder

For Sunday Evening Bible Meetings

Replaces the Former Topics Booklet

This new PROGRAM BUILDER will be issued twice in the year. Each issue is full of valuable materials for 6 months of program building.

INCLUDES Outline Study and Suggestive Assignments as before

P L U S

- Large Page Size
- Helps for the Committee, the Leader and the Speakers
- Gist of the Topic
- Questions for Study
- Alternate Program Outlines
- Suggested Source Materials

A N D 13 PROGRAMS FOR JUNIOR MEETINGS!

ORDER ENOUGH COPIES for every member of your Church and an additional reserve for visitors who will want the alternate program outlines.

Each .20 Dozen \$ 2 Hundred \$ 15

50 or more at the 100 rate

MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

FIELD NOTES

(Continued from page 640)

Bro. Simon Gingerich, Wayland, Ia., president of the Mennonite Publication Board, preached the sermon and assisted in the service. In the services on Saturday evening, preparatory to the communion, four persons were received by baptism and three by letter from other congregations.

The Peace Problems Committee of General Conference held a meeting at the East Chestnut St. Church, Lancaster, Pa., on Friday, Nov. 3. All except one of the American and Canadian sections of the Committee were present. In connection with this meeting a number of the members of the Mennonite

Relief Committee also had an informal meeting.

Bro. Simon Gingerich, Wayland, Ia., visited a number of the C.P.S. hospital units in Pennsylvania during his recent trip east on Committee work.

The new address of Bro. Luke L. Horst, minister at the Reading, Pa., Mission, is 524 Birch St., Reading, Pa.

Communion services were held at the Bethel Church, Wadsworth, Ohio, on Sunday, Nov. 5, with Bro. O. N. Johns in charge.

At the Canton, Ohio, Mission counsel meeting was held on Sunday afternoon, Nov. 5. Revival meetings were also in progress at the Mission, with Bro. E. M. Yost in charge.

Send your orders now for
FAMILY ALMANAC FOR 1945

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, **15 cents**. Dozen copies, **\$1.25. \$10.00 per 100**. Post-paid in each instance.

Order from
MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.
or from our branch Bookstores

Request for Prayer.—The prayers of the brotherhood are requested in behalf of a sister who is afflicted with heart trouble, and a brother who has poor eyesight.

Bro. J. P. Bontrager, Winton, Calif., was with the Albany, Oreg., congregation over Sunday, Oct. 22, to serve in communion and baptismal services. Three were received into the church by baptism, one by letter, and one upon confession.

The first term of the Western Bible Institute for the winter opened at the Albany, Oreg., church on Monday, Oct. 30. During the last week of this term, Nov. 12-19, Bro. Glenn Whitaker, Los Angeles, Calif., one of the instructors, will conduct evangelistic meetings.

Table of Contents

633—Satan's Three-Point All-out Program Influence (Poem)
634—Have You Made Your Fifteen Per Cent Contribution for 1944?
635—Editorials
636—Questions on Mennonite Community Life
Church Bulletins
637—Criticism
638—For They Were Not (Rachel) (Poem)
Spilling God's Handiwork
A Mother's Influence
The Failure of Worldly Minded Recreation
639—To Be Near to God
Sunday School Lesson for November 19
640—Field Notes
641—Correspondence
642—Christ Within (Poem)
The Method of Spiritual Identification in Missionary Work
643—From Our Mission Stations: Kansas City, Altoona
644—Africa Letter
645—Items and Comments
646—From Our Schools: Eastern Mennonite School
Relief and C.P.S.
647—Marriages
Obituaries

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, NOVEMBER 17, 1944

NUMBER 33

The Witness of the Acts of the Apostles

BY ROY ROTH

The Holy Spirit guided and kept from error holy men of God as they wrote the Scriptures. Those writers were human personalities; they were men who lived at a particular time and who wrote with a definite purpose. The Holy Spirit impelled them to write with a purpose. Consequently, when we study a book of the Holy Scriptures it is desirable that we know the purpose the author had in writing the book under consideration. Once that purpose is clearly perceived, the contents of the book open to us in a fuller way.

To illustrate this principle let us turn to the book of Acts. It has often been said that Luke wrote this book to give Theophilus a historical account of the apostolic church. It is to be conceded that, in so far as we have anywhere in the New Testament the semblance of a history of the early church, we have it in Acts. But the purpose of Acts lies much deeper; it is *a priori* in the realm of the Holy Spirit rather than history. And that this is the case becomes more clear when we realize that many elements necessary for a complete apostolic history are omitted in Acts. The rise of Christianity in Egypt, the founding of the church in Rome, and the progress of the Gospel in Syria and Mesopotamia are but several of the most significant subjects for which we search in vain. Nor does Acts give an exhaustive résumé of the work of any of the apostles. The account of Paul's life after his conversion is traced in some detail, but even this is far from exhaustive, and must be supplemented by records from his own epistles.

What then is the purpose of the book? If we turn to verse eight of chapter one we read: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." In the statement, "Ye shall be witnesses unto me," we find our clue. This proclamation of our Master calls to our minds a courtroom scene. We picture Jesus on trial, charged as an impostor pretending to be sent from God. The case is called, and the atmosphere is tense. But we hear His calm

words, "Ye shall be witnesses unto me." And now who are these we see? Before us on the witness stand come the apostles and Christian converts, one after another, boldly testifying to the world that Jesus truly is sent from God, that He is both Lord and Christ. Our mental picture fades and the imagery is spent, but we have discovered the purpose for which Acts was written: to present to us the witness given to Christ by these faithful men of God.

Ye shall be witnesses. But witnesses of what? Jesus says that the apostles shall be witnesses of *Him*, not only of what He taught, and not merely of what He did, but of what He is. They were to be witnesses that Jesus is of God. And the apostles were able to be those witnesses not simply because they had been eye-witnesses of events in the life of Jesus, but because their lives had been transformed and they had received power, after the Holy Ghost came upon them. They proclaimed Christ, not events. Likewise our message to the world today is not primarily the declaration of events, those things which Christ did and the words which He spoke. It is not a *life* of Christ which we preach to the world, but the *Gospel of salvation* through Christ. It is a serious indictment on the church universal that much preaching of the life of Christ falls on the barren soil of hearts not yet transformed by the Gospel of Christ. With the witnesses in Acts we must proclaim to the world the person of Jesus, the Lord and Christ. Are we following in their train?

Since Luke is not historically exhaustive, he gives only typical examples of incidents which occurred in the lives of those who took the witness stand for Christ. Whether they were from the experience of Stephen, Peter, or Paul, they were all illustrative of types of incidents of which we may assume there were many more in that early age. Therefore we need be neither alarmed nor perplexed about Luke's aforementioned omissions, which an exhaustive historian would necessarily have recorded. We take it for granted that the omitted incidents would have been mere repetitions of typical examples already given.

Granting that Acts is a witness to

Christ and not a historical record of the early church, we should place more emphasis on this witness than on matters of external organization in that apostolic age. The church today should be more concerned about promulgating the former than about restoring the latter.

Read the book of Acts, keeping in mind that it is the honor roll of the early witnesses to Christ. See how the narrative unfolds before your prayerful

The Men of War

(Luke 23:11)

*If any have an ear,
Saith holy John, then let him hear!
He, that into captivity
Leads others, shall a captive be.
Who with the sword doth others kill,
A sword shall his blood likewise spill.
Here is the patience of the Saints,
And the true faith which never faints.*

*Were not Thy Word, dear Lord! my light,
How would I run to endless night,
And persecuting Thee and Thine,
Enact for Saints myself and mine!
But now enlightened thus by Thee,
I dare not think such villainy;
Nor for a temporal self-end
Successful wickedness commend.
For in this bright, instructing verse
Thy Saints are not the conquerors;
But patient, meek, and overcome
Like Thee, when set at naught and dumb.
Armies Thou hast in Heaven, which fight
And follow Thee all clothed in white;
But here on earth, though Thou hadst need,
Thou wouldst no legions, but wouldst bleed.*

*The sword wherewith Thou dost command
Is in Thy mouth, not in Thy hand,
And all Thy Saints do overcome
By Thy blood, and their Martyrdom.
But seeing soldiers long ago
Did spit on Thee, and smote Thee too;
Crowned Thee with thorns, and bowed the knee,
But in contempt, as still we see,
I'll marvel not at aught they do,
Because they used my Saviour so;
Since of my Lord they had their will,
The servant must not take it ill.*

*Dear Jesus, give me patience here,
And faith to see my Crown as near,
And almost reached, because 'tis sure
If I hold fast, and slight the Lure.
Give me humility and peace,
Contented thoughts, innoxious ease,
A sweet, revengeless, quiet mind,
And to my greatest haters kind.
Give me, my God! a heart as mild
And plain, as when I was a child.
That when Thy Throne is set, and all
These conquerors before it fall,
I may be found, preserved by Thee,
Amongst that chosen company,
Who by no blood here overcame
But the blood of the blessed Lamb.*

—Henry Vaughn (1622-1695).

study and meditation. Each oration, imprisonment, miracle, and martyrdom is now seen not as a mere event in a historical sequence, but as a dynamic expression of the witness that Jesus is of God. The acts of the apostles were a witness to Christ. May as much be said of our acts?

Princeton, N.J.

Confusion

By Titus Martin

The increasing use of translations other than the long-used King James or Authorized Version of the Bible by ministers, teachers, and writers, as well as some of the evident results, prompts this message. As an illustration I shall give an instance in the writer's home. Our small boy was learning the Golden Text of the Sunday-school lesson. After repeating it, he was corrected by his father as having one word wrong. He said that was the way it was given in his quarterly, and upon looking I found it so. I then wondered if I never learned to memorize correctly such a familiar scripture as that one was. Upon looking in the Bible I found that the writer of the quarterly evidently used a different translation. What was to be said to the child who was too young to understand about different translations of the Bible? Teach him from the Bible and tell him the quarterly is wrong, and thus cause him to lose faith in it, or place the quarterly above the Bible?

The above illustration should give occasion for deep thought to those inclined to use other translations. I would not say that they may not be used sometimes to make a thought clearer perhaps, but always in a way that the hearer or reader knows you are quoting another version. Even this carries with it danger that may often outweigh the good.

Whatever man does is fallible and not perfect, and thus it may be with our long-used King James Version. With the trend away from God, it seems foolish to the writer to conceive that our latter-day learned men can bring forth anything better. The late departed J. W. Weaver once said to the writer in regard to commentaries that they are all fallible but that the older ones are the most reliable. In regard to translations, I believe the same holds true.

A limited use of other translations in our study may be helpful sometimes,

but what we fill ourselves with, will come forth, and before we are aware of it, we may be giving it as direct quotation, thus causing confusion in the minds of those who were taught otherwise, which cannot be conducive to building up in the faith. Thus the evil results may outweigh the good. I have observed that other translations are used sometimes to substantiate a pet thought the teacher may have. This carries the danger of adding to or subtracting from the Scriptures. I plead that we stay with the good old Authorized version, especially when giving only direct quotations, and if led to use another version, let us use it as explanatory, and in such a way that the average unlearned man knows it to be such.

New Holland, Pa.

Simple But Difficult

(Matt. 19; Mark 10; Luke 18)

By M. T. BRACKBILL

Mark tells us that Jesus loved a rich man who came to Him one day. He was likely well-dressed and clean, clear-eyed and honest. Matthew says he was young, and Luke calls him a ruler. He was a good man so far as keeping the law went, and he had been a good boy. Just how he acquired his wealth, whether by inheritance, some legitimate trick in the trade, by some lucky deal or thrifty accumulation, we are not told; but it was probably by falling heir to it, since he was young. He was, however, a fine specimen of moral manhood, decent, respectable, and winsome. You can't help loving a man like that.

But this rich young ruler was not satisfied with his position, nor with the security and advantages that his opulence made possible. He saw, no doubt, that at best it could not last very long, for him. Having managed so well this stage of his existence, he was anxious to do something now about the next. That also was commendable of him—to anticipate future needs, especially the soul's. And He came to the only One who he thought could advise him safely. "Good Master, what shall I do to inherit eternal life?" And there was something that he could do—it was rather a simple thing, and yet, somehow, a bit difficult. Like lifting a three-hundred-pound rock with your hands. Simple, you know—you just take hold and lift. Yes, it would have been rather simple to sell his property or give

it away. There surely would have been enough poor people to absorb it all without much persuasion. It would certainly have been easier to give it away than it was to get it together. Still there was something about it that made it hard to do. This idea of becoming penniless all at once came so unexpectedly; it was so different from anything he had anticipated! He was unprepared for it, he winced at the thought of it.

He would have taken a bath in Jordan a dozen times if that would have sufficed; he would have walked barefooted a thousand miles to some shrine, no doubt; or he would have tried to double his fortune or give twenty or thirty per cent of it away. He might have consented to go to college or devote his time to social welfare work. But he was quite bowled over with the extremely simple way of obtaining his heart's desire. His face fell, and he turned away without argument—a sad man.

Translated into modern terms, Jesus might have said: "I am sorry, Sir, but I am not traveling Pullman, via some bon bon rosebud line; nor do I put up at the Waldorf-Astorias. I have neither purse nor key—nothing to spend and nothing to lock up. No office have I nor home, no diploma and no salary—not even a bed nor a dresser drawer anywhere—nothing even to put in one. Nothing of this world have I to offer you now, but heaven's still mine, and Paradise! Come, exchange your exclusive home for the common road, your bank account for a cross, your love of jewels for a love of souls, your treasures of earth for treasure in heaven. Follow me, and the love of things will change to a love of life, and your hopes for a day to a hope for eternities."

But the man went away sorry. "Would it have to be that?" Simple, but very difficult.

Harrisonburg, Va.

The story is told that when John Quincy Adams was an old man, he was met by a friend on the street one day who said, "And how is John Quincy Adams this morning?" Mr. Adams replied, "John Quincy Adams is very well, thank you. The house he lives in is becoming dilapidated. Its roof leaks, the walls are caving in, and the foundation trembles with every wind that blows, and John Quincy Adams will soon have to move out: but John Quincy Adams is very well, thank you, very well."

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Inner Decay

Appearance is not always reliable as an index of nature and character. "Man looketh on the outward appearance, but the Lord looketh on the heart." It is often the case that men are impressed and satisfied by appearances while wholly unaware of inner need.

A frequent cause of inner weakness may lie in self-centeredness. A self-centered person tends to emphasize and overdisplay his own weaknesses. For such reasons, marriage is usually avoided within a restricted family circle. No matter what fine characteristics may inhere in a family strain, its salvation against its own weaknesses lies in its union with other families.

This same principle is inescapable in the realm of religion. Whenever a church focuses its energy, service, and interest upon itself, it plants within its own bosom the seeds of decay. Christ stated the same truth in these simple words: "Whosoever will save his life shall lose it."

Our virility and strength as a church will be increased or destroyed by the measure of our self-interest, self-preservation, and self-complacency.

Our church in America has received very, very few outside persons into our corporate life. This is a dangerous approach to spiritual decay. We exist not for ourselves. We are doomed by an inescapable spiritual law, if we are absorbed in saving ourselves. The Mennonite Church of our century has yet to lose itself utterly in order to find its true life.
—M.

Individual Salvation

There is always a tendency for the church to lose its interest in individuals and to become absorbed in causes. Those who are attracted to the social gospel leave the saving of individuals in order to save the world. Those who are interested in a strong organized and institutionalized church tend to value individuals only because they help to swell the total membership and to support the church machinery. Charles Sumner once said to Julia Ward Howe that he was no

longer interested in individuals but only in causes. Julia Ward Howe replied, "God Almighty has not gone that far yet." There is a place, of course, for causes and for the church's sponsorship of those causes. But our Lord spoke of human need not in terms of movements and of causes but in terms of men and women who needed individual salvation. The apostles gave themselves to winning men from sin to God. In all ages any healthy phase of the life of the Christian church was characterized by a deep concern for the individual and an effort at his salvation. A church which loses sight of the individual is on the way out so far as real spiritual effectiveness is concerned. The corporate Christian church is made up only of saved individuals, and the church's primary message is to individual men rather than to man incorporate.

Reading the Bible

Regular and continued reading of the Bible is an essential practice for all Christians. According to the reports compiled by our secretary of Sunday schools, the number of those who read the Bible through in 1943 was smaller than in previous years. This may simply indicate that different methods of Bible reading are coming into use and that there is not as much emphasis on reading the Bible straight through from beginning to end. We hope, at least, that if an accurate record could be secured it would be found that Bible reading among us is on the increase rather than on the decrease. There are Christian people who have read the Bible through from beginning to end scores of times. There is much to be said in commendation of that method. Others feel that they want to put more emphasis on book study, selecting those books which are of primary spiritual interest and importance. Others read, but without any regular and systematic plan.

Whatever the plan, it is important that we read. We are, therefore, in hearty accord with the plan of the American Bible Society to foster a nation-wide program of Bible reading from Thanks-

giving to Christmas of this year. It is the hope of the society that hundreds of thousands of men and women in America and representing America on foreign soil may participate in these readings. If our readers have no other plan for Bible reading with which this one would interfere, we urge that they follow the program of readings as listed on the following page. Begin with Thanksgiving and read the chapter indicated every day until Christmas.

That the world is in desperate need of the message the Bible can give it is clear. Cordell Hull, Secretary of State of the United States, in his statement approving this program of Bible reading, concludes as follows: "Humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teaching of the Bible."

The Demands of Our Religion

The Old Testament prophet points out that the Lord requires certain things of us. Again and again throughout the Word of God, both in the Old Testament and the New, do we find references to the commandments of God. But the modern practice of Christianity has degenerated until for many their religion has no requirements. One of our exchanges speaks of a survey made among more than four thousand students. To the question, "Do you think there is anything required of you in attitude, conduct, activity, because you are a Christian?" one fourth of the students stated that the Christian religion requires nothing. Others felt that a Christian should live up to the standards of respectable society. A majority felt that a Christian should go to church. But beyond that there was no sense of duty and obligation in consequence of Christian faith. The claims of their religion upon these students, as, no doubt, upon thousands of other professing Christians of whom they are typical, are vague and practically non-existent.

It is, of course, true that the Christian life is not primarily or first of all religious duty. It is a life derived from God in consequence of our faith in a Saviour, the Lord Jesus Christ. One can-

(Continued on page 661)

Nation-wide Bible Reading

THANKSGIVING TO CHRISTMAS

The Selections to Be Read

Thanksgiving, November 23	Psalm 103
Friday	John 14
Saturday	Psalm 23
Sunday, November 26	Psalm 1
Monday	Matthew 5
Tuesday	Romans 8
Wednesday	I Corinthians 13
Thursday	Psalm 91
Friday	Matthew 6
Saturday	John 3
Sunday, December 3	Isaiah 40
Monday	Psalm 46
Tuesday	Romans 12
Wednesday	Hebrews 11
Thursday	Matthew 7
Friday	John 15
Saturday	Psalm 27
Sunday, December 10	Isaiah 55
Monday	Psalm 121
Tuesday	Philippians 4
Wednesday	Revelation 21
Thursday	Luke 15
Friday	Ephesians 6
Saturday	John 17
Sunday, December 17	Isaiah 53
Monday	I Corinthians 15
Tuesday	John 10
Wednesday	Psalm 51
Thursday	Psalm 37
Friday	John 1
Saturday	Revelation 22
Sunday, December 24	Psalm 90
Christmas, December 25	Luke 2

What Is the Bible?

BY FERN TROYER

The Bible is the inspired Word of God. In II Tim. 3:16 we read, "All scripture is given by inspiration of God." The instruments God used to write the Bible were consecrated men who were told what to write by God Himself. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

Let us notice what some of these holy men said on the subject of inspiration.

Moses said, "These are the words which the Lord hath commanded" (Ex. 35:1).

David said, "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2).

Isaiah wrote, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1:2).

John says in Rev. 1:1 that what he writes is "the Revelation of Jesus Christ, which God gave unto him."

None of these writers, however, tell us just how the operation took place. Perhaps they did not always know themselves. In fact, when Jeremiah was first inspired, he seemed for the moment quite unconscious of the fact, and so God had

actually to tell him "Behold, I have put my words in thy mouth." So we do not know the exact nature or method of inspiration. We are told only that holy men spoke as they were moved by the Holy Ghost.

Some one has described the Bible as follows:

"The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy; its precepts are binding; its histories are true; and its decisions are immutable. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given us in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

Let us now notice just how the Bible is a service to men.

First of all, it makes men wise unto salvation. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Second, it is profitable. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

Third, the Bible is a searcher of the hearts of men. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:12, 13).

The fourth service which the Bible gives to men is sustenance of life. "It is written, That man shall not live by bread alone, but by every word of God" (Luke 4:4).

Fifth, the Bible is a means of obtaining an inheritance. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

Sixth and last, the Bible is the standard of truth to men. "To the law and to

the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

I would like to conclude with the following poem, entitled, "The Sufficing Bible."

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to Thee!

—Amos R. Wells.

Elkhart, Ind.

Commission Meeting

High Points of the Meeting of the Mennonite Commission for Christian Education and Young People's Work, held at Kitchener, Ont.

Oct. 26-29, 1944

BY JESS KAUFFMAN

1. COMMISSION EXPENSES.—Expenses incurred in the work of the Mennonite Commission for Christian Education and Young People's Work include the traveling of members in their work, allowance of the field secretary, secretarial help, printing and distribution of promotional literature, and other miscellaneous items. These expenses are met by offerings from the Sunday schools at approximately a four-cent per member quota.

Concerning these offerings it was suggested that the treasurer of the Commission send to each district officer the financial status of his respective district previous to the spring meeting. District officers will use this information as a guide in determining which of their congregations have not responded with their offering. Each district may choose its procedure of collecting this and disbursing it to the Commission treasurer.

2. CO-OPERATION OF SUPERINTENDENTS AND PASTORS.—All superintendents should

be urgently requested to co-operate with their pastors in planning for the various phases of Sunday-school work for the year. The trend of discussion indicated that lack of co-operation often exists. Improvement of this condition will enhance the work of the Sunday school.

3. **LOCAL AND REGIONAL WORKERS' CONFERENCES.**—Suggestion was made in the report of the Secretary of Sunday schools that this group favor the conducting of local or regional conferences at which time the workers of that locality can get together to promote their teaching program. Various interesting suggestions were given, encouraging such gatherings, and relating experiences enjoyed on such occasions. Panel discussions at conferences have been very valuable in the past, as well as small groups getting together for such periods of devotion and discussion. The Commission offers the services of its secretaries for this work where desired, and when such arrangements can be made.

4. **TEN-POINT SUNDAY-SCHOOL PROGRAM.**—The Secretary of Sunday Schools has outlined in ten points a practical program for the Sunday-school field, coming to his conclusions from reports of the Sunday schools that come to his office. District officers and Commission members are urged to study these points and endeavor to strengthen weak places in their respective districts.

(1) Every church member in Sunday school regularly.

(2) Every pupil enrolled and his attendance recorded.

(3) Every pupil in a Bible reading or memory project.

(4) Family worship in every home.

(5) A library and active librarian in every school.

(6) A missionary program in every school:

(a) Class or school projects.

(b) Special mission support.

(c) Quarter investments or savings boxes.

(d) Observance of Missionary Day.

(7) Regular teachers' meetings weekly, monthly, or quarterly.

(8) A Christian Workers' Training class each year in each school.

(9) A cradle roll and home department in each school.

(10) More mission Sunday schools.

5. **PROMOTING EFFECTIVE AND ACCURATE STATISTICAL REPORTS.**—Statistics that can not be used in the promotion of the Lord's work, and that are not correct, have no value. Being able to appreciate the value of statistics is necessary to an intelligent collection of the same. Therefore it becomes apparent that we must educate ourselves and our people to the value of these figures. A healthy discussion on this subject will no doubt result in better records for the future. We are all encouraged to strive to that end.

6. **YOUNG PEOPLE'S CONFERENCE.**—Considerable interest was expressed in expanding our program of Young People's Conferences in our districts and congregations. Those held during the summer were marked by success and blessing. These should be encouraged and arranged for as the needs arise and the Spirit directs.

7. **SUMMER BIBLE SCHOOL MANUALS.**—The Summer Bible school revised manuals are still in preparation and can not be ready for 1945 distribution and use. Present conditions, such as paper limitations with publishers and the laborious task of preparing materials, are among the causes for this delay. It is thought that they will be ready for 1946.

8. **SUMMER BIBLE SCHOOL RECORDS.**—Individual ten-year records of each summer Bible school pupil should be correctly kept to date each year. In view of the fact of the changing personnel in directors from year to year, it might be wise in many cases to appoint a secretary to serve for a period of years who would be responsible for these records from year to year.

9. **CHRISTIAN WORKERS' TRAINING CLASSES.**—Promotion of Christian Workers' Training classes in local congregations is encouraged. It should be our goal to have at least one Christian Workers' class in every congregation some time during each year. District officers have definite responsibility in promoting such classes throughout their respective districts.

10. **BIBLE READING PROGRAM.**—Bible reading in our churches is on the decline as shown by our statistical reports. This shall not continue. There is either something wrong with our reports or our program of Bible reading promotion. We will at least suppose the latter is true. All who are acquainted with this situation, and are in a position to do something about it, are encouraged to do so.

11. **WEEKDAY BIBLE SCHOOLS.**—Weekday Bible schools have filled a large place in the building of Christian character in many communities where they have been conducted. District officers are encouraged to study this field and to encourage such schools where possible and advisable.

12. **HOME INTERESTS.**—The Secretary of Home Interests encourages all district officers and Commission members to promote home interests in their educational program throughout the various churches and fields which they represent.

13. **BOYS' ACTIVITIES.**—A new phase of work among us is that of "Boys' Activities." A committee is at work on this project, both in holding camps and in providing information to interest leaders. The entire field deserves the study and interest of our various church leaders.

Hesston, Kans.

Questions on Mennonite Community Life

XX. *What Are Some Effects of Urbanization on the Life of the Mennonites?*

BY GUY F. HERSHBERGER

Urbanization has had an effect on the religious life of America in the past seventy-five years. In last week's column we observed some of these effects as they apply to the city people themselves. It is important to remember, however, that the urban influence reaches into the rural communities, and that rural people are also affected by urbanization.

Urbanization, and industrialization which is its counterpart, have brought to the farmer electric power, the tractor, the automobile, and scores of other machines which have changed his life completely. Useful as all these devices are, with great possibilities for good, it must be remembered that they also have possibilities for harm. And unless we learn how to use them properly, the harm they do may ultimately outweigh the good. Our agriculture has become a commercialized and competitive affair, and our desires have been altered to such an extent that these urban devices may become an end in themselves to some people, whereas they ought to be only a means to an end.

O. E. Baker, formerly of the U.S. Department of Agriculture, and leading authority on population problems, says: "A new culture has emerged, a modern urban culture, powerful, pervasive, permeating now into the remotest rural districts, materialistic, with a philosophy tending toward paganism." This pagan materialistic culture, he says, is conquering the American people because in the mind of youth it is associated with silence, with seeming success, and a so-called high standard of living. Everywhere this new culture is taught, by the schools and colleges, the newspapers, the magazines, the billboards. All America is a victim of "urbanitis," and few will believe that the luxuries which it provides can bring us anything but good.

Dr. Baker points out, however, that in spite of its seeming success this urban culture is failing on at least five points: First, it fails to reproduce the race. This was observed in last week's column where figures were cited as to the birth rate of the city population. Second, it fails to maintain the integrity of the family; witness the appalling urban divorce rate. Third, it fails to provide economic security for a large part of the people. A few years ago President Roosevelt asserted that one third of the American people were ill-fed, ill-housed, and ill-clothed.

In the fourth place the new urban culture tends to drain wealth from the rural community to the city, thus impoverish-

(Continued on page 660)

FAMILY CIRCLE

Family Prayers

*You say you are "busy this morning
In the maelstrom of family cares,
And husband must rush to the office;
So there isn't a moment for prayers."*

*Then the children are sent to the school-
room,
And the grind of the day thus begins,
With no word from God's Book to re-
member,
Nor the echo of strengthening hymns.*

*What wonder the burdens are heavy,
And the hours seem irksomely long!
What wonder that rash words are spoken,
And that life seems discordant and
wrong!*

*And at even, discouraged and wearied,
You carelessly go to rest,
Forgetting that Jesus is waiting
To pillow your head on His breast.*

—Selected.

Family Devotions That Work

"I hate devotions!"

My husband opened the Bible and read a portion, followed by readings from a commentator. We knelt in prayer and our family worship was over for the day.

I rose from my knees as one stunned. My mind had been a daze throughout the reading, and I couldn't have named the passage from which he had read. I hadn't heard the prayer either. Instead, those three words continued to ring in my ears, and I gazed at my child in utter bewilderment.

Never had she so asserted herself before. My first impulse was to rebuke her, and I found myself feebly saying, "Why, Esther!"

But I could say no more.

There had been a long pent-up feeling in her heart, and suddenly it had burst forth uncontrolled and ugly in its child-like frankness. This was no time for correction. It was time for fact-finding.

I determined to go to the bottom of her statement.

As I waited for reply I caught a brief glimpse of myself as a mother. I had been trying to be all a mother should be. We had sought to leave no stone unturned in the early training of our children, but of a sudden I felt something must be dead wrong. We had missed the mark entirely.

"Oh, I have to sit so still," was the hesitant reply. "And I don't like what Daddy reads."

Then I recalled the little sighs as the children tried to control that uncontrollable wiggle within them, and I realized how hard it must be to listen attentively to reading prepared for adults. Gradually a vision of great possibility opened before me, and I asked God to help me to transform our period of family worship from a lifeless obligation into a period of intense appeal for even the youngest—a time to be anticipated rather than dreaded; a time of uplift and inspiration for those little minds and tiny feet.

So it was that our family worship took on new life. I feel it can still be enriched and developed even more, but the items mentioned here may serve as stimulating seeds of thought for you and your particular family needs.

What I needed first, I decided, was stories briefly depicting Biblical doctrine and truth through the medium of childhood's experience in everyday life.

I sought in vain.

The stores were oversupplied with folklore and mythical fiction of every variety, but I was told repeatedly, "Children of that age cannot grasp religious truths."

I clung to my own convictions, nevertheless, and decided to write my own stories. I usually dashed them off while the dinner was cooking, or while riding to a meeting on the bus. Often the last sentence was completed about five minutes before time for family worship to begin.

They were simple stories that any mother could write, fitted to the world in which our children lived, and leaving each time one simple spiritual thought.

"If you sit still during the Bible reading, you may have one of your stories," was the bait hung before the children at each devotional hour.

How remarkably it worked!

The air of depression and resignation was replaced by eager anticipation.

Frequently I overheard the children referring to the stories later in the day. At last they had found a message in the family altar for themselves.

What's more, I saw their little minds reaching hungrily for spiritual light. The stories often brought on discussions of truths I had never dreamed such tiny minds were capable of grasping.

Three years have passed since Esther challenged us with those shocking words. Our problem now is to induce the children to be willing to close the worship period! It has become the most cherished and anticipated event of our family life, and I find myself wondering how to keep ahead of their spiritual appetites and demands.

After breakfast we had our Scripture reading and brief comments and prayer. This is not our family worship, but serves merely as an appetizer to give strength and courage for the day.

This comes after the evening meal and the children are ready for bed.

Lights are extinguished and three candles are lighted. Somehow a sense of hallowed stillness settles about us, and we unquestionably feel the presence of that unseen Guest whom we worship and love.

Edward, aged three, leads the songs. He selects his own hymns and choruses and sometimes improvises new verses for them.

This is followed by the repetition of a Psalm. We have learned several and always have a new one under way.

The next item may be another song, or one of the children may ask to recite the books of the Bible alone or in unison. We are learning the divisions of the Bible, and many other interesting things about its construction and inspiration.

About this time Elizabeth, aged five, conducts her part of the program. She asks each one in the circle what he is thankful for. It is challenging and refreshing to notice the minute details that are remembered. It rebukes me to realize how much we adults take for granted from our Lord's unfailing hand. They seem to see His loving faithfulness in so many events of their everyday life.

Edward says he is thankful that the milkman didn't forget to come that morning, and also that he found his favorite ball before it went into the sewer.

Esther is grateful for the Lord's help in her spelling test at school, and Elizabeth is glad she had a new dress to wear.

Our thanks expressed, Elizabeth goes around the circle again, asking each if he is sorry for anything.

Edward says he's sorry he "cried so much" that morning, and that he hit sister with his bat.

Elizabeth is sorry she didn't eat lunch well and refused to take her nap.

Esther regrets being cross.

And daddy is sorry he was late getting home.

Somehow all barriers are now broken down, and as Elizabeth put it when getting into her bed one night, "Isn't it nice to go to bed all forgiven with each other?"

Esther is in charge of the weekly verse we memorize, and drills us rigidly. When time permits, we get out our flannelgraph. It's a homemade affair, from the blotter of Grandpa's desk to the characters we drew and colored ourselves. But we love to tell stories from the Bible on it. Each child tells them in his own way.

Then there is the discussion period when we spend a few minutes talking of whatever spiritual truth or problem the children desire. One night there was

(Continued on page 660)

TO BE NEAR TO GOD

November 19, 1944

Read Matthew 20:17-28.

"Rank in the kingdom of heaven will be measured by humility. Condescension is the measure of exaltation. The way up to the glory of the Exalted One is through humble, self-denying love."—R. R. Clark.

The quickest way up is down,
You may climb up high,
And try and try,
But the quickest way up is down.

—Negro Spiritual.

Of William Borden a friend said that life to him was not "a question of being or having this or that; it was simply a question of the will of God—knowing it, doing it, loving it."

How we all need to learn to be content to be good rather than to seek greatness as the world counts greatness! How at times Christians do yearn for chief seats and spectacular positions! But Jesus calls to humble service for others in His name and says that even the offering of a cup of cold water in His name has its reward.

November 20, 1944

Read I Corinthians 1:18-25.

The story is told of a Chinese leper whose limbs are diseased, his lungs nearly destroyed, and his sight gone. Yet he made a journey from the leper home in which he had been sheltered, to his old home to tell his heathen friends of the joy he had, because He knew that the time of his death was near. The narrator says: "He had barely strength to get back; and when he arrived, lived but a few hours. His poor, thin, disease-ravaged face had a light which seemed the reflection of heaven, and he told of his three weeks' journey with a note of triumph. It had been a pilgrimage of faith, and the joy of his message had comforted every painful, limping step. He had borne his testimony to the faith that makes men strong to suffer and brave to die, and he was ready to be offered up." Truly he had served with what he had. Broken in body and poor in this world's goods, he shared with his last breath, as it were, the peace he had which passeth understanding and the joy which lightened his own suffering. What have we done for our Lord?

November 21, 1944

Read II Corinthians 15.

It has been said: "Our interest in missions is a mark of our Christian character. Our knowledge of missions is the measure of Christian attainment. Our participation in missions is the measure of our Christian efficiency."

"Perhaps the day will come when the condition of being received into, and retained in the membership of, a church will be obedience to the commandment to make the Gospel known. In any case, we may be sure that it is a condition of fellowship with Jesus Christ, and a condition, therefore, of the Christian life."—S. J. Rich.

To witness for Christ is a matter from which not even the youngest Christian among us is exempt. We cannot delegate it to others—not to our preachers or the missionaries appointed by the church. To each one of us is given the "mighty ordination of the pierced hands." Can we reject their tender and mighty appeal? To repeat the words of the old hymn, "Love so amazing, so divine, demands my soul, my life, my all."

November 22, 1944

Read Malachi 3:7-18.

"A Little Argument with Myself"

1. "If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields."

2. "If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution."

3. "If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, 'Hold the Fort!' forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to 'Go!'"

4. "If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join in this class?"—Author Unknown.

November 23, 1944

Read Psalm 103.

Many of us who today read this beautiful Psalm will hear its message in the tones of Bro. C. Z. Yoder's beautiful old voice as he read it time and again from memory to many audiences.

On this Thanksgiving Day may we give ourselves to the word of the Lord: "Forget not all his benefits." Many good-meaning people fall into the habit of concentrating upon imagined slights, little miseries, and small discomforts until they make both themselves and their friends miserable. They should remember that "thanklessness" and discontent arise from thoughtlessness of the Lord's benefits. They should remember the teaching of the Word: "In every thing give thanks."

The grace of God can make Christians thankful instead of worried, tense, selfish, or complaining. Let us season our prayers with thanksgiving. "Count your many blessings, name them one by one, and it will surprise you what the Lord hath done." A deaf and dumb girl of beautiful spirit, upon being asked to define gratitude, answered: "Gratitude is the memory of the heart."

November 24, 1944

Read John 14.

"God comforts believers, not by removing their afflictions from them, but by being with

them in their affliction and giving strength to meet their troubles, which are really the divine disciplines of life. . . . The word 'comfort' comes from a Latin term meaning to 'make very strong,' and it is still very true that the best comfort is the abundant strength to sustain life's load, and this is what God's comfort gives us."—Edward Yoder.

"Absolutely tender!
Absolutely true!
Understanding all things,
Understanding you!
Infinitely loving—
Exquisitely near—
That is God our Father,
What have we to fear?"

One of the most quieting, consoling words of Scripture is Jesus' answer to Philip's question, "Shew us the Father." So often we are tempted to speculate philosophically on the question of "Who is God?" Jesus says, "He that hath seen me hath seen the Father." Thank God that He has revealed Himself to us through the "sympathizing Saviour."

November 25, 1944

Read Psalm 23.

Every verse of the Shepherd Psalm contains infinities of blessing to believers. Each precious promise opens to us with more and more meaning as we accept the ministries of the Shepherd. Take for example the words: "He restoreth my soul." Every Christian has experienced the gracious restoring touch of the Lord. Have we been ministering to His lambs and His sheep in the tender spirit of the Lord so that they may know this "restoring ministry"?

We need today in the church men with the courage of Peter, the eloquence of Paul, the spiritual flights of John; but also how we stand in need of men with the sympathetic power of Barnabas, son of consolation, who will "care for the dying, . . . weep o'er the erring one, lift up the fallen."

The story is told of a blind girl who was asked, "What is the soul?" and replied: "It is the part that thinks, feels, knows, and aches so." As the old negro spiritual says, if you cannot preach like Peter or pray like Paul, you can tell the love of Jesus and say He died for all—yes, there is a Balm in Gilead to heal the sin-sick soul!

—M. R.

THE CHRISTIAN VIEW OF INDUSTRY

Sunday School Lesson for November 26

What a practical book the Bible is! Who can find one phase of his life for which the Bible does not give good basic instruction? God has provided direction for our entire lives. Principles of industry or work certainly would be presented in His Word, for work fills much of each day of one's life, and so it should. While industry may be given much time in our lives, the Bible instructs us how to keep it in its proper place. Business is the idol that many men worship. God is crowded out of our lives. Christian men and women, who should be and are very industrious, are tempted to hold the day's tasks so very important that God is almost crowded out. We

(Continued on page 659)

FIELD NOTES

Bro. Timothy Showalter recently conducted a series of revival meetings at the Colored Mission, Harrisonburg, Va., where he has bishop oversight.

Bro. Levi Hurst and wife and **Bro. Ralph Shank** served on the program of a mission meeting at the Lindale Church in Virginia, Oct. 29.

A site has been tentatively agreed upon for a Mennonite home for the aged near Harrisonburg, Va. This new home is a project of the Virginia Mission Board.

Bro. H. S. Bender preached at the Maple Grove Church near Atglen, Pa., Nov. 5.

Bro. S. J. Hostetler and wife, returned missionaries from India, filled appointments recently as follows: Nov. 5, Pinckney, Mich.; Nov. 12, Morton, Ill.

The Hospital Committee held another meeting at Elkhart, Ind., on Nov. 10. The Executive Committee of the Mission Board met at the same place on Nov. 16.

Communion services were held at Goshen College on Nov. 12, in charge of Bishop S. C. Yoder.

The Missionary Day program at Forks Church, near Middlebury, Ind., Nov. 12, included the following visiting speakers: J. D. Graber, Mr. and Mrs. Cleo Mann, Lois Gunden, and Paul Lauver.

Bro. E. E. Miller, Goshen, Ind., attended the session of the Ontario Conference held at Wanner's Church Nov. 9.

The Missionary Day Bulletin was mailed last week to Sunday-school superintendents throughout the church. A supply sufficient to place one in every home was sent out. If you have not received one for your home, inquire from your Sunday-school superintendent. Additional supplies are available from the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Communion services were held at Rensselaer, Ind., on Nov. 12, with the bishops D. A. Yoder and E. J. Yoder in charge. **Bro. Floyd Weaver**, minister in charge of this congregation, is living temporarily at Goshen, Ind.

The Executive Committee of the Missouri-Kansas Conference district met at Kansas City, Kans., on Nov. 8.

Sister Lena Graber, missionary nurse who has been appointed to go to India, is planning to sail on a neutral ship on Nov. 25, the Lord willing.

Bro. Harold Brenneman, now on the Publishing House staff, spent Nov. 7-9 in the Shenandoah Valley of Virginia. He visited the Eastern Mennonite School and attended the

Virginia Christian Workers' Conference at the Springdale Church near Waynesboro.

Bro. E. B. Frey, Archbold, Ohio, was the guest speaker on the program of the Virginia Christian Workers' Conference at Waynesboro, Va., Nov. 9, 10. A very interesting session devoted to parochial schools is reported.

Bro. Raymond Charles will conduct evangelistic meetings at the Sunnyside Mission north of Lancaster, Pa., beginning Nov. 30.

Bro. John H. Mosemann will be the principal speaker at a Bible Instruction Meeting to be held at Lititz, Pa., Nov. 18 and 19.

The brethren **Elmer Moyer** and **Daniel Wert** are the instructors for the twenty-seventh Quarterly Bible Conference at Marietta, Pa., on Nov. 19.

Bro. J. D. Graber, Elkhart, Ind., will speak at Kidron, Ohio, on Nov. 19, and in various churches in Iowa over the Thanksgiving season.

The Fourth Ministerial Meeting of the Franconia Conference will be held at Franconia Mennonite Church, Franconia, Pa., Dec. 12 and 13. **Bro. A. J. Metzler**, Scottdale, Pa., and **Bro. Simon Bucher**, Annville, Pa., are speakers from outside the district. The laity are encouraged to attend this meeting.

Bro. J. W. Hess, Akron, Pa., closed a series of evangelistic meetings at Fairview, Mich., on Nov. 1. There were twenty-one converts and five reconsecrations, with ages ranging from eight to ninety-one.

Calendar

Kishacoquillas Valley Bible School, Allensville, Pa., Mennonite Church, three weeks beginning Dec. 4.

Ministerial meeting, Illinois Conference, Waldo Church, Flanagan, Ill., Dec. 7.

Ministerial Meeting, Franconia Conference, Franconia Church, Dec. 12, 13.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.

Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Bro. and Sister John Lehman have just taken up full-time work as itinerant evangelists in the field recently developed in Alabama and Florida by the Eastern Mennonite Board of Missions and Charities. A farewell meeting was held for them at the Mountville, Pa., Church on Nov. 12.

Bro. Earl Showalter, La Junta, Colo., closed a series of meetings at Pueblo, Colo., on Nov. 5.

November 20 is the date set for revival and evangelistic meetings to begin at the Marion congregation near Marion, Pa., **Bro. Harry Y. Shetler** of Hollsopple, Pa., in charge.

Bro. Robert Kreider of Clear Spring, Md., preached at Marion, Pa., the evening of Nov. 12, and the same evening a group of C.P.S. men from the Clear Spring C.P.S. Camp gave the young people's meeting program at that place.

The brethren **Moses Slabaugh**, Harrisonburg, Va., and **James H. Hess**, Willow Street, Pa., are the speakers scheduled for the annual Sunday School Meeting at the Chambersburg, Pa., Mennonite Church Nov. 22, 23.

Bro. Richard Birky, Adair, Okla., is conducting meetings at the Lick Creek Mennonite Church near Edwards, Mo., Nov. 10-19. **Mrs. A. Lloyd Swartzendruber**, matron of the Children's Home at Kansas City, will be a guest speaker at the all-day missionary service at the same place on Nov. 19.

Doylestown, Pa., Mennonite Church will enjoy revival meetings Nov. 18-26 (excepting Nov. 23), with **Bro. John W. Hess** in charge.

Revival meetings were conducted at Albany, Oreg., Nov. 5-12.

Our editor, **Bro. Paul Erb**, Goshen, Ind., spent parts of two days in the office, Nov. 10, 11, after which he went to Pinto, Md., for a week-end meeting. He is scheduled to conduct a series of meetings at the Pennsylvania Church, near Hesston, Kans., Nov. 17-26.—H.

Bro. Earl Maust, Bay Port, Mich., brought a much-appreciated sermon to the C.P.S. Hospital unit at Ypsilanti, Mich., Sunday evening, Nov. 5. **Bro. Maust** was accompanied by his wife and several others from the same community.

Bro. Shem Peachey, Springs, Pa., is spending some time in eastern Pennsylvania in the interests of the C.P.S. men of the Conservative Amish Conference.

Bro. Aaron Loucks, former manager of the Publishing House, has suffered severe heart attacks recently. He is being cared for in the hospital at Connellsville, Pa. The prayers of the church are requested in his behalf.

Ordination.—On Nov. 9 **Bro. James Siegrist** was ordained minister for the East Petersburg, Pa., congregation. **Bro. J. Paul Graybill** preached the sermon and **Bro. Henry Lutz** had charge of the ordination. May the Lord bless our brother in his new responsibilities.

(Continued on last page)

CORRESPONDENCE

DENBIGH, VIRGINIA

(Warwick River Congregation)

Dear Herald Readers: Our church building has been undergoing some extensive changes in the past number of months. Heretofore our only basement room was that under the new part, added some years ago. This summer we were faced with imperative need for more room, and so decided to excavate under the entire building and raise the house nearly two feet.

In the old basement, Sister Eva Carper is teaching, as before, the first three grades of our parochial school. The new part will provide a large room for the fourth, fifth, and sixth grades, now being taught in temporary quarters by Sister Margaret Shenk, and also a new room for the sewing circle, a furnace room, etc., besides allowing for expansion in the Sunday-school classes.

On Oct. 29, Bro. J. L. Stauffer and his son J. Mark and family, Harrisonburg, Va., were with us. The former preached twice at the church here and once at the Newport News Mission, giving three helpful messages.

On Nov. 5, seven members from other congregations were received by letter into our number. We are looking forward to communion services on Nov. 12.

Bro. Nelson Kauffman, Hannibal, Mo., is scheduled to conduct a ten-day series of evangelistic meetings, beginning Nov. 23.

Nov. 6, 1944. Phebe F. Kraus.

YERKES, PA.

(Providence Congregation)

Dear Christian Friends: Greetings in the Master's name. We are a small congregation, located in eastern Pennsylvania, on the outskirts of the Franconia Conference district. We enjoy meeting in the house of worship, and having others come and worship with us.

On Sunday evening, Nov. 19, we expect to start young people's meeting, and are looking forward to a series of revival meetings, beginning Sunday evening, Nov. 26, with Bro. Aaron Mast, Belleville, Pa., in charge.

Nov. 6, 1944. Andrew Mack.

AMENIA, NORTH DAKOTA

(Red River Valley Congregation)

Dear Herald Readers: We had counsel meeting on Sunday evening, Oct. 8. On Saturday evening, Oct. 21, baptismal services were held, when one young soul was received into church fellowship. The following morning, we commemorated the suffering and death of our Lord in the communion service. Our bishop, Bro. Elmer Hershberger, Detroit Lakes, Minn., was with us for all these services.

We appreciate the help of a number of young people who are working in our community. Continue to pray that, if it is the Lord's will, the way might open for more workers to come and help us with the work.

Nov. 8, 1944, Mrs. Albert Nitzsche,

Rehabilitation—At Home

Amid all the discussion about the need for rehabilitating the war-torn countries of Europe and Asia, it seems to be pretty generally forgotten that we have a task that is only a little less acute at home. When a nation is taught to hate, and when deliberate effort has been exerted to direct all its resources toward destruction and violence, it is no small task to redirect its energies into the more wholesome channels of constructive peacetime pursuits. The Chief of the F.B.I. and others who are in position to know have been warning us of some of the things to be expected after this war is over. They are anticipating a tidal wave of crime, which is causing them to quake already with dread, as at the glimpse of a specter.

The tragedy is that the churches have remained silent on the great moral issues so grimly facing the nation, giving tacit if not direct approval to the sweep of violence and immorality which is deluging the world. And it will take a long while for the churches to regain the confidence and respect of those disillusioned millions. Perhaps the first and basic need is for rehabilitation of the doctrinal foundations of the churches. They need to get back to "the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). They need to put the Bible back into the center of their thinking and life.

As the church again exalts her Lord, and gives a sincere respect and adherence to the authority of the Word of God, she may again expect the confidence of the world. It is small wonder that her voice has lost its prestige and authority. She has lost respect for the voice of her Lord and therefore should not wonder that the world pays no attention to her voice. Therefore the fundamental step in rehabilitation is the restoration in the church of respect for the ideals that have been basic through all the ages. Without the restoration of such respect there is no foundation on which to build any moral integrity in the larger social structure.

A tremendous task lies ahead for our nation. Leaders are aghast at the prospects. Perhaps that is one of the real reasons for the diversionary emphasis on the task of re-educating Hitler youth. The task of restoring the integrity of large segments of our own youth is only a little less acute than the task of restoring the debacle of Europe.

We may thank God that He has kept us as a church as true comparatively to the principles of the doctrine of Christ. We need not blush with shame for some of the treason and perfidy of other parts of the professed body of Christ. We have not mocked Him with the purple robe of a lip service, while smiting His thorn-crowned head with the reed of our fla-

grant disobedience to His plainly spoken commands. We have not been guilty of the insult of throwing away large portions of His teachings, relegating them to some indefinite future dispensation. Our official position as a church has remained solidly on the foundation of His Word, unspoiled by interpretation of wartime expediency. For this, I repeat, we may sincerely thank God.

But in the matter of practical adherence to our professed creed, there is much to be desired. Far too many of our young men have, under the pressure, forsaken the despised temple of the lowly Prince of Peace, joining the obsessed multitudes of patriots who throng to the pagan shrines of Moloch and Mars. Others, unwilling to give such total obeisance, have consented to offer a pinch of incense to Caesar. We have sadly compromised the purity of our witness to Jesus' way and word, through our unwillingness to be considered too different. We were afraid it would cost too much in prestige.

The truth is, that no church ever loses respect in the end for consistent adherence to the truth. But conversely, no church can retain confidence from her own membership nor from others, if her attitude is vacillating, yielding to the pressure of the hour.

The task of rehabilitation which needs to concern us more particularly is this: Will we continue to drift with the tide into an increasing tolerance for militarism with all its concomitant evils? Or will we, by herculean effort and strong pleadings with God, seek to restore the battered foundations before the floods beat down the walls entirely? Abraham Lincoln recognized that a nation could not continue half slave and half free. He quoted Jesus as authority, saying, a "house divided against itself shall not stand." (cp. Matt. 12:25-30.)

Even our young men who have gone from us into the armed forces will have more deep-rooted respect for the church if we hold our confidence steadfast to the end. After the hysteria is past and they can reason clearly, they will have far greater appreciation for the church if she does not compromise.

If there is, as has been suggested, a considerable need for helping our C.P.S. brethren adjust to the home congregation after this experience, it will be as much the responsibility of the home church in most cases as of the young men. If the church as a whole does not sense the broader and deeper implications of the position she has taken during this war, she can hardly expect that the returning young men will be in complete harmony with her thought and life. The first task then is to repair the breaches in our own walls before we seek to rehabilitate others.—Jesse W. Hoover, in Evangelical Visitor.

Living is a life-and-death matter.

WITH OUR MISSIONARIES

To the Christ

Thou hast on earth a Trinity—
Thyself, my fellow man, and me:
When one with him, then one with Thee:
Nor, save together, Thine are we.

—JOHN B. TABB.

Is Sincerity Sufficient?

By ELI MILLER

Today, we live in a world of indifference and insincerity. We find many who are taking life as a light matter. The average individual is inclined to live for the pleasure he gets out of life. The places of amusement, self-indulgence, and sensuality allure throngs of people into sinful living. Satan is pleased to see his disciples wallowing in the mire of bestiality, "bold indecency," and sensual pleasure. Such lives are pathetic, insincere, and displeasing to God.

First, we deal with the duration and popularity of a doctrine. The duration of a doctrine does not necessarily determine its value. A false creed may last a long time, and be false nevertheless. If men would preach an unsound doctrine until the moss grew on their eyebrows, it would be as false as when they first began. What about a doctrine that is popular? Does that guarantee it to be safe and reliable? NO! In fact, a belief that is popular and highly recommended by the masses is dangerous. For instance, Catholicism is widely known and accepted by millions, and yet it is contrary to God's Word in many ways. Now, what about the popularity and duration of Christianity? Christianity is not represented by the majority. God's Word declares that the minority will accept the Christian way of life. Matt. 7:14. This verse proves that Christianity is unpopular. However, the fact that it is unpopular does not diminish its truth nor minimize its value. As for the duration of Christianity, it will last forever! Praise God!

The conduct of our young people today is often mentally justified by the expression, "Oh, let them sow their wild oats." Such a remark is often an encouragement rather than a rebuke. Let us face this fact realistically. Does such an attitude (as expressed in the above statement) make our youth impeccable? Are they justified because of their age? Does God make such provision for the younger generation? Let us suppose, for a moment, that they are sincere in believing it is right to follow their passions.

Does their sincerity free them from condemnation? Is their sin justifiable if they are sincere in living therein? No! No! A thousand times No! If these people would be sincere in living in sin, we would assume they were ignorant of the wrong. Ignorance is never a justification for sin. When one is ignorant, he lacks vision. The Bible says, "Where there is no vision, the people perish." We must realize that God in His justice cannot condone sin in one life and condemn the same in another.

We, as a people, are surrounded by many doctrines, creeds, and beliefs. It is obvious that Satan has subtly managed to spread false doctrines to the ends of the earth. False doctrine, that atrocious reptile, has sunk its poisonous fangs into the hearts and lives of the multitudes. This world is going insane because people are fascinated by Satan's pernicious doctrines. These beliefs sound plausible to some people, and they fall victims to them. It is sadly true that people sincerely believe they are right in following these heresies. You possibly have met people who would fit into the above-mentioned class. For instance, Modernists, Jehovah's Witnesses, Unitarians, and others are fully persuaded they are right. Are these doctrines safe if one places full confidence in them? Never!

Suppose one has been born into a family where an unsound creed has been taught him from his childhood; is that not all right? You say, No. What if he has strong, deep-seated convictions and stands for them in the face of opposition? Would he not be justified, after all? Would God be unjust in condemning an individual who sincerely stood for his convictions and followed his best knowledge? Again, you say, No. Is he then lost in spite of his true sincerity and deep convictions? Decidedly so!

Today, there is a popular idea afloat that regardless of what one believes, if he is sincere in his belief, he is all right. This hell-born idea comes from the devil himself. Such a belief is a heinous disgrace to the cause of Christ and contrary to His infallible Word. It is almost incredible that so-called Christians have accepted this leprous, unscriptural teaching. This insidious foe "with fiendish ingenuity" is beguiling thousands from the paths of honesty, virtue, and truth. In fact, such mental garbage is helping to undermine the true Christian faith.

Dear reader, it does matter what one believes. If we were to take a glass of lye water and have a child drink it, thinking it was lemonade, his sincerity would not keep him alive nor take the poison out of the lye. The lye water he drank

was poisonous, and in no way can his mental attitude dilute it or make it harmless. So it is with a false doctrine; people believe it, and it deadens their spiritual nerves, resulting in spiritual death. Sincerity never did and never will make a false doctrine right.

Some time ago the writer was in the home of professing Christians. In the course of conversation, the lady of the house said, in effect, "Well, there are a lot of different interpretations of the Bible, but the main thing is sincerity." In other words, she meant that even though some have different interpretations, if they are sincere, it is all right. God forbid that we should ever let Satan inject into us such "intellectual leprosy." May God open the eyes of the blind! It is only common sense for us to realize that a person may be ever so sincere and yet be entirely wrong. For instance, a man comes to a road end and makes the wrong turn; all his sincerity would be of no avail if he continued traveling in the wrong direction. The desired destination could be reached only by changing directions. So it is in the spiritual realm; heaven can be reached only by traveling the right road.

If we could be saved by sincerity in any belief, then Christ would have died in vain. However, this is not the case. Christ is our salvation, and NOT *sincerity*. Certainly we need to be sincere, but our sincerity must be in the right thing. When the Apostle Paul wrote to Titus, he said, "In all things shewing thyself a pattern of good works; in *doctrine* shewing uncorruptness, gravity, *sincerity*." This verse proves that we must serve the Lord in *sincerity and truth*. May each reader realize that *Christ is sufficient* and NOT sincerity.

C.P.S. Camp 57, Hill City, S. Dak.

From Our Mission Stations

NEWS LETTER FROM ARGENTINA

Annual Workers' Institute, Held in Pehuajo,
October 11-13, 1944

A certain missionary recently remarked that one of the greatest blessings he received while on furlough was the inspiration received while attending Mission Board meetings, conferences, etc. We have just returned from a real spiritual feast, a gathering of all of our pastors, missionaries, and workers, held for the purpose of considering how we can deepen our own spiritual life and increase our efficiency as colaborers with Him.

This year the Institute was especially interesting and helpful. For us who live far away from the rest of our workers, it was a real

blessing just to be with them for a few days and enjoy that Christian fellowship which all of us need. As usual we had invited a visiting minister to give a series of talks on the problems that confront us as workers. We were fortunate in securing the services of a man who has had forty years of experience in pastoral work here among the Latin people, a certain J. E. Gattinoni. His wise counsels, his timely warnings, and his contagious inspiration and enthusiasm were greatly appreciated by all of us, including our Bible students who were also present. He spoke on the following subjects: "Does the Pulpit Still Have Importance Today?" "The Minister of Our Time"; "The Danger of Enslaving Oneself to a Method"; "The Pastor's Wife"; "The Dangers Confronting the Minister."

Following are a few of the many great truths presented:

No evangelizing agency can take the place of the preaching of the Word.

Methods are good or bad according to the results they produce. Christian workers need to be alert and ready to adapt themselves to the people and conditions where they work.

The pastor's wife occupies a unique place in the work. Farmers, professionals, businessmen, and others can be successful even if their wives are not possessed of high standards of character and conduct, but a pastor will be a failure if his companion is not a qualified and consecrated helper.

Familiarity with sacred things tends to cause the Christian worker to lose his reverence for them as well as his fervor in the work.

Desire for fame is a danger which besets all Christian workers.

There were also a number of topics discussed by our own pastors: "The Power of the Word of God," E. V. Snyder; "The Power of the Blood of Christ," L. S. Weber; "The Power of the Holy Spirit," T. H. Brenne- man; "The Power of Prayer," Feliciano Gorjon; "The Power of a Life Yielded to God," J. W. Shank.

Following are a few thoughts gleaned from these talks:

The Word of God has power to transform individuals, society, and nations.

The blood of Christ is the only efficacious remedy for sin.

Preaching and teaching will give results only as accompanied by the power of the Holy Spirit.

Prayer needs to occupy a greater place in the life of our church.

The secret of power in our lives is an unconditional surrender to God.

Each evening was dedicated to evangelistic services, and the Word was preached with purity and power by the visiting minister. We had the joy of seeing about twenty souls go forward, manifesting their desire to follow Christ. May they always remain faithful.

Personal Notes

Bro. Hershey, who is undergoing treatment in the British Hospital in Buenos Aires, was able to come to the Workers'

Institute, but had to return at once to the hospital for further treatment.

The health of Sister Brenneman is constantly improving for which we give all praise and credit to our heavenly Father.

Sister Good, who is occupied in language study in Buenos Aires, took advantage of the opportunity to visit some of the stations in the interior which she had not yet visited. At the present time she is visiting us here in Villegas, and on Monday plans to go to America to visit the Rutts.

Villegas, F.C.O.

Oct. 16, 1944. T. H. Brenneman.

NORRISTOWN, PA.

Dear Readers: "The harvest is past, the summer is ended, and we are not saved." Thus Jeremiah repeated the lamentations of the Israelites. May this, however, not be the condition of your soul, since God so graciously offers salvation in Christ Jesus. You who are saved have found in Him the Balm in Gilead and the Great Physician for the soul.

The work at Norristown continues, with many interesting experiences. In July we conducted our seventh annual summer Bible school. Over three hundred boys and girls were enrolled. In August Bro. Paul M. Lederach was ordained as an associated minister for the congregation. He is continuing his studies at Goshen College, but we expect to be favored with week-end visits occasionally during the school term.

An all-day program has been arranged for Thanksgiving Day. The speakers will be Elmer G. Martin, Bird-in-Hand, Pa.; and Jacob M. Moyer and Claude Meyers, Souder-ton, Pa.

Our workers and members decided in favor of purely revival efforts in a series of meetings, scheduled for Dec. 3 to 10. Bro. Richard Danner has consented to be the speaker. Doctrinal messages and themes for church members have been selected, with the purpose in mind of strengthening the church.

Eight precious souls were received into fellowship recently by baptism.

We miss the attendance and service of Bro. and Sister Willis K. Lederach and family, who moved out of the community. Sister Odena Schrock, who was also an appreciated helper in our services, has returned to her home in Iowa.

Continue to remember us in prayer.

Nov. 3, 1944. Markey H. Clemmer

A WORTHY NAME

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I can't take anything for this cause seeing it's me," and handed the money back. The man felt re-proved, but in a moment he said, "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus Christ."—Biblical Illus-trator.

SUNDAY SCHOOL LESSON

(Continued from page 655)

should often read the scriptures concerning industry. We know them, but forget.

Deut. 8:11-20. When all that we have is multiplied, we tend to lift up our hearts and forget God. God gives us power to get wealth. God provides the good with which we can fill our cellars. We are tempted to say, "My power and the might of mine hand hath gotten me this wealth." Prosperity tends to make us forget God. That explains why a rich man can hardly be saved. He feels no need of a Saviour. "Labour not to be rich."

Luke 12:13-34. The danger in working is that the wages bring us an abundance of things, and these things do not make us rich toward God. The more we have, the more we want, and so we become even more industrious. In proportion as the treasure we seek is for ourselves we become poor toward God. We have our heart where our treasure is. For most people riches dare not increase or they will set their hearts upon them, as the rich man of this parable. You can see many Christians become unfruitful as the deceitfulness of riches chokes out the Word.

Luke 19:11-27. We are accountable for using the abilities God has given us. But we must use them to His honor. Be "not slothful in business." "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." The man diligent in business shall stand before kings. "Occupy till I come."

Prov. 31:10-20. A virtuous woman is industrious. She has to give to the poor and needy. She works not for favor or for beauty, but because she fears the Lord. He makes her wise in her looking to the ways of her household.

Acts 19:23-28. As in Paul's day, there are evil ways of getting wealth. The greatest evils amongst us, such as war, the liquor traffic, the white slave trade, criminality, movies, and grafting, are growing stronger daily because they bring men such great returns. The Christian's work must be honorable. The silversmiths knew these silver shrines they made were dumb idols. Christians will be honest in all their business dealings.

I Thess. 4:11, 12 and II Thess. 3:10-12. Work is a duty for everyone. God knew idleness would not be good for us. Christians should make work honorable before the unbelieving world. They should work to support themselves and also that they may have to give to the poor, whom we will always have with us.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be rich in good works, ready to distribute."

(No class can discuss all the Bible instructions concerning our work. Select principles that your pupils need. True teaching will cause some spiritual reaction in the life of your pupils.)

—A. M. E.

It is the devil who works in the hearts of the children of disobedience.—Joe Zimmerman.

FAMILY DEVOTIONS THAT WORK

(Continued from page 654)

the discussion of heaven, and we were getting deep into the wonders of that bridal feast with Christ and His church. Suddenly Elizabeth remarked casually that she hoped Jesus wouldn't come during the night because she'd hate to go to that feast in her pajamas. This led to the wonderful revelation of the wedding garments He is preparing for us.

The quiet hour closes with individual prayer.

Frankly, I wouldn't exchange the joys of these family worship hours for anything else life offers. To see the light of fascination and rapture on those faces as the Spirit opens the light of life before them, is untold satisfaction.

But what occurred in our home may happen in any home where parents are determined to give spiritual fellowship and growth its God-intended place. What I have done any mother can do. The point is, don't rob your home of the happiness and companionship God means for you to enjoy. It centers about the family worship hour.—Alva Leach James in "Sunday School Promoter."

MENNONITE COMMUNITY LIFE

(Continued from page 653)

ing the former. Each year our rural people spend \$1,200,000,000 to raise 600,000 farm youth who migrate to the city to make their contribution there. Each year American farmers pay one-half billion dollars in interest to city creditors who hold the mortgages on their farms. The discouraging factor in all this is that the mortgage indebtedness of rural America is steadily increasing. In 1880 the farm operators of America owned an equity of sixty-two per cent in the land they were farming. By 1935 the figure had come down to considerably less than forty per cent. No one knows whether this trend has affected Mennonite farmers more or less than the general population, but we can be sure that they have been greatly affected.

In the fifth place, the urban culture is failing because it is attracting able and ambitious youths from their small communities to the large urban centers. The ablest youths should give their life to the small community, because here is the bulwark of our civilization. If the small community fails, the foundations of America will be gone.

It is at this point that O. E. Baker criticizes the Mennonite people most sharply. He says they and other groups like them have a genius for rural community living. Therefore their educated youth ought to enlist their lives for the building of these communities. But he is greatly disappointed to find that, in too many cases, as Mennonite youths are educated they drift to the cities, eventually the family farm is sold, and then in

the cities after a generation or so they lose their religion, and eventually, because of the declining birth rate, their families die out.

Last week's column cited Ligutti's statement that the third generation of Catholics in the city is not Catholic, and the fourth generation of Catholics in the city is not. O. E. Baker says this is what happens to the educated Mennonite youth and then he asks the startling question: "Should education tend to extinction?" If our educated Mennonite youth would have their influence to live on, let them give a life of service to their small rural communities. If our Mennonite schools and colleges would be true to their trust, let them train and fit the youth for service in the Mennonite community. In this way perhaps something can be done to thwart the unwholesome influence of modern materialistic urbanism.

Goshen, Ind.

A C.P.S. Man on Voting

BY ONE OF THEM

Here in C.P.S. we oftentimes have the privilege of standing aside and watching the rest of the world, with its trouble and distress, go rolling by. Thus at the present season the question often arises as to whether or not a Christian should cast his ballot. We have here men from many bringings up. Our opinions vary on wide scales, and this question is no exception.

It was last night at prayer meeting that some requested prayer for the forthcoming election. We are used to having prayer answered. Yet, after the meeting, we found ourselves discussing, in a friendly way, the present issue. It might be interesting to the church at large to listen in on what was said. Informal discussions are seldom reported word for word. Out of fairness to all the men it is necessary to confine our account to a sort of running commentary. We do not want to misquote anyone.

The first question, of course, arose from the apparent paradox of how a Christian could pray for an election and then refuse to cast his ballot, for, as James has said, "Faith, if it hath not works, is dead, being alone."

A reply was not long in coming. Here is a group of Christians. All are sincerely seeking God's will. There is no occasion to doubt the sincerity of any who kneel here at the Master's feet. However, after a season of prayer for the guidance of the Holy Spirit, should a poll be taken, it is certain that not all would vote for the same candidate.

Someone remarked that then the Spirit would not be guiding. Nonetheless, who are we to judge? Take an election for church officers. Because an individual's vote does not carry, is he

an heretic? By no means! Seeing then that Spirit-led Christians would be voting against each other and thereby canceling their choice, a suggestion was made.

If, at this crisis of American history, the 50,000 or so Mennonites of the nation would not cast a ballot, but spend the next few weeks in earnest, fervent prayer that God's will be done, it would be certain that the next four years would bring forth the best government the world has seen.

Could it be otherwise? Immediately someone agreed and confidently announced who the next president would be. Then another observed that we seem to know the mind of God offhand. And again we were back on the same old circle. However, a thinking man referred back to the above suggestion and remarked that such a plan would allow the vilest of men to do the will of God. Surely that could not be!

At this point attention was called to the Apostle Paul, writing in Romans 13, that he requested prayer for Nero, the most treacherous of Caesars. He asked prayer for the very man who, some years later, demanded his own life. Was this the will of God? Men like Paul should live forever, and it seems that he did, in spite of Nero. (This deduction is more of an inference than a direct statement of the apostle. I am sure the man did not mean to misquote. The apostle actually asked for submission. However, if we would substitute the word "submission" for the word "prayer," the observation would still hold true.)

It was obviously agreed to by all that God uses the basest of men to accomplish His means. In the present election none, who weighs both arguments, has the insight to tell who is the right or wrong, the good or evil. There seems to be evil on either side. None are calling on the Prince of Peace to plan the peace. The wisdom of men, which has failed for many generations, is again called upon as the guiding light.

The discussion, of course, was by no means decisive. All had seen the other's point and allowed the issue to rest. Apart in my room I thought over the past forum. Yes, we live in a complex world. I, as a conscientious objector to war and all the evil of men's hearts that it represents, will cast my ballots in the box of prayer. God sits on the throne and knows the secrets of the future and the hearts of men. My citizenship is with Him. Whatever His means may be, I am certain that He shall order the end. Throughout all ages may His infinite will be done.

G.P.S. Unit No. 63.

I think that we have today too much of what may be called a mere intellectual religion.—Simon Gingerich.

ITEMS and COMMENTS

A commission of the National Association for Boys' Clubs in England expresses the view that it is impossible to maintain Christian ethical standards apart from the basis of Christian religious convictions. Once again we see the realization that there cannot be fruit without a root. Conduct must rest on faith.

* * *

An illustration has been brought to our notice of how inadequate mere words are if we do not have specific and exact definitions of those words. Kenneth G. Grubb, writing in a British publication, says, "In the British and American understanding of the term, there is no religious liberty in Soviet Russia, while in the Communistic view there is and the church in Russia would agree." That simply means that religious liberty as we know it in the United States is not found in Russia but both the Russian government and the Russian church can say, in their use of the term, that they have religious liberty. It all depends on what you mean by your words.

* * *

There are signs to indicate that the non-political relief organizations, such as our own Mennonite Central Committee and Mennonite Relief Committee will after all be in the best position to do the relief work that will be so urgently needed in war-torn areas this winter. Aid from the U.N.R.R.A. has been refused in Yugoslavia. Stalin has also expressed his unwillingness for U.N.R.R.A. representatives to enter Russian territory. The political implications of relief carried on by a government organization are evidently in the way. Of the appalling need for early and extensive aid in many areas there can be no question.

* * *

Chief Justice Julius H. Miner of Illinois told members of the Chicago Bar Association recently that the close of the war will bring a crime wave "that might rock the very foundation of our government."

* * *

According to a study recently made by the National Service Board, Mennonites now make up fifty per cent or more of the eighteen-year-olds who are going to C.P.S. camps. This means that more and more the testimony against war through refusal to go into the army is becoming a Mennonite testimony. Outside observers are predicting that one result of any postwar conscription of youths at eighteen would mean the gradual extinction of the peace testimony of the historic peace churches. There is every motive to stir us to renewed efforts in teaching our young men the Biblical principles of nonresistance, and securing their hearty acceptance of those principles in the depths of their spiritual experience.

* * *

The proposed merger of the Congregational-Christian and Evangelical-Reformed churches is to be called the United Church of Christ.

At a recent Columbus convention of the Disciples of Christ a speaker referred to the Disciples conscientious objectors in camps and prisons and said, "It is my conviction that future generations of the church of Christ will award them the honor and appreciation they deserve." Applause greeted his remarks, a rather remarkable thing in this time of war.

* * *

According to Joseph E. Davies of the President's War Relief Control Board, American Jews have sent approximately \$12,000,000 to Palestine since the beginning of the war.

* * *

The Mennonite Central Committee, Akron, Pa., has published a four-page folder, giving the story concerning Clayton H. Kratz, Mennonite relief worker who disappeared in Russia in 1920. The folder was prepared by Elvin L. Souder, now a relief worker in Paraguay.

* * *

The Wesleyan Methodist and Pilgrim Holiness churches are reported to be taking steps toward a union of the two denominations.

So also must he that affects this pureness of heart, and studies the preserving of it, sweep down every cobweb that hangs about it. Scurrilous and obscene language; yea, misinterpretable words, such as may bear an ill sense; pleasurable conversation, and all such little entanglings, which though he think too weak to hold him, yet they foul him. And let him that is subject to these *smaller sins*, remember, that as a spider builds always where he knows there is most access and haunt of flies, so the devil that hath cast these light cobwebs into thy heart, knows that that heart is made of vanities and levities; and he that gathers into his treasure whatsoever thou wastest out of thine, how negligent soever thou be, he keeps thy reckoning exactly, and will produce against thee at last as many lascivious glances as shall make up an adultery, as many covetous wishes as shall make up a robbery, as many angry words as shall make up a murder; and thou shalt have dropped and crumbled away thy soul, with as much irrecoverableness, as if thou hadst poured it out all at once; and thy merry sins, thy laughing sins, shall grow to be crying sins, even in the ears of God; and though thou drown thy soul here, drop after drop, it shall not burn spark after spark, but have all the fire, and all at once, and all eternally in one entire and intense torment.—John Donne.

A little Greek boy recently prayed the following prayer in the Children's Chapel at Morgan Memorial Church of All Nations, Boston, Mass., according to Miss Edith McDowell, director of religious education: "Dear God, please send us more people like Jesus in the world, and make them as much like Him as you can."

QUERIES

Please explain John 14:12. What greater works can we do than Jesus did?

—E. F. K., Oklahoma.

Jesus was about to leave His disciples. To comfort their hearts He pointed out to them certain advantages that would be theirs through His going away. One of these was, as this verse points out, that they would be able to do greater works than He did. This would be possible because, as the context points out, when He went to the Father He would send the Holy Spirit to abide in our hearts. In this way we have the divine Presence not only in the one particular spot where an incarnate Deity happened to be, but in every place throughout the world. A bodily Christ could be with His disciples at only one place, and so His effectiveness for them was limited. The Holy Spirit, being a spirit, can be with us in every place. In this way is fulfilled the promise of Jesus: "Lo, I am with you always, even unto the end of the world." We need not minimize the importance of the work which our Lord did when He was here. But that He has done still greater things through the spiritual empowering of His followers since He went away is clear. During His ministry He won but a handful of followers. Since then an unnumbered multitude have acknowledged Him as Saviour and Lord. The triumphs of the Gospel have gone on from great things to greater things. Because He went to the Father and because He sent the Spirit to us we have indeed done greater works than He could do in His limited earthly career.—E.

EDITORIAL

(Continued on page 651)

not be saved merely by being good. But the survey referred to shows to what a tragic misbalance the Christian profession has come. Those who hear God's Word but obey it not are building a spiritual structure on a sandy foundation which will be sure to crumble into ruin. With all our preaching of the doctrine of grace there is a tremendous need in our easygoing world for the emphatic preaching of Christian obligation. No wonder Christianity is gaining so meager respect from the rank and file of our population, if being a Christian entails no requirements. If a Christian is just like a non-Christian, the futility of his profession is obvious. Changed lives are the loudest testimony for the validity of the Christian faith.

RELIEF AND C.P.S.

RELIEF NOTES

"Clothing for Relief" Folder Ready for Distribution

A relief clothing folder has just been printed and sent to all the churches in sufficient quantities for each family to receive one. Besides a brief presentation of the need, and an appeal for clothing contributions, the folder contains suggestions for adult and junior groups. Additional copies may be obtained free from the Akron Headquarters.

* * *

Distribution of M.C.C. Clothing in Refugee Camps in Egypt

J. N. Byler describes the distribution of the ten tons of clothing, sent to Egypt by the Mennonite Central Committee, as it took place just before he left Egypt to go to Palestine and Syria. We quote from a letter dated Oct. 23, 1944.

"I am glad to report that the ten tons of clothing have arrived in Egypt. Before I left I authorized an U.N.R.R.A. official to release the shipment and also designated Dr. Richard Yoder to have general supervision of the distribution in his camp and Delvin Kirchhofer in the other. Richard and Nancy (Hernley) checked the bales and decided which bales should be sent to Tolumbat. I think somewhere between 35 and 40 bales were chosen. The remainder of the shipment is to be shipped to El Shatt where there are three camps with a total of approximately 30,000 Yugoslav refugees. . . . Every one who had the opportunity to look over the list of things in the 186 bales became very enthusiastic about it. It was a real treat to see Richard and Nancy scan this list for the things they needed. They told us of having had to pin babies into pillow slips since they had nothing else for them, and that they had only 90 diapers for the 60 babies in their hospital. Naturally they picked bales containing things for babies."

* * *

Hospital Work at El Shatt Camp in Egypt

Extracts from letters, written between September and October, indicate that Marie Fast is engaged in nursing hospitalized refugees in El Shatt Camp hospitals.

"I'm still working among measles. I was transferred to Camp No. 1 about ten days ago. Camp No. 2 Measles Hospital was closed a week ago yesterday; so we take all the stragglers at Camp No. 1 now. They each had a bed capacity of 250 and were running to capacity for a little while. Now, however, we think the measles have spent themselves and they are definitely on the way out. The census today, when I went off duty, was 130. Admissions are only around ten a day. We used to admit twenty—and once in Camp No. 2, fifty—a day. The children had a lot of com-

plications to battle besides measles, heat, and flies. The flies are not too bad there though, because we have a good spray that really works wonders. . . .

"We have some awfully pathetic babies here. In the five departments that I'm supervising we have about 300 patients. . . ."

Sister Fast was to begin rotating, every two weeks, between night duty and having charge of tuberculosis patients. Consumptive patients number 61 at the time of writing in October.

* * *

C.P.S. NOTES

Data Regarding Men in M.C.C.-C.P.S.

In a survey, which included approximately eighty-five per cent of the men in Mennonite camps and units, the following information was obtained. Statistics are as of March 15, 1944:

	Base Camps	Special Projects	Entire M.C.C.- C.P.S.
Average Years of Schooling	10.1	11.1	10.5
Average Age	25.1	25.2	25.1
Single	71%	60.8%	67.2%
Married	29%	32.2%	32.8%
States with Highest Inductions in C.P.S.			
Kansas			353
Pennsylvania			280
Ohio			278
Indiana			219

* * *

C.P.S. Briefs

Roy Wenger, director of the smokejumper unit at Huson, Mont., is transferring to the Akron Office to assist in the C.P.S. Hospital Section. The staff in this office was reduced when J. N. Byler left for relief service in the Middle East.

Leaders from the four Farm and Community Schools will gather at Lincoln, Nebr., to confer on a number of concerns related to their work, Nov. 16 and 17.

For diversion a number of campers at Belton camp hunted in the Glacier National Park. As of Oct. 27 they had bagged two deer, one bear, and one elk.

Released November 8, 1944

M.C.C. Headquarters, Akron, Pa.

day School, Lois Burck; Open Discussion: Interesting Recollections about the Albany Sunday School; Special Music, Sheridan Male Quartet; Sermons: "Four Needs of the worker" (Phil. 4: 1; II Tim. 4:13), and "Two Contrasts" (Luke 18:9-14), Marcus Lind.

Thoughts Presented.—The thing we are interested in is spiritual success. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no other way to be saved. Blessings come to the faithful and obedient. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Secretary.

SALUNGA, PA.

Report of the sixteenth annual Bible Meeting held at the Salunga Mennonite Church, Oct. 21, 22, 1944.

Organization.—Mod., Herbert Fisher; Secy., Myra Herr; Chors., David Landis, Elam Kurtz. **Program and Speakers.**—Give Attendance to Reading, A. J. Metzler; The New Birth, Clayton Keener; Sunday School: Juniors—A. J. Metzler; Seniors—Herbert Fisher; The Expulsive Power of a New Affection, Clayton Keener; Standing between the Dead and the Living, A. J. Metzler; Ephesians 4:13, Clayton Keener; Address, Clayton Keener; Christ, Our Advocate or Condemning Judge, A. J. Metzler.

Thoughts Gleaned.—The Word of God should have first place in our reading. The new birth was planned and intended for all. Many see beauty in created things, but lose sight of the Maker. Christ stepped between eternal death and us that we need not die. Many things are desired to make one rich; they are sought after, but never found. "Labour . . . for that meat which endureth unto everlasting life." (John 6:27). As advocate, Christ shows love, mercy, and forbearance; as judge, He shows justice, wrath, and fury. Those who refuse Christ as Saviour and Advocate must meet Him someday as condemning judge.

Secretary.

NEW HAMBURG, ONTARIO

Report of the Wilmot Township Sunday School Meeting held at the Geiger Church Oct. 9, 1944 (Thanksgiving Day).

Program and Speakers: Thanksgiving Sermon, (Text, Ps. 103:1) Moses H. Roth; Testimony Meeting; Avenues for Growth: (1) Using the Sunday-school Library; (2) Reading the Bible; Avenues for Service: (1) Roadside Evangelism; (2) Tract Evangelism; (3) Personal Evangelism; Children's Meeting, Mrs. Gladys Cressman; Testimony Meeting—"What Missionary Day Has Meant to Me"; Building the Walls (Neh. 4:6), Lorne Schmitt.

Comments: It was with pleasure that we viewed the Thanksgiving offering the children gave unto the Lord for those children who are not privileged to have a home, but reside in an orphanage. The offering was composed of clothing, scrapbooks, games, popcorn, pumpkins, apples, eggs, onions, carrots, etc.

Verniece Holst.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bontrager—Slabach.—Daniel C. Bontrager and Lena Slabach, both of Topeka, Ind., at the home of the officiating bishop, R. F. Yoder, Nov. 4, 1944.

Herr—Hess.—Mark Herr, New Providence, Pa., and Minerva Hess, Pottstown, Pa., by Amos Kolb at the Vincent Mennonite Church, Spring City, Pa.

Martin—Taylor.—Edwin M. Martin and Leora E. Taylor, both of the Weaverland congregation, at the home of the officiating bishop, J. Paul Graybill, East Earl, Pa., Aug. 20, 1944.

Special Meetings

ALBANY, OREGON

Report of the Sunday School Meeting held at the Albany Mennonite Church Sept. 24, 1944.

Organization.—Mods., Floyd Whitaker, Denver Unruh; Chor., Lloyd Driver; Secy., Hazel Cotter.

Program and Speakers.—Lessons for Me from the Life of: (1) Joshua, Clarence Reeser; (2) Gideon, Paul Kennel; (3) Samuel, Adella Gingrich; Israel, a Type of the Church, Milton Martin; Results of Rejecting the Word of God, Clifford Kenagy; The Way of Spiritual Success, Melvin Mishler; Children's Meeting, Marcus Lind; Sunday School Workers' Meeting, conducted by Paul Yoder; The Origin and Development of the Sunday School, Claude Buerge; A Brief History of the Albany Mennonite Sun-

Good—Cook.—George Good, Elida, Ohio, and Bernadine Cook, Lima, Ohio, by Maurice O'Connell at the home of the bride, Nov. 4, 1944.

Martin—Redcay.—Mark C. Martiu and Dorothy E. Redcay, both of the Columbia, Pa., congregation, by Christian K. Lehman at the bride's home, Aug. 19, 1944.

Groff—Bowman.—Lester W. Groff, of the Martindale congregation, and Florence E. Bowman, of the Bowmansville congregation, at the home of the officiating bishop, J. Paul Graybill, East Earl, Pa., Nov. 5, 1944.

Meyers—Godshalk.—Clarence D. Meyers, of the Deep Run, Pa., congregation, and Martha Godshalk, of the Doylestown, Pa., congregation, by Joseph L. Gross at the bride's home, Oct. 24, 1944.

Lehman—Metzler.—Maurice E. Lehman and Fern E. Metzler, both of the East Chestnut St. congregation, Lancaster, Pa., by D. Stoner Krady at the regular church service, Oct. 15, 1944.

Hess—Hess.—Paul L. Hess, of the Ephrata, Pa., congregation, and Anna Elizabeth Hess of the Byerland congregation, Willow Street, Pa., at the home of the officiating bishop, D. Stoner Krady, Oct. 21, 1944.

Stoltzfus—Peters.—Ammon Stoltzfus, of the Millwood congregation, Gap, Pa., and Gertrude Peters, of the East Chestnut St. congregation, Lancaster, Pa., by D. Stoner Krady at the East Chestnut St. Church, Oct. 21, 1944.

OBITUARIES

Bucher.—Emma L., daughter of the late Samuel and Hettie Burkholder, was born near Farmersville, Pa., Aug. 23, 1863; died at the home of her daughter, Lititz, Pa., Sept. 24, 1944; aged 81 y. 1 m. 1 d. She was united in marriage to Benjamin B. Bucher, who preceded her in death nineteen years ago. Surviving are 2 children (Jennie B., wife of Jacob E. Snyder, Lititz, Pa., and Elmer B., Ephrata, Pa.), 8 grandchildren, 5 great-grandchildren, and one brother (Amos L., Bareville, Pa.). Early in their married life they united with the Mennonite Church at Indiantown. After the death of her husband she lived at Bareville, Pa., with her brother until shortly before her death, when she was taken to her daughter's home. Her health had been failing for several years. Funeral services were held Sept. 27, at Beck's Funeral Home, Lititz, Pa., by Howard Charles, and at the Hammer Creek Church by Howard Charles, John S. Hess, and Eli Sauder. Text, Jno. 11:25, 26. Interment was made in the adjoining cemetery.

Gross.—Abram G., son of William G. and Anna (Godshalk) Gross, was born July 25, 1870; died Oct. 21, 1944; aged 74 y. 2 m. 26 d. He suffered from heart trouble for about two years, being confined to his bed since May 18, 1944. Pneumonia developed shortly before his death. He faithfully served the Doylestown Mennonite Church as deacon since 1910, and was greatly concerned for the Christian growth of the church. In addition to his widow (Sarah Ann Lapp Gross), he is survived by 3 children (Nora L., Phares L., Edith L.—Mrs. James Stutzman, Titus L., Joseph L., Priscilla L., Hiram L., and Elizabeth L.), 26 grandchildren, and one brother (William G.). Three children preceded him in death. His kind deeds and services in the home as a Christian father, and his faithful services and kind admonitions in the church will be greatly missed. Funeral services were held at the home, in charge of Wilson Overbolt, and at the Doylestown Mennonite Church, in charge of Silas Graybill, Arthur Ruth, and Nevin Bender. Texts, Job 14:14; Phil. 1:21. (The services were arranged entirely by him shortly before his death.) Interment was made in the adjoining cemetery.

Hershberger.—Mary, daughter of Marie and Nickolas Ulrich, was born near Wellesley, Ont., March 6, 1872; died at her home in Milford, Nebr., Sept. 14, 1944; aged 72 y. 6 m. 8 d. Her death was caused by a heart ailment and other complications. She accepted Christ in her youth and united with the East Fairview Mennonite Church. On Feb. 23, 1915, she was united in

marriage to A. P. Hershberger, becoming the stepmother to 7 sons and 4 daughters. She leaves to mourn her departure, Ammon, Union City, Pa.; John A., Kalona, Iowa; Allen and David, of Milford; Edward, Amenia, N.D.; Paul A., Wellman, Iowa; Ezra, of Chicago; Mrs. Lavina Rediger, Mrs. Wm. Hauder, and Mrs. George Yeackley, of Milford; and Mrs. Christ Earnest, Kalona, Iowa. She filled her place in the home very well, giving her concern to its interests and spiritual welfare, and was loved by the family. She also leaves 8 nieces and 7 nephews, in whom she was much concerned. On Nov. 10, 1940, her husband preceded her in death. Two brothers and 6 sisters also preceded her. In 1879, at the age of six years, she came with her parents to Nebraska, where she lived the rest of her life. She was active and burdened for the cause of the Lord. She was a Sunday-school teacher for forty years and was also connected with the sewing circle of the church since its organization, giving much of her time and interest to its work. Funeral services were held at the East Fairview Mennonite Church, in charge of L. O. Schlegel, J. E. Zimmerman, Wm. R. Eicher, and A. M. Miller. Interment was made in the church cemetery.

Houser.—David Leslie, infant son of Joseph L. and Agnes E. (Lehman) Houser, was born Oct. 5 at the Brierbush Hospital, Stouffville, Ont., and died on Oct. 10. He is survived by his parents, one sister (Dorothy May), his paternal grandmother (Mrs. Lavina Houser), and his maternal grandparents (Mr. and Mrs. David Byer, Vineland, Ont.). Although we hoped this little one would live to brighten our home, we humbly submit to the Lord, and await the resurrection day when we will meet our little ones who have gone on before to be with Him. Short funeral services were held Oct. 13 at the home by A. D. Grove.

Kauffman.—Arleue Elizabeth, daughter of Ben J. and Ferne (Hostetler) Kauffman, was born Sept. 15, 1934, at Hubbard, Ore.; died at Salem, Ore., from aftereffects of measles, Aug. 9, 1944; aged 9 y. 10 m. 24 d. She leaves to mourn her early departure, her parents, 2 brothers (Maurice and Gary), 2 sisters (Hazel and Margaret Ann), her paternal grandmother (Mrs. Mattie Kauffman, Hubbard, Ore.), her maternal grandfather and stepgrandmother (Mr. and Mrs. S. G. Hostetler, Aurora, Ore.), and 2 great-grandmothers (Mrs. Salina Hartzler, Fairview, Mich., and Mrs. Pauline Hostetler, Aurora, Ore.), besides other relatives and friends. Arleue's short life held much suffering, but "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). Funeral services were held at the Zion Mennonite Church Aug. 11, in charge of C. I. Kropf and E. Z. Yoder. Text, Job 1:21. Interment was made in the adjoining cemetery.

Knepp.—John J., son of Levi and Susie Knepp, was born March 19, 1865; died at his home near Kalona, Iowa, Oct. 21, 1944; aged 79 y. 7 m. 2 d. On May 5, 1942, he suffered a stroke from which he never fully recovered. He was able at times, however, to attend church and Sunday-school services, which he greatly enjoyed. Just thirteen days before his death he was permitted to attend communion services, but one week later, on Oct. 15, he suffered another stroke. In his youth he united with the Amish Mennonite Church and remained a faithful member until death. On Dec. 12, 1889, he was united in marriage to Mary Miller. This union was blessed with 9 children. His companion preceded him in death Jan. 31, 1935, also four children: Lena, Elva, Simon, and Maynard. He is survived by the following children: Mrs. Amanda Byler, Edwin G., and Lloyd, Kalona, Iowa; Eli J., Washington, Iowa; and John R., Iowa City, Iowa; also 23 grandchildren, 7 great-grandchildren, and one brother (Levi, Goshen, Ind.), besides other relatives and friends. He was a loving father and a living example of patience and kindness. Funeral services were held Oct. 23 at the home by J. D. Graber and at the Fairview Church by Albert S. Miller, E. G. Swartzendruber, and D. J. Fisher. Texts, I Cor. 15:51-58; Job 14:14; Luke 12:40; I Pet. 1:3-8.

Lester.—Rutbie Lorine, daughter of Mrs. Henry Benbrooks, was born near Optimus, Ark., Jan. 29, 1925; departed this life Oct. 29, 1944; aged 19 y. 9 m. On Jan. 1, 1940, she was married to Loyd Edward Lester. For several months she had been ailing, and on the evening of Oct. 29 was found unconscious on the mountain path a short distance from her home. She was carried

home and lived about five hours, but never regained consciousness. She leaves her sorrowing husband, 2 children (James Verl and Ruthie Elleu), her mother, 3 sisters (Alma Hart, Edna, and Hazel), and 2 brothers (Howard and J. W.), besides many other relatives and friends. Her father preceded her in death on April 10, 1943. In March, 1944, she was received by baptism into the Mennonite Church, and had a bright, consistent testimony to the last. Recently she said how glad she was that she didn't need to fear death, but that she was ready to meet her Lord. Funeral services were conducted at the grave, in charge of Frank Horst. Text, Gen. 5:24. Interment was made in the Optimus Cemetery.

Ringer.—Anna (Wissemann) Ringer, widow of the late Alfred M. Ringer, was born Sept. 11, 1870; died Oct. 15, 1944; aged 74 y. 1 m. 4 d. She was a member of the Oak Grove Mennonite Church near Grantsville, Md., from her youth. Her husband and one son preceded her in death. She leaves one son (Ray) and one daughter (Minnie, wife of Holmes Burkholder), both of Grantsville, one sister (Mrs. Maggie Warnick, Greenwood, Del.), and 2 brothers (Conrad and William, Grantsville). Funeral services were conducted in the home by M. B. Miller. Text, Ps. 34:9. Interment was made in the Springs, Pa., cemetery.

Stoltzfus.—Ezra, son of Bishop Gideon and Susannah Stoltzfus, was born Aug. 23, 1867; passed away Sept. 20, 1944; aged 77 y. 29 d. He had been in failing health for some time, but bore his suffering patiently and uncomplainingly. His companion (Leah Lantz Stoltzfus), 2 sons, and 2 daughters preceded him in death. Surviving are 2 sons (Harry and Christian G.), one foster daughter (Mary Raum Howe), 12 grandchildren, one sister (Lizzie M. Zook), and 2 brothers (John M. and Jacob P.). His place in church was seldom vacant when health permitted. Funeral services were held at the home of his son, in charge of John A. Keunel, and at the Millwood Church, in charge of two of his cousins, John S. Mast and John L. Mast. Interment was made in the cemetery adjoining the church.

Yoder.—Rudy J., son of Pre. Samuel K. and the late Barbara (Peachey) Yoder, was born near Allensville, Pa., Dec. 31, 1891; died suddenly Oct. 22, 1944, at his home near Belleville, Pa.; aged 53 y. 10 m. 22 d. His health had been failing the last four months, the cause of his death being a heart condition. In December 1913 he was married to Mary Peachey. This union was blessed with one daughter, Bertha—Mrs. Jacob Yoder, of Belleville. After the death of his first wife he was married to Mattie Peachey in March 1918. This union was blessed with one son, Lee, of Belleville. After the death of his second wife, he was married to Naomi Peachey in 1921. She survives him, together with the following children: Percy, Mark, Ruth, Minnie, and Catherine, all at home. Another daughter (Mary Jane) preceded her father in death seven weeks ago. He is also survived by 2 grandchildren, his aged father, 5 brothers and 3 sisters (Amos and Levi, Allensville; Kore, Rittman, Ohio; Samuel and Stephen, Belleville; Lizzie—Mrs. David Byler, Bird-in-Hand, Pa.; Katie—Mrs. Benjamin Byler, and Annie—Mrs. John Byler, Allensville). He was a kind and loving husband and father and will be greatly missed in the home and community. He was a faithful member of the Locust Grove Mennonite Church, where funeral services were held Oct. 25, in charge of John Mast and Emanuel B. Peachey. Text, Rev. 3:12.

Zimmerman.—Phoebe, daughter of Christian and Elizabeth Eigsti Rediger, was born April 15, 1879, near Roanoke, Ill.; passed away Sept. 30, 1944, at the Lutheran Hospital, Omaha, Nebr.; aged 65 y. 5 m. 15 d. Her death came unexpectedly after submitting to an operation from which she never regained consciousness. On Feb. 24, 1901, she was married to Jacob Zimmerman, who survives her, together with the following children: Alta Zehr, Vietta Birky, Lee Zimmerman, of Manson, Iowa; Minnie Detweiler, Stella Burke, Leona Hauder, Delmar Zimmerman, of Milford, Nebr.; Viola and Jake at home. Two sons preceded her in death. Also surviving are 27 grandchildren, 6 great-grandchildren, 3 sisters (Lena Stutzman, Akron, Ohio; Susie Hershberger, Kalona, Iowa; and Emma Roth, of Milford), and 5 brothers (William and Chris, of Miller, S.D.; Ed, of Edgar, Ill.; Joe and Ben, of Milford). In early life she united with the Mennonite Church of which she was a faithful member.

FIELD NOTES

(Continued from page 656)

Revival meetings closed at the Masontown, Pa., church on Wednesday evening, Nov. 15. Bro. C. C. Culp, Brethren, Mich., had charge of the meetings. The interest was good and souls found Christ.

Communion services were held at the Flint Mission, Flint, Mich., Saturday evening, Nov. 11.

**Send your orders now for
FAMILY ALMANAC FOR 1945**

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, 15 cents. Dozen copies, \$1.25. \$10.00 per 100. Postpaid in each instance.

Order from
MENNONITE PUBLISHING HOUSE
SCOTSDALE, PA.
or from our branch Bookstores

Table of Contents

- 649—The Witness of the Acts of the Apostles
The Men of War (Poem)
- 650—Confusion
Simple but Difficult
- 651—Editorials
- 652—Nation-wide Bible Reading
What Is the Bible?
Commission Meeting
- 653—Questions on Mennonite Community
Life
- 654—Family Prayers (Poem)
Family Devotions That Work
- 655—To Be Near to God
Sunday School Lesson for November 26
- 656—Field Notes
- 657—Correspondence
Rehabilitation—At Home
- 658—To the Christ (Poem)
Is Sincerity Sufficient?
News Letter from Argentina
- 660—A C.P.S. Man on Voting
- 661—Items and Comments
Queries
- 662—Relief and C.P.S.
Special Meetings
Marriages
- 663—Obituaries

"Lord, what wilt thou have me to do?" is the prayer of every saved, new-born Christian.—Herman Smucker.

**Beautiful 1945
"Triumphant Life"
Calendar
with Scripture Texts**

We again offer the "Triumphant Life" Scripture-Text Calendar featuring Sallman's masterpieces. These pictures are lithographed in color and set in dainty rococo frame design.

Artistically Designed Throughout

Featuring Sallman's popular "Head of Christ," "Christ at Heart's Door," "The Lord Is My Shepherd" and "Church Where President Washington Worshipped." Printed on quality stock in four-color lithography plus artistic open Bible design on calendar pad all done by Artist Sallman.

Outstanding Features

Unlike ordinary calendars, "Triumphant Life" calendars fold and fit neatly into envelopes furnished for ready mailing. A "Theme Thought" for each month of the year with meditation Bible text is given at top of calendar month. In connection with this, five meaningful Scripture verses are given (one for each week). These verses all bear upon the "Theme Thought." Let's Go to Church is also featured, and underneath the pad is suitable Church Attendance Record Chart. Beneath the pad is also a list of "Glorious Bible Promises," "Where to Look in the Bible" in time of need, and space for special telephone numbers. Moon phases, flower and stone of the month are also given.

A Light to Guide throughout the Year

Send "Triumphant Life" Scripture-Text Calendars to your friends at Christmas or for New Year remembrances. Place the Word of God in their homes to help and guide them through their daily lives.



Showing unique pad and position of personal imprint



**Choose one or more of the
famous SALLMAN Subjects**

There are four outstanding pictures—all from the brush of Artist Warner E. Sallman. The all-over size is 6 3/4 x 10 1/2 inches, and folds to size 5 1/4 x 6 1/4.

CHOICE OF PICTURES

(or you may have them assorted)

- No. 1—Sallman's "Head of Christ"
No. 2—Sallman's "The Lord Is My Shepherd"
No. 3—Sallman's "Christ at Heart's Door"
No. 4—"Let Us Go into the House of the Lord"

Price 15c a single copy

Only 11c Each "in 100-lots"

LOW QUANTITY RATES

5 calendars	\$0.70	100 calendars	\$11.00
10 calendars	1.25	200 calendars	20.00
25 calendars	3.00	300 calendars	29.00
50 calendars	5.90	500 calendars	45.00

Folds Neatly—Mails for 1 1/2 Cents

Use Like Greeting Cards

**Your Own Name or Special Copy Free
on 100 Copies Upward**

Add a special touch to your Christmas and New Year remembrances. Use the "Triumphant Life" Calendar with your own special imprint, as illustrated at left. We will personalize these calendars with your own name, free of charge, on orders for 100 calendars upward. For orders less than 100, an extra charge of \$1.00 for imprint will be made. There is ample space for three lines of copy, but two are more desirable.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

STRANGE PEOPLE

People who talk about prayer, but never pray.

People who say tithing is right, but never tithe.

People who wish to belong to the Church, but never attend or support the Church program.

People who say the Bible is God's Word to man, yet never read it.

People who say that eternity is more important than time, but who live for the present life.

People who criticize others for things they do themselves.

People who stay from church for trivial reasons, and then sing, "Oh, How I Love Jesus."

People who follow the devil all their lives, but expect to go to heaven.

—The Expositor

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII FRIDAY, NOVEMBER 24, 1944 NUMBER 34

Unity of the Spirit or Division

I Corinthians 1:1-3

BY JOHN H. MOSEMANN

[An address given at the 1944 session of the Mennonite General Conference Stenographically reported.]

There is little doubt about the fact that we are perhaps gathered in a crucial conference. We are aware, if not over-aware, of certain differences of opinion and conviction which we have. I am sure, however, that this conference would like to face its problems and to seek those solutions which will establish more firmly and deeply the testimony of the Mennonite Church which the world needs, and, furthermore, which the world must have.

I think it will be unfortunate—I will have a miserable feeling—if what I say makes you comfortable. I would like to say that I have nothing definite that I must take away from this meeting. I hope none have decided that they alone have the right answer, and if everyone would move that way, everyone would go home feeling that everything would be all right.

I think one of the first essentials toward realizing the unity that we ought to realize in this conference is a willingness to set aside what we may have set for ourselves for this conference. In other words, I believe this conference is frustrated from the beginning unless all of us are willing to face God and allow Him to speak to us and deal with us in a convicting manner and to awaken our concern for our failure to jealously care for and nurture the unity of the Spirit.

Again let me emphasize, it will be unfortunate if any of us feel that we have come up to the mark, that we have done all we are capable of doing in maintaining and endeavoring to maintain the unity of the Spirit in the bond of peace. Has all our effort been expended in the direction of sustaining and supporting the unity of the Spirit? Have all our criticisms and our suggestions had as an underlying, undergirding motive the inspiration of the unity of the Spirit? I think what we must learn from Paul's letter to the Corinthian Church ought to be very humbling to us, for if we possess a heritage that has been ours for four

hundred years, and find that we are laboring under the same problem as this newborn church at Corinth, we are not to be complimented. For, this Corinthian Church a very few years before was an entire stranger to the grace of God. The whole of their lives was absorbed in worldly wisdom and in idolatry. They did not know God. Little wonder then that in a very few years they failed to manifest Christian convictions and failed at every turn. It is little wonder then, I think, that the carnal indulgences and relationships still projected themselves into the fabric of their new profession. Little wonder, then, that disagreements, indulgences, abuses of liberty, inconsistencies in conduct, wrong emphases came to the fore in their Christian life and fellowship. But are we not guilty of marveling more at the Corinthian laxness than at our own? Do we not criticize more severely the shortcomings of the Corinthians than similar ones of our own?

One of the most serious disorders in the Corinthian Church was a sharp clash of interests and loyalties that developed and crystallized into opposing parties. This lack of unity in the Corinthian Church was bound to manifest itself in further disorders, for where unity is unknown, there will be little prospect for effective witness and testimony to the Lord. Disunity cannot be isolated; it cannot be set off in a corner by itself; it cannot be jailed. It always brings with it a sorry harvest of church disorders, as at Corinth.

It is to be expected therefore that the Holy Spirit would vigorously oppose this failure of the Corinthian Christians to dwell together in the goodness and blessedness of unity. I think it is Kenneth Grubb who writes, "It must be admitted that among Christian communities . . . zeal and knowledge far, far outrun the graces of dwelling together in unity, forbearing one another in love and thinking no evil."

I wish to point to several verses in Ephesians 4 which are quite relevant to our subject: "I therefore, the prisoner of the Lord, beseech you that ye walk

worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

Farther on in this chapter Paul points out that by the Holy Spirit, Christ, the Ascended One, gives gifts unto the church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith." It would seem that the unity of the Spirit is something organic, something vital, something immediate. In the twelfth chapter of I Corinthians we read, "By one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit." It seems to me, therefore, that the unity of the Spirit is that in which born ones are made partakers of a new life and spirit. We are begotten into a new family through Christ's coming into our hearts and becoming resident there. It is a spiritual unity; it is a unity effected by birth—the new birth. We are begotten by the Holy Spirit Himself. What a precious unity! The Christian is brought

Christian Ethics

*Were all the world a paradise of ease,
'Twere easy then to live in peace.
Were all men wise, divine, and innocent,
Just, holy, peaceful, and content,
Kind, loving, true, and always good,
As in the Golden-Age they stood;
'Twere easy then to live
In all delight and glory, full of love,
Blest as the angels are above.*

*But we such principles must attain,
(If we true blessedness would gain)
As those are, which will help to make us
reign
Over disorders, injuries,
Ingatitudes, calamities,
Affronts, oppressions, slanders,
wrongs
Lies, angers, bitter tongues,
The reach of malice must surmount, and
quell
The very rage and power of hell.*

—THOMAS TRAHERNE.

into the unity of the Spirit; he is begotten into a new family, into a new spiritual household; he is initiated into a new spiritual relationship with all the sons of God, whose unity exists by the working and operation of the Holy Spirit in regenerating power in the life of men. This unity, I say, needs to be respected; it needs to be recognized. It cannot be created, but exists only by virtue of the fact that the Holy Spirit has performed His new work in our hearts.

An Old Testament incident I think reinforces this whole truth. The herdsmen of Abram and Lot strove, and finally Abram said, "It is enough." Why? "We be brethren." Brethren should not act that way; this is the long and the short of it—we are brethren. The interesting thing about this is that they divided in order to retain a peaceable relationship. I want to emphasize, not the fact that they divided—divisions usually are not made that way—there is a lot of bitterness and sourness that accompanies divisions today, but the fact that the relationship was recognized, and in the spiritual relationships which you and I enjoy today it has to be recognized and respected.

I think, on the other hand, of the unity of the faith that the apostle speaks of in Ephesians 4. It is a goal which emphasizes and praises progress, growth, and development. Paul says, "Until we all come in the unity of the faith," so that whereas the unity of the Spirit rests upon a new life, a new relationship, so the unity of the faith requires a growth and development of the new life, until there is a unity and a harmony of faith as it is expressed in love.

There are differences as to what constitutes the faith; they are generally differences based on the fact that not all folks agree as to what constitutes faith. For ourselves we must agree—and we feel that, for the most part, we do agree—on what constitutes the Biblical faith—our faith.

Furthermore, we ought to agree—and I feel that we do agree, in a large measure—on what those principles are which are resident and inherent in our faith. Our greatest difficulties and differences spring out of the application that we make of those principles that are resident in our faith.

To illustrate: Here are two brethren from widely different sections of the church. They visit each other, and both feel injured; both feel hurt. Each has his principles. One is a brother who invests several hundred dollars in a car.

He drives across the country and visits a fellow brother whom he knows. But when he reaches his friend's home, his car is an offense to his brother. And, that brother's car is an offense to the first brother. They both thought they had expressed in the buying of a car, principles that they held dear; one of them applied his principles of nonconformity to the color of the car, and the other applied his principles to the price that he paid for the car. The brother who paid about \$1,500 for his car offended the brother who paid a few hundred. They were at loggerheads. Over principles? No, over application of principles.

I had a teacher, not a Mennonite, who said that when he preaches on the first three chapters of Ephesians, everyone thinks it is just wonderful. As soon as he gets over into chapters four to six, people say, "We don't want to hear that; we want to hear the Gospel." Why? Simply because there are two hundred different ideas concerning how those principles are to be applied. That is where our differences often hinge.

Coming more particularly to these Corinthian folks, several times early in the epistle the apostle hints that believers share a common life. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Running right through the Christian household is this similar designation—the church of God; this common experience (relatively so at least)—sanctified in Christ Jesus; this kindred calling—saints of Christ; this identical loyalty—our Lord; theirs no less than ours.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9). According to the whole context of the book, the Corinthians were called to very specific concerns, to the overshadowing of everything else with which they might feel burdened; that was the fact that above all else they were called unto the fellowship of Christ. That is basic; that is undergirding; that is supremely important; that is the highest fellowship; that is the highest loyalty; that is the interest that must focus and center and attach in Him—in Christ. Ten times over in these first nine verses Paul refers to the Lord Jesus. He bases rather his whole appeal to unity on this Lordship of the Lord Jesus. In verses ten to six-

teen, Paul makes an appeal regarding specific problems that existed in the Corinthian Church.

Look with me at the tenth verse: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Let us all read it together. "No divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Paul says three things in this verse: "I beseech you . . . that ye all speak the same thing." They had said, "I am of Cephas;" "I am of Paul;" "I am of Christ." Paul, in the second place, beseeches them that there be no divisions among them. He begs them not to be pitched in different camps, and set against each other. That is negative. Positively, he says, "Be perfectly joined together in the same mind and in the same judgment." Paul wanted a vital incorporation into each other of these Christian believers at Corinth. He wanted them to be incorporated into each other—into one spiritual organism—as indeed they were in Christ.

This text suggests an adjustment of the parts of a machine in order that it might fulfill its normal function. The Corinthian Church obviously was not doing this; they were not fulfilling their calling as a church—they could not. It is Paul's appeal for the repair of an instrument. The same word is used as is used in speaking of the disciples' mending their nets; Paul suggests that the Corinthians be mended. Or, this same word may be used for a well-ordered assembly. Paul perhaps brings the plea that they might be of the same mind and of the same judgment.

This whole exhortation has as its inspiration the honor of the Lord Jesus Christ. Paul says, "I beseech you . . . by the name of our Lord Jesus Christ," the honor of which name may take its toll of self-life, of self-interest. His name, and the honor and glory of His name must be our supreme desire and our supreme passion. "We would see Jesus," should be written with pens of fire on our hearts. I hope that is our supreme motive.

(To be continued)

More men fail through lack of purpose than through lack of faith.—Wm. Sunday.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. SENT AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

True Living

The Apostle Paul speaks of those who live in pleasure and says that they are dead while they live. There is a great truth in this paradox. For one may be very much alive biologically, and yet in the real life which should characterize men he is utterly lacking. One may eat and sleep and work; he may marry, rear a family, and perform all the most obvious functions of a citizen, and yet fail utterly to live as God intended for him to live. Such men do not live; they merely vegetate. Their existence is animal, not spiritual.

True living makes a contribution to human welfare. It teaches men what they ought to know. It helps to solve their problems and to make their lives happier and better. True living also enriches one's own experience and one's own soul. To make a living is not necessarily to live. We act sometimes as if we owed nothing except to our stomachs. But we have a debt also to the mind and the heart. Most of all, however, true living accomplishes the purpose for which God created in His own image. No life that fulfills God's plan is spent in vain, and conversely no life that fails to fulfill God's plan is worth living. It is nothing short of tragic to neglect God, His way of salvation, and His way of living. This way lies futility. Successful living must be godly living.

The Radio Question

Our Mennonite people, although characteristically conservative, have not been slow to adopt the various improvements which science and invention have given to our way of living. We drove cars about as soon as the rest of the general population did. We have made prompt use of the benefits of electricity and improved machinery. In our homes are found all the gadgets and conveniences that the market affords.

One invention which has come to general use in the past twenty years has, however, met a good deal of resistance among us. The radio, many of our people felt, held a threat for the purity of our religious and social well-being beyond that offered by other inventions.

We thankfully accepted from modern science the electric refrigerator, knowing that we have full control over what is put into that refrigerator. But when the radio knocked for entrance at our homes, we hesitated, for we well knew that we had little or no control over the programs that came through the air, and we were not at all sure that we could control in our family circles the proper selections of the things to be heard in our homes. And so to a varying degree the radio has been questioned or frowned upon either officially or individually. A number of our people have solved the radio problem by keeping this machine out of their homes altogether. When one considers how large a proportion of the programs on the air are either worthless or worse than worthless, and when one realizes how often the conscientious radio listener turns the dial in vain in trying to find something worth hearing, this solution seems a pretty sensible one. There is much to be said in its favor.

But a large number of our people have not adopted this solution. It has been very roughly estimated that three-fourths of the Mennonite homes have radios. Certainly a wide variety of standards govern the use of these radios. Some use them chiefly for news and market reports. Some hear over the radio the better class of musical programs. Some are chiefly interested in religious programs, which are on the ether in great variety. And it is no doubt also true that the radio brings into some of our homes some of the worst and trashiest programs that are on the air.

Is it not true that we must take the situation as it is and do what we can about it? If the use of the radio cannot be prohibited, should it not be guided and directed? What standards of discrimination are we teaching our people? This question is especially important with reference to religious programs, for one can hear all sorts of religious ideas propounded by radio. Some of the sermons one hears could be preached in any Mennonite pulpit; others have a little error; and others, such as those of the cults, are far wide of the truth. It is certainly true that some of our people

are being alienated from good Mennonite doctrine and practice through the things which they hear over the air. What help are we giving them in the proper selection and judgment of the things they hear? And then there is the further question whether we could not use this invention as we are using other inventions, such as automobiles and other forms of transportation, to bring the Gospel to the world. We very properly fear the harmful influence of the radio, but are we, through our fear, passing by an important means to evangelization? No doubt we will all agree with the New York minister who recently declared through the microphone that the radio is "the laziest way to get religion." The objective of any radio preaching, just as of any street meeting, should be to get people to the church, but how can the church first catch the attention of those who never enter its doors? Is it not time that as a church we do some good straight thinking on the various phases of the radio question?

The Eccentric Life

Eccentricity is a relative matter. We ordinarily think of an eccentric person as one who is a bit odd. The word literally means off center, that is, unbalanced. But the point of view of one who judges our eccentricity is likely to enter into his judgment. To the worldling the Christian often seems eccentric. If we put God's glory and the honor and welfare of others ahead of our own prosperity, it seems peculiar to the worldly minded man. If we would rather suffer financial loss than be dishonest, a certain class of folks look upon us as eccentric. As a matter of fact, from the worldly point of view the balanced person is the selfish person, the one whose motives and aims are determined by that which will serve his own interests best. But love "seeketh not her own." The Christian is commanded to prefer others in honor. An important element in Christian character is this unselfishness which puts Christ and others first. The eccentricity of the Christian lies in the fact that his life is Christocentric. His life moves about the center of the will of God. Let us not be alarmed when the world thinks it strange that we run not with them to the same excess of riot. The life that appears perfectly balanced to a worldly man would certainly be out of balance from God's viewpoint. The Christian is an eccentric person.

The Bible in Human Relationships

Surveys show that the Bible is being read by more people today than ever before. The war is, of course, responsible. Families at home, men on the fighting fronts, and prisoners of war need faith to see them through. But what about tomorrow? Will the truths of the Bible, now being absorbed by more millions than ever, change human relationships so that on earth "peace, good will toward men" will really prevail?

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, says, "There is no better instrumentality to speed the rehabilitation of bleeding Europe than the Bible." The best things in American life spring from it. The founding fathers who built the framework of the republic were nursed and reared on the Bible, and wove the wisdom and love of humanity gleaned from it into the fabric of our Society.

When human relationships clash in bitter struggle and in war, it is because the teachings of the Bible have been ignored.

Daniel Webster once said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm our glory in profound obscurity."

While to the casual observer business and the Bible seem an insoluble mixture, a study of the lives of some of our business giants reveals the steady influence of the Bible. John Wanamaker, founder of a famous department store, was a lifelong student of the Bible and a man who earnestly sought to guide big business by it. A half century ago, he stated with remarkable insight:

"I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the eternal principles laid down by God Himself."

How quickly international cartels and monopolies would vanish if other business leaders followed Mr. Wanamaker's profound advice!

Wherever the Bible has gone, Dr. Stifler points out, men's way of living has had to change:

"They abandon their dirty huts and build decent homes. They begin to cleanse both their bodies and their minds. They begin to sing new songs. They develop new arts—they are on the march to the rich human heritage which God intended for them."

This noted Bible authority and Christian leader believes that the better world of tomorrow must have its roots in the

home—the kind of home in which the Bible has an exalted place. His words are worth remembering:

"If the world for which we are struggling now is to be a world where righteousness shall prevail under democratic rule, the common man, who is the ultimate ruler, must know something about the sources of the freedoms he would enjoy. These freedoms are essentially religious. They have never been successfully propagated apart from the popular use of the Bible. The only place in the present setup of our American life where the Bible can be effectively used to this end is in the home. The hope of the future of the world appears, then, to be invested in the wider use of the Bible in the home. It is God's instrument by which men may be empowered to resist evil, do good, love their neighbor, build happy homes, strengthen nations, achieve peace, and usher in the kingdom for which our Saviour taught us to pray."—American Bible Society.

Teaching That Produces Holy Living

BY DOROTHY M. EIGSTI

Teaching has a definite place in God's Word and also in the life of a Christian, especially of a Sunday-school teacher and a parent.

Perhaps the Sunday-school teacher thinks that his teaching is only for class period on Sunday. This is an important period, but a teacher cannot divorce himself from teaching all the other time in the week, nor can anyone else. I refer to the silent teaching we do from Sunday to Sunday.

Many of us by the clothes we wear, by the places we go, by the way we act are observed and patterned after. Unconsciously we have taught the way of a God-fearing life or a life of worldly lust. Which cloak of silent teaching do you wear?

I cannot emphasize too strongly the importance of teaching in the home. If I as a parent follow the world, can I ask my child to follow God? Can I expect him to? If I do not sacrifice time and energy for the work of the Lord, can I expect my child to do so? Perhaps as parents we are helping in the breakdown of the American home by failing to teach definitely, emphatically, and convictingly the Christian way of life, obedience to His Word, and the way of holy living.

Holy living is a term which seems to frighten us. However, we find many references to holy living in God's Word. There is one Hebrew word and one Greek word in the scriptures translated *holy, sanctified, consecrated*, which means *set apart unto God*.

Romans 12:1 exhorts us to present our bodies (ourselves) "a living sacrifice,

holy" (set apart unto God). In I Cor. 3:17 Paul tells us that our bodies are the temple of God, who is holy. How then can we defile ourselves and still expect Christ to dwell in our hearts? Without holiness no man shall see the Lord. Heb. 12:14. How important it is then that we teach our pupils and our children those things that will help them to set themselves apart unto God!

To accomplish this, we will want to emphasize: "... to do thy will, O God"; "... be ye separate ..."; and "... come unto me."

If we seek to impress upon our pupils and our children, that to be a child of the King we need to seek His will daily, I am sure we are helping them to become conscious of God in everyday living. We need to resolve to live in God as a branch lives in the vine, as a bay lives in the ocean.

Also as we exhort to holy living we will teach: "Wherefore come out from among them, and be ye separate ..." (II Cor. 6:17, 18). This teaching of separation must begin at home. We need to teach that as Christians we pattern after Christ, not the world. Our home teaching must be strong because in school our young people take part in activities which may cause them to sin. They do not stop to consider, when engaging in various activities, whether they are in God's will and whether they are upholding Bible principles. Yet our teaching should be such that they will apply these tests.

If the world, the school, cannot supply activities for Christian, born-again, set-apart young people, is it not in order for us as a church to provide useful activities that produce growth and that help others, rather than those which play upon emotions and arouse sin?

Are you, as a teacher or a parent, consciously endeavoring to enrich the child's spiritual life? Why not teach the child to desire the good? We would be much disturbed to have our children hunt out the good morsels of food in the garbage cans, and yet when it comes to worldly amusements we let them do just that. Boys and girls attend the movies. They dance in our high schools and elsewhere. Statistics of juvenile courts, policemen, and police matrons tell us that the greatest percentage of girls who have fallen and who have gone wrong have done so because of the movie and the dance. Yet we let our children drink from these cesspools of crime. Not only let them, but too many members of our own church say, "A show doesn't matter; I only go to the good ones." My question is, Are there any good ones?

One of the sweetest invitations that Jesus gives, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), will help us to use our leisure hours rightly. The home and the Sunday school must teach

the true meaning of *re-create*. Are not our souls and bodies refreshed when we accomplish something worth while for a world in need? Have you heeded God's call, that of the church? Have you accepted Christ's invitation, "Come unto me?"

May we realize anew the privilege and opportunity we have to teach His Word, to mold lives, and to direct them to holy living wherever we are, but especially in the home and Sunday school. May we so teach that our children and our pupils will lead lives that are holy—set apart unto God for His service.

Morton, Ill.

First Steps

BY H. V. YODER

Brother John Snyder is correct in stating, in his article in the September 15 issue of the GOSPEL HERALD, that Mutual Aid Fire Insurance Associations and the Mutual Aid death benefits under consideration fall short of a complete application of Christian brotherhood principles because losses are reimbursed rather than needs supplied.

Unquestionably, in a completely Christian society each member would contribute fully according to his ability, and the needs of all would be equally supplied. According to Acts 4:34, 35 and 6:1, 2 the apostolic church at Jerusalem attempted to build such a society by communal ownership of property. From various instructions that Paul gave the Gentile churches (Eph. 4:28; II Thess. 3:10), and from Paul's instructions to Timothy (I Tim. 5:3-17), and the repeated collections that the Pauline churches gathered for the Jerusalem Church, we surmise that this trial ended in poverty. Various groups since then, both religious and secular, have attempted to institute communities based on common ownership of poverty. Two factors have led to the failure of all: the inability to inspire the full required contribution from each, and the inability to define need. Many people, Mennonites included, leave well-paying jobs for trivial reasons and are soon appealing to the church or to relief. Those, who will not work to supply their own needs, would work still less to contribute to communal needs. The definition of need presents two complications. One is the tendency of many, especially those who control alms funds, to define need in the barest physical terms. The other is the common fallacy to confuse desires and needs. We all know families, yes, Mennonite families, with incomes of \$200.00 per month and over, who do not pay their bills and whose children are undernourished because they can not differentiate between their desires and needs. The selfishly lazy and the wasters make communal ownership an impossibility.

But can you or I give a reasonable definition of need? We would all include food, clothing, and medical care. If medical care, would you add dental care? eyeglasses? the straightening of teeth? Surely we could not stop at the three R's in education, as we need doctors and other skilled workers. Would you include books? magazines? music lessons? art lessons? photographic equipment? If we can not even define the "needs" that we should supply our brother in a truly Christian society, it is useless to expect to see such a society established on this earth. But though we do not expect to find perfection or to attain perfection, we should strive towards it. Even though the steps are feeble, let us make them, if they go in the right direction.

Mutual Aid insurance associations do define the contribution for the fulfillment of a definite need. Each man voluntarily fixes the size of his need and assumes the obligation to make a commensurate contribution. The poor man is not forced (to use Brother Snyder's term) to contribute towards the maintenance of the rich. He pays only that which is required to supply his own need, which he has set. It can be easily demonstrated that in any association in which there are small and large risks, the payments and losses would run the same as though they were segregated into various risk classes. That is, the rich men's payments pay the losses of the rich and the poor man's contributions pay the losses of the poor. True, there is nothing in the associations to change the existing inequality in general, but in respect to this one particular need, to rebuild that which has been destroyed by fire, both have their needs fully supplied. In respect to this one need the sharing of burdens is systematized. The proposed plan for death benefits is an attempt to provide for the families of those who are struck down by death at an early age, a minimum portion of the money they might have saved through a full life of thrift, and to define the individual contribution necessary to do this. In both cases, the fortunate, those who have never had a fire and those whose earning power is long extended, whether rich or poor, share their means with their less fortunate brethren whose buildings are struck by fire or whose lives are shortened, and their sharing is equal in respect to what they define as their need. Admittedly, this is not full Christian brotherhood, but it is nearer the scriptural ideal than any other practice.

Moreover, the more we can extend this principle, the nearer we will come to the full Christian ideal. If every contingency over which we have no control from birth to death—sickness, fire, storm, flood, unemployment, accident—would be met by a mutual aid plan, every one's needs would be supplied according to his honest efforts. Wooster, Ohio,

REPORT ON BENGAL RELIEF PROJECT

During the summer and fall of 1943 word was received that severe famine conditions existed in the Bengal area of India as a result of hurricane and flood. The situation was further aggravated by the war and the occupation of Burma. Immediately, the Mennonite missionaries in India prepared to bring assistance through their local organization known as the Mennonite Relief Committee in India (M.R.C.I.). This organization had been formed some time before to take care of the need for relief in the areas in which the mission stations were located.

The work the M.R.C.I. could do was limited by the personnel which could be shifted from the mission stations to the relief projects in Bengal and the budget upon which the committee was operating. Consequently, an effort was made in America to send several relief workers and increase the budget. The missionaries managed the relief activities by serving in relays from the different mission stations and by using native workers. J. D. Graber and S. J. Goering arrived in the fall of 1943 and assisted in relief administration both before and after their trip to China. Later, Ferdinand J. Isaac and George Beare arrived to relieve the missionaries and to take charge of the project. The relief activities continue at the present time under their supervision.

Financial Report

A summary of the receipts and expenditures is given here. It is hoped that it will convey some idea of the relief activities which were conducted in Bengal. The report covers the period from February, 1942, to May, 1944, and the figures are in terms of American currency.

RECEIPTS

Contributions—United States and Canada	\$36,900.98
Contributions—Local	1,011.86
Rice Sales	1,838.24
Cloth Sales	1,589.41

Total Receipts \$41,340.49

EXPENDITURES

Relief Projects	
Rice Purchases	\$ 5,479.21
Cloth Purchases	2,724.57
Medicine Purchases	33.69
Work Camp	220.28
Hospital	104.72
Associated Mennonite Mission Allotments	5,099.90
Refugee Relief	1,378.35
Cyclone, Flood, and Storm Relief	1,535.79
Funds Used Through Non-Mennonite Agencies	1,516.19
General Relief	1,026.10
Administrative Expenses	5,074.78

Total Expenditures \$24,193.58

Notes:

The above summary covers the period indicated, with the exception of the month of October, 1943. Report for this month had not been received at the time of this writing.

The "Associated Mennonite Mission Allotments" consists of allotments made for relief work in the areas in which the missions represented on the M.R.C.I. are located. (The report covers the activities of the committee before the Bengal emergency work.)

"Non-Mennonite Agencies" are Friends Ambulance Units, Y.M.C.A., War Prisoners' Aid, and a local cyclone, flood relief committee. Funds were contributed to these organizations as a means of bringing immediate aid to the stricken people of the Bengal area following the disaster.

Relief Activities

The greatest activity was carried on through the period, December, 1943, to May, 1944. During this time more than 140 tons of rice were distributed. The peak was reached in April when over 7,000 people received about

(Continued on page 672)

FAMILY CIRCLE

A Prayer

Dear Lord, I do not ask

*That Thou shouldst give me some
high work of Thine,
Some noble calling, or some wondrous
task.*

*Give me a little hand to hold in mine.
Give me a little child to point the way
Over the strange, sweet path that leads
to Thee;*

*Give me a little voice to teach to pray;
Give me two shining eyes Thy face to
see.*

*The only crown I ask, dear Lord, to
wear*

*In this: That I may teach a little child
How beautiful, how divinely fair*

*Is Thy face, so loving, sweet, and mild!
I do not ask that I may ever stand*

*Among the wise, the worthy, or the
great;*

*I only ask that softly, hand in hand,
A child and I may enter at the gate.*

—Author Unknown.

Books For the Children

Who Goes There? 1935, \$1.50; and **Presents for Lupe**, 1940, \$2.00, by Dorothy P. Lathrop; The Macmillan Co., New York.

Dorothy P. Lathrop, an artist from Albany, New York, has done some excellent illustrating for children's books. Usually animals are her subjects, and most often she draws the real animals as she sees them in her studio in the apple orchard back of her home. The creatures which her pen creates are lifelike and charming, while the lines of the plant life are soft and beautiful. Her drawings of the small animals of the woods are especially delightful.

As a writer for children Dorothy Lathrop also excels. Especially to be recommended are two books which she wrote and illustrated. **Who Goes There?** is the story of a picnic in the woods. Lucy and Bobby left nuts, oats, corn, apples, and sunflower seeds around a little hemlock tree. As soon as the children were gone, the animals came out of their hiding and partook of the picnic. As each animal comes there is a full-page picture in the book, showing him enjoying the feast. The best thing about the picnic was that it had snowed slightly and each one who came left his tracks behind so that it could be seen who went to the party. **Presents for Lupe** tells of a South American squirrel and the presents he got when he lived with John and Joan. The pictures are in three colors and are exquisite!

These books will undoubtedly be treasures of any primary-aged child who receives them, and they will be read again and again. They would make fine Christmas presents, but publishers are very rushed in these days, and so books should be ordered at least a month in advance.—Winifred Erb.

The Angus Books, told and pictured by Marjorie Flack; Doubleday, Doran & Co., Inc., New York; 1934; \$1.00 each.

1. "Angus and the Ducks."
2. "Angus and the Cat."
3. "Angus Lost."

Marjorie Flack knew that children from three to seven liked stories that had big simple-colored pictures and that told about animals and things with which children are familiar. And so she wrote the Angus books for very small children. Angus is a most interesting little Scotty dog, and he has all sorts of adventures. He is a curious dog and even wanders away from home. But his adventures teach him something.—Winifred Erb.

Skippack School, 1939; **Henner's Lydia**, 1936; **Yonie Wondernose**, 1944, by Marguerite de Angeli; Doubleday, Doran & Co., Inc., Garden City, N. Y.; each \$2.00.

Marguerite de Angeli has given us books which are of special interest to us because of the study she has made of Amish and Mennonite settings for her stories. The following three books have proved very successful. Children from third or fourth grade on will like to read them; younger children enjoy hearing the stories; and adults are delighted with them.

Skippack School is a story depicting life in the early Pennsylvania settlements. Eli Shrawder, the central character, is the son of a Mennonite family, and he goes to Skippack School, where he is taught by Christopher Dock, an early Mennonite educator. The story shows how Dock directed the energies of lovable, mischievous Eli into constructive channels. When Eli returns to the school one afternoon for his forgotten lunch, he finds the schoolmaster on his knees, praying for him. Eli learns a great lesson from this and becomes a boy for whom his Christian parents can be grateful.

Henner's Lydia is the story of an interesting Amish family who live in a 200-year-old stone house in Lancaster County. Mom and Pop, who understand their children, Granny, the older children, and the younger ones, Lydia, Yonie, and Nancy, are the members of this household. Lydia does many exciting things, and makes a hooked rug whereby she learns persistence as well as a handicraft. Each character adds to a delightful and sympathetic portrayal of Amish life in picturesque Lancaster County.

Yonie Wondernose, Marguerite de Angeli's latest book, centers around Yonie, Lydia's little brother. Yonie (Jonathan), a curious, ir-

resistible seven-year-old, finds so many fascinating things wherever he is that he simply wonders all day long, and therefore his "Pop" calls him Yonie Wondernose. However, his father has faith in him, and the shining secret which the two have between them is realized in the end to Yonie's delight and credit.

The illustrations in each book are lovely. There is an emphasis on Pennsylvania Dutch art as well as a sympathetic, beautiful portrayal of the everyday life of the plain people. In all her books Marguerite de Angeli has put real life into beautiful words and pictures, with the result that we have an increased appreciation of our heritage. The books have been well received in children's libraries throughout the country. Marguerite de Angeli, though not from the plain people herself, has successfully written and illustrated in a field which is as yet untouched by artists and writers from our own group.—Evelyn Sen-senig.

Why the Chimes Rang, by Raymond MacDonald Alden; decorated by Mayo Bunker; The Bobbs-Merrill Co., Indianapolis; 1909; out of print.

If your family exchanges gifts on Christmas eve, there would be no finer way to end the evening than to read together Junior's new book, **Why the Chimes Rang**. This Christmas tale with illustrations in brown and white will appeal to the whole family. In brief, it is the story of a church and the gifts people brought there each Christmas season in order that the chimes way up in a high tower would ring. But silence prevailed until one snowy evening two boys who had performed a very unselfish act brought their gift to the Christ child.—Winifred Erb.

Bible Pictures and What They Teach Us, Charles Foster, A. J. Holman Co.; 1914.

As a Bible story book adapted to children of the kindergarten and primary age level, this work of Foster's is excellent. Of chief merit are the four hundred Bible pictures in black and white, all of them old classical favorites and many filling a page. A simple text, brief enough to hold the attention of children, accompanies the pictures, causing them to live in the primary child's mind. The story of the book is a chronological history of the Bible from the creation to Paul's imprisonment, and therefore it is an excellent survey of the Bible written for children who should have their first glimpse of the whole Bible. The text is easy enough for fourth graders and most third graders to read themselves, but the finest way for the younger children to get the story is to have their mother, father, or some other member of the family read it to them in order that any of their questions may be answered, and that God's Word and its stories may be the most fully enjoyed in the home.—Winifred Erb.

The Mennonite Publishing House, Scottsdale, Pa., will secure for you the above books which are in print.

If we would be children of God, we must be separated from the world.—Alvin Gascho.

TO BE NEAR TO GOD

(The passages of Scripture suggested for reading from Thanksgiving to New Year's are those selected by the American Bible Society. A nation-wide canvass was conducted, and these passages were voted as "the most helpful in times like these.")

November 26, 1944

Read Psalm 1.

True Christian success is pictured in this psalm. The ungodly, the sinner, the scornful—these shall not prosper. But the "blessed man," whose delight is in God's Word, shall be like a tree growing along a water course, and whatsoever he doeth shall prosper.

But again, as the psalmist so often reiterates, success is measured by eternal values. There may even be material prosperity, but that is mere chaff; it is the way that shall perish. Let us make sure that we are building on things that abide forever.

November 27, 1944

Read Matthew 5.

G. Campbell Morgan wrote, "This manifesto of the kingdom does not apply at all to the outside world. For the present day its only application is to the church."

"This is correct. An unregenerate man can not live according to this divine rule. But why concern ourselves about those outside? It is enough to know that here is a standard of life and conduct that we are expected to attain. Here, truly, is the Christian way of life made plain.

Mark Twain said, "It is not the things in the Bible I do not understand that worry me, but the things I do understand." Here applies Rev. 1:3, "Blessed is he that readeth, and they that . . . keep those things which are written."

November 28, 1944

Read Romans 8 (especially verses 31-39).

Salvation by the free grace of God—this is the theme. Paul argues and demonstrates it in the earlier portions of this great chapter. But it is a genuine salvation he speaks about—a salvation that is demonstrated by a life led of the Spirit. In fact, if a man is not Holy Spirit led he is none of His.

Let us read again especially the latter portion of the chapter. Let us feel the certainty and the exultation Paul felt as he contemplated his security in Christ Jesus. No, not Satan himself can shake a believer who rejoices and exults daily in his glorious position in Christ.

November 29, 1944

Read I Corinthians 13.

Heart sincerity is what God demands. He is not so much interested in what we do as in why we do it. It is dangerous to judge one

another's motives, for we do not have full knowledge. We are forced to judge by outward appearances. God, however, who has perfect knowledge, judges only our motives. He asks not, "How much does he give?" but, "Why does he give?" Not, "Does he pray?" Does he believe? Does he call on my name?" but "Why does he pray? Why does he believe? Why does he worship?"

We hear much about orthodoxy. This chapter represents "orthodoxy." These two cannot exist separately. If the orthopraxy of I Corinthians 13 is lacking, faith is vain.

November 30, 1944

Read Psalm 91.

"For times such as these" this Psalm was voted one of the favorite passages. It has a message peculiarly fitting for times of danger, disappointment, trouble, death. It breathes security, confidence, trust.

But how true to the deepest spiritual law we know was the psalmist! God is no mere pocket charm to keep us out of trouble. It is when we surrender our wills to His will and allow ourselves to be caught up into His plan that the clouds lift and our feet again find the Rock. "Because he hath set his love upon me, therefore will I deliver him."

December 1, 1944

Read Matthew 6.

Alms, prayer, fasting, collecting goods, trusting God for daily sustenance—these are the subjects of this chapter. How Christ probes to the heart of the matter, for it is the heart motive that is all important. Mere practice, however good and necessary in its place, is of no value whatsoever. It is the secret prayer, the fast prompted by a burdened heart, and the trust that leans in childlike simplicity on the provisions of a kind Father—this is true religion; this practice alone is pleasing to God. Putting things before God is this chapter's definition of heathenism. "After all these things do the Gentiles seek."

December 2, 1944

Read John 3.

God so loved that He gave. The cost to God was infinite, because His love and His holiness are infinite.

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

To reject in unbelief this proffered gift that cost God so much—this is the world's greatest sin, for at what point could we wound and disappoint God more deeply?

"Love so amazing, so divine,
Demands my soul, my life, my all."

—J. D. Graber.

"THEIR LORD AND OURS"

Sunday School Lesson for December 3

The bride of Christ is the church universal. "Whosoever will, let him take the water of life freely." "In every nation he that feareth him, and worketh righteousness, is accepted with him." "And God, which knoweth the hearts, . . . giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." "For whosoever shall call upon the name of the Lord shall be saved." "By one Spirit are we all baptized into one body." "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

There is only one abiding fellowship in this wide world. That is the fellowship of believers in Christ Jesus. No matter of what race, or color, or station, or country, or creed a true believer one meets may be, one feels at home with him because we are brethren. Christ prayed this for us in His high priestly prayer. He asked the Father that all who believe in Him through the word of the disciples might be one. If we truly believe in Him, we can have fellowship with all other believers because we love them. There is a bond that draws all believers together. The wealthiest Christian and the poorest Christian in a church can easily enjoy a prayer service together. Jews and Gentiles sit together with no middle wall of partition. Saints of the white and colored races enjoy sweet fellowship. The converted Brahman and the converted sweeper are happy to worship together. The missionary and the lepers worship God in true oneness of spirit. All true believers are in God, and He is in them. It is a unity of love, of faith, of the Spirit, and of the mind.

This unity is a testimony to the world that Christ was the Son of God. Twice in His prayer Christ prays for this unity that the world may know that God did send Him. It also testifies to God's love for Christ and for us. "If God so loved us, we ought also to love one another." "How those Christians love one another!" words spoken by the ancient pagans, are a true testimony to the genuineness of their Christian lives. Such living adorns the doctrine of Christ.

But this concept of the unity of all believers is not at all contradictory to full loyalty to the church of one's choice. The most devoted member of your church is the most appreciative and respectful of other Christians who do not believe as you do. Between the broad tolerance which says that what one believes makes no difference, and the intolerance which consigns to eternal damnation all that do not belong to one's own denomination, one can find a satisfactory middle position. One can combine positive convictions and kindly understanding.

After laying a scriptural foundation showing that the church is made up of peoples from many places and creeds, explain how this is possible through belief in one Lord and Saviour. Discuss how we adorn the doctrine of salvation by loving all Christians. Empha-

(Continued on page 676)

FIELD NOTES

Bro. Elmer G. Martin, Bird-in-Hand, Pa., will conduct a series of evangelistic meetings at Columbia, Pa., from Dec. 3 to 13. On the afternoon of Dec. 10 there will be an inspirational song service at the same place.

The Franconia Mennonite Historical Society held its fourteenth annual meeting at the Doylestown, Pa., Mennonite Church on Thanksgiving Day, Nov. 23.

Bro. Stanford Mumaw, Dalton, Ohio, is conducting revival meetings at the Pleasant View Mennonite Church, Schellsburg, Pa. The meetings are to close on Nov. 29.

Ordination Services.—A deacon is to be ordained at the Miller Church, Washington Co., Md., Tuesday morning, Dec. 12, the Lord willing.

Bro. Amos W. Weaver, Paradise, Pa., recently conducted a series of meetings at Pinesburg, Md. There were a number of confessions.

Revival meetings are in progress at the Kinzers, Pa., Mennonite Church, to continue until Sunday evening, Dec. 3. Prayers are requested in behalf of these efforts.

Bro. Clarence J. Ramer, Duchess, Alta., closed a ten-day series of meetings at the Biehn Mennonite Church, south of New Hamburg, Ont., on Nov. 8. There were seven confessions.

Bro. Jesse Short, Archbold, Ohio, conducted a series of meetings at the Erb Street Mennonite Church, Waterloo, Ont., from Nov. 5 to 15.

Evangelistic meetings are to be held at the North End Mennonite Church, 204 Stevens St., Lancaster, Pa., from Dec. 3 to 10, with Bro. John S. Hess, Lititz, Pa., in charge. Prayers are requested.

Bro. D. Edward Diener, Clarence, N.Y., recently conducted a series of revival meetings at the Wanner Church near Hespeler, Ont.

Bro. Stephen Peachey, Zurich, Ont., served as evangelist at the Floradale, Ont., Church from Nov. 4 to 12.

The inspirational session of the Ontario Church Conference, held at the Wanner Church near Hespeler, Ont., Nov. 9, was marked by good attendance and interest. It was agreed to hold a similar session one year hence.

Sister Mina B. Esch, returned missionary from India, spoke on the Missionary Day program at Peoria, Ill., on Nov. 12.

The Executive Committee of the Indiana-Michigan Conference had a meeting at Goshen, Ind., on Nov. 14.

Bro. C. Z. Martin, Mountville, Pa., spoke at the chapel service at Goshen College on Nov. 14. Bro. Martin at the time was conducting evangelistic meetings at the newly organized congregation at Benton, Ind.

The Executive Committee of the Indiana-Michigan Mission Board met at Goshen on

Nov. 14. The Board is looking forward to considerable expansion in its activities. We hope definite announcements can be made soon concerning the opening of new mission points.

Bro. C. F. Yake, Scottdale, Pa., is scheduled to speak at Greenwood, Del., on Nov. 26.

Bro. I. W. Royer, Orrville, Ohio, is conducting a week's Bible Study at the First Mennonite Church, Croghan, N.Y., from Nov. 20-26.

November 26 is the date set for the annual Thanksgiving Bible Instruction Meeting at the East Chestnut Street Church, Lancaster, Pa.

Recent visitors at Scottdale included Bros. David Plank, Detroit, Mich., and J. J. Hostetler, Canton, Ohio. Bro. Plank was visiting his son, Marvin, a worker in the Publishing House, and Bro. Hostetler, as Sunday School Secretary of the Commission, was here in the interests of Sunday-school work. Both took part in the midweek meeting on Nov. 15.

The annual Bible Conference of the Johnstown, Pa., district is announced to be held at the Blough Mennonite Church, near Hollsopple, Pa., Nov. 22-26. Instructors, E. B. Frey, Archbold, Ohio; John C. Wenger, Goshen, Ind.

Bro. Richard B. Hess, Lititz, Pa., spent the week end of Nov. 19, at the Johnstown, Pa., Mission, allowing himself to be used in the work there.

Bro. Lloy A. Kniss, Johnstown, Pa., spent Sunday, November 19, at the Otelia, Pa., Mission in Missionary Day services.

Bro. C. C. Culp, Brethren, Mich., spent a few days at Scottdale recently, and filled an appointment at the Scottdale Church on Friday evening, Nov. 17. He was on his way to Mifflin Co., Pa., where he spent Missionary Day, and then with Bro. John H. Mosemann, Lancaster, Pa., conducted a Bible Conference at the Belleville Church, beginning Monday, Nov. 20.

Ordination.—Bro. Albert Stahl was ordained as deacon of the Susquehanna congregation, Snyder Co., Pa., at an impressive service on Nov. 14. Bishops W. W. Graybill and Homer Bomberger took the leading parts in the services.

Revival meetings closed at the Deep Run Church in eastern Pennsylvania on Nov. 12, with fourteen confessions among the visible results. Bro. Harry Shreiner, Lititz, Pa., had charge of the meetings.

Two large week-day Bible schools are in progress at the Bowmansville and Weaverland congregations, Lancaster Co., Pa.

Communion services were held at the Blough Church, near Hollsopple, Pa., on Sunday, Nov. 19, with Bro. A. J. Metzler in charge. On the same evening a series of evangelistic meetings, conducted by Bro. Harry Y. Shetler, closed at the church there. There were a number of confessions.

Bro. and Sister C. M. Ferster, missionaries on furlough from Africa since February, 1941, will return to their field of labor in East Africa, sailing from Philadelphia, Pa., on a Portuguese vessel Nov. 25.

Bro. C. Z. Martin, Mountville, Pa., filled an appointment at the Clinton Frame Church near Goshen, Ind., on Sunday, Nov. 12.

Bro. E. F. Hartzler, Marshallville, Ohio, closed a series of evangelistic meetings at Mellinger's Church near Lancaster, Pa., on Nov. 5.

The Meckville, Pa., Mission is to be established as an organized congregation. An all-day meeting appropriate to the occasion is to be held on Sunday, Nov. 26.

Bro. E. M. Yost recently closed a series of meetings at the Beech Church, Louisville, Ohio. There were twelve confessions.

BENGAL RELIEF PROJECT

(Continued from page 669)

two pounds per week per person. At first the missionaries distributed rice in and around Calcutta. Later two stations were opened at Sonarpur and Gorla, and a car was purchased to facilitate the work. Of the 62,000 people who lived in the area in which our workers were operating, about ten per cent received assistance in the way of food.

In February of this year work was begun on a temporary hospital and work camp. These projects were completed in April, and operation was begun.

Conditions in Bengal have improved and severe famine conditions no longer exist. Possibly the present phases of the relief program will close by the end of 1944 if no new crisis arrives in the meantime. A repetition of last year's famine is feared. Reports indicate that such a situation is highly probable and that already many are in need. In light of this situation and the feasibility of making Calcutta the jumping-off-place for further relief activities in the far East, additional workers are being sent to India.

M.C.C. Headquarters, Akron, Pa.

CORRESPONDENCE

MIDLAND, MICHIGAN

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3).

The Lord blessed us with an abundant harvest, for which we are truly grateful. We have also enjoyed many spiritual blessings.

On Sept. 5 Bro. Melvin Yoder was ordained to the office of deacon. The services were in charge of the brethren Floyd Bontrager and D. A. Yoder.

Our revival meetings were held from Oct. 14 to 22, in charge of Bro. J. W. Hess, Akron, Pa. There were a number of confessions.

On Sunday, Nov. 5, we had counsel meeting, and the following Sunday, baptismal and communion services. Three young boys were received into church fellowship.

Nov. 13, 1944.

Mrs. A. D. Miller.

CULP, ARKANSAS

(Bethel Springs Congregation)

Greetings to Christian Friends: The bright-colored beauty of the Ozark National Forest is fading into the dull drab of winter. In like manner, many lives are turning or have turned from the brilliant beauty of childhood innocence to the drab dullness of being dead in trespasses and sins. We praise the Lord that not all remain so. On the morning of Oct. 8 one young mother of our community made her peace with God. The Holy Spirit convicted her in her home, and she yielded to Him. In the evening service she stood in response to an invitation. She testifies that her life and home are much happier now.

Just after the close of the service on Sunday evening, Oct. 29, we were called to the home of one of our young members. Her husband had found her unconscious on the mountain path a short distance from their home. Before we reached the home she had passed to her eternal reward, without regaining consciousness. She accepted Christ as her personal Saviour and Lord in our meetings last spring, and remained true to the last. She left the bright testimony of the overcoming life. She was very ill last summer and the Lord almost took her home then, but we believe that in answer to prayer she was spared a while longer. Our bishop, Bro. J. R. Shank, said at the time of her baptism, "I just wonder whether she hasn't accepted the Spirit's last call." She was nineteen years old.

The twenty-nine pupils attending the parochial school are getting along fine. We are sincerely trying to give them the advantages of the best modern books and methods, combined with the blessings of Christian instruction. Sister Dorothea Martin has brought many lessons for the children from the storehouse of her past teaching experience. We want to thank those of you whom the Lord has been using to support the work, both through prayer and finances. There have been a number of local donations, but the main financial aid has come from Christian friends in other places.

Recent visitors have been: Bro. Joe Yoder, Molalla, Ore.; Bro. and Sister E. S. Garber, Nampa, Idaho; Bro. J. R. Shank, for fall communion and visitation; Bro. and Sister Lewis S. Martin, Harrisonburg, Va.; and Bro. E. J. Berkey, who closed an eleven-day series of meetings last night, with a very definite strengthening and reviving of the Christians and strong scriptural warning for the unsaved. His work has been a very definite encouragement to the believers here.

Our young brother, R. T. Hamby, has returned for a visit. He was granted a two weeks' leave from the state sanatorium. His condition is improving slowly. We are praying that the Lord may be pleased soon to grant him health so that he can come home to stay.

The long dry spell has been broken by refreshing showers. We are glad for the rain, but it came too late to be of much help to fall gardens.

Our midweek Bible study and prayer meetings have proved a blessing to those who are able to attend.

According to present plans, Bro. Frank Horst will conduct a series of meetings at Birch Tree, Mo., from Nov. 24 to Dec. 3. Prayer helpers for these and all other services are solicited.

Nov. 13, 1944.

The Workers.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Dear Readers of the Gospel Herald: Greetings in Jesus' precious name. We have just come to the close of a week of evangelistic services, in charge of Bro. Paul R. Miller, Sugarcreek, Ohio. He preached the true Word, and we feel that all who attended had their souls revived and refreshed. Although there were no public confessions, we do not feel that the meetings were in vain. Bro. Miller had the privilege of leading a young soldier to Christ on his way out here. May God's richest blessings attend our brother as he goes into other fields to witness for Him.

Recently we had our Sunday-school reorganization, with the following officers elected: Supts., Royal Bauer, Albert Litwiller; Chor., Jean Litwiller; Secy., Ann Langenwaller; Primary Supts., Marie Langenwaller, June Litwiller.

On the evening of Oct. 8, we had a township Sunday-school convention at our church. Six Sunday schools participated in the program. Formerly there were four Sunday schools in our township; now there are seven. Many people who are employed in the city of Peoria are building homes in the rural districts, hence the need for more Sunday schools.

The work at the Highway Village Sunday School is encouraging. Since Oct. 1 the attendance has been increasing. Bro. Kaufman has been preaching there the first Sunday of each month.

We are planning to observe communion on Nov. 26. This will probably be the last time for a while that we shall have the privilege of having our bishop and pastor officiate in this service. Bro. and Sister Kaufman feel that the Lord has called them to India to help relieve the few missionaries who are still on the field; so if plans carry, they will be leaving for India about Dec. 15. We do not like to see them leave us, for they have endeared themselves to our church and community. But, although they will be greatly missed here, we wish them Godspeed in their new field of labor.

Pray for us that we may remain faithful.
Nov. 13, 1944. R. Magnuson.

GREENWOOD, DELAWARE

Dear Herald Readers: Greetings. The little church at Owen Station has again enjoyed a feast of spiritual blessings, for which we thank the Giver of all good.

On Nov. 5 we were glad to have with us Bro. and Sister Verle Hoffman, Goshen, Ind., who are engaged in hospital work at Harrisburg, Pa. Bro. Hoffman brought us a sermon both morning and evening. It is encouraging to us older ones to see young men starting in the work.

On Saturday evening, Nov. 11, our bishop, Bro. M. B. Miller, conducted preparatory services, and the following morning we had our

communion service. Most of our boys who are in C.P.S., serving in hospital work, were privileged to be with us.

Other recent visitors were: Bro. and Sister Gerald Miller and Betty Swartzentruber, Lancaster, Pa.; Bro. Carl Gerber, Farnhurst, Del.; and Bro. Millard Hofstetter.

As a result of our evangelistic meetings, there were three confessions instead of two, as I stated in my last letter.

We invite other ministering brethren to stop with us. Our minister's health is not very good, but he still fills his place.

Pray for the work here.

Nov. 13, 1944.

Mary A. Miller.

COLUMBIA, PA.

The congregation at this place is looking forward to a series of evangelistic services, to be held from Dec. 3 to 13. Bro. Elmer G. Martin, Bird-in-Hand, Pa., will be in charge. A special message for the children will be given each evening before the sermon.

An inspirational song service has been arranged for the afternoon of Dec. 10. A number of choristers will be in charge of the singing. Bro. Amos W. Myer, Mummasburg, Pa., will bring a message on song.

A hearty invitation is extended to all who can to worship with us in these services. We solicit the prayer support of all who read this that Christ may be magnified, that the church may be strengthened, and that sinners may be saved.

Nov. 15, 1944.

The Workers.

SPARTANSBURG, PA.

(Britton Run Congregation)

Dear Herald Readers: Greetings in the Saviour's name. At the close of another fruitful summer, we can truthfully say, "The Lord hath done great things for us; whereof we are glad."

On July 22 Bro. I. B. Witmer, Columbiana, Ohio, preached for us both morning and evening. He was a welcome visitor, since he had charge of the congregation here when it was still under the Mission Board.

In August and September Bro. Ammon Stoltzfus and wife, Wellman, Iowa, were here visiting their son William and family and their daughter, Bertha Steider, and family. While here Bro. Stoltzfus took part in our preaching services, which was much appreciated.

On Aug. 27 Bro. Stephen Heisey (a River Brethren minister) and wife, Centre Hall, Pa., were here to visit their son Aaron, who is a milk tester in this community. We were glad for Bro. Heisey's messages both morning and evening.

On Nov. 6 Bro. M. D. Stutzman, Kingman, Alta., brought an appreciated message to a full house.

On Oct. 21 and 22 our bishop, Bro. D. D. Miller, Berlin, Ohio, was in our midst. He brought us a message on Saturday evening. On Sunday morning we had counsel meeting and in the evening observed the communion.

Pray for our congregation that we may grow in grace and in the knowledge of our Lord Jesus Christ.

Nov. 15, 1944,

Emma Birky

WITH OUR MISSIONARIES

The Missionary

*O matchless honor, all unsought,
High privilege, surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!*

*To carry out Thy wondrous plan,
To bear Thy messages to man;
"In trust," with Christ's own word of
grace
To every soul of human race.*

—Author Unknown.

A Missionary Looks at Calvinism

By J. PAUL SAUDER

Foreword

The writer has been a city missionary for eight years. Before that I was a teacher in a high school for ten years, and during much of that time served on the editorial staff of the "Missionary Messenger." It was also my happy privilege to visit all the mission stations operated at that time by the Eastern Mennonite Board of Missions and Charities, save one, the one where eight years have since been spent.

Through those ten eventful years of growing association with our present attempt to work at the fulfillment of the Great Commission, I did not see that the problem posed by Calvinism was a pressing one. If you feel that you need not concern yourself with this issue, that such discussion is theological hair-splitting and a proper concern for those sitting within cloistered walls, I can see your viewpoint exactly, for it was mine. I did not see then any connection between Calvinism and the program of evangelism to which the Mennonite Church ought to dedicate herself. And this was true in spite of the fact that I rubbed elbows with several pronounced Calvinists of several denominations and differed with them.

But my helpmeet and I were taken from our home by the hand of the Lord, and, having sold most of our possessions, and having left remunerative employment, and the more cherished interests mentioned above, as well as our loved ones, went into a distant state to disseminate the Gospel.

On certain occasions, when questioned as to his education, the writer has said that he is a freshman in the University of Hard Knocks, taking an extension

course as a city missionary. I was not long enrolled in the university before I began to see that what I thought was merely a somewhat scholarly discussion of the theological mechanics of salvation could be likened to two gigantic trees, to use a figure, which trees bore different fruit. And so I want to share experiences with you, by way of quoting and evaluating what I have heard on the mission field. Times and places and speakers do not matter, for the Calvinistic tree shades true Gospel herbage almost everywhere; perhaps you have been living in half-light yourself!

Now I have a simple request to make. I want you to do something for me. It is some months too late for you to pray for me, for I am writing this article a long while before you will be reading it. I want you to pray that you may agree with the Holy Spirit's thinking as you read what follows. Note before you pray that I do not ask you at all to agree with the writer; in fact, I shall now pray that the Spirit may oppose in your heart any error unintentionally incorporated in this article. . . . Now I have prayed this for you; now pray for yourself that your reaction to what follows might be in conformity to the mind of the Spirit. If you do not wish to pray thus and to pause prayerfully before you go on, it is the writer's wish that you do not read the rest of the article. (Pause for prayer.)

* * *

Now for a time I shall give you quotations received while serving on the field. I shall ask a question, and then give the answer as I received it from people with whom I have conversed. Let this be clear to you—the replies given by Calvinists of various denominations and shades of belief will immediately follow the questions and will be in quotation marks. *Questions* and our *comments* will NOT be in quotation marks.

1. For whom did Christ die?

"Christ shed His blood in behalf of believers only; He did not die for all men."

Thus men are separated into two groups—those for whom it was Christ's intent to die and those not included in His intent. Shame upon so pitiful a view of the divine plan, for Peter is clear that the unrepentant sinner, whoever he be, steps across God's unwillingness into hell. If you doubt me, read II Pet. 3:10 and accept it.

2. Whom does the Spirit call?

"The Spirit calls the elect only."

Since when? I heard one of America's most widely heard preachers say that he would accuse every unbeliever then pres-

ent when we all should get together before the Father, for, said he, "I here and now offer you salvation, and it is your responsibility to accept it." When I wrote him a letter of appreciation for his preaching of such sentiment, his reply indicated that he believed that, while only certain people are free to accept such invitation, we must offer the invitation to all men, but on our knees we will know that only certain ones are eligible for it. To this sentiment I object, because all sinners are commanded to repent. There I stand, ye Calvinists, with the Apostle Paul on Mars' Hill, saying, "God commendeth," etc., and you'd better come on over and stand with us. In your theologically unfettered moments you know that this clarion call is issued through the offices of the Holy Spirit, as He variously operates.

3. Who will be saved?

"Only the elect will be saved."

To this wording I agree, only we Mennonites differ (*I hope*) as to the scriptural meaning of the word, "elect," for the Calvinist rejects its root meaning of "being called out of" and ascribes instead a meaning like or akin to the phrase, "being eternally selected in spite of all." What an incentive to preach the Gospel if the "eternally selected" are coming anyway! Consistency, thou art a jewel!

4. Who can fail of being saved?

"I tell you, brethren, that if the Holy Spirit sets out to get a man to be a Christian, He gets him without fail."

Simple, isn't it? The Holy Spirit selects "his man," pursues him, makes a believer out of him every time without fail, and such believer can never fail of eternal salvation. If he were consistent, the Calvinist would be compelled to say, "Rest easy, some of you sinners; one of these days the Holy Spirit will effectually pursue you, and the machinery of salvation will start grinding out your certain passage to the glory world, which you cannot miss. And to the rest of you sinners, I say, 'You are out of luck. It will never do you any good to read the Word, or listen to it, or pray, or repent, or try to repent; you are not to be pursued. Your babies, dying in infancy, not slated to believe, shall have the easiest bed in hell.'" This was actually taught by Jonathan Edwards, eminent New England minister, and is a logical outcome of the doctrine. Ye Calvinists, we share the views of the martyr Stephen, who said that some men can resist the Holy Spirit. We take our place with Stephen—he was stoned for saying that. Let him among you who has never in any matter opposed the Holy Spirit, first cast a predestinated stone at us.

5. What of the backslider?

"All backsliders always come back."

It is said of backsliders, who, after professed belief and baptism and ap-

parently bright testimony, have fallen into evident worldliness and departure from the faith that such were merely washed sows and dogs returning to their vomit.

If the man comes back, they say he is revealed to be a backslider who never lost his sonship; if he never returns to his profession, he was a sow or dog, prettied up with a veneer of church membership, and passed for a sheep for a time, but returned shortly, unchanged, to that which he had eaten and wallowed in previously.

But Judas in hell will be proof that backsliders can fail to come back, and Peter in glory will be proof that they can come back. Calvinists are at much pain to be consistent when they are forced to prove that a devilcasting Judas was on the side of Beelzebub. That Jesus commissioned a devil to cast out devils and that a devil reported to Christ that he had cast out devils is intellectual rot, not befitting a schoolboy, yet Calvinists have said in my hearing, "Judas was a devil—was never saved." Devil-caster-out he was, and devil he was certainly, but not the same day or year. He was the first once; he became the second later. Calvinists and all others, take warning and "keep yourselves in the love of God." (Brother Calvinist, put that knife back in your pocket; reject not that verse.)

6. What of Ananias and Sapphira?

"Without doubt we shall see Ananias and Sapphira in glory."

This quotation won for the man who made it a \$25.00 prize, with the editor's comment following in full approval, stating that the only issue in point was whether they had been numbered with the believers.

Now I cannot answer as to the judgment of these two, but I have the mind of the Spirit on the point when I say, "Follow peace with all men, and holiness, without which no man shall see the Lord." I am glad that the word is "follow," for if the word were, "accomplish," I should feel dismal indeed. Calvinists, please preach Hebrews 12:14, which I have just quoted. Beyond peradventure it is the word of the eternal God who keeps the list of the elect, the "eklectos," as Christ said it, the "called-outers."

7. Can adultery or murder keep a believer out of heaven?

"I tell you that if one of you who was once a believer were to commit armed robbery and were to be killed by the bullet of the man defending his home, just at the instant you were killed you would go straight to glory, having been a believer." So spoke, I am told, a minister personally known to me before I went on the mission field.

The Holy Spirit says in I Cor. 6:9, 10 that various sins keep men from inheriting the kingdom of God, yet men of Calvinistic persuasion have said that one-

time believers can go from these soul-polluting sins enumerated here "straight to glory" without time in which to repent. "Follow . . . holiness," says the Spirit, "without which no man shall see the Lord."

8. Could Paul be a castaway? I Cor. 9:27.

"Paul merely feared that he might come in second best in the race and lose his reward."

But although the picture is one of the runner receiving a reward for excellency, still we must compare scripture with scripture and see that Paul fears to become what he mentions when he says to the Corinthians, "Jesus Christ is in you, except ye be reprobates."

9. Who are the elect?

"Those who are predestinated by God to be saved, altogether apart from their will in the matter."

Then why evangelize? Why invite folks to accept the Lord? That is, if it's all sewed up in a bag and folks are not free to do anything. What an inconsistency to be Arminians (believers in free grace for all) when we preach, and Calvinists the rest of the time! And what a denial of the Word to say that it is Biblical that man lost all will when he fell into sin! It pleased God to leave the prodigal son at the hog trough with the power to say, "I will arise and go to my father." That true picture of us sinners tells us what election includes—an "I will arise" which divine grace so graciously empowers to bring forth good works, not of ourselves, but as a gift of God, so that no man could boast.

10. Who teaches election?

"Arminians do not teach election, but reject it."

Arminians are not a denomination, just as Calvinists are not a denomination. Arminian views include the belief that God has left to man the unmerited favor of being able to choose to hear the call of God to repentance. Thus man's will is left to him to exercise as he chooses. But a Calvinistic minister whom I contacted represented that the Biblical view is that the will of fallen man is powerless and sinful, and all will in the matter of salvation is God's will. Yet, in the same sermon, perhaps fifteen minutes later, he said, "If you do not accept before you die what I now offer you tonight, I shall accuse you to the Father when we meet before Him on the judgment day. This preaching will then stand against your record, for you will have had this opportunity to be saved and you will have passed it by."

No preacher of salvation can consistently deny that the elect are the "called-out ones," and this preacher's invitation to ALL present constituted a true Gospel exposition of election in spite of his Calvinistic theological fetters. This man has spoken to millions, and has received much support from Mennon-

ites. Would to God that our universal support could back only men who are theologically consistent!

* * *

We now turn to the *positive side* of this question and look at a picture of what this city missionary wishes all Mennonite preachers would continue to preach.

a. "Whosoever believeth in him should not perish, but have everlasting life." Sound the evangelical call to all, "Whosoever will." *All the come-outers are elected; they should not perish but have everlasting life.* Let us preachers always be careful to preach that this believing means to believe "as far as" Christ, "toward" Christ, "unto" Christ. Let us not be satisfied to tell sinners that "three seconds of belief about Christ will save you from your sins." There are many voices in the world today preaching a profession of faith in the work of Christ. It is the belief unto Christ that saves. "If any man have not the Spirit of Christ, he is none of his."

b. "And I give unto them eternal life" refers to a gift of something that is eternal, the possession of which may be but temporary. Suffice it to say that no demon in hell or no man may cut us loose from the Giver—such is our assurance. But this gift may be lost through failure to prize it, as the Scriptures abundantly testify, so that, as we have said, an Apostle Paul could have become reprobate, and unapproved, even as the heathen. Preach the assurance of the life which eternally abides in Christ, and that it is for the sheep which follow Christ.

c. Peter understood that the believer, becoming a lively stone upon his coming to the Living Stone, is built into a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Christ Jesus, the Builder. For this, holy hands are needed, not merely the hands of "believing" (?) adulterers and adulteresses, and others unseparated from the filth of this world.

d. "Many are called, but few are chosen," said Christ. Come one, come all, at the call of Christ. You are all called, can come out if you will, and can be called out or "elect," as the Bible says it. God will enable your weak will if you will only imitate the prodigal son, and lean toward Father and home. Thus should we preach.

e. "Abide in me." Blessed sanctuary from sin and doubt and fear! It is but the logical result of "believing unto Christ," for we rest in a state of obedience to Him "unto whom we have believed." Oh, that our beliefs stretched unto Christ as far as His thinking, even to His confidence in His own work on our behalf! Would that our belief stretched unto His desires for us and His magnification of the Father by His fruit-bearing, which can be manifest in us, His branches!

f. "We are his workmanship, created in Christ Jesus unto good works." "If any man have not the Spirit of Christ, he is none of his." Talk about good works. They are foreordained by God for the Christian's walk.

g. "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." That faith comes after being crucified with Christ.

h. "They which do such things shall not inherit the kingdom of God." Read Gal. 5:19-21 to see what happens to self-indulging so-called "believers," uncrucified members of the church, and warn, brother, warn them that such "believers" have not believed *unto Christ*.

i. II Timothy 2:19. The Lord knows His own, and let all those depart from iniquity. There is the balance between

faith and works. Justified by faith and departing from iniquity, these are the twin earmarks of a Christian. Let us preach it.

j. The crucifixion of self and identification with Christ in resurrection and newness of life in Romans 6 and 7 are surely followed by the walk of the resurrected saint of Romans 12. Beware, beware, beware of him who declares his identification with Christ as per chapter 6 and 7 and never gets to Romans 12, walking as Christ and Paul walked.

Conclusion

If you are not getting any Calvinism over the pulpit or over the air or in your literature, God be thanked. But look again; perhaps it comes to you after all. You cannot serve on the mission field in certain parts of the country without meeting up with it. To be forewarned is

to be forearmed. Souls must be saved from this pernicious and widespread and many-branched doctrine, this so-called "believing," known as Calvinism.—The Missionary Messenger.

SUNDAY SCHOOL LESSON

(Continued from page 671)

size that this respect and fellowship with all believers does not contradict strong church loyalty, but rather encourages it. Prepare prayerfully to be able to discuss any of the problems that arise in connection with this world-wide fellowship. Some of these are close communion, the belief that only people who believe as we do can be saved, interdenominationalism, why we have denominations, our attitude towards the ecumenical movement to join all churches in one.

—A. M. E.

Mennonite General Conference

Report of the Special Session of the Mennonite General Conference, held at Goshen College, Goshen, Indiana, August 15-18, 1944.

Introduction

The special session of General Conference came about as the result of an action of the 1943 regular session of Conference. Since there was not enough time to give fair and thorough consideration to the General Problems Committee report, a motion was made that the newly elected Executive Committee call this special session. (See 1943 report, pages 11 and 53.)

Addresses delivered at this Conference will not be recorded with this report, but are in the hands of the Gospel Herald editor, and are on file, with the stenographic report of the meeting, in the archives at Goshen College.

Executive Committee (1943-45): Mod., Allen H. Erb, La Junta, Colo.; Asst. Mod., C. C. Cressman, New Hamburg, Ont.; Secy., Amos O. Hostetler, Topeka, Ind.; Asst. Secy., Sanford G. Shetler, Hollsopple, Pa.; Treas., C. B. Shoemaker, Scottdale, Pa.; Oscar Burkholder, Breslau, Ont.; N. E. Troyer, West Liberty, Ohio.

Following are the minutes of the 1944 Special Session of Mennonite General Conference as held at Goshen, Indiana, August 15-18.

Tuesday—7:30 P.M.

Song Period, H. J. King, Arthur, Ill.

Prayer and Praise Service, E. S. Garber, Nampa, Idaho.

Topic—"Unity of the Spirit or Division," John H. Mosemann, Lancaster, Pa.

Discussion.*

Prayer Period, J. S. Hartzler.

Closing Prayer, S. H. Rhodes.

Wednesday—9:00 A.M.

Song Period, David Alderfer, Scottdale, Pa.

Devotional Period, Elmer D. Hershberger, Detroit Lakes, Minn.

Roll Call of all bishops and appointed delegates. One hundred and twenty-four answered to the roll. A number came in later.

The secretary read the names of the men selected for the Resolutions Committee as recommended by the Executive Committee. They are as follows: Milo Kauffman, chairman; J. L. Stauffer, Paul Mininger, J. L. Horst, Fred Gingerich, O. N. Johns, J. D. Graber. By motion this list was accepted by the delegate body.

Topic—"Purity or Lasciviousness," Ezra B. Yordy, Eureka, Ill. Discussion. The question was asked, "What is holiness and libertinism?" Many definitions were then given from the floor.

Topic—"Respect for Authority or Anarchy," Timothy Showalter, Broadway, Va.

Discussion. An interesting discussion followed, with many taking part.

Topic—"Keeping the Ordinances or Violating the Ordinances," Paul R. Miller, Sugarcreek, Ohio.

Closing Prayer, C. F. Derstine.

Wednesday—1:30 P.M.

Song Period, E. M. Yest, Greensburg, Kans.

Prayer and Praise Service, Clarence Ramer, Duchess, Alta.

Topic—"The Grace of Christ or Any Other Gospel," Wm. S. Guengerich, Wellman, Iowa.

Discussion.*

* Discussions are received in the stenographic report. One copy is on file in the archives at Goshen College, and one copy is in the hands of the secretary.

Topic—"Truth in Doctrine or Error in Doctrine," Paul Roth, Masontown, Pa.

Discussion.*—An interesting discussion took place.

Prayer Period, Amos S. Horst.

Closing Prayer, Harry Diener.

Wednesday—6:30 P.M.

Song Period—Ernest Bontrager.

Prayer, Jacob Bender.

Report of Mutual Aid Committee, presented by Orie O. Miller.

Discussion.*

Moved and passed that this matter be tabled until the time designated, Thursday morning.

Prayer and Praise Service, J. Early Suter, Harrisonburg, Va.

The secretary read the minutes of the 1943 General Conference pertaining to the Problems Committee report.

The moderator called on the secretary to read the resolution of the 1943 Resolutions Committee and also the Problems Committee report.

Topic—"The Holy Spirit Order of Gifts or Irregularity in the Use of Gifts in the Church," Edwin J. Yoder, Topeka, Ind.

Discussion.*

Prayer Period, S. E. Allgyer.

Closing Prayer, J. S. Gerig.

Thursday—9:00 A.M.

Song Period, Roy Roth, Morton, Ill.

Prayer and Praise Service, Harold Zehr, Rantoul, Ill.

The moderator introduced the discussion on Mutual Aid as called for in the Wednesday evening resolution.

Bro. Orie O. Miller was asked to present the plan.

Discussion.*

The following resolution was presented:

Resolution: For the approval of a new church organization in the field of Mutual Aid. This resolution is presented by the special committee on Mutual Aid and is approved and supported by the Interboard and the Executive Committees of General Conference.

Resolved:

1. That General Conference approve in principle the plan (ref., the printed leaflet entitled **Mennonite Mutual Aid** which has been presented to a number of District Conferences during the present year) for a new church organization in the field of Mutual Aid as recommended by the Peace Problems Committee, the Committee on Industrial Relations, and the Stewardship Committee, and approved by the Interboard and the Executive Committees.

2. That this Conference designate a continuing committee of six brethren to carry forward the outlined plans for organization.

3. That after assurance of co-operation from the required number of Conferences and subject to the General Conference Executive Committee, they be authorized to incorporate Mennonite Mutual Aid—it being understood that all the plans of incorporation and details of charter and bylaws be also subject to General Conference Executive Committee.

4. That in case of such incorporation the six members of the continuing committee serve as the General Conference director appointees until the next regular session of General Conference.

Vote was taken on resolution, resulting as follows: 70 in favor; 21 against.

The following topics were discussed:

"Justified by the Faith of Christ or by the Works of the Law," Alva Swartzendruber, Hydro, Okla.

"Pure Grace or Mixing Law and Grace," Merle Shantz, Kitchener, Ont.

"Glorying in the Cross of Christ or Fallen from Grace," Geo. M. Hostetler, Westover, Md.

Prayer Period, D. D. Troyer.

Closing Prayer, J. N. Kaufman.

Thursday—1:30 P.M.

Song Period, John Duerksen.

Prayer and Praise Service, S. J. Hostetler, Kodarma, India.

The secretary read a greeting received from the African Conference.

Moved and seconded that a greeting be prepared by the Resolutions Committee to send to the African Conference.

Topic—"Historical and Biblical Position of the Mennonite Church on Attire," John C. Wenger, Goshen, Ind.

Topic—"Historic and Biblical Place of the Mennonite General Conference," Simon Gingerich, Wayland, Iowa.

Discussion.*

Closing Prayer, N. A. Lind.

Thursday—7:00 P.M.

Song Period, Nelson Kauffman, Hannibal, Mo.

Prayer and Praise Service, Richard L. Showalter, Perryton, Texas.

The moderator made some announcements relative to the voting power of the delegates and officers of General Conference.

Harold Bender announced a recent action of the Peace Problems Committee relative to the purchasing of a farm in Nebraska for C.P.S. men, pursuant to the action of the 1943 General Conference.

A motion was made and passed that the motion calling for the tabling of the 1943 General Problems Committee report be taken from the table for discussion.

The moderator called for the reading of the report and for the reading of the resolution affecting the amendment.

Discussion.*

There was a call for a season of prayer. A long season of prayer followed.

Discussion.*

Motion was made to refer the General Problems Committee report to the Resolutions Committee for study—to be brought back to Conference Friday morning. Carried.

Closing Prayer, D. A. Yoder.

Friday—9:00 A.M.

Song Period, E. M. Yost, Greensburg, Kans.

Prayer and Praise Service, Harvey E. Shank, Chambersburg, Pa.

The moderator announced the death and funeral of J. C. Frey, who for many years served as treasurer of the Mennonite General Conference, and called on E. S. Hallman to offer a prayer in behalf of the bereaved family.

The moderator next called for the report of the Resolutions Committee. Milo Kauffman read the report.

Resolution I. We voice our concern for the maintenance of our Biblical principles and practices by submitting the following recommendations:

1. That we urge our ministers everywhere to intensify their efforts in carrying on a teaching program on the scriptural basis for the principles and practices of nonconformity to the world and non-resistance to evil and that they exercise special pastoral care in behalf of the weak and erring.

2. That our expressed standards on the doctrine of nonconformity to the world, relating to the holding of life insurance, membership in labor unions, immodest and worldly attire (including hats for sisters), the wearing of jewelry (including wedding rings), attendance at movies and theaters, be made a test of fellowship in communion and, if persisted in, be made a test of membership.

3. That our expressed standards on the doctrine of nonresistance to evil, relating to the acceptance of combatant and noncombatant military training and service be made a test of membership, and that working in direct war industries be made an immediate test of fellowship in communion and, if persisted in, a test of membership.

4. That all bishops, ministers, and deacons review their ordination vow and work accordingly, and in harmony with their Conference discipline.

5. That each Conference affiliated with Mennonite General Conference be asked to state its willingness to accept the standards set forth in this report, as well as in the book of standards of General Conference, and to apply and maintain them by effective discipline. That each Conference be asked to take definite action at its next annual meeting and to inform the Executive Committee of said action.

6. Should any Conference definitely decide that they will not work in harmony with General Conference in maintaining the standards of the same, the General Problems Committee shall visit such Conferences with a view to bringing about a reconciliation and, if possible, avoid loss through the forfeiture of membership as specified in the Constitution of General Conference.

7. Inasmuch as we need a comprehensive treatment and exposition of the doctrine of nonconformity to the world to indoctrinate and enlighten our people better on the Bible teaching on this sub-

ject, and to show its application to conditions as we find them in the world today, we recommend that the General Problems Committee and the Publishing Committee of the Publication Board work together in securing a writer and in supervising the publication of such a book.

With a prayer that all affiliated bodies may work together for the welfare of the Mennonite Church and the extension of the kingdom of God, we submit this, our report.

It was moved and seconded that the report be adopted.

Question was called for.

Vote taken as to whether the body is ready to vote on Resolutions Committee report.

Vote was taken by ballot.

Vote almost unanimous in favor of the resolution.

The moderator called on E. E. Miller to make remarks concerning the physical condition of his father, D. D. Miller.

Prayer was called for to remember Bro. Miller, Bro. C. B. Shoemaker (whose eyesight is affected), and other ailing individuals.

S. H. Rhodes led in prayer.

Milo Kauffman moved that a letter of greetings and best wishes be sent to D. D. Miller.

The Resolutions Committee was instructed to prepare a letter of condolence to the J. C. Frey family.

Resolution 2. Whereas, the Scriptures enunciate clear principles concerning simplicity, purity, self-respect, reserve, humility, and economy in attire; and

Whereas, the Scriptures are clear in their teaching on the sister's veiling in times of prayer and prophesying, long hair for women, the avoidance of jewelry by all members, and nonconformity to the world in all things; and

Whereas, the Mennonite Church has from its very origin practiced simplicity and nonconformity in attire; and

Whereas, it is evident that we have lost considerable ground in our adherence to these principles and in their practice, be it

Resolved, That we, the Mennonite General Conference, assembled at Goshen, Indiana, August 15-18, 1944, go on record as believing in these Biblical and historical principles on attire and that we determine by the grace of God to stand faithfully upon them and endeavor to regain lost ground in all sections of the church and, further, that we request that Bro. Wenger's address on "Historic and Biblical Position of the Mennonite Church on Attire" be printed in pamphlet form.

Resolution 3. Whereas, Goshen College and the Board of Education have made available the use of their buildings, which so adequately provided accommodations for this special session of General Conference; and

Whereas, the college and surrounding churches in the community have so abundantly provided for our physical needs and comforts and stenographical help etc.; therefore be it

Resolved, That we, the members of the Mennonite General Conference and visiting guests, assembled at Goshen College, Goshen, Indiana, August 15-18, 1944, express our gratitude and appreciation to the Board of Education for the use of the buildings, to the administrative officers of the college, the congregations, and neighboring churches for their hospitality and kindnesses shown in their care for us during these days of Conference, and that we give this expression of thanks by a rising vote.

Resolution 4. Whereas, this special session of General Conference has meant additional labors for our Executive Committee; and

Whereas, they have arranged such an inspirational and practical program of prayer, fellowship, and Bible study, therefore be it

Resolved, That we express our appreciation and thank them for their faithful labors and for this enlightening and most helpful program, and encourage them to give consideration to a similar type of program for future Conferences, praying that God may bless the labors of this Conference to His glory and to the strengthening of the church in Christ Jesus our Lord and the doctrines of His Word.

Topic—"A Heaven-sent Revival," Marcus Lind, Portland, Oreg.

After careful thought, the Resolutions Committee recommended that condolences in as large a body as General Conference be omitted. It would be impossible to recognize all impartially over the church; hence no resolution of condolence was written.

Closing Remarks, by the moderator.

Closing Song—"God Be with You Till We Meet Again."

Closing Prayer, C. C. Cressman.

Conclusion

This session of General Conference was well attended by the delegates to the Conference and by other visiting ministers. There was clear evidence that brethren had come together to walk and work as the Spirit would lead.

A prayer room was designated and was usually occupied between sessions of the program. Many had their own private periods of prayer and devotion.

Throughout the meeting there was displayed brotherly love and unity that will long be remembered by all who had this privilege of spiritual feasting and fellowship. Throughout the discussion of problems there was evidence of a desire to find the will of God in His Word, and to follow it. Greater purity and unity among the brotherhood should be the result of this meeting.

Amos O. Hostetler, Secy.

RELIEF AND C.P.S.

RELIEF NOTES

Two Workers Reach Destination in Middle East

Two additional Mennonite relief workers, S. Floyd Pannabecker and Henry Detwiler, have arrived in the Egypt area. According to the cable received, they arrived in Cairo on Nov. 10. They left the Akron Headquarters the first week in October.

* * *

Worker Arrives in Africa Via Air

Ervin Hooley, traveling to Egypt by indirect air route, succeeded in obtaining passage from Brazil to some point in West Africa, likely Nigeria. A letter written from Africa, Nov. 2, reminisces, "I certainly have been blessed with wonderfully nice traveling companions—missionaries going to various places in Africa."

* * *

New Appointees for Middle East

Marie Brunk, Washington, D. C., who has been engaged in research and writing, and Barbara Zuercher, Dalton, Ohio, a graduate in religious education, have been appointed to serve as Mennonite relief workers in the Middle East.

* * *

Educational Program at Refugee Camp

Samuel Yoder, directing the educational program at the El Shatt camp in Egypt, relates his experiences in a recent letter:

"Just now I am pushing the making of desks for the school tents. They are greatly needed. Our workshops make them out of 2 x 4's (what we can get) and orange crating. I am also introducing table tennis and horse-shoe pitching. . . . We are in great need of nature magazines and pictures; we get mostly war propaganda materials. Yugoslav printed matter is very scarce, and what we do get is not of good content, I fear. Just today, I got a shipment of Gospels and a few New Testaments in Yugoslav from the British and Foreign Bible Society. But they are to be distributed through the padre, and I doubt that he will welcome them. I shall see what I can do about it in the morning. These folk are very nearly one hundred per cent Roman Catholic."

* * *

Arrival of Relief Clothing in Egypt Heartening

Nancy Hernley writes that the arrival of the ten tons of clothing from the Akron Collection Center not only resulted in relieving the needs for clothing among the refugees but also boosted the morale of the relief workers. In the Tolumbat camp hospital, where Sister Hernley and Dr. Richard Yoder are working, the shipment supplied much-needed gowns, dresses, baby clothing, and other items. Dr. Yoder, according to this letter, has now taken over the baby clinic and milk station, since the Yugoslav doctor was suddenly granted permission to leave for America.

C.P.S. NOTES

Unit in Mississippi to Open

Authorization has been received for the opening of a camp under Mennonite administration at Biloxi, Miss. The project will be in public health service, consisting of sanitary measures for the eradication of hookworm. Mennonite men have been serving for a bit over a year in a similar project at Mulberry, Fla. The unit at Biloxi will begin with a strength of twenty-five men.

* * *

Academic Credit in C.P.S.

An arrangement whereby C.P.S. men might secure college and high-school credit for pursuing educational work while in camp has been proposed for quite some time and has finally been completed. Courses will be offered and evaluated through a central committee composed of faculty members from Mennonite and Brethren in Christ schools. Roy Umble, educational director at Denison Camp, has been appointed to act as liaison between this committee and the men in camps and units. While this plan will make academic credit possible for C.P.S. men, it will also establish a closer connection between the church schools and camps.

* * *

C.P.S. Briefs

The men at the Mulberry, Fla., Unit celebrated recently the installation by C.P.S. of the one-thousandth sanitary pit privy in Polk County. This amount of work was done in approximately a thirteen-month period of time. It provided sanitary sewage disposal for about 5,000 people and eliminated considerable hookworm contamination.

Small relief-training classes have been organized at the Farnhurst, Del., and Staunton, Va., hospital units and at the Hill City, S. Dak., camp. Courses and work are planned by the Relief Research Section at the Akron Office.

Released November 15, 1944
M.C.C. Headquarters, Akron, Pa.

From Our Schools

GOSHEN COLLEGE

Bro. Orie O. Miller spoke about his recent trip to Paraguay and Puerto Rico before a large audience at the regular Vesper Service in the College Chapel Hall on Sunday afternoon, Oct. 15.

The Executive Committee of the Mennonite Board of Education met on the campus, Oct. 19, 20, and considered some important items relative to Goshen College. Plans for a much-needed auditorium were submitted by the administration of the College and tentatively approved. Bro. C. L. Graber and Bro. I. E. Burkhardt are to begin solicitation for funds at once. Bro. A. P. Hallman of Akron, Pa., is scheduled to contact Alumni in the larger cities of the East. Early estimates indicate that the building will cost around \$100,000. The present drive for funds is scheduled to culminate on July 1, 1945.

The new auditorium, seating approximately 2500 people, is designed to meet an increased demand for more seating capacity to take care of large audiences during Christian Life Conference, at Commencement, and during Home-coming. Facilities for preparing and serving food will be installed in the basement so that the building can be used by the church for large conferences.

Gymnasium facilities are also being installed so that the new building will serve two purposes. The combination of an auditorium-gymnasium has proved quite satisfactory at other schools like Goshen College. The need for the conservation of funds and educational facilities at Goshen makes such a combination especially attractive, particularly because better physical education facilities are urgently needed.

The increased enrollment among women students this year forced the College administration to provide more housing space. When the cottage on the corner of Gra-Roy Drive and Main St., just across from the present girls' dormitory, came up for sale, the College took steps to secure it. The Executive Committee approved final plans for the purchase or this residence at its recent meeting.

The Executive Committee also passed on plans for a Fiftieth Anniversary program to be held during the commencement season, April 26 to May 1, 1945. The main anniversary events will include the Alumni reunion on Saturday evening, April 28, a Board of Education program on Sunday afternoon, April 29, and a special anniversary program on Monday evening, April 30. The regular Commencement exercises will be held at 10:00 a.m. Tuesday, May 1. A souvenir historical booklet and a new edition of the Alumni directory are to be published. The auditorium-gymnasium fund has been accepted as a Fiftieth Anniversary Memorial Fund.

The meeting of the Executive Committee provided opportunity for an inauguration service for the two new deans appointed at the last meeting of the Board. Bro. Ernest Miller presided at this special service held during the chapel hour on Oct. 19. Bro. Oscar Burkholder of Breslau, Ont., conducted the devotional exercises, and the A Capella Chorus sang two numbers. Bro. Carl Kreider, dean of the liberal arts college, and Bro. Harold S. Bender, dean of the Bible School, each gave an address appropriate to his position. Bro. D. A. Yoder, president of the Board of Education, then gave a charge to each of the deans, emphasizing their duties and privileges in directing the educational standards of students at Goshen College. Bro. Milo Kauffman presented a message of greeting to the students and faculty from Hesston College and Bible School, extending best wishes to the new deans.

Nonconformity week, sponsored by the Church and School Relations Committee of the Y.P.C.A., began on Sunday evening, Nov. 5, with an address by Bro. C. L. Graber on "Co-operation or Competition." The theme for the week's chapel programs was, "Christ's Way or the World's." The following topics were discussed: "Uplifting Recreation or Degrading Amusements," Russell Krabill; "Pride or Simplicity," Roy Koch; "Purity or Sensual-

ity," J. C. Wenger; "God-centered Thinking or Secularism," Paul Mininger; and "The Anabaptist Vision," Harold S. Bender. Richard Yordy, Chicago, Ill., and Florence Nafziger, Nampa, Idaho, are the cochairmen of the Church and School Relations Committee.

Bro. Ernest Miller attended the semiannual meeting of the Ontario Church Conference, held at the Wanner Church near Hespeler, Ont., on Nov. 9. As chairman of a High School Study Committee under the Mennonite Board of Education, Bro. Miller participated in the discussion of the possible establishment of a high school in Ontario and met with the Ontario committee studying this problem.

Bro. Donovan E. Smucker of Wadsworth, Ohio, addressed a Vesper Service audience, Sunday, Nov. 12, on "The Genius of Mennonitism." On Monday morning he spoke to the student body and faculty in chapel and on Monday evening appeared before the Peace Society at its regular meeting.

Two hundred and eighty-four persons participated in the regular communion service of the College congregation on Sunday morning, Nov. 12. Bro. S. C. Yoder, bishop of the congregation, had charge of the service, assisted by the brethren Ernest E. Miller, Harold S. Bender, and Levi C. Hartzler. At a baptismal service on Nov. 5, four young people were received into the church. Sunday, Nov. 26, has been set as missionary day for the College congregation.

The annual Home-coming program has been planned at the College for Nov. 23 to 25. Bro. S. C. Yoder will preach the Thanksgiving sermon at 11:00 a.m., Nov. 23. In the evening the College choruses will render a program of sacred music. On Friday evening, Benjamin Gerig of Washington, D. C., will deliver the Home-coming lecture on "The Dumbarton Oaks Proposals." Mr. Gerig took part in the Dumbarton Oaks conference.

Announcements have recently been sent out regarding the Winter Bible School to be held at Goshen College, Jan. 3-Feb. 15, 1945. The officers of the school are, Bro. D. A. Yoder, principal, and Bro. I. E. Burkhardt, secretary. The faculty will include Lester Hershey, Chicago, Ill.; Harold Zehr, Rantoul, Ill.; and Ira S. Johns, John Umble, Paul Erb, Mary Royer, Roy Koch, Frank Byler, and Eldon Risser, all of Goshen.

Plans are now being completed for the annual Ministers' Week (Feb. 14-16) and Christian Life Conference (Feb. 16-18). The plans include an open forum discussion of ministers' problems on Saturday morning, Feb. 17, and a conference for ministers' wives on Friday afternoon, Feb. 16.

Nov. 14, 1944.

Levi C. Hartzler.

LIPS AND LIFE

"He thinks it better for his quiet influence to tell," said an affectionately excusing relative of one who had plenty of special opportunities of soul-winning, if he had only used his lips as well as his life for his Master. "And how many souls have been converted to God by his 'quiet influence' all these years?" was my response. **There was no answer!**—Frances Ridley Havergal, in **Kept for the Master's Use**.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Showalter—Swartz.—Peter S. Showalter and Wilda B. Swartz, both of near Harrisonburg, Va., by S. H. Rhodes, Sept. 19, 1944.

Limberg—Martin.—James Limberg of Valparaiso, Ind., and Verna Martin of the Hopewell congregation, Kouts, Ind., by A. G. Garuer.

Gross—Sailors.—Albert Gross and Marcelline Sailors both of Ft. Wayne Ind. at the home of the officiating minister Allen Ebersole Nov. 12, 1944.

Trissel—Blosser.—David Lloyd Trissel and Alice Virginia Blosser, both of near Harrisonburg, Va., by S. H. Rhodes at the bride's home, Nov. 1, 1944.

Slagell—Miller.—Elmer Slagell and Elsie Mae Miller of the Pleasant View congregation near Hydro, Okla., by Alva Swartzendruber, Oct. 21, 1944.

Yost—Lahman.—Harlan Lee Yost of Kirkwood, Pa., and Ruth Virginia Lahman of Harrisonburg, Va., by S. H. Rhodes at the bride's home, Oct. 14, 1944.

Schrock—Zehr.—Clarence W. Schrock of Chicago, Ill., and Alma Zehr of Hopedale, Ill., by Fred Volkner at the home of the groom's sister near Grandin, Mo., Dec. 29, 1943.

Petersheim—Diller.—Oliver S. Petersheim, Elverson, Pa., and Ethel E. Diller, Greencastle, Pa., by Moses K. Horst at Unit 1, C.P.S. Camp No. 24, Leitersburg, Md., Nov. 12, 1944.

Swartzendruber—Miller.—Glenn G. Swartzendruber and Mabel Miller, of the Pleasant View congregation near Hydro, Okla., by Alva Swartzendruber, father of the groom, Oct. 22, 1944.

Krabill—Shearer.—Simon P. Krabill, of the Bossler congregation, and Mary Jean Shearer, of the Mt. Joy and Kraybill congregation, by H. E. Lutz, Mt. Joy, Pa., at the home of the bride, Oct. 21, 1944.

Kauffman—Kauffman.—Elwood Kauffman, of the Clinton Brick congregation near Goshen, Ind., and Irene Kauffman, of Middlebury, Ind., by Samuel S. Miller at the Middlebury Mennonite Church, Oct. 14, 1944.

OBITUARIES

Blosser.—Joanne Mae, daughter of Roy and Lillian (Eigsti) Blosser, was born at Atkinson, Ill., May 20, 1944; passed away at the Methodist Hospital, Peoria, Ill., Nov. 9, 1944, from congenital heart disease; aged 5 m. 10 d. Although she was not strong from birth, she had been gaining weight regularly and her death came as a sudden shock to her parents. She was always a happy baby and had a smile for everyone who noticed her. Besides her deeply bereaved parents, she leaves a three-year-old brother, Keith, her maternal and paternal grandparents, and a paternal great-grandmother. Funeral services were conducted at the home of Joseph Eigsti, in Morton, Ill., and at the Morton Mennonite Church, in charge of Leland A. Bachman. Text, Isa. 40:11. Interment was made in the Pleasant Grove Cemetery, Tremont, Ill.

Bollman.—Carrie Mullet, daughter of William J. and Elizabeth (Miller) Mullet, was born in Holmes County, Ohio, Feb. 23, 1882; passed to her eternal reward Nov. 1, 1944; aged 62 y.

8 m. 8 d. At the age of eight years she came with her parents to Indiana, locating in Marshall County. She was united in marriage to Harvey G. Bollman on Oct. 13, 1906. This union was blessed with 2 children. She is survived by her sorrowing husband, one son (Roy), 3 grandchildren, 3 brothers (Albert, Middlebury, Ind.; Alvin, Topeka, Ind.; and Harvey, Sugar Creek, Ohio), one sister (Mrs. Amanda Yoder, Arcadia, Calif.), and a large host of friends. A daughter (Ruby Elizabeth) died in infancy. She accepted Christ as her personal Saviour at the age of seventeen and united with the Mennonite Church, being a faithful member of the North Main St. congregation, Nappanee, since 1924. Although of a quiet and unassuming disposition, she was greatly interested in the church and its work, always faithful in attendance and willing to assume any responsibility given her as long as health permitted. Her death was caused by cancer, which brought her much suffering, yet she bore it all with patience and resignation. She leaves a Christian testimony that will not soon be forgotten. Funeral services were held at the North Main St. Church, in charge of Homer F. North, assisted by Ray F. Yoder. Interment was made in the South Union Cemetery.

Bontrager.—Joseph S., son of Deacon Joseph E. and Anna Miller Bontrager, was born Oct. 18, 1880; died Oct. 17, 1944; aged 63 y. 11 m. 29 d. On Feb. 13, 1902, he was married to Fannie Mast, who preceded him in death Jan. 25, 1907. On Feb. 25, 1909, he was united in marriage to Lydia Lehman. He leaves to mourn his sudden departure, his wife, 6 children (Anna, wife of Will J. Yoder; Samuel, Moses, Reuben, Milo, and Ammon), 30 grandchildren, 5 brothers, 6 sisters, and one uncle. Three children, his father and mother, and one brother preceded him in death. He was kicked by a horse on Oct. 17 and cracked his skull as he fell. He passed away in the Goshen, Ind., hospital. Funeral services were conducted Oct. 20 by Sam Whetstone, Bish. Moses M. Miller, Daniel A. Beachy, Joe Lehman, Christ J. Miller, and Bish. Henry N. Miller.

Burkholder.—Chester M. Burkholder passed away Sept. 4, 1944; aged 34 y. 6 m. 6 d. While he was unloading stone in a quarry, the bank gave way and the truck fell about fifty feet, pinning him underneath and crushing his chest. He was not found until about two and one-half hours later. He is survived by his wife (Nora S. Burkholder), 4 sons (Walter, Delmus, Chester, Jr., and Vernon), his mother (Anna M. Burkholder, New Holland, Pa.), his paternal grandfather (Levi Burkholder, New Holland), and the following brothers and sisters (Lydia, wife of John Rutt; Clayton; Paul; Edna, wife of John Martin; Elmer; Raymond; Clarence; Jennie, wife of Paul Witmer; Elizabeth, wife of Harold Litzberger; Anna; Elam; Lester; and Eli). Funeral services were held at his late home Sept. 7 by Menno B. Weaver, and at Springville Mennonite Church by Joseph Hostetter and Amos Martin. Text, Mark 14:35-37. Interment was made in the adjoining cemetery.

Detrow.—Harvey A., son of Amos and Fannie Detrow, was born near North Lawrence, Ohio, Dec. 3, 1897; departed this life at his home near Leetonia, Ohio, Nov. 5, 1944; aged 46 y. 11 m. 2 d. He was united in marriage to Vertie Metzler on Jan. 5, 1920. To this union were born 5 children. He leaves his companion, 5 children (Dorothy, wife of Victor Kauffman; Arthur, living on an adjoining farm; Mildred, Marie, and Doris, of the home), 4 grandchildren, one sister (Mrs. Herman Swope, Leetonia), and 2 brothers (Lester, Lexington, Ohio, and Homer, C.P.S. Camp, Belton, Mont.). He and his companion tenderly cared for his invalid mother, who also survives. His father and one brother (Clyde) preceded him in death. He passed away suddenly after one day's illness of a light attack of influenza. It is thought, however, that death came as the result of a heart attack. He united with the Mennonite Church in his early teens and remained a faithful member until he received his summons to the eternal world. He will be greatly missed in the home, in the community, and in the church, where he was serving as trustee at the time of his death. Funeral services were held at the Midway Church, in charge of I. B. Witmer, A. J. Steiner, and S. A. Yoder.

Heisey.—Mary M., wife of David W. Heisey, was born April 23, 1919; died Nov. 3, 1944; aged 25 y. 6 m. 10 d. She is survived by her husband, 2 sons (John Alvin and James Lamar), her father and stepmother (Mr. and Mrs. Noah B. Weaver, Cburchtown, Pa.), 3 sisters (Ella,

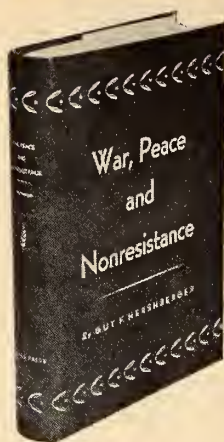
Calendar

- Kishacoquillas Valley Bible School, Allensville, Pa., Mennonite Church, three weeks beginning Dec. 4.
- Ministerial meeting, Illinois Conference, Waldo Church, Flanagan, Ill., Dec. 7.
- Ministerial Meeting, Franconia Conference, Franconia Church, Dec. 12, 13.
- Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.
- Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.
- Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.
- Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.
- Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.
- Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.
- Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.
- Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.
- Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.
- Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.
- Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

wife of Aaron Esbenshade; Emma, wife of David High; Betty, wife of Titus Burkholder), 3 brothers (Jerry, Noah B., Jr., and Paul), one half sister (Edna May), and 2 half brothers (Raymond and Clarence). She was a faithful member of the Hess congregation. Funeral services were held Nov. 7 at the home by Richard B. Hess, and at the Weaverland Church by John S. Hess and John Burkholder. Text, Ps. 116:15; Mal. 3:17; Job 14:14.

Hummel.—Chauncey H., son of the late John A. and Anna (Henry) Hummel, was born at Rockton, Pa., May 20, 1891; died at his home in DuBois, Pa., Oct. 29, 1944; aged 53 y. 5 m. 9 d. As a young man he united with the Mennonite Church. On July 23, 1926, he was united in marriage to Cora Covert. About two years after his marriage, while doing some electric wiring on the ceiling of the Rockton Mennonite Church, he fell, his back striking one of the benches. From then on he was practically helpless, and spent the past ten years of his life in bed. For approximately sixteen of the eighteen years of their married life, his devoted wife cared for him and earned a living by clerking in a department store. Surviving are his widow, his stepmother (Mrs. Alice Hummel, Harrisonburg, Va.), 2 brothers (Charles, Du Bois, and Chester, Washington, D.C.), and 9 sisters (Mrs. Alda Baker, Darby, Pa.; Mrs. Lillian Thompson, Mrs. Ada Gompf, and Mrs. Pearl Hjerpe, Elyria, Ohio; Ida, Scottdale, Pa.; Mrs. Anna Crowe, Irvington, New Jersey; and Ruth, Mabel, and Goldie, Harrisonburg, Va.). Funeral services were held Nov. 1 in the Paul Short Funeral Home, in charge of Ross D. Metzler. Interment was made in the Salem Cemetery.

Martin.—Jonas M., son of Abraham and Catherine Miller Martin, was born in East Earl Twp., Lancaster Co., Pa., Oct. 26, 1871; died Oct. 28, 1944; aged 73 y. 2 d. Surviving him are his wife (Elizabeth), 3 sons (Harry M., Eli M., and Moses M., all of East Earl), 12 grandchildren, and 15 great-grandchildren. One daughter and 4 grandchildren preceded him in death. Four years ago he had a stroke which left his left side partly paralyzed. On Saturday evening he suffered a heart attack and died in a few minutes before he could be gotten into the house. Funeral services were held Nov. 1 from his late home, with further services at the Weaverland Mennonite Church, in charge of Paul Graybill, Aaron Weaver, and David Weaver. Text, Job 14:14; II Tim. 4:6-8. Interment was made in the cemetery adjoining the church.



War, Peace and Nonresistance

BY GUY F. HERSHBERGER

CHAPTER TITLES:

War in Human History * Peace and War in the Old Testament * Nonresistance in the New Testament * Peace, War, and the State in the History of the Church * The Mennonites in Europe * The Mennonites in America * Mennonites in the World War * Post-War Migrations and Relief * Mennonites and the Second World War * Nonresistance and the State in Modern Life * Biblical Nonresistance and Modern Pacifism * Nonresistance and Industrial Conflict * The Service of Nonresistance to Society * Keeping the Faith * Appendix * Index

A COMPREHENSIVE AND AUTHORITATIVE WORK ON NON-RESISTANCE in Christian faith and history, written under the auspices of the Peace Problems Committee to "clarify and deepen the convictions and fortify the living of Christians already committed to the nonresistant way of life.

Cloth Binding, Attractive Jacket, \$2.50

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

NONRESISTANCE AND PACIFISM

BY JOHN R. MUMAW

A sound presentation of the essential differences between our position of Biblical nonresistance and modern pacifism. A very simple, clear discussion with side-by-side comparisons.

Paper, .15 each

Dozen, \$1.65

100, \$10.00

50 or more at the 100 rate

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Table of Contents

- | | |
|--------------------------------------|-------------------------------------|
| 665—Unity of the Spirit or Division | 670—A Prayer (Poem) |
| Christian Ethics (Poem) | Books for the Children |
| 667—Editorials | 671—To Be Near to God |
| 668—The Bible in Human Relationships | Sunday School Lesson for December 3 |
| Teaching That Produces Holy Living | 672—Field Notes |
| 669—First Steps | Correspondence |
| Report on Bengal Relief Project | 674—The Missionary (Poem) |
| | A Missionary Looks at Calvinism |
| | 676—Mennonite General Conference |
| | 678—Relief and C.P.S. |
| | From Our Church Schools: Goshen |
| | 679—Marriages |
| | Obituaries |

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, DECEMBER 1, 1944

NUMBER 35

Deepening the Spiritual Life

Through Intercessory Prayer

BY ROBERTA SHOWALTER

For some of the thoughts on this subject I am indebted to a book entitled, "The Kneeling Christian," by an unknown Christian, and also to some articles on "Prayer," by Dean C. Dutton.

"Prayer is daily going to the Father for His guiding presence. It is making known to God our wants and desires, and holding out the hand of faith to take these gifts." Prayer is not only asking blessings upon ourselves and others, but it is a communion and fellowship with our heavenly Father. You have perhaps heard the statement that the more two people live together and fellowship with each other, the more they become like one another. So it is with prayer; by spending time with our heavenly Father our lives become fashioned like unto His glorious life. "Prayer daily places our lives in His hands so that each moment Jesus may express Himself through us."

Intercessory prayer is standing in the gap for others so that they will not fall through. One author has put it this way, "Intercession is simply love at prayer."

Would you see people helped and blessed, encouraged and strengthened? It can be done through prayer. There is a condition, however. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "One word unlocks all the wealth of God. It is the precious name of Jesus. That precious name upon your lips, opens the Father's measureless storehouse of blessings for others."

We may ask *whatsoever* we will, not because we have faith in our own faith, but because we have faith that Jesus is standing at the right hand of the Father pleading for us. We know the Father will answer for Jesus' sake.

"Through our great friend, Jesus Christ, we may have unlimited access to blessings for others."

Suppose you had one hundred thousand dollars in gold given you by a Carnegie or Rockefeller or some other great millionaire, to distribute where it would do the most possible good. What a wonderfully happy time you would

have blessing people's homes and lives with such wealth! But now just stop and think! *Whatsoever* means far more than \$100,000.00 in gold! Are you availing yourselves of this golden opportunity?

Is it possible that we trust man's promises more than God's? Perhaps we have read our Lord's invitation to pray so often that it becomes commonplace with us, and though we say we believe it, we do not act like it. To ask much of God brings honor to His name.

A young convert, while reading his Bible one day, came across some of these wonderful prayer promises. He quickly ran into the room of an older Christian and shouted, "Do you believe this? Is it really true?"

"Believe what?" the man asked.

"Why, this," and then he read: "If ye have faith, and doubt not, . . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"Yes, I believe it," said the older man.

"Well," said the boy, "that's a very wonderful promise. It seems to me absolutely limitless. Why don't we pray more?" That boy became one of England's greatest missionaries.

Power in prayer is the greatest power a Christian can have. To give you an illustration of this power I want to tell you of a little twelve-year-old Chinese boy named Ma-Na-Si. He was the son of a native pastor. One day when Ma-Na-Si's father was away, a horseman galloped up to the house and asked for the Jesus-man. The little boy told him that his father was not there. The native was greatly distressed. He told the boy that they wanted his father to cast a devil out of a young woman. Finally in desperation the man fell to his knees and said, "You, too, are a Jesus-man. Won't you come?" Think of it—a boy of twelve! Yes, but even a lad, when fully yielded to his Saviour, is not fearful of being used by that Saviour. Ma-Na-Si accepted the invitation, and as he rode away with the heathen man, he began to ponder upon the great task ahead. First he searched his own heart for sin to be con-

fessed and repented of. Then he prayed for guidance and tried to recall Bible instances of demon possession and how they were dealt with. Then he simply and humbly cast himself upon the God of power and mercy, asking His help for the glory of the Lord Jesus.

As they arrived at the house, the afflicted girl cried out, "All of you get out of my way quickly so that I can escape. I must flee! A 'Jesus-man' is coming. His name is Ma-Na-Si."

The little boy entered the room, knelt down, and began to pray. Then he sang a hymn of praise to Jesus, and in the name of the risen Lord, he commanded the demon to come out of the woman. At once she was calm, though prostrate with weakness. From that day there was an opening in that heathen village for the Gospel message because of a little boy's prayers and willingness to be used.

Our prayer meetings are the power-houses of our church. The church does her most important work on her knees. In our revival services the evangelist's efforts are greatly needed, but all he could do would be to no avail if he did not have a prayer support behind him. Perhaps we feel that prayer meeting is one meeting that it is all right to miss, but we are wrong! Each individual is needed, and we need the power we receive in that prayer meeting. Ask yourselves the question, "If no one prayed for the salvation of the lost more than I do, would many souls be saved?" If our church does not have the power she could have, it is our fault because we have not interceded enough for her. If

Invitation

BY ELAINE SOMMERS

*When Jesus walked along the footworn
paths of Galilee,
He looked into men's hearts
And saw the sorrow and the sin that lived
there.*

*He healed their lives and gave them
courage and high faith to meet the
morrow.*

*Friend, won't you let Him do the same
for you?*

Kokomo, Ind.

there is any regret in heaven, it will probably be that we didn't pray enough. Then we will realize all that could have been accomplished if we would only have prayed, and perhaps then, too, we will realize that there are souls in hell because we didn't hedge them about with our prayers.

Intercessory prayer is as important in the spiritual life as food, drink, and sleep are in the physical life. Most failures in the Christian life may be attributed to lack of prayer. We lose our fellowship with the Master—we are no longer acquainted with Him.

Someone has prayed the prayer—

"Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others."

When we pray for others, we will be able to do even the lowliest tasks for them in the name of Jesus.

As we spend time on our knees, we will look into the lovely face of our Christ, and there we will see His spotless purity—there we will realize His supreme sacrifice; and then as our lives are laid open before the Most High, we will realize our human inabilities, our failings, and there we will see our righteousness as filthy rags. And then how can we help crying out and thanking God that He had patience with us and that, through His great love and mercy, He saved us?

Then we are ready to pray for others. Perhaps we will begin the list with some loved one—someone who is near to us and yet outside the fold. Perhaps we have prayed for years and years for this one and have seen no results, but remember, there is no work the devil will try to hinder so much as intercessory prayer. We know that God will not force a man to come to Him against his will, but we do know that if we are faithful in prayer, God will be faithful in sending conviction to that man. Now isn't the time to stop praying, but rather the time to hold on to the Lord in faith, believing that He will do His part.

What an opportunity to go down over the list and pray blessings upon our loved ones, our friends, and those who are lost and dying without Christ! Then as we rise from our knees, unselfish thoughts, angry words, and words of criticism will have no place on our lips because (1) we have met God; (2) we have seen ourselves as He sees us (and oh! that is a humiliating experience); and (3) the Lord has given us a love for our fellow men. After

we have prayed for a person we cannot help loving him.

Each prayer we really pray makes us go deeper in our Christian life. After we have prayed, others may see in our lives the beauty of our Christ, and the words we speak will be sincere because they are directed by Him.

Is it a sacrifice to spend time in prayer? No, rather it is a privilege. Sometimes when older people see a young person wholeheartedly serving the Lord, they will make a remark like this: "How wonderful that she is willing to serve the Lord! But it must be a sacrifice, for she is so young." I wouldn't call it a sacrifice because it's a joy—it's a blessed privilege to fellowship with the Father, to spend time in prayer for loved ones, and to have our lives dedicated to the Master for His service. Rather I would say that he who is enjoying the pleasures of sin is making a sacrifice because he is sacrificing his eternal soul to be a child of the devil, whereas by following the Lord the wealth of all heaven is gained.

What a blessed privilege it will be to stand someday inside heaven's gate and watch those for whom you prayed as they smile into your face and shake your hand, and then you will know they are there because you prayed.

Let us first learn to pray—to do our missionary work first on our knees, and then and only then will we be prepared to go to the uttermost parts of the earth with the Gospel message. May we be so prepared by prayer that, when our opportunity to serve comes, we will not fail because we are out of touch with the Lord. May we keep in such close contact with Him that when the door to service opens we will be ready at any time or any place to do His bidding.

Buhler, Kans.

AS WE REMEMBER

BY LINA Z. RESSLER

We had just finished the lesson, and rather regretfully we stopped, for we do really enjoy these studies in the Life of Paul. "We had this same lesson eleven years ago, but it did not seem as plain as it does today," said "Grandma," as she is lovingly called. That is as it should be. We need to be growing, and the lessons should become better and more helpful as we go along.

There is something precious about these earthly relationships as we proceed on this our life journey. Have you ever taken time to stop and remember

the various classes of which you have been a member, or better still, have you ever during some quiet moments remembered definitely as many of the classes you have taught? It is a pleasure, though perhaps a bit startling, to meet members of former classes you have taught. Some of the friends of this class I meet occasionally have hair now as gray as mine. There is another reminder to us of the fleeting years.

Life seems like a testing ground, and as the seasons come and go, some of the crops seem to prosper and do well, while others sink into oblivion—all forgotten. I wonder how much of my teaching has been "wood, hay, stubble?" During more than fifty years of Sunday-school teaching, I am wondering how my record would show up. Our attitude and viewpoint of course have changed. Like Grandma at the close of the class period yesterday, we might say, "The lesson did not seem as clear to us then as it does now." Time changes our viewpoint, of course, but in spite of this, we need to get out of the lesson something every Sunday—something that will do something for us for that day and for the week. In those long-ago days, I remember puzzling over the hard names and the difficult words. Today the lesson meaning seems more important. As a matter of fact, the lesson should be more clear, and the meaning more evident.

Scottdale, Pa.

When we consider with a religious seriousness the manifold weaknesses of the strongest devotions in time of prayer, it is a sad consideration. I throw myself down in my chamber, and I call in, and invite God, and His angels thither, and when they are there, I neglect God and His angels, for the noise of a fly, for the rattling of a coach, for the whining of a door; I talk on, in the same posture of praying; eyes lifted up; knees bowed down; as though I prayed to God; and, if God, or His angels should ask me, when I thought last of God in that prayer, I cannot tell: sometimes I find that I had forgot what I was about, but when I began to forget it, I cannot tell. A memory of yesterday's pleasures, a fear of tomorrow's dangers, a straw under my knee, a noise in mine ear, a light in mine eye, and anything, a nothing, a fancy, a chimera in my brain, troubles me in my prayer. So certainly is there nothing, nothing in spiritual things, perfect in this world.—John Donne.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

A Supernatural Service

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

"Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6).

Just as the Christian life is a supernatural life derived from God and lived in a power that does not originate of man, so all our service for the Lord must be, if it is to be truly effective, supernaturally empowered by the Spirit of God. What tragic failures have we all seen, yes, perhaps experienced, when Christian service depended upon the intellect and the natural powers of man! And what marvelous triumphs of grace have we seen when weak human instruments surrendered themselves to the functioning of the Spirit of God!

But there is danger here that we fall into the either-or fallacy; that is, we think that there is an alternative between the use of natural means and the dependence upon supernatural means. One hears sometimes the illustration of how futile is the most mechanically perfect steam engine when it has no steam in it. The point of the illustration is to show how all important is the empowering steam. But we need to remind ourselves that the steam, no matter how much of it there is, cannot function unless it has an engine to work in. Instead, then, of choosing between using our natural powers for God's service and depending upon divine enablement, let us rather see that God's method is to make a supernatural use of natural means. God uses men to do His work. He uses human talents and gifts; He gave them to us in order that we might so use them. He uses inventions and human devices such as the printing press and modern means of locomotion. And so we are responsible to God for all that in our own natural powers we are able to do. It is not for us to deprecate human ability, but rather to develop it to its highest possible efficiency, and still more important to yield it fully to the energizing power from above. It is obligatory upon us, moreover, to keep our lives clean, so that there

will be no moral hindrance to the free functioning of the Spirit of God through us. God needs the best men He can get for this work; He needs the finest gifts to further the interests of His kingdom. Let us so yield to the Spirit that there may be no hindrance to what only the Spirit can do only through us.

The Lure of the Legitimate

Somewhere in our reading we ran across the phrase which appears as the title of this editorial. We have all known that there is often a lure in the illegitimate. We are all tempted in some way or other to do those things which we and everybody else knows we should not do. Such temptations are a moral problem, but they are not an intellectual or ethical problem. The right and the wrong are in clear relief. We need only strength and grace to keep from the wrong and do the right.

But the legitimate may also have a lure and constitute a temptation. The most subtle enemy of the soul is the thought or attitude or course of action which is something below God's highest will for us, albeit legitimate in itself. It may even be something for which our friends would give us the highest approval. It may represent the conventional and the social practice, the lawful, so far as the statutes of the land are concerned, and even the permissible so far as the commandment of God is concerned. This is the standard of life which Paul described as lawful but not expedient. The Christian dare not stand on his rights. He dare not justify himself by what others do. If he would bring the greatest blessing of God to his soul he must follow the Spirit's call to those planes of life which are above the bounds of the merely lawful. Thousands of people live only to get by. If they have met the demands, they think they have done enough. They conform to the rules of the church. They are strict in giving the tithe. They go the mile that is demanded, but the second, and the third, and the fourth miles beyond they do not travel. They are careful to do

what they ought, but do not adventure into what they may. And so following the lure of the legitimate they achieve nothing but the spiritually commonplace.

Separated Unto God

The doctrine of separation from the world sometimes suffers because it is presented with so much negative emphasis. The word separation itself seems to have a bit of unfavorable connotation. We hate to be separated from our friends and loved ones. We think of death as a separation, and we mourn it. And so separation from the world is thought of as a process of subtraction. Something is taken away from us, and there is a consequent lack. To be a Christian we must quit doing certain things and give up certain other things. We must, with a sort of ascetic determination, rule out of our lives, experiences which are dear to the heart of man.

It is important to remember, however, that when we separate from something we go to something else. I separate from some friends to get acquainted with others. I leave this world to enjoy a better one. When I am separated from sin, I am at the same time separated unto God. I give up the pleasures which are for a season in order to enjoy the pleasures which are eternal. The world which we leave is a world which is passing away. We attach ourselves to that which is eternal. It is not a sacrifice to become unworldly. It is a privilege to give our lives to more fundamental and more lasting enjoyments than a world of sin can afford. In II Cor. 6:17 we are commanded to separate ourselves from the unclean thing. But the context is significant: the Lord says He will receive us and will be a Father unto us and we shall be His sons and daughters. Who would want to have concord with Belial and to hang around in the temple of idols when it is his privilege to walk with God in the temple of the Almighty? Some people figure that they cannot afford to be Christians. If they could see the truth, they cannot afford not to be Christians. What they lose of fellowship with God in a life of sin is of far greater moment than the trivial pleasures which God asks them to give up. Who wouldn't be willing to separate himself from a hot-dog stand in order to feast in the palace of the king?

Unity of the Spirit or Division

I Corinthians 1-3

JOHN H. MOSEMAN

(Continued from last week)

I would like to speak plainly here. If we expect to do His will, I hope we may not desire to be designated by our personal preferences in this conference, as a conservative, or as a progressive, or as a good middle-of-the-roader. I hope that we will be designated as men who have deeply implanted in our souls a passion for the honor of the name of the Lord Jesus Christ, and that Christ may be central. As Bishop Nicholson says, "He is the seat of the church's life, the source of its activity, the center of its unity, the inspiring, ruling, and sustaining power of its well-being and blessedness."

Paul, in verse eleven, tells the Corinthians that there are things among them which are bound to lead to schisms. Some said, "I am of Paul: Paul poured out his life here at Corinth for us, and Paul was instrumental in leading me to Him; I am of Paul." Others said, "Paul cannot barge in here and forget the old stand-bys at Jerusalem like that; I am of Cephas." And apparently there were others who liked the eloquence and the philosophical tinge that Apollos had in his preaching: "He brings it right up to date, and speaks it in our language; we are intellectuals here at Corinth. We are of Apollos." Others said, "We at least have the right name; we are of Christ."

The unfortunate character of this divisive spirit in the Corinthian Church was that these folks were for one group, *as opposed to another group*. That is always dangerous, and though perhaps they worked in the same church, and perhaps very superficially the union was kept intact, the moral unity in the Corinthian Church was at an end. Paul says, "Is Christ divided?" No. For all your Corinthian contention does not mean that Christ can be fragmentized or taken apart. Nor does that mean that you can make Christ more complete.

In the second chapter, in passing, the Holy Spirit thrusts a word as to that most indispensable factor, the illumination of, and the teaching of the Holy Spirit—a teaching and illumination which would bear fruit in the Corinthians who possessed the mind of Christ. By their divisive attitude and conduct they were demonstrating fully that they were not in possession of the mind of Christ; this great miraculous work of the Holy Spirit in revealing to men spiritual truth, and spiritual issues, was lacking; and they could never repair the breach in the Corinthian Church as long as they lacked that mind of Christ.

In the third chapter, Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hither-

to ye were not able to bear it, neither yet now are ye able. [I would like to have seen the faces of the Corinthians when that was read!] For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Because the Corinthians failed to recognize their oneness in Christ they limited their spiritual development and at the same time deserved to be considered as spiritual babes. By their ceaseless wranglings and quibblings at Corinth they required a special spiritual formula as a diet—a formula that was well suited to their prolonged infancy; and, while we expose our brethren, pass on their lack of vision, criticize an apparent inconsistency, or vaunt our martyr spirit, I wonder, brethren, if it is not possible that to all of us must be addressed the words, "I could not talk to you but as unto carnal; I could not speak unto you otherwise"? Oh, how tragic! Paul says, "I cannot speak unto you otherwise." Here was a people with a divided testimony, and with a divided influence. They lacked that distinctiveness which enables men to pass by lesser loyalties, and march on to face the ultimate goal without being cried down. Paul says they lacked this, and walked as men; they lacked that indelible designation that they were Christ's—Christlike. Lacking this, they walked as men. To lose this is to lack the most powerful confirmation of our testimony. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

I am often struck by the answer that a Jew gave to a Jewish evangelist. He said, "You go and preach your gospel to your Christians. Heinz has his fifty-seven varieties, and your Christians one hundred or more; go preach to them." He could have told that to a Mennonite. He did tell it to a Mennonite, and perhaps told it to the right person. Let me emphasize, brethren, that to lose that indelible stamp that we are Christ's, and that we are born anew, takes the power and the potency out of our Christian testimony. Who is Paul? Who is Apollos? Only mere servants of God: If they attempt to serve apart from God, all their spiritual service will be totally barren and worthless and fruitless. And in proportion as Paul or anyone else has his own interests to serve, his spiritual work is for nothing.

Paul planted; Apollos watered; but if the seed will not be cast into the ground, what is the use of watering? In the spiritual realm we have diversities of functions, diversities of administrations, and yet there can be harmony. In our music we have one to sing soprano, and others to sing the different parts; they all differ, but harmonize; harmony is concordant difference.

"We are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:9). We are the temple; we are the shrine in which He would live, and through which He would manifest Himself. God has no place to dwell on the earth today, if He dwell not in Christians. If we cannot, in our relationship with each other, reveal to men something of the relationship that we bear to God, we are going to have a difficult time bringing a convincing testimony to the world on any other score.

A further encouragement to regard each other carefully is found in the third chapter. All of us as workers will be subjected to the exposing light of God; every man's work shall be made manifest. We often credit ourselves with being at least sincere. I wonder if we are. I wonder if we are always ready to face all the facts, to give all the facts. Are we open to additional information, or are we impervious to new impressions or new ideas? Any lack of love, any selfish purpose, any purely traditional attitudes, any vindictive conniving, all of these shall be revealed. Paul says, "For the day shall declare it." What a day! Men who have cried that they are sincere, will have the X ray applied, through which all is revealed and all is made known.

Perhaps this is sufficient to bring before us something of the concern of the Holy Spirit for the life which men possess by virtue of His residence within them. This should be the underlying and undergirding consideration in all our relationships with each other. Is that pitched in too high a key? I pray God that it is not.

Against this background, in the very few moments we have remaining, I would like to place a number of things. I think this subject was assigned us to apply to our present problems. I would like to say first of all, that we are not as jealous for the unity of the Spirit as we might be, or as we ought to be. We just have not cared too much about it. There are a number of wedges that have been driven into the structure of the Mennonite Church, any one of which, if driven too far, will result in cleavage. There has been too much contention; there has been too much dust in the air. And I am frank to tell you that young men like myself are bewildered at times.

Again, our differences can best be treated and resolved in conferences like this. Do you know what can and does happen? We become so absorbed in our particular interest, in our grave concern, in our unpopular cause, in our legitimate rights that these find their way to the forefront of our preaching, so much so that Christ—Christ the only hope and life of men—becomes incidental in our preaching rather than central. This is shameful. This conference and our district conferences ought to get desperately in earnest in restoring Christ to His cen-

tral place in all of our preaching, lest our whole fitness as an instrument of God be permanently impaired. Our young people grow tired of having the differences of their spiritual leaders dragged before them for patronage. Young people lose confidence and lose it fast when those upon whom they depend for spiritual counsel are caught in the coils of disputations and pass their whole ministry in that sort of atmosphere.

Thirdly, we are inclined to confuse doctrine and principles on the one hand with the application of them on the other. I have already referred to this. I would like to insist, as strictly as anyone could, that the Mennonite Church has no doctrine or principles for sale. She has no doctrine or principle, of which she can afford to dispose. She has not. Principles are inflexible; principles are constant and continuing, but I do feel with all my heart that the application of principles can and must be flexible enough to be vital and meaningful in each successive generation.

A crude illustration again. Doubtless many of our fathers and grandfathers thought at one period or another that automobiles were a violation of the principle of simplicity. Well, some folks have held that inviolable. We have not. It illustrates the thing I am trying to say right now. Our misunderstandings and differences most frequently root in the changing application of constant principles.

The task of guarding the unity of the Spirit and of realizing the unity of faith is so absolutely beyond human power that there is positively no hope for it aside from the leading of the Holy Spirit as He works through His various ministrations. There is no one need so desperate and so real today as for the Holy Spirit to be welcomed unreservedly into an unhindered work in us of all that Christ said He would do. If any measure of unity is to be achieved then, it must issue and spring from the fertile soil of our common spiritual life; it must be nurtured by an utter abandon to the guiding, teaching, and discipline of the Holy Spirit. To sit constantly at the feet of this matchless Teacher is to bring nearer the unity of the faith for which we all long. The secret of the mighty oneness of the apostolic church resides in the fact that they had absolutely no resource except the authority and the dynamic of the Holy Spirit. They were in the midst of a hostile world, but burning on their bosoms, and burning in their hearts was an unquenchable love and passion for the souls of men. This love was the oneness of purpose which they shared with Christ that melted them into one powerful soul-winning agency, which by the way was their primary calling.

Is it not time, then, brethren, for us to confess our faults one to another, and to pray one for another, that we may be

healed? Is it not time for the great beams to be lifted from the horizon of our spiritual vision? Is it not time to cease making foes of our own household, and to demonstrate a valid warrant for our existence in a mighty forward advance in the name of Christ, for the cause of Christ, and for the honor of Christ?

Lancaster, Pa.

The Cross and Culture

By ORRIE D. YODER

"Christ crucified . . . unto the Greeks foolishness" (I Cor. 1:23).

"Not many wise men after the flesh . . . are called" (I Cor. 1:26).

We have before us a relationship of the cross to our modern life and experience that we need humbly and seriously consider and ponder. It is a well-known fact that much modern culture has put the Christ of the cross out the back door of many a church, where He in love and pity stands and knocks. (Cp. Rev. 3:20.) The way of salvation by faith in the precious blood of Christ that seemed but a mockery to human reason has not changed to this day, and the cultured and scientific mind would yet today rather reason with God and reject His simple but efficient way of salvation. The followers of Abel and the descendants of Cain can today have nothing more in common than they had millenniums ago.

Doubtless we are living in the prophesied unprecedented days of consummated learning and culture. (Cp. Dan. 12:4; II Tim. 3:1-7.) Both prophecy and history tell us that modern culture is adverse to the way of the cross. Living as we are in this cultured age, we can well afford to ask ourselves, How much is the tragic influence of modern culture affecting our cherished faith in the way of the cross? Are we in our advanced learning, and in our cry for still more culture in our religious program, embracing a sanctified culture that justly honors the cross, or is it the worldly norm of culture that would finally lead us to be "Greeks" who esteemed the way of the cross as foolishness? Can we give a wise answer?

Since many of us trace our religious ancestry to our suffering forefathers who lived and died in European countries, what has become of the way of the cross in Europe today, and why? What about Germany, once saved from paganism by the power of the cross, later a cultured nation, but now seemingly reverting to paganism and denying the cross, the power that once was its salvation? What is culture doing to other nations, even our own nation? If in our own group, many more young men just coming out of our institutions of culture are setting aside the way of the cross and are entering the army because of the draft, rather than standing as C.O.'s, is it

not an evidence that we are badly burned by the "fire" of modern culture that we have so boldly taken into our bosom?

Lest culture, as popularized by the modern world today, be a great enemy of the cross of Christ, may we heed some of the scriptural warnings.

1. We are warned that not many noble, not many wise after the flesh are called of God. This is not because God is against culture, but because culture can be used of God only when it is friendly and not adverse to faith. God needs men like Moses and Saul of Tarsus, who were cultured, but with them faith was master of the house and culture was the busy dynamic servant.

2. Another fact to be remembered is that the way of culture as fostered by the world, puffs up and makes proud, while the way of the cross must ever be one of humility and reproach. The way of worldly culture is toward self-complacency and ease, while the way of the cross is one of self-abasement and service (Cp. I Cor. 8:1; Philem. 2.)

3. We must notice, too, that the way of culture is largely set and controlled by the unregenerate mind, which mind cannot perceive the things of God. The worldly mind would but mock God as it takes into the laboratory of human reason the way of the cross as a means of salvation from sin. Furthermore, as man himself is taken into the laboratory of modern science, and is dissected, he is to human reason just like an animal. Since he has blood like an animal, eats like an animal, lives like an animal, so he dies like an animal, and why should he need salvation at all? Surely salvation by way of the cross is foolishness to culture's modern estimation of man!

Like the boy who found that his father's clock ceased to tick, when he tore it apart to see what made it tick, so but mockery will result if we hand over to modern culture the cross of Christ to dissect in their laboratories. That is why the cross has ceased to "tick" with power in Germany and in nations which once felt its powerful "tick" in the past. Blessings have ever been the heritage of nations and peoples that emphasized devotion to the cross and heart cleansing above mind culture, but curses followed when centers of culture seized the reins of the church and drove off with the cross and its Christ at the point of the lash. May we seek to nurture our coveted culture in the bosom of faith and devotion to the cross.

Bannock, Ohio.

Christ never had a desk, or a budget, or an executive committee to present a program to His constituency. But He had a cross. There is nothing wrong with a desk, or a budget, or an executive committee, but there is always something wrong when there is no cross.—Between the Lines.

FAMILY CIRCLE

The Lights That Flash

"It was well you stopped when the red light flashed,"

She said as we drove along;

*"For an officer stood at the corner there,
In charge of the traffic throng."*

And I smiled and said to my daughter fair,

As we waited on the spot,

"I always stop when the red light shows,

Be an officer there or not."

Then she sat in thought as we drove along.

And suddenly this she said,

*"There ought to be lights for us all through life,
The amber, the green, and the red.*

What a help 'twould be if a red light flashed

When danger and shame were near,

And we all might wait till the green light came

To show that the road was clear."

"My dear," said I, we have tried to light

Life's road for your feet to fare,

And we pray you'll stop when the red light

glows,

Though none of us may be there.

We have tried to teach you the signs of wrong

And the way of a life serene,

So stop when your conscience post shows red.

And go when it flashes green."

Selected.

A New Service for Teachers of Children

By MARY ROYER

It is said that we are apt to remember:

10% of what we hear,
50% of what we see,
70% of what we say,
90% of what we do.

These figures are not absolute of course; but they do suggest a truth which all teachers have discovered. Learners, especially young learners, need to be reached not only through the ear-gate but also through the eye-gate. And furthermore, the learnings are stronger and more permanent the oftener the pupils make active use of them in vivid drill and practice experiences.

The Sunday-school hour is very short. How can teachers make the best use of the brief time they have once a week to teach the lessons in God's Word to their children? These same children spend about five hours a day for five days a week in the school where they study from attractively illustrated and printed textbooks, write and read in interesting workbooks, and reap the benefit of research which has been done to discover what

are the most efficient teaching procedures and methods.

Each year the nation spends an average of \$75.00 per child to teach him the three R's, and to give him the training necessary for intelligent participation in the life of a great, free land. It has been suggested that \$1.00 per year per Sunday-school pupil might be a generous estimate of the amount expended by many a congregation to teach its children the Word of God and to teach them regarding the kingdom of heaven. Jesus said, "The children of this world are in their generation wiser than the children of light." In respect to the spiritual nurture and training of our boys and girls, let us be wise to remember that "a child's mind is wax to receive and granite to retain." Let us take care that the secular impressions made upon him in childhood do not loom larger than the spiritual impressions which should be made by the church and the godly home. Jesus said, "Feed my lambs." He said, "Suffer the little children to come unto me."

Many Sunday-school teachers have been asking for prepared visual materials to use in teaching the Sunday-school lesson to their children. Because of postal rules governing second-class material, the primary pupils' quarterlies may not contain lesson tests to take or exercises for the children to write, draw, cut out, or color in excess of two pages per quarter; also any one such exercise may never exceed the space of one-half page. The content of the children's quarterlies must be limited almost entirely to the lesson story, the lesson picture, Bible verses, and a few illustrations. Suggestions are made to the teachers in the teachers' quarterly for preparing additional teaching aids and review exercises; but some teachers are unable to use these as they would wish because they do not have the time or the materials at hand.

Consequently the Publishing House has made available an additional service feature to the primary teachers during the past year, a set of thirteen supplementary lesson sheets, one for each lesson, each sheet containing an exercise designed to help the pupil remember the lesson. These worksheets have proved of help to beginners' teachers until the new beginners' lessons are ready, and some junior groups have also been using them with satisfaction.

The exercises are planned as much as possible with exercises which can be done with enjoyment by children who cannot yet read as well as by those who can read. The directions are brief and simple. The older children can read them; the younger children can be told the directions.

The exercises are designed also in such a way that they need not take much of the class time if the teacher so wishes; or they can be used in a longer work period in cases where the Sunday-school hour is three quarters of an hour or a full hour instead of a half hour or twenty minutes. Wherever the time does not permit the use of the exercises in the class period, the teacher may use her own sheet as an object lesson or visual aid in teaching the lesson; she then will hand each child his own sheet to take home to do on Sunday afternoon. The interesting exercise will help him to review and remember the lesson he has had on Sunday morning. Although the main purpose of the supplementary sheets is for use by the Sunday-school teacher, many parents will appreciate Bible lesson helps such as these to make the Sunday afternoons profitable and enjoyable in a Christian way for their children.

We invite your consideration of these materials if you have not already seen or used them. While these aids are prepared especially for the primary child (6-8), teachers of children older and younger are finding them quite helpful.

In a meeting of primary Sunday-school workers, Sister Edna Mertz, of the Fort Wayne Mission Sunday School, shared such a helpful experience with the group in open discussion that I asked her if I might pass it on to other teachers for their encouragement and inspiration.

Her little nephew Jimmy, almost three, came to her house one evening with this request: "I want to see your Jesus." At first she was puzzled to know what he meant by "your Jesus." She showed him the large picture on the wall of Christ in Gethsemane; but that was not what he wanted to see. She showed him another picture, but he asked again, "I want to see your Jesus!" Finally it came to her that he might mean the picture of the Good Shepherd on one of the worksheets from first quarter, 1943, which she had used in telling the Bible stories to her older nieces and nephew. She showed him this picture and others from worksheets and picture cards, told him the stories, and he was satisfied.

Sister Mertz writes, "When I had used these worksheets and picture cards in teaching my older nieces and nephew, I had never especially included him in the group. He seemed like such a baby to me. It never occurred to me that he would understand so much. It has certainly taught me a lesson. We have several three-year-olds in our Beginners' class, and I had been afraid I was not accomplishing much as far as they were concerned. Since then the father of two children told me how they come home on Sundays, telling about the lesson story. They are very shy children, and I did not suppose they were getting much in class. It seems such a wonderful

(Continued on page 693)

TO BE NEAR TO GOD

December 3, 1944

Read Isaiah 40.

"We have . . . a more sure word of prophecy," said Peter. Seeing prophecy fulfilled builds faith. The comfort of the opening sentence is, prophetically, the comfort that is to come with the pardoning of sins through the redeeming work of Christ. As in prophetic anticipation, so in the reality of our own experience, comfort comes alone through the forgiving grace of Christ.

And then the paradox of the closing verse: "Wait" and thus "Renew . . . strength." Have I learned the secret? Am I still working hard for Him instead of allowing Him to work in and through me? It is thrilling to fly, and encouraging to run, but can I walk with Him and not faint?

December 4, 1944

Read Psalm 46.

A group of missionaries memorized this psalm amid the dangers and uncertainties of an ocean voyage during war. It has an inspiring message for times of trouble—when the mountains shake with the swelling of the waters.

"There is a river, the streams whereof shall make glad. . . ." How musical; how comforting; how quiet in contrast to the shaking and removing of mountains of the foregoing lines! This is the peace of the child of God. It is based on the fact of God's personal presence and of His sovereign intervention in the affairs of nations. Fear not, for He is still on the throne!

December 5, 1944

Read Romans 12.

"I beseech you." That is what God does in Christ; when He could command, He beseeches. It is for us, as it was for Paul, the truly Christian way of bringing others to our own point of view. It may be more efficient and certainly easier to command or to browbeat, or even to use subtle pressure, but such ways are not the way of the cross—not the truly Christian way.

How do I measure up to the standard of nonconformity held up in this chapter? In a real sense, verses 3 to 21 are but a description and an elucidation of the life lived truly under the Spirit's control—a life conformed to the will of God—a life that at almost every point will be out of conformity with the prevalent world spirit.

December 6, 1944

Read Hebrews 11.

The Bible is an eminently practical book. In this chapter we have, however, one of its few abstract definitions. But, almost as if by apology, the writer hastens to give a dozen or more utterly practical examples of what he abstractly defined.

Faith is not an academic matter—not a question of hairsplitting argument. Certainly the facts of God's revelation are definite and absolute, and they are to be believed as such. But all is vain unless this faith produces life; unless it becomes the dynamic to worship, to serve, to endure persecution, to die, and to be made perfect.

December 7, 1944

Read Matthew 7.

Again the emphasis is on heart sincerity. Over and over the Scriptures return to this theme, for nothing could be more fundamental. "Thou hypocrite" is Christ's piercing judgment on one whose inner life does not correspond to his outward profession.

Fruit is the favorite figure of Jesus to describe the outer aspects of a man's life. What we do, if it is to have any value in the sight of God, must be simply the outgrowth, the natural fruition, of what is within. Prophecy, casting out devils, and doing wonderful works in the name of Christ are described as works of iniquity. Why? Because they are done insincerely; with a wrong motive.

December 8, 1944

Read John 15.

"Without me ye can do nothing." But set in contrast to this Paul's word, "I can do all things through Christ." Why are we so slow in learning this primary lesson? Is it because we have never entered deeply enough into our fellowship with Him to have learned the secret of tapping divine resources? We can do a great deal in our own strength, and many people may be deceived. But God knows when we are working or when He is working in us. There is a thrill in releasing divine power. Is it not this that Jesus had in mind when He said, "that your joy may be full"?

December 9, 1944

Read Psalm 27.

"The Lord is . . . whom shall I fear?" As we follow through the psalm we see that it was confidence and trust in a personal God that sustained David. "To behold the beauty of the Lord"; "He shall hide me"; "He shall set me up upon a rock"; "Hear, O Lord, when I cry"; "When my father and my mother forsake me, then the Lord will take me up"—these are samples of David's clear faith and of what he knew a loving Father was always more than willing to do for him.

Our experience in these New Testament times is the same. It is a clear consciousness of the living presence of One who loves us that is the source of our courage and our comfort. At every difficult turning of the road He stands with outstretched hand, saying, "It is I; be not afraid."

—J. D. G.

IS YOURS A CHRISTIAN HOME?

Sunday School Lesson for December 10

While we are insulating our houses for comfort, building in conveniences for ease, beautifying our walls and furniture for the eye, what are we doing to improve our homes? A good home is not at all synonymous with a good house. "Love one another" may be practiced in the poorest house, and a good home may be made there. It is the spirits of those who live in the house that make the home. Many people cannot truly say, "Home, sweet home," for home holds no charm for them. Home is broken up, even though all members of the family usually sleep in the house. In some homes there is little family spirit possible in the present work program. Often the house is considered first and family second. This explains why some children would rather play at other homes than at their own. Sins such as spoil happy home atmosphere are very common. We hear many people deplore the condition of our homes in the nation. For the sake of the next generation, the church, and the nation, we Christians must rise and build even better homes than we have. The Bible answers all the important questions pertaining to the good Christian home.

Is marriage scriptural? Who ordained marriage? Where in the Bible are we taught that marriage should result in offspring? Is divorce permissible? for anyone? Is marriage a failure? These can be answered quickly, no doubt, by scripture for most classes. What makes for a happy Christian home is perhaps the more important subject to discuss in your class. It is a fact that many so-called Christian homes are not good homes. Just the fact that members belong to church does not make a home Christian. Christ must truly be there. Love must rule and Christ must be the Saviour from all that would mar the joy and peace.

What can we learn from the home scene when Jesus visited Mary and Martha at Bethany? Both of these women liked to sit at Jesus' feet ("Mary, who also sat at the Lord's feet"), but it was Mary who had learned to put first things first. "Much serving" is what cumbered us, so that we have little time and spirit for listening to the Lord. Even fellowship with our guest friends is too often spoiled by much serving. Martha was occupied for Christ, while Mary was occupied with Christ. In our homes do we have time for the Lord? Christ in the heart of each member of the family makes for peace, happiness, and more Christian love in "home, sweet home." In the Christian home we find parents admonishing and nurturing their children in the Lord. The nature of children has never changed and we must follow God's teaching for training children in the way they should go. The foundation for Christian character is laid in the home. Parents can't shirk this responsibility. Maids, Sunday schools, and churches can't substitute for parents. In too many homes children are not desired. In many others they are receiving no Christian training. This condition is the most alarming existing condition in our na-

(Continued on last page)

FIELD NOTES

Bro. Paul Hendricks was ordained to the office of deacon at the Rocky Ridge Mission, Sellersville, Pa., on Sunday, Nov. 12.

Bro. Aaron Mast, Belleville, Pa., will conduct a series of evangelistic meetings at the Kidron, Ohio, Mennonite Church from Dec. 10 to 17.

A Bible Instruction Meeting is announced for the Line Lexington, Pa., Mennonite Church Saturday evening and all day Sunday, Dec. 9, 10. Instructors: Bro. Geo. R. Brunk, Denbigh, Va., and local brethren.

Bro. Amos C. King, Westover, Md., filled the first regular preaching appointment at the Powellsville, Md., C.P.S. Camp on Sunday, Nov. 19.

An inspirational song service will be held at the Columbia, Pa., Mission on Sunday afternoon, Dec. 10. Bro. Amos W. Myer, Mummasburg, Pa., will give a message on song.

The brethren E. G. Gehman and Newton Weber, Harrisonburg, Va., and Robert Ross, Denbigh, Va., served on the program of an all-day inspirational harvest home and missionary meeting at Oyster Point, Va., Nov. 12.

Bro. Stanford Mumaw, Dalton, Ohio, is scheduled to conduct a series of evangelistic meetings at the Maple Grove Church, Atglen, Pa., from Dec. 11 to 16.

A Bible Instruction Meeting will be held Saturday afternoon and evening and all day Sunday, Dec. 9, 10, at the Millwood Mennonite Church near Gap, Pa. The instructors will be the brethren John W. Hess, Akron, Pa., and Stanford Mumaw, Dalton, Ohio.

Dr. F. S. Brenneman and family, Hesston, Kans., gave a missionary program at the Wichita, Kans., Mennonite Church on Nov. 19.

Bro. Roy Roth of the Pleasant Hill congregation in Illinois, who is studying at Princeton Seminary in New Jersey, preached for the Weaverland and Paradise congregations in Lancaster Co., Pa., on Sunday, Nov. 19. He also gave the Thanksgiving morning message at the Plain Church near Lansdale, Pa.

A series of meetings came to a close at the Benton Mennonite Church near Goshen, Ind., on Nov. 18, in charge of Bro. C. Z. Martin, Mountville, Pa. There were seven confessions.

Bro. C. F. Derstine reports the following addresses for mail to reach him.

Nov. 29-Dec. 3, East Berlin, Pa.
Dec. 4, M.C.C. Headquarters, Akron, Pa.
Dec. 5, 7, Souderton, Pa.
Dec. 6, State Hospital, Norristown, Pa.
Dec. 8, Greystone Park, N.J.

A minister was ordained at the Groffdale Mennonite Church near Bareville, Pa., on Wednesday morning, Nov. 29, if plans carried.

A series of meetings at Kalona, Iowa, conducted by Bro. C. F. Derstine, Kitchener, Ont., closed recently, with twelve souls confessing Christ.

A series of meetings has been arranged to be held at Wilmot Center, Ont., with Bro. C. F. Derstine speaking each night and Sunday afternoon, Dec. 11-17. Attendance, prayers, and co-operation are requested.

Revival meetings are announced to be held at the Mennonite Gospel Mission, Norristown, Pa., Dec. 3-10, with Bro. Richard Danner, Hanover, Pa., as evangelist.

Bro. Edward Yoder, superintendent of the Kansas City Mission, was recently ordered by the doctor to remain in bed for six weeks. The prayers of the church are desired in his behalf.

Bro. LeRoy Zook was ordained to the office of deacon for the Hannibal Mo., Mission on the evening of Nov. 21, by Bishops Nelson E. Kauffman and J. M. Kreider.

Bro. J. M. Kreider, Palmyra, Mo., who had been suffering from a heart illness for a few weeks, has been given permission by his doctor to preach again.

Bro. Nelson E. Kauffman, Hannibal, Mo., was scheduled to begin a series of meetings at Denbigh, Va., on Nov. 23.

Bro. Ira J. Buckwalter, superintendent of the Welsh Mountain work among the Col-

ored, near New Holland, Pa., was recently ordained by lot to the Gospel ministry, as the first man to be ordained there after forty-five years of mission work. Bros. Amos S. Horst and Abram L. Martin had the leading parts in the ordination service.

On Sunday, Nov. 12, at Akers, La., four applicants for church membership were received by baptism. Communion was observed following the baptismal service.

Communion services were held with the congregation at Allemands, La., on Sunday, Nov. 19. All members were present.

Sunday, Nov. 26, was the date set for baptismal and communion services for the Gulfhaven congregation, Gulfport, Miss.

Missionary Day services were held at the Martins and Kidron congregations, both in Wayne Co., Ohio, with Bro. and Sister S. Jay Hostetler at the former place and Bro. and Sister J. D. Graber at the latter.

Bro. Walter Stuckey, Archbold, Ohio, conducted evangelistic meetings at the Pleasant View Church near Dalton, Ohio, during Thanksgiving week, and spoke also at special services on the morning of Thanksgiving Day.

Bro. I. B. Witmer, Columbiana, Ohio, was scheduled to preach at the Beech Church, near Louisville, Ohio, on Sunday, Nov. 26, while Bro. O. N. Johns, of that place was visiting C.P.S. boys in Wisconsin.

A fortieth anniversary and homecoming meeting is announced to be held at the Canton, Ohio, Mission on Saturday and Sunday, Dec. 2, 3. The meetings open with an informal reunion at 3:00 p. m. on Saturday, and continue with sessions on Saturday evening and all day Sunday. All former mission workers, Sunday-school pupils, Bible School students, and others are invited to be present.

The annual superintendents' and Sunday-school workers' meeting, sponsored by Eastern Mennonite Board of Missions and Charities, was held at the Landis Valley Church, near Lancaster, Pa., on Nov. 25. An interesting and helpful program was rendered and good interest was manifested by the large crowd in attendance. Bro. J. J. Hostetler, Canton, Ohio, was speaker from outside the district.

Evangelistic meetings closed at the Ephrata, Pa., Church on Sunday evening, Nov. 26. Bro. Harry Shreiner was the evangelist, and quite a number confessed Christ. Bro. Harold Brenneman of Scottdale brought the Sunday morning message on the day the meetings closed.

Your special attention is called to two articles appearing in this week's issue of the Gospel Herald—the one on the needs of the work among the Indians of the Argentinian Chaco, by Bro. J. D. Graber, Secretary of the General Mission Board; the other on C.P.S. Dependency Needs, by Harold S. Bender, Secretary of the Mennonite Relief Committee. We trust our readers will take into account these appeals in apportioning their giving to the Lord's cause.

Calendar

Kishacoquillas Valley Bible School, Allensville, Pa., Mennonite Church, three weeks beginning Dec. 4.

Ministerial meeting, Illinois Conference, Waldo Church, Flanagan, Ill., Dec. 7.

Ministerial Meeting, Franconia Conference, Franconia Church, Dec. 12, 13.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.

Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

Bro. W. S. Guengerich, Wellman, Ia., preached an interesting sermon for the South English, Ia., congregation on Missionary Day.

A series of meetings was scheduled to begin at the Liberty Church, South English, Ia., on Nov. 26 and to continue through Dec. 3. Bro. E. M. Yost is the evangelist.

Bro. J. D. Graber, Secretary of the General Mission Board, spoke to a large and appreciative audience at the East Union Church, near Kalona, Ia., on the evening of Nov. 22, and was also the guest speaker at the South English and Wellman churches on Thanksgiving day and evening.

A week-end meeting was held at the Chestnut St., Mennonite Church, Lancaster, Pa., with Bros. Walter Otto, Springs, Pa., and Irwin Sell, Johnstown, Pa., as speakers.

Bro. Sanford G. Shetler, Johnstown, Pa., spent the week-end of Nov. 26 with the congregation at Westover, Md.

Bro. A. J. Metzler, of this office, gave a series of talks at the C.P.S. Camp at Clear Spring, Md., Nov. 25-27.

Bro. Edwin I. Weaver and wife, Hesston, Kans., spoke at the Missionary Day meetings at the Pleasant Valley and Crystal Springs congregations, in Kansas, on Nov. 19.

Change of Address.—Bro. Sanford E. King, pastor of the Hutchinson Mission, from Yoder, Kans., to 325 N. Howard St., Hutchinson, Kans.

Bro. Ivan Lind, Hesston, Kans., will be the visiting speaker at the mission program at Hutchinson, Kans., on Dec. 3.

Bro. I. Mark Ross, Hesston, Kans., is scheduled to conduct evangelistic meetings in Indiana, as follows: Dec. 3-17, at the Holde-man Church; Dec. 27 to Jan. 7, at the Olive Church.

Bro. E. M. Yost, of Hesston, Kans., who recently held meetings at the Canton and Beech churches, in Ohio, visited C.P.S. Camps at Farnhurst, Del., Marlboro, N. J., and Harrisburg, Pa., while on his trip east.

Bro. Sanford E. King, Hutchinson, Kans., was the visiting speaker at the Sunday School Conference program at Yoder, Kans., on Nov. 26.

Communion services were held at the Pennsylvania Church, near Hesston, Kans., on Nov. 26, with Bishop J. G. Hartzler in charge.

The annual Christmas song service will be held, the Lord willing, at the Souderton, Pa., Church on Dec. 3 at 2:00 p.m.

Bro. J. P. Brubaker, Edwards, Mo., is engaged in evangelistic meetings at Adair, Okla., Nov. 24 to Dec. 3.

Request for Prayer.—A reader asks the prayers of God's people for unsaved members of his family for whom he is much burdened.

Bro. Raymond Yoder, superintendent of the Chicago Home Mission, is scheduled to conduct a series of evangelistic meetings at the Stoner Heights Mission, near Louisville, Ohio, Nov. 28 to Dec. 5.

CORRESPONDENCE

CHERRY BOX, MISSOURI

Dear Christian Friends: A very short but inspiring series of meetings, conducted by Bro. Nelson Kauffman, came to a close Thursday evening. His family and workers from the Hannibal Mission worshiped with us several times while he was here. We enjoyed their visits. Before the sermons we studied together part of the Book of Galatians. There was one confession—a Sunday-school pupil. The rest experienced a deepening of their spiritual lives.

An all-day Sunday-school meeting was held here Nov. 5, with the Pea Ridge, Palmyra, and Hannibal congregations taking part.

We again observed the communion service. The message centered on "The Atonement." Most of the members were present. Aunt Mariah Hershey, who is ninety-two years old, was permitted to be with us.

On Oct. 29 a reception was given by Bro. J. M. Yoder and wife, in honor of their son Daniel and his bride. About fifty people enjoyed the day. Those present from a distance were Barbara Nice from Illinois and Mary Hathaway, the groom's sisters.

Bro. Dale Harder is at home on a short furlough from the Colorado Springs Camp. Bro. Russell Detweiler, from Wisconsin, also spent about a week with his parents.

We are preparing a Thanksgiving and Missionary Day program for Nov. 26.

Since so many of our young men have left us, our Sunday-school attendance averages only around thirty. We would enjoy having others of like faith locate here. We need young men and women to help in Sunday school and young people's meeting.

Pray for us that we may be faithful in our corner until Jesus comes.

Nov. 11, 1944.

Cor.

BLOOMINGDALE, ONTARIO

Dear Christian Friends: "Hitherto hath the Lord helped us."

Bro. Stevanus, our pastor, spent the greater part of the first three months of the year in C.P.S. or A.S.W. camps in British Columbia. He testifies that his life was enriched as a result of this work. Our congregation drew heavily on students and faculty of Ontario Mennonite Bible School during his absence and was well fed.

Much profit is derived from our quarterly mission meetings, and it is a pleasure to see the growing interest of our young people—in tract distribution, in personal testimony, and in missionary work.

The Lord sent Bro. Harry Y. Shetler, Hollsopple, Pa., into our midst and blessed his efforts and our prayer to the end that we were revived in our Christian walk. Two dear young souls were baptized, a brother and sister were reclaimed, and we were mightily stirred by His Spirit to be better ambassadors for Him.

On Nov. 5 Bro. and Sister L. M. Hurst, Oyster Point, Va., under appointment to Africa, brought us much-appreciated messages.

Pray for our pastor that he may be able to continue a proper feeding program, and for us that we may be faithful doers, so that together we may gain ground for our Lord.

Nov. 15, 1944.

I. M. Hurst.

KALONA, IOWA

Dear Christian Friends: Greetings in Jesus' worthy name. We praise God for spiritual and temporal blessings. On Nov. 1, an eight-day series of evangelistic meetings began at the East Union Church, in charge of Bro. C. F. Derstine, Kitchener, Ont. The practical Christian life was vividly portrayed in each session. On Sunday afternoon, a prophetic discourse was given, relating to present-day world conditions. Each sermon was preceded by a thirty-minute talk on social and home life. These talks were helpful and instructive to both young and old. Eleven precious souls confessed Christ as a result of the meetings. Pray for them that they may remain faithful.

On Sunday morning, Nov. 12, Bro. W. J. Brennenman of Chicago was in charge of the service at East Union. Bro. J. D. Graber, Elkhart, Ind., is to fill an appointment on Nov. 23. We are looking forward to his visit with prayerful interest.

Nov. 16, 1944.

Isaiah P. Yoder.

SMITHVILLE, OHIO

(Oak Grove and Pleasant Hill Congregations)

Greetings to Herald Readers: On the evening of May 30 we were glad to have with us Bro. E. C. Bender, who spoke to us on the nurture of the church, and Bro. Paul Erb, who treated the subject, "The Deeper Spiritual Life."

Our daily vacation Bible school was held in June, with a good attendance in spite of transportation difficulties.

On Sunday, Aug. 27, fourteen members were added to the church by baptism, with Bishop J. S. Gerig officiating. We are always happy to add new members to our number.

On Aug. 29, the sewing circle honored the ninetieth birthday of one of its faithful members, Veronica Yoder. Sister Lydia Lehman was present to address the group.

Communion was held at Oak Grove Oct. 29 and at Pleasant Hill the following Sunday.

We ask a definite interest in your prayers for our congregation.

Nov. 20, 1944.

Cor.

ALBANY, OREGON

Dear Herald Readers: We enjoyed our quarterly Sunday-school meeting on Sept. 20. Bro. Marcus Lind, superintendent of the Portland Mission was guest speaker, both morning and evening. On October 8, Bro. Archie Kauffman with a number of young people, including the men's quartet, from Sweet Home, rendered a much appreciated program at the usual time of our young people's Bible meeting. After the program Bro. Archie brought us a Gospel message. Our bishop, Bro. J. P. Bontrager, of Atwater, Calif., was with us from Oct. 18 to 22. He preached for us on Wednesday evening, and on Friday evening he conducted preparatory and baptismal services, when three young souls were

(Continued on last page)

WITH OUR MISSIONARIES

Let Me Guide A Little Child

*Dear Lord, I do not ask
That Thou shouldst give me some high work
of Thine,
Some noble calling, or some wondrous task.
Give me a little hand to hold in mine;*

*Give me a little child to point the way
Over the strange, sweet path that leads to
Thee,
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.*

*The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child
How beautiful, oh how divinely fair
Is Thy face, so loving, sweet, and mild.*

*I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.*

—Author Unknown.

Special Chaco Needs

The recently distributed Missionary Day bulletin carried the following description of our work in the Argentine Chaco:

At the January, 1943, meeting of the Mission Council in Buenos Aires, the Mennonite Church definitely committed herself to the task of evangelization among the Toba Indians of Northern Argentina. These Indians are a tribe of original American Indians and have lived for centuries in what is now called the Territories of Formosa and Chaco on the frontier with Paraguay. Brother and Sister J. W. Shank and Brother and Sister C. Holderman were asked to begin work for us in that district.

Work was formally begun in April, 1943, in an Indian reservation 60 kilometers north of the town, Pcia. R. Saenz Pena, in the East central part of the Chaco Territory. Our workers were fortunate in finding fairly commodious living quarters half way from the town to the reservation. No white men are allowed to live or build on the reservation so the Indians themselves, under the direction of the missionaries and their own Chief, Ernesto Petizo, built a suitable thatched-roof chapel. Services in Spanish, where 200-300 gather, have been held every Sunday except when it rained, and the response has been overwhelming! Sinful habits have been overcome and from the chief on down decisions have been made to live the 'Jesus way.' Even from a neighboring reservation the call has come for 'Jesus teaching.' Lorenzo and Maucicio and their families, Indian Christians from a reservation far to the north, have been of invaluable aid in the establishing of our work, and certainly deserve our prayers.

The Shanks and the Holdermans praise the Lord for leading them through an open door, to an American people ready to accept the Gospel story.

The transportation problem is rather large in these wide open spaces and distances are great. A recent letter from the missionaries at work there contained the following paragraph:

"The transportation problem for the Chaco missionaries is a big one because of the long distance to town (17 miles), and to the main outstation (19 miles). Since the work can not be carried on satisfactorily without an automobile and a small truck, the missionaries have asked for help in financing this necessary equipment. The amount needed to cover this extra outlay for equipment is \$1300.00 dollars. While this amount does not cover the total cost, yet it will make possible the necessary adjustment so that the equipment will be adequate for the present.

Are you interested in helping in this way to evangelize the Indians of the Chaco region?"

At a recent meeting of the Executive Committee of the Mission Board it was decided to place this need before the Church. If you wish to have a part in this new and growing missionary endeavor send your contributions to E. C. Bender, Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., indicating that your contribution is for the Auto Fund of the Argentine Chaco work.

J. D. Graber, Secretary,
Mennonite Board of Missions and
Charities,
1711 Prairie Street, Elkhart, Ind.

Our Christian Testimony

GEORGE J. LAPP

The Apostle John was banished for the testimony of Jesus. Rev. 1:9. The unregenerate are not willing to receive the testimony of the children of God. John 3:32, 33. But the testimony of the believer brings conviction of sin. Acts 2:40, 41. Sincere testimony comes from a tender conscience and manifests a simple faith, godly sincerity, and the grace of God wrought in the heart of the witness. II Cor. 1:12.

No one should hesitate to testify for Christ as there is opportunity. It may be in personal contacts or it may be in a public gathering. It need not be a parade of one's religious experience. Let me illustrate. A child was born a cripple. Soon after his birth the mother was left a poor widow and hadn't the money for the necessary operation by the skilled surgeon about whom she had come to know. When the child had grown to be quite a lad a friend of his offered the mother to have the operation done at his expense if she would consent to have the boy sent to a nursing home some distance away and near the surgeon. She sorrowfully consented, fearful that the operation might not be a success and also sad because of the enforced separation for some time from her only child.

The operation was successfully done and letters came to the mother telling of her son's rapid improvement. At long last a message came to her that her son would be home on a certain day. She was at the railway station to meet him. The lad fairly bounded out of the train on to the platform and into his mother's arms. The mother cried, "Oh, you have had a wonderful recovery." The son replied, "Yes, mother, but I shall not be satisfied until you see and come to know the wonderful surgeon."

Your testimony and mine can be as modestly given. "I am saved by the blood of Christ and wonderfully healed by His healing hand, and I cannot rest until you see Him and come to know Him." This is exalting Christ by our testimony. The testimony should be strengthened by the witness of holy living and true loyalty to Him whom we magnify.

Dhamtari, C. P., India.

Uncertain People not Wanted

We have been much interested in reading the rules given by certain businessmen as to the training of commercial travelers.

After reading several articles we found that they all agreed on two points. They said that traveling salesmen should know all about the articles that they offered to the trade; how they were manufactured; all the processes of manufacture; and one writer went so far as to say that the salesman ought to be required to work in each department of the business long enough to acquire a knowledge of the process of manufacture. These writers also agreed that the salesman should have perfect confidence in the business which he represented.

It suggested to us that these were good rules for preachers, for are they not traveling salesmen offering to people a great salvation of Jesus Christ? Ought they not to be thoroughly posted on the salvation which they offer to others? What right has a man to preach a religion that he has not himself experienced? God never called preachers to be guide boards but guides. There is a vast difference between the two. The preacher ought to be able to encourage others by saying, "I have been along this way myself and I know about it." This was true in the experience of the early preachers of Christianity. They said, "That which we have seen and heard declare we unto you."

Again the true preacher will have perfect confidence in the truth and experience that he represents. He is like a doctor who knows that the medicine he administers will do its work. The pulpit is no place to air doubts or publish speculations.—Unknown.

Prayer is articulate faith.

Ohio Mennonite Christian Workers' Conference

Held at the Walnut Creek Church near Walnut Creek, Ohio

FOREWORD

The fiftieth annual Ohio Mennonite Christian Workers' Conference, originally known as the Ohio Mennonite Sunday School Conference, was held at the Walnut Creek Church near Walnut Creek, Ohio, Aug. 29-31, 1944. This conference marked the fiftieth consecutive year of conference work under state organization. The fellowship hour program on Wednesday evening was both educational and inspirational to the most of us, when A. J. Steiner, S. E. Allgyer, I. W. Royer, and a number of others related experiences which portrayed the beginning and development of our conference. Out of nearly four hundred people who were seated on the hillside (in the cemetery) for this sunset meeting, only nineteen were present who attended that first Ohio State Sunday School Conference at the Salem Church in Wayne County, fifty years before.

The theme of the conference, "Deepening the Spiritual Life," and the thought of the text, "That ye might be filled with all the fulness of God" (Eph. 3:19), were prominent throughout the program. The closing address given by Bro. J. D. Graber on the "Deeper Life" well served as a closing climax to the conference. Five brethren who are engaged in C.P.S. work served on the program. Four of these sang as a quartet throughout the conference. Other selections of music were sung by the local young ladies' quartet, the Yoder brother and sister quartet from the Crown Hill congregation, and the Amstutz sisters' trio of the Calvary Hour. The guest speakers were Bro. and Sister J. D. Graber, Elkhart, Ind.; Bro. and Sister S. J. Hostetler, Bihar, India; Bro. William Hallman, Tres Lomas, Argentina; and Bro. A. J. Metzler, Scottsdale, Pa.

The felt presence of the Spirit of God and His leading through the speakers and in the hearts of the listeners were quite evident. The efficient work of the moderator, the chorister, the speakers, the local committees, and all who had a part in preparing for and rendering the program, was helpful in making the conference a success.

Theme: Deepening the Spiritual Life.

Text: "That ye might be filled with all the fulness of God" (Eph. 3:19).

Conference Hymn: "My Prayer."

Moderator: Stanford Mumaw, Dalton, Ohio.

Chorister: John L. Yoder, West Liberty, Ohio.

Assistant Chorister: Dwight Stoltzfus, Mantua, Ohio.

Tuesday Evening

CONFERENCE SESSION.

Song Service, Chorister.

Opening Remarks, P. L. Frey.

Devotion, Paul R. Miller.

What Spiritual Life Is, I. W. Royer.

Special Music, Local Young Ladies' Quartet.

The Spirit and Christian Work, Wyse Graber.

Special Music, C.P.S. Quartet: Gail Yoder, Wayne Yoder, D. Paul Miller, and Dennis Miller.

Prayer, I. W. Royer.

Wednesday Morning

CONFERENCE SESSION.

Song Service, Chorister.

Devotion, Paul Ressler.

Teachers Who Teach, I. W. Royer (substituting for Mary Royer and speaking from her notes).

Scholars Who Learn, Norma Hostetler (substituting for Wilma Holloper).

Reading of the Minutes of the Last Conference, Loren King, Secretary.

Special Music, C.P.S. Quartet.

The Shepherding Minister, A. J. Metzler.

Studies in Matthew, J. D. Graber.

Prayer, J. D. Graber.

Wednesday Afternoon

CONFERENCE SESSION.

Song Service, Chorister.

Devotion, Lucille Roth.

Why a Mission Sunday School and How Start One, Rudy Stauffer.

Statistical Report of Secretary, Loren King.

Treasurer's Report, Elmer Hilty.

Special Music, C.P.S. Quartet.

Our Sunday Schools in India, Mrs. S. J. Hostetler.

Our Young People's Work in South America, William Hallman.

What's What in Your Young People's Bible Meetings, A. J. Metzler.

Special Music, Yoder Quartet.

Prayer, S. E. Allgyer.

Children's Meeting, Mrs. W. E. Oswald.

DELEGATES' SESSION.

Prayer, Paul Yoder.

Registration of Delegates.

Reports of Officers: Chairman, Secretary, Treasurer, Auditor, and Tent Manager.

Reports of Committees: Institute.

Other Business.

Closing Prayer, P. R. Lantz.

Wednesday Evening

FELLOWSHIP HOUR, led by A. J. Steiner.

Theme: A Half Century of Sunday School Conferences.

Chorister, Mrs. Milton Rohrer.

Prayer, J. A. Liechty.

Those Early Years, S. E. Allgyer.

Song in Hindi, J. D. Graber and S. J. Hostetler.

Progress Made, I. W. Royer.

Discussion of the Early Work of Conference: Henry Newcomer,

Amos Graber, J. A. Liechty, and David Mast.

Song, led by Amos Graber, "When the Stars Begin to Fall."

CONFERENCE SESSION.

Young People's Service—Leader, D. Paul Miller.

Chorister, Leonard Troyer.

Theme: "Light from Christ on Life Today."

Scripture, Leader.

Prayer, I. W. Royer.

Jesus the Light of the World, Arlene Shoup (substituting for Lorene Sherk).

Jesus' Program for Meeting Life's Problems, Pauline Schrock.

Special Music, Yoder Quartet.

The Christian Motive for Living, Gail Yoder.

The Basis of Courage for the Future, Ruby Fisher (substituting for Beulah Litwiller).

Offering for Conference Expenses, \$290.69.

A Faith Which Moves to Action, A. J. Metzler.

Prayer, D. D. Miller.

Thursday Morning

CONFERENCE SESSION.

Song Service, Chorister.

Devotion, Lloyd Sommers.

Studies in Matthew, J. D. Graber.

Spiritual Standards Adopted by This Conference, J. J. Hostetler.

Special Music, C.P.S. Quartet.

Prayer an Avenue to Deeper Spiritual Life, Jacob Weirich.

A God Who Hears and Answers, Mrs. J. D. Graber.

Prayer for Those in India, O. N. Johns.

Special Music, C.P.S. Quartet.

Prayer, P. R. Lantz.

Thursday Afternoon

DELEGATES' SESSION.

Prayer, J. S. Gerig.

Reports of Committees: Nominating, Historical, and Book and Library. (Resolutions Committee report was accepted in Conference session.)

CONFERENCE SESSION.

Song Service, John Thut.

Devotion, Paul Smith.

Special Music, Amstutz Sisters' Trio.

Our Missions in India, S. J. Hostetler.

Our Missions in South America, William Hallman.

Special Music, C.P.S. Quartet.

China, a Prospective Field, J. D. Graber.

Prayer for Our Missionaries, J. D. Graber.

Missionary Offering, \$853.41.

Acceptance of Resolutions.

Prayer, William Hallman.

Thursday Evening

SECTIONAL MEETINGS.

Children (in the balcony), Mr. and Mrs. S. J. Hostetler.

Parents (in church auditorium), William Hallman.

Young People (in the tent), Mr. and Mrs. J. D. Graber.

CONFERENCE SESSION.

Song Service, Assistant Chorister.

Devotion, Orrin J. Smucker.

Special Music, C.P.S. Quartet.

C.P.S. Life as I Saw It, P. L. Frey.

Special Music, C.P.S. Quartet.

Prayer for Those in C.P.S., P. L. Frey.

The Deeper Life, J. D. Graber.

Consecration Prayer, J. D. Graber.

Invitation Hymn.

Closing Prayer, I. W. Royer.

(Continued on page 693)

RELIEF AND C.P.S.

RELIEF NOTES

London Office Requests Clothing for Europe.

The representative of our Mennonite relief workers in England has requested that M.C.C. Headquarters negotiate to ship a rather large quantity of warm clothing to London for distribution in Holland and France. The cable stated an urgent need for rubbers, knee boots, and overshoes for Holland, blankets and shoes for France.

* * *

Nurses' Aids Class Started in Puerto Rico Unit.

The November 1944 issue of the *Rio La Plata* describes the method of instruction offered to several community girls so as to prepare them to assume responsibility in the new Mennonite hospital at La Plata:

"On October ninth our first class of nurses' aids started their training at the hospital. This class is composed of three selected Puerto Rican girls who live within walking distance of the hospital.

Their training period lasts three months, during which time they will have an hour of class and four hours of practice daily. During this time they will receive one meal per day at the hospital as well as their blue and white striped uniforms.

After this three-month training period is completed, if their work has been satisfactory, they will be employed by the hospital as full-time workers, thus leaving the nurses free for other more difficult tasks.

The course is being taught by Miss Grace Kauffman, Superintendent of Nurses. It is a somewhat more advanced course than that being used by the Red Cross Nurses' Aid classes in the states."

* * *

Health and Physical Fitness Program for La Plata Area.

With the arrival of a fifth nurse in Puerto Rico, Miss Salome Fast, R.N., has been relinquished from the hospital to direct a new health service program inaugurated in the schools within the radius of influence of the La Plata Unit. Five C.P.S. men are each assigned two or more schools wherein each carries on a full-time physical fitness and health education program. They give special emphasis to safety consciousness, proper habits of disease prevention, personal and community hygiene. Dr. and Mrs. Stover are devoting time to develop a school dental program. Dr. Amstutz gives several days a week to examination of school children and general medical supervision of the health service. Dr. Amstutz is also opening a child clinic at the La Plata Hospital, where he will care for children referred to him.

* * *

C.P.S. NOTES

Population of C.P.S.

The number of men in C.P.S. camps and units has been slowly going higher. In May of this year the 7,000 mark was reached and since that time 724 more men have been in-

ducted. According to present indications the inductions will continue steadily especially among the 18-year-old age group. Of the 7,724 men in C.P.S., as of November 15, 1944, 3,441 were under Mennonite administration.

* * *

C.P.S. Men as "Guinea Pigs"

In the July, 1944 issue of *Selective Service*, the monthly organ of the Washington Headquarters of Selective Service System, the following item concerning conscientious objectors was carried:

"As of June 30, 1944, there were 164 conscientious objectors serving as 'guinea pigs' for the Office of Scientific Research and Development and the Office of the Surgeon General of the United States Army. . . . The experiments require these men to fast, live on restricted diets, drink salt water, float on life rafts, walk for days on treadmills, spend hours in low-pressure chambers, and live for days in rooms with temperatures varying from twenty degrees below zero to the high temperature and humidity of the tropics. They are placed on various diets to determine the effects of diet upon altitude tolerance, the best diets for cold and tropical climates. . . ."

* * *

C.P.S. Briefs

In the month of October for the past three years the church agencies have met with Selective Service officials to consider the operation of C.P.S. for another year. The agencies—Friends, Brethren, and Mennonites—are now planning to continue operation of C.P.S. for the duration.

United Nations Relief and Rehabilitation Administration (UNRRA) has officially decided to accept conscientious objectors as candidates for foreign relief service.

Reuben Stoltzfus, director of the Boonsboro Unit of the Hagerstown camp has retired from his responsibility. John D. Stoltzfus of Talmadge, Pa., replaces him.

* * *

PEACE SECTION NOTES

Assistant Appointed for Peace Section.

Howard Charles, Lititz, Pa., has been appointed to serve as an assistant in the Peace Section at the Akron Office. Bro. Charles will spend considerable time in research and writing in regard to the implications of our peace witness in the times in which we are living, and will also be responsible for the routine work of the Peace Section. With this issue of the peacetime conscription facing us and the need for further literature in this area of our faith, it was thought expedient to secure another worker.

Released November 22, 1944.

M.C.C. Headquarters, Akron, Pa.

* * *

OUR CLOTHING RELIEF PROGRAM

A new folder, CLOTHING FOR RELIEF, has recently come off the press and has been mailed to the pastors of all the churches. Sufficient copies have been mailed for each family to receive at least one. If you have not received a copy ask your pastor for one or send your request to the Mennonite Central Committee at Akron. The folder briefly

presents the needs for clothing and makes a number of suggestions about contributing clothing.

A very large amount of excellent work in the clothing program has been performed by the sisters in our churches. For Greek War Relief Association, 51,253 cut garments for children were contracted. Most of this work has been completed by this time and many of the garments are already on their way to Greece. In the past several months ten tons of relief clothing were sent to the Middle East for the refugees in Egypt, and six tons were sent to France. At the time of this writing the clothing collection center at Newton, Kans., is preparing on the average of a ton per week, and the Akron center baled five tons for the month of October. All these efforts represent a tremendous amount of work on the part of the sisters of our church and great appreciation is due to them and the Lord for this service and these contributions.

Throughout the winter months an effort will be made to collect and process large amounts of clothing against the day when the call will come from Europe for unlimited amounts of relief clothing. Already, at this time of writing, a telegram from England has just arrived stating that twenty tons for Holland and ten tons for France are to be sent immediately. As the doors in France, Belgium, Germany, and Poland open the need will be very great. Even the most we can do will be but a drop in the bucket. No doubt special appeals will be sent to the churches at the time of greatest need, but now is the time to build up a stockpile and to have the clothing ready for shipment when the day of need arrives. The clothing collection centers at Akron, Pa. Newton, Kans., and Kitchener, Ont., will be operating with full-time workers and will be able to process all the clothing our constituency will donate. May the Lord bless us together as we labor together in this time of great need and help us to give an effective witness.

M.C.C. Headquarters, Akron, Pa.

C.P.S. Dependency Fund

We submit herewith the second quarter's report for the C.P.S. Dependency Fund. The report shows a net balance October 1 of \$1,239.77. It might seem from this report that sufficient funds were received from our congregations to cover the needs. This is actually not the case, inasmuch as \$3500 were received from other sources, namely, \$3,000 from the Publishing House and \$500 from an individual. We were thus actually short from our congregations approximately \$2,700 to meet the total expenditures. This was due to the fact that approximately 10% of our congregations had made no remittance to our first quota request of fifty cents per member by the end of the first six months. This quota deficit actually amounts to \$2,648.30.

During September an appeal was sent out for a second quota contribution of fifty cents per member to take care of our dependency needs. Due to the failure of some congregations to send in their contributions promptly, and due also to the considerable increase in

dependency payments in recent months because of new inductions and increase in family size, we do not expect the second fifty cents per member quota to cover more than four months, namely, October, November, December, and January. At the present time our dependency needs amount to approximately \$4,000 per month.

We appreciate very much the generous support which has been given to this fund thus far by a large majority of our congregations. We know that the C.P.S. men also appreciate very greatly the help which their families receive from the C.P.S. dependency fund. The payments are not large, and in no case are they granted without definite proof of need. Every case helped is authorized by a representative of the congregation in which the C.P.S. father is a member.

We have here a very fine demonstration of Christian love in the bearing of one another's burdens, although it must truly be said that those of us who are not in C.P.S. are bearing a much smaller burden than the families of the men who are in C.P.S.

We again urge our congregations to be prompt and generous in their contributions to this fund. It would be a great help if all payments to this fund would be in our hands before Christmas, so that we could properly estimate the needs for the following quota period.

Mennonite Relief, Committee:

Harold S. Bender, Secretary,

E. C. Bender, Treasurer Mission Board.

C.P.S. Dependency Fund Report

Second Quarter, July 1 to Oct. 1, 1944

Balance on hand July 1, 1944 \$ 6,027.73

Receipts

July	2,396.64
August	1,673.03
September	1,624.75
	<hr/> 11,722.15

Disbursements

July	2,832.50
August	3,045.00
September	3,686.00
	<hr/> 9,563.50

Balance on hand Oct. 1, 1944 \$ 2,158.65

Rec'd from O.O. Amish for other dependency needs 918.88

Actual net balance 1,239.77

Number of dependency Cases Supported as of September

8 at	\$ 25.00
57 at	35.00
18 at	45.00
2 at	55.00
2 at	65.00
3 Receiving pastoral support	

90 Total for month

Discontinued during quarter—3

A NEW SERVICE

(Continued from page 686)

thing to me, to teach little children, to take these little lives so pure and fresh from God and teach them the stories of Jesus, before the world has had time to spoil their beauty. I hope you will be able to use this little experience if it will help any one else who is interested in little children."

Deeply challenged by little Jimmy's words, his aunt wrote the following lines:

"I Want to See Your Jesus!"

By Edna Mertz

"I want to see your Jesus!"

These sweet words came to me
One day with startling clearness
From a baby, not yet three.

With eyes alight, he gazed upon
The picture of Christ, and heard
The simple old Gospel story.
My heart was strangely stirred.

For what if the little child we know,
Who is placed in our tender care,
Should look in our lives for Jesus
And find He was not there?

So I kneel at the feet of my lovely Christ
And pray, "Oh, help me to be
All aglow with Thy beautiful presence, Lord,
That a child may see Jesus in me!"

Goshen, Ind.

OHIO CHRISTIAN WORKERS' CONFERENCE

(Continued from page 691)

REPORTS

Report of the Secretary Summer Bible Schools

	1942	1943
Number of schools	16	14
Number of superintendents	13	14
Total enrollment	2,014	1,718
Average attendance	1,772	1,538
Average length of term (days)	11.3	8.6
Number of teachers	115	160
Number from Mennonite homes	1,158	833
Number from other homes	840	835
Number in adult classes	199	145
Number in high-school classes	166	28
Range in age (years)	2-75	3-25
Number of diplomas granted	24	7
Total missionary offerings	\$164.52	\$239.75
Total expenses	414.70	345.43

Young People's Bible Meetings

	1942	1943
Number of meetings reported	28	31
Number used topics booklet	28	31
Number kept records of programs rendered	17	16
Number kept records of attendance	6	6

Sunday Schools

	1942	1943
Number of Sunday schools	44	45
Number meeting every Sunday	41	44
Number reorganizing at New Year	43	44
Number of officers	345	308
Number of classes	632	617
Total enrollment	8,208	8,212
Number enrolled in:		
Cradle Roll	226	281
Beginners' Department	483	572
Primary Department	531	685
Junior Department	595	740
Intermediate Department	744	842
Adult Department	4,205	4,842
Home Department	34	62

Pupils over 12 who are non-church members	185	291
Pupils of non-Mennonite parentage	463	642
Pupils under 14 who completed reading New Testament	15	30
Pupils under 18 who completed reading the Bible	11	26
Others who completed reading Bible	28	29
Number of Sunday-school libraries	28	31
Total number of volumes	3,807	4,169
Number of schools using Savings Boxes	35	35
Number of schools having Youth Missionary Projects	9	7
Number of schools observing Missionary Day	38	36
Number of mission Sunday schools	10	8
Offerings for supplies	\$ 5,295.74	\$ 5,926.20
Offerings for missions	23,195.34	26,554.56

Total offerings	\$28,491.08	\$32,480.76
Number of schools using Words of Cheer	40	42
Number using Beams of Light	36	36
Number using Youth's Christian Companion	41	42
Number of pupils received into church fellowship	261	155
Total number of homes	2,063	2,215
Number of homes having family worship	547	424
Are your church members in Sunday school?	89%	95%
Do your S.S. pupils remain for church service?	98%	96%
Number of teachers' meetings	9	12
Number of study classes	3	3

Respectfully submitted,
Loren S. King, Secretary.

Summary of Delegates' Meetings

There were 95 who registered as delegates, representing 39 of our 45 congregations. They registered as follows: 32 elected delegates, 25 Sunday School superintendents, 13 ministers, 8 bishops, 7 deacons, 6 Executive Committee members, 2 Young People's Bible Meeting superintendents or chairmen, and 2 visiting bishops.

The following reports were given and accepted by motion:

Report of the Chairman

During the year I called for and presided at the three meetings of the Executive Committee. I helped in arranging for this conference and helped in the preparation of the program. I also signed all orders to the treasurer for payment of money and performed such other

duties as ordinarily fall to my office as provided by the constitution. Because of my connection with the C.P.S. program, I have not been as active as I would have liked to have been. However, the work has been a joy and an inspiration to me.

P. L. Frey, Chairman.

Report of the Secretary

The minutes of last year's conference were printed in pamphlet form and sent to the superintendents of all the Sunday schools in the district.

Summer Bible school reports for 1943 were collected and a report was compiled. Also mailed out report blanks for the 1944 report, some of which have been returned.

In accordance with the instruction of the 1943 delegate body, 258 letters of encouragement, containing a dollar bill as a token of love, were mailed to the C.P.S. brethren from our member congregations. This was possible only after considerable correspondence with, and the co-operation of, the local pastors. Most of the boys expressed their appreciation for the gift by return mail.

Helped in preparing the Standards for Christian work which were incorporated in the constitution booklet by the Historical Committee, and upon receipt of the printed booklet, one was mailed to each member of the delegate body.

Two district Y.P.B.M. Conferences were held during the year—one in the western part of the district at the South Union Church and the other in the eastern part at the Beech Church.

Helped to make out and arrange for this annual conference program. Had the programs printed, distributed them to the various Sunday schools, and notified the speakers.

The work has been enjoyable and profitable to me. We trust the Lord has received some praise and glory as we have labored together for Him.

Loren King, Secretary.

Report of the Treasurer

To the Ohio Mennonite Christian Workers' Conference: Greetings. The work of the treasurer during the past year has been a pleasure. The replies and responses to the letters sent out, encouraging the annual expense offerings on the third Sunday of October, and the Missionary Day offerings in November, have been both interesting and encouraging.

The Missionary Day offerings for the support of a native worker in India at \$365.00 per year and one in South America at \$660.00 per year have been generous, indicating an active interest in this phase of the missionary activities of the church.

Total receipts, including balances from last year, amounted to \$3,570.48. Of this amount, \$1,025.00 was paid for the support of a native worker in India, and one in South America;

\$258.00 as gifts to men in C.P.S.;

707.77 for missions and charitable institutions;

22.00 for care of the tent, etc.;

181.65 Executive Committee expenses;

138.00 traveling expense of 1943 conference speakers;

9.10 for stationery;

50.00 donation to the Peace Committee;

11.89 for postage;

10.00 for assistants;

51.00 for sundries;

112.20 for printing programs, minutes, and new constitution booklets; leaving a balance in the treasury amounting to \$993.87 on Aug. 1, 1944.

Since Aug. 1, four hundred copies of "Selections from Life Songs No. 2" were ordered for use in this conference.

We want to commend the superintendents and treasurers of the various Sunday schools for their interest in and support of the financial interests of this conference. May we continue again in our labors of love for the Master.

E. O. Hilty, Treasurer.

Report of the Young People's Institute Committee

We have now passed our first decade in the history of our Young People's Institute as sponsored by this conference.

The institute this year was again held at the Sebring Camp-ground, near Sebring, Ohio.

There were 229 registered students in attendance—71 boys and 158 girls. These represented 27 congregations and three denominations and came from the east to the far west.

The median age was seventeen years and the median schooling was eleventh grade.

The institute functioned under the following official staff and faculty:

Director—O. N. Johns.

Secretary—Loren King.

Business Manager—James Hostetler.

Men's Adviser—J. J. Hostetler.

Matron—Orpha Troyer.

Instructors—Paul Erb, Goshen, Ind.; J. Irvin Lehman, Chambersburg, Pa.; William Hallman, missionary on furlough from South America; Carl Kreider, Goshen, Ind.; and J. J. Hostetler, Canton, Ohio.

O. N. Johns, Chairman.

James Hostetler.

Loren King.

Report of the Book and Library Committee

No formal meetings of this committee were held this year, although the members of the committee were contacted upon different occasions.

We wish to recommend the following books:

"Stories for All the Year," Sara Ward Stockwell.

"Rainbow Missionary Stories," Stella Rudy.

E. O. Hilty, Chairman.

Frank Byler.

Kathryn Royer.

Report of the Historical Committee

A meeting was held, at which the work of the committee was planned. A collection of Sunday School Conference programs and other programs has been started but is not complete.

Since the "History of the Ohio Mennonite Sunday Schools" has been published, there will be work we can all do to preserve materials for the next history book. We suggest that all delegates be on the lookout for old records and information of value. Having located the same, correspond with the secretary of the conference. Things of value will be placed in our church archives at Goshen for future use.

Loren King, Chairman.

J. S. Umble.

Dwight Stoltzfus.

O. N. Johns, associate member.

I. W. Royer, associate member.

Report of the Nominating Committee

The Nominating Committee submitted the following names: Raymond Short and Loren King for secretary; Wyse Graber, Eli Nissley, John L. Yoder, D. Chauncy Kauffman for committee members of the western district; and Dwight Stoltzfus, Walter Oswald, Ivan Miller, M. O. Krabill for committee members of the eastern district.

The election resulted as follows: Loren King, secretary for three years; Wyse Graber and Dwight Stoltzfus, committee members for two years each.

Report of the Resolutions Committee

The Resolutions Committee submitted the following resolutions which were adopted by motion duly made:

1. Whereas Christ, although busy all day doing the good things so needed in His day, spent much time in maintaining a close contact with the Father, even whole nights in prayer; and whereas our Christian Workers' Conference and beloved church have given us many wholesome and profitable activities; and since present conditions have brought us added responsibilities, there comes a natural tendency to become lost in the doing of many things and neglecting "that better part"; therefore be it

Resolved by each one of us, "I will devote more time and energy necessary to maintain a vital relationship with the Father by a definite program of Bible reading and prayer, that I may be able to maintain a clear vision of my never-ending task as a soul winner."

2. Whereas the brotherhood of the Walnut Creek congregation has so generously and cordially entertained this Christian Workers' Conference, therefore be it

Resolved, That we express our appreciation for their kind hospitality and also extend our thanks to all other contributing friends or organizations.

Other Business

A. J. Metzler, chairman of the Commission for Christian Education and Young People's Work, gave a report of the organization and functions of the Commission.

It was moved and carried that this conference donate \$100.00 to the Peace Problems Committee.

Moved and carried that we continue the native workers' support in India and Argentina as before.

Moved and carried that this conference send a letter of appreciation to each of our young men in C.P.S., with a donation of one dollar which shall be taken out of the conference missionary offering.

The Executive Committee appointed the following committees, which were approved by the delegate body by motion duly made: Resolutions Committee: E. O. Hilty, Stanley Miller, and Dwight Stoltzfus. Nominating Committee: P. L. Frey, Paul Yoder, Frank Byler, Oswin Gerber, and Ivan Miller. (In the absence of Paul Yoder, Frank Byler, and Oswin Gerber, I. W. Royer and Ross Gerber substituted.)

J. J. Hostetler reported on the work of the Commission, with special emphasis upon the need for a home building program.

Moved and carried that the Executive Committee be authorized to contact the Indiana-Michigan Christian Workers' Conference, also Bro. Mininger the author, seeking permission to use their booklet, "Your Home Needs Family Worship," with our imprint, and that it be placed in every home in our district free of charge.

THE EXECUTIVE COMMITTEE of the Conference for the year is as follows: P. L. Frey, Archbold, Ohio, chairman (2 years); Loren King, West Liberty, Ohio, secretary (3 years); E. O. Hilty, Rittman, Ohio, treasurer (1 year); Sherman Swartz, Elida, Ohio, (1 year); Paul R. Miller, Sugarcreek, Ohio (1 year); Wyse Graber, Stryker, Ohio (2 years); Dwight Stoltzfus, Mantua, Ohio (2 years).

Loren King, Secretary.

Mary Byler, Assistant Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Heiser—Wiens.—Merle Heiser and Edith Wiens, both of the East Bend congregation, Fisher, Ill., by J. A. Heiser, Nov. 10, 1944.

Yoder—Yoder.—Daniel M. Yoder and Kathryn Yoder by the groom's father, John M. Yoder, of Leonard, Mo., at the West Union Church near Wellman, Iowa, Oct. 27, 1944.

Hartzler—Brubaker.—Bishop Enos F. Hartzler and Elizabeth Brubaker, both of the Crown Hill congregation near Rittman, Ohio, at the home of the officiating minister, Bro. I. J. Buchwalter, Dalton, Ohio, Nov. 16, 1944.

OBITUARIES

Burkholder.—Chester M., son of Anna (Martin) Burkholder and the late Elam Burkholder, was born Feb. 19, 1910; met sudden death at the Ivan Martin's stone quarry, East Earl Twp., near Terre Hill, while at work unloading a large dump truck on Sept. 4, 1944; aged 34 y. 6 m. 16 d. He was found pinned beneath the overturned truck at the bottom of a twenty-foot pile of sand. He was a member of the Springville Mennonite Church. On Feb. 19, 1933, he was united in marriage to Nora S. Burkholder. He leaves to mourn his early departure, his sorrowing companion, 4 sons (Walter, Delmas, Chester, Jr., Vernon), his mother, 5 sisters and 8 brothers (Lydia—Mrs. John Rutt, Ephrata, Pa.; Edna—Mrs. John Martin, Stevens, Pa.; Jennie—Mrs. Paul Witmer, Royerstown, Pa.; Elizabeth—Mrs. Harold Litzenberger, Allentown, Pa.; Anna, at home; Clayton, Paul, Elmer, Lester, Ephrata, Pa.; Raymond and Clarence, Myerstown, Pa.; Elam, New Holland, Pa.; and Eli, at home), besides many other relatives and friends. We cannot understand why he was called away, but we submit to God who knows best. Funeral services were held Sept. 7 at the home by Menno Weaver, and at the Springville Church by Joseph Hostetter and Amos Martin. Text, Mark 13:34. Interment was made in the adjoining cemetery.

Dunlap.—Howard J. Dunlap was born Jan. 21, 1860; died Nov. 4, 1944 at the home of his daughter in Philadelphia, Pa.; aged 84 y. 9 m. 14 d. He was united in marriage to Ella A. Miller, who died about eighteen years ago. He leaves 4 daughters (Mrs. Bessie Hevner and Laura, both of Lancaster, Pa.; Edna, wife of John Werline, Philadelphia; and Ida, wife of Walter Heiner, York Co., Pa.) and a number of grandchildren and great-grandchildren. He was received into the North End Mennonite Church (formerly Dillerville) in 1935, and attended services when health permitted. Although he was a man of few words, we have evidence that he loved the Lord, and he will be missed by all who knew him. Funeral services were held at the North End Mennonite Church, in charge of David Mosemann. Interment was made in Cedar Lawn Cemetery.

Eby.—Jacob Martin Eby, son of Bro. and Sister Isaac Eby, was born Oct. 5, 1867; died Sept. 18, 1944; aged 76 y. 11 m. 13 d. He was married in October 1890 to Ida Shank, who survives him. To this union were born the following children (all deceased): Mark, Jacob Irvin, and seven infants. The following children who were given a home and loving parents' care survive: Mrs. Fannie Kreider, Wadsworth, Ohio; Mrs. Gertrude Bradley, Glendale, Calif.; William A. Eby, Norfolk, Va. Bro. Eby was a member of the Deep Creek congregation, near Fentress, Va., where he was a regular attendant. Death occurred at the home of Daniel Martin,

Waynesboro, Va., where he and his wife had gone to spend the week end with cousins. He was stricken with a heart attack on Sunday night, at which time he said to those present, "This is the end," and with a prayer on his lips, he passed peacefully away. He was laid to rest at Reiff's Church, Hagerstown, Md., by the side of his little ones. Funeral services were conducted by Amos and William Martin.

Lefever.—Kathryn K., daughter of Catherine and the late Jno. P. Burkholder, was born at Big Spring, Lancaster Co., Pa., Nov. 7, 1904; died Nov. 4, 1944; aged 39 y. 11 m. 27 d. On Sept. 15, 1927, she was united in marriage to Elam D. Lefever. She and her husband took into their home Betty Eshleman, an orphan child, before she was three years of age and mothered and fathered her until her present age of eleven years. In her early teens she united with the Mennonite Church and was interested in its religious and benevolent activities. She was of a kind and loving disposition and left a satisfactory testimony of her faith in her Redeemer; therefore we sorrow not as those without hope. She is survived by her husband and foster daughter, her mother, and the following brothers and sisters: Rena, Lancaster, Pa.; Carrie, wife of Pre. Eli Souder, Bareville, Pa.; Paul K., Bareville; Elizabeth, Lancaster; and Titus, Willow Street, Pa. Funeral services were conducted on Nov. 7 at the house and at Mellingers Church by Harry Lefever, David Landis, and Elmer Martin. Texts, Rev. 7:9-17; Rom. 8:18. Interment was made in the cemetery adjoining the church.

Martin.—Harold B., son of John F. and Edna Burkholder Martin, was born near Schooneck, Pa., July 2, 1943; died in the Reading, Pa., hospital, June 26, 1944; aged 11 m. 24 d. He was a very healthy child until six weeks before his death, when he had measles. All was done that loving hands could do to restore his health, but to no avail. He leaves his sorrowing parents, 5 brothers (Weaver, Lester, Elvin, John, Jr., and Amos), 2 sisters (Nora and Arlene), his paternal grandparents (Amos H. and Katie Martin, Lititz, Pa.), and his maternal grandmother (Anna M. Burkholder, New Holland, Pa.). Funeral services were held at the home and at the Meadow Valley Church, in charge of Joseph Hostetter and Joseph Weaver. Text, Luke 18:16. Interment was made in the adjoining cemetery.

Miller.—George W., son of the late Dan and Theresa Sprohl Miller, was born in Tuscarawas Co., Ohio, April 13, 1865; died at his home in Smithville, Ohio, Nov. 10, 1944; aged 79 y. 6 m. 27 d. At the age of 21 he was baptized and received into the fellowship of the Walnut Creek Mennonite Church. Upon moving to Wayne County in 1918, he transferred his membership to the Oak Grove congregation. He was united in marriage to Martha Troyer of Shanesville, Ohio, on Christmas Day, 1887. The Lord graciously allowed them to travel life's pathway together for almost 57 years. To this union 10 children were born, one of whom (Vesta—Mrs. Frank Syler) died in 1936. He is survived by his widow, 9 children (Verna—Mrs. Wm. Garrett, Canton, Ohio; Lloyd G., Dresden, Ohio; John G., Hudson, Ohio; Chauncey, Barborton, Ohio; Raymond G., Smithville, Ohio; Wade and Daniel, Wooster, Ohio; Seth, Alliance, Ohio; and Mary—Mrs. Glenn Burkholder, Barborton, Ohio), 39 grandchildren, and 6 great-grandchildren. In 1911 he lost an arm in the corn shredder. In 1929 it became necessary to amputate a leg because of gangrene. These two operations, together with great suffering since then, caused him many hours of physical agony. Funeral services were held at the home and the Oak Grove Mennonite Church Nov. 13, conducted by J. S. Gerig and Wm. G. Detweiler. Text, Heb. 4:9. Burial was made in the church cemetery.

Smetter.—Emma Elizabeth Smetter was born Feb. 4, 1899, near Goehner, Nebr.; died at her home near Beaver Crossing, Nebr., Nov. 7, 1944; aged 45 y. 8 m. 3 d. She united with the West Fairview Mennonite Church in her youth and remained faithful for a number of years, but later broke her covenant with Christ and the church. Several weeks before her death she renewed her covenant and died in the faith. Her death was due to cancer, which struck quick and hard, but she bore her suffering patiently to the end. She leaves to mourn her departure 5 brothers (Ervin, at home; Edward of Goehner; William and Joseph of Beaver Crossing; and Alvin, overseas), 5 sisters (Mary, Elsie, and Ella, at home; Katie Houser of Goehner; and Maggie

Martin of Hopedale, Ill.), and her fiancé (Clyde F. Harvey, overseas), besides many other relatives and friends. Her father, mother, and one brother (Elmer) preceded her in death.

Smucker.—Milo J., son of Bishop Jonathan and Salome Smucker, was born in Noble Co., Ind., Aug. 1, 1869; died suddenly Nov. 14, 1944, at his home in Smithville, Ohio; aged 75 y. 3 m. 13 d. He united with the Mennonite Church at an early age and remained a faithful consistent member until the end. On Sept. 2, 1890, he was united in marriage to Malinda Burkholder of Wayne County, Ohio, which has been their home for the past 54 years. To this union were born 7 children, three of whom died at a tender age, and Clarence passed away in 1931. He leaves to mourn his departure a devoted wife (who has been sick in bed for some time), 2 sons (Alvin, Buda, Ill.; and Raymond, Washington, Ill.), 2 daughters (Erma Harrison and Iva, of Smithville), 2 brothers (Frank, Tiskilwa, Ill.; and Jesse, Goshen, Ind.), one sister (Mrs. Ida Eigsti, Tiskilwa, Ill.), 14 grandchildren, and 3 great-grandchildren. He was very much interested in and devoted to his church (the Oak Grove congregation) and to his family. On Sept. 2, 1940, when he and his companion celebrated their golden wedding anniversary, his cup was full to overflowing. Funeral services were held at the home and the Oak Grove Church Nov. 17, conducted by J. S. Gerig and Wm. G. Detweiler. Text, 11 Cor. 5:8. Interment was made in the adjoining cemetery.

Zimmerly.—Edwin P., son of Peter and Maryann Zimmerly, was born June 1, 1890; passed away Nov. 15, 1944, at Fair Oaks Villa, Cuyahoga Falls, Ohio; aged 54 y. 5 m. 1 d. He suffered from pneumonia, followed by a heart attack. In his youth he accepted Christ as his Saviour and united with the Sonnenberg Mennonite Church, remaining faithful till death. During his life he suffered much, but bore it all patiently. On June 10, 1920, he was united in marriage to Mary Bixler. He leaves to mourn his departure, his sorrowing wife, 9 children (Lester, Flint, Mich.; Ida—Mrs. Denver Welty, Apple Creek, Ohio; Bessie, Lydia, Daniel, David, Lillie, James, and Silas Ray, at home), one brother (John, Dalton, Ohio), 2 sisters (Elizabeth—Mrs. Otto Kamp, Orrville, Ohio; and Melinda, of Dalton), one uncle, 3 aunts, and many other relatives and friends. He was preceded in death by one daughter (Ruth), his parents, one brother, and one sister. Funeral services were held Nov. 18, at the home by Jacob Neuenschwander and at the church by Louis Amstutz and Jacob Neuenschwander. Interment was made in the adjoining cemetery.

Special Meetings

LANCASTER, PA.

Report of the Bible Instruction Meeting held at Mellinger's Mennonite Church near Lancaster, Pa., Oct. 28, 29, 1944.

Organization.—Mod., Lloyd Eby; Secy., Earl B. Groff.

Program and Speakers.—Christian Standards of Social Purity, Sanford Shetler; Evangelistic Sermon (Hab. 3:2), Enos Hartzler; Sunday School Lesson, Benjamin Weaver; Children's Meeting, Sanford Shetler; Sermon (Isa. 38:19), Enos Hartzler; Phil. 4:9, John S. Hess; Responsibility of the Carrier of the Message of Life, Charles Hostetter; Nonresistance, Sanford Shetler; How Deepen Our Spiritual Life, Charles Hostetter; Evangelistic Sermon ("Where dwellest thou?"), Enos Hartzler.

Thoughts Gleaned.—In our teaching, emphasis should be placed on the virtues of social purity. Mankind has been endowed with the gift of learning. If we learn, we should teach; if we teach, we should do. Phil. 4:9; 11 Tim. 2:15; 1 Thess. 2:13. Most of us are not seriously aware of the indifference of our people. The Sunday school is doing the greatest work in the world—teaching the greatest book in the greatest building, the church. The battle of separation is difficult to overcome because the world is making bold advances into our lives and homes. In order to deepen our spiritual life, we must obey (Deut. 11:27); we must have faith (Rom. 14:23); we must see our sinfulness and picture the holiness of God. A deepening experience always produces service. Secretary.

ITEMS and COMMENTS

The popular Jewish writer, Sholem Asch, is credited in the Jewish Missionary Magazine, May, 1944, with the following statement: "I could not help writing on Jesus. Since I first met Him, He has held my mind and heart. For Jesus Christ to me is the outstanding personality of all time, all history, both as Son of God and as Son of man. Everything He said or did has value for us today, and that is something you can say of no other man, alive or dead."

* * *

It seems a serious cigarette shortage has developed in this country. This is due in part to a record consumption, estimated for the year at 293 billion cigarettes, and in part to the machinery, man power, and leaf tobacco shortages. According to the Associated Press a new record in cigarette use has been set each year since 1933, with expansion since 1940 at a faster rate than any time in the preceding twenty years. Per capita use of cigarettes rose from 790 in 1926 to 1,877 in 1943. We like to think that the use of cigarettes by Mennonites has not contributed to the present shortage. We would also like to think that Mennonites have contributed to the shortage by decreasing the supply of leaf tobacco.

* * *

After only two and one-half years in his office, Dr. William Temple, Archbishop of Canterbury and Primate of the English Church, died suddenly on October 26. Dr. Temple was an outstanding liberal, having had a decided influence in various applications of the social gospel and in the ecumenical movement for the United activities of Christendom. He was the first president of the World Council of Churches. According to the English rule, his place will be filled by appointment by the Prime Minister, approved by the King.

* * *

Emperor Haile Selassie, of Ethiopia, has invited the return of Christian missionaries to that land. These were banished when Italy conquered that country.—Religious Telescope.

* * *

The war is not moving the masses to repentance, either in America or in Great Britain. An English preacher says, "After two and a half years of war, only five per cent of London's population attend a place of worship."—Pentecostal Evangel.

* * *

A popular magazine of our country has been denied the privilege of second-class mail by the Postmaster General on the ground of its obscenity. Efforts in courts have so far failed to override the Postmaster General's order. All lovers of purity rejoice at this check on the immorality that flourishes in so much of the material that appears upon our newsstands. There is another side of the question,

however. If the privileges of second-class mail can be denied by an arbitrary ruling of the head of the postal department, it is conceivable that literature of other types might be barred from the mails by arbitrary ruling. This is a matter of concern to those who cherish the freedom of our press, and our present opportunity to teach as we will in our denominational periodicals.

SUNDAY SCHOOL LESSON

(Continued from page 687)

tion. A few of them, no doubt, will be saved by the church, but the majority will be lost. There is no other relationship between parents and children that will bring a godly home except that presented in the Bible. Eph. 6:1-4; Col. 3:20, 21; Prov. 23:22; Deut. 5:16. If your pupils are parents, teach them the responsibility and opportunity of parents in making good homes. Home is what they make it. How can they make their homes more godly? Perhaps they are too much like Martha.

How often we hear people speak gratefully of their godly heritage from grandmother (Lois) and from mother (Eunice)! Will the next generation be able to bear this testimony of us? While the world is almost giving up the good-home ideas, it behooves the Christian to be more faithful and zealous than ever to build godly homes. They cost time, energy, sacrifice, love of children, wisdom, money, prayer, and some admonition, but most of all they cost quiet nurturing by strong Christ-like parents.

(Teachers of children and youth might discuss what they can do to make a good home. Teachers of grandparents might discuss how they can make a positive spiritual contribution to their grandchildren. Whatever age you teach, spend all your class time in a way that will bring conviction and help for building better homes.)—A. M. E.

CORRESPONDENCE

(Continued from page 689)

received into the church by water baptism. Our communion services were held the Sunday following. We were glad that 88-year-old, Grandma Brenneman, our oldest member, could be present at this service. Sister Mary Bond, who suffered a stroke several months ago, is sufficiently improved to attend services again.

Oct. 30 to Nov. 17 a Bible Institute was held at the Albany church. The instructors were the brethren Glen Whitaker, M. R. Martin, and Marcus Lind. Because Bro. Whitaker was unable to be present the first few days and the third week, Bro. Ernest Bontrager, of Estacada, Oreg., substituted in his absence. During the second week of the Institute Bro. Whitaker conducted evangelistic services. His messages were plain and forceful, fully upholding the high standard of the Gospel. We praise God that a number of young people confessed Christ as their Saviour and several made reconsecrations. Pray with us that each may make a full surrender to the Lord and develop into valiant soldiers of the cross.

Nov. 20, 1944.

Anna M. Bender.

THE BOOK SHELF

The Rise and Decline of Modernism, James Doig Rankin; The United Presbyterian, 505 Publication Bldg., Pittsburgh, Pa.; 1944; 25 cents.

The term "Modernism," used orally and in print, has no doubt often left many of us wondering as to the implications of the term. When and where did this philosophy originate? Where and by what impetus did it spread most rapidly and extensively? Exactly what is the conflict between Modernism and Christianity? What has been the influence of Modernism and liberal Christianity in the world? What should the Christian pulpit italicize in present world conditions?

These questions and others about the philosophy of Modernism have been answered for me in a very satisfactory way by the concise, yet thorough treatment of the subject given in the above-named booklet, which has eight chapters in its forty-eight pages. The author uses common, everyday language, easily understood by the average reader. I feel sure that all who read this booklet will find it very interesting as well as instructive.—M. S. Snyder.

SOIL CONSERVATION IS SIGNIFICANT

"I believe that one reason why many people do not think Soil Conservation is of National Importance is because it is not as dramatic, colorful, and momentarily exciting as some other forms of national service. Viewed from a long-time point of view, which is always God's point of view, soil conservation is not only nationally important, it is Divinely important. . . . It is preserving the soil that man may till it, that he may make a garden out of it; that seems to have been God's purpose from the beginning."—J. Winfield Fretz in *The Mennonite*.

Table of Contents

681—Deepening the Spiritual Life
682—As We Remember
683—Editorials
684—Unity of the Spirit or Division
685—The Cross and Culture
686—The Lights That Flash (Poem)
A New Service for Teachers of Children
687—To Be Near to God
Sunday School Lesson for December 10
688—Folld Notes
689—Correspondence
690—Let Me Guide a Little Child (Poem)
Special Chaco Needs
Our Christian Testimony
Uncertain People Not Wanted
691—Ohio Mennonite Christian Workers' Conference
692—Relief and C.P.S. Notes
C.P.S. Dependency Fund
695—Marriages
Obituaries
Special Meetings
696—Items and Comments
The Book Shelf

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, DECEMBER 8, 1944

NUMBER 36

Pure Grace or Mixing Law and Grace

BY MERLE SHANTZ

[An address given at the 1944 session of General Conference. Stenographically reported.]

We greet you in Jesus' precious name. There is great need for this subject. The committee, we feel, was on Biblical ground when they based all our discussions on the Word of God; and the need of the world certainly is reason for this series, particularly the need of the church in her witness to the world. That need is well recognized, too, in the problems in the church: worldliness in dress, immodesty, entangling business alliances, a breakdown in our peace issues, worldly amusements. How shall we approach these problems as Christian believers? Some say, "More law"; some say, "More grace." Others want a combination of the two.

First, I want to give a definition of grace. I am glad for my predecessor's message; it makes my task much easier. Grace is the unmerited favor of God toward sinful men through Jesus Christ. I wish to give you an illustration. A little girl four years of age said to her daddy, "I love you." He asked, "Why do you love me?" And she replied, as little girls do, "Because." Her daddy said to her again, "But why do you love me?" She said to her father, "Daddy, don't you love me?" He said, "Yes, of course." She said, "That is why I love you." And that was my little girl, praise God. This is an illustration of grace; we love God because He first loved us.

Our brother gave you the origin of grace; that comes from God through Jesus Christ. God will not change His nature; therefore grace must be an aspect of His eternal character. By Jesus Christ, God gave Himself for our sins; through Him we have forgiveness and righteousness. "Marvelous grace of our loving Lord!" Marvelous! If we were actuated by that this morning, would we not be efficient for our Lord Jesus Christ?

The Apostle Paul, basing his challenge on this grace, said, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Sometimes it seems that the churches, and the conferences, and the individuals forget that we began in the Spirit, and we

try to effect God's work by the flesh. This grace is received by faith. Many illustrations might be given of grace. See John 3:16. Also remember the words of the apostle, "Received ye the Spirit by the works of the law, or by the hearing of faith" (Gal. 3:2)? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). So much for grace, and the way it operates.

Now, what is the law? It is a rule, a divine commandment, a revelation of the will of God. There are various usages of this word. For instance, law may be an absolute and eternal showing forth of God's unchanging nature. This usage is implied rather than stated in Scripture. Note Psalm 19. There is a law, also, that is Mosaic, not necessarily contrary to that eternal law, but having a dispensational purpose. These moral decrees show forth God's eternal, changeless nature in regard to His spiritual character. Laws in respect to the ceremonial observances given through Moses were not permanent; but notice that they had in them a pattern of the Coming One. When the light comes, the shadows flee away, praise God. The light came in Jesus Christ, and the shadows have gone away. But there is danger that men get to love shadows. Shadows are lovely sometimes, are they not? Sometimes we see beautiful shadows in the water, of the trees, and of the clouds. The shadow of the Gospel was beautiful. There is a beauty about the Old Testament religion that appeals to the faithful, devout Jew, and this beauty of the Old Testament was the impress of Christ Himself. But we find that the law became a stumbling block to the acceptance of the Lord Jesus Christ; its purpose was disciplinary and preparatory. However, its purpose became obscured; the scribes and Pharisees made it of none effect; they built a system around it, and gloried in their traditions and interpretations. And this was a tragedy, because the Pharisees were accepted as leaders by the nation in days of crisis in the history of the Jewish nation, and the very people who should have been God's ministers with a proclamation of the Gospel when Jesus came, could not see Jesus. What a tragedy!

How about the New Testament? Can we discuss it in terms of legalism? "The law was given by Moses, but grace and truth came by Jesus Christ." The law is the Mosaic system, as we generally think of it. Yet grace and truth imply a standard. Christ preached the Gospel, and the law gives us a standard. What is the relationship of grace to truth? Do we have anything here contradictory to grace? Whether we pride ourselves in evangelicalism or not, we can still have the spirit of legalism in the application of the Gospel to our problems.

Let us note also the relation of grace and law in Paul's life and teaching, which throws considerable light on our subject.

Notice Paul's past life. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:4-6). Here we have the Apostle Paul confessing that in the past he trusted in the law, and found the law inadequate; and this legal system was unable to save him.

In regard to his start in Christian experience note how Paul says in Gal. 1:15, He "called me by his grace"; and in regard to its continuance, I Cor. 15:10, "But by the grace of God I am what I am: and his grace which was bestowed

Words

Before you cast a single stone,

*Think of the words the Saviour said,
Think of that woman whom He raised
From almost dead!*

Before a single stone is cast,

*Think of your reasons; pause and pray
Before you lift your hand—it is
The only way. . . .*

A stone can break a lovely thing,

*Can tear the threads of hope apart—
A stone that you have cast can lie
On your own heart!*

—From Zion's Tidings.

upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." You see the Apostle Paul attributes his call, his conversion, and his ministry to the grace of the Lord Jesus Christ. And also in regard to his teaching. The passage in Gal. 4:21-30 shows Paul's attitude in relation to law and grace by the allegory of Abraham and his two sons; Ishmael was the result of a natural relationship according to a humanly arranged plan, working according to natural law; then we have Isaac, the son according to promise, the result of God's miraculous working, stirring up a body which was incapable of bringing forth life. Then the apostle brings to the attention of the believers how that grace—the unmerited favor of God—and law, in the sense of human effort, the law of the power of the flesh, are contradictory to each other; they do not belong together, and the one will drive out the other. So we find him saying, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." This morning, are we children of the bondwoman or children of the freewoman?

Do we have Judaizers in the church? Literally speaking, No. And yet it is possible that the spirit of Judaism may continue in the Gospel age. Are those who emphasize the ordinances, Judaizers? No. Not unless they suggest a saving merit through their observation. But certainly, if men try by their fleshly observations to receive merit or secure their salvation, they are liable to become ensnared by legalism. And yet there is a blessedness that comes from a response from the heart to the Saviour's commands. You remember how Jesus said, "If ye know these things, happy are ye if ye do them."

Another illustration came to my mind of how ordinances can be a snare. On our last visit to an alternate service camp in Ontario, we were concerned about the salvation of a young man in camp. I asked some of the others in camp if this young man knew the Lord. They said they did not think he did. I made it a point to see "Bill" on a Saturday evening on the shore of that beautiful northern river where the camp was located. I inquired, "Bill, are you a Christian?" He said, "I believe in Christ." I asked, "Are you born again?" He said, "I don't think so; I would like to be, though." He believed in Christ and wanted to be born again, but there was confusion in

his mind. He said, "I think I will get baptized." I explained that baptism is something that follows the new birth, whereby we express to men our new life in Jesus Christ, and the young man, by the Spirit of God, had his eyes opened. The following afternoon, while we were walking through the northern woods, he said, "You know one of the boys in camp gave me a pamphlet, 'Freedom in the New World (a Jehovah's Witness pamphlet)'. I am going to give it back to him and tell him I found my freedom through Christ."

There is a place for ordinances; they are God's appointed means of grace. By them we avail ourselves of the privileges and the responsibilities, the duties and the beauties of the Christian life, but when we begin stressing these as a means of merit, they become a snare to us. So also in regard to the relation of faith and works. There is no contradiction between Paul and James, as some modern writers say. "Works" is not evangelical Christianity. Evangelical faith produces fruit because it is a faith born of the Holy Spirit. James simply emphasizes the fact that the only faith that justifies is the faith that has fruit. Much of the trouble today in our churches is due to the fact that people mistake activity for saving faith. Then, too, there are some who think because they believe in Christ they can do anything. They believe in Christ—in the ordinances of the church—and yet are lost and doomed sinners. I feel, brethren, that the biggest menace in our church is not the sinner who has a formal church connection; he knows where he stands. But it is the person who keeps the doctrines, lives a formal life, does nothing very bad, but you don't know if he has ever been born again, and you don't know where he is in regard to his relationship with Jesus Christ. For some years I myself was not sure whether or not I was saved. Many of you can confess the same. As true ministers of Jesus Christ we ought to interview our members and try to find out whether or not they are born again of the Spirit of God.

What should be the Christian emphasis today? Paul's emphasis in Gal. 5:1 was, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." These things go together: grace and liberty and being led of the Spirit on the one hand; on the other, the law of Moses—the yoke of bondage and works of the flesh.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). What kind of faith? A faith which works by love. Love is the safeguard of liberty. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). The daily walk, the life that is hid with Christ in God, is a better safeguard than any regulation that conference might make for my safety.

Now some concluding thoughts and questions. I bring these things as questions, that you might think about them.

Is there Biblical and historical evidence that New Testament Christianity legislated every detail in life? I would like to know. There were Roman amphitheaters in the neighborhood of the Christian churches as well as the degrading bathhouses; how much do we read about those things in the New Testament? Yet there is a place for legislation, and it has to be faithfully carried out. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11). There you have God's basis for legislation.

I ask this question also: Did not New Testament Christianity produce a faith which made much legalism unnecessary and superfluous?

I am almost like the Last of the Mohicans—like the Indian who was the last of his tribe, being almost the only young man of my generation from our congregation still in the Mennonite Church. I know some of the homes which some of our young men came from, where everything was, "Don't, don't, don't, don't." My people took a little different attitude when I would ask, "May I go to the medicine show?" These shows used to come around every summer to our town. They would reply, "You know what we think about it." That was a sufficient argument. I think such a method is a better help in guiding young people than "Don't, don't, don't." The law has no power to save. The law of Moses was not able to save; how can our legislative actions? How can our legislative rules protect any better unless there is something deeper there? There is at

(Continued on page 707)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

V-Day

Although it may still be many months away, a great deal of thought and planning is being given throughout our nations to the observance of the day that will mark the end of hostilities on the European or the Eastern front or both. Our cities are assuming that there will be a great deal of wild enthusiasm and dissipation. Business houses are planning to board up their plate glass windows. There will probably be a great deal of drinking and carousing in gay night parties. Among the churches of the land, however, there is a recognition for the need of a different type of celebration. Ministerial bodies are petitioning for the close of saloons and bars. Churches are to be opened and services of prayer and thanksgiving held. Certainly this form of celebration, if celebration there is to be, would be much more fitting for a Christian nation.

What shall our Mennonite churches do when V-Day comes? The fact that we have endeavored in every way possible to keep ourselves unentangled from the spirit and the prosecution of the war may induce us to feel that the day should pass unobserved by us. But perhaps this matter should have second thought. Certainly we will have no part in vain rejoicing or in the vain boasting which this day will bring. But would it not be fitting for us, too, to meet in our houses of worship and give ourselves to sober meditation and prayer? It would seem there are many things that we could pray about. Certainly we could thank God that, on at least one front or another, the awful carnage of war has ceased. We would be on scriptural grounds to pray for our rulers and for those who are responsible for drawing up the peace terms that ways and means may be found for men to live together in peace. We may well pray that freedom of religion may be maintained, not only for ourselves, but for all men. We should pray that in this hour the victorious nations, drunk with victory and power, may be brought to see their sin and their need of God. We should pray that our church may recognize her obligation to the men who will return to civilian life. We

should pray that our own C.P.S. men may bring blessing to the church as they return to our communities. We should pray for the millions of refugees and war sufferers in the world and consecrate ourselves anew to the task of supplying their needs. We should pray that our church may give herself anew to the study and the practice of nonresistance as taught in the New Testament. We should pray for a conscience on the matter of using the increased incomes which have come to us as a result of the war. We should humbly confess whatever our share of responsibility may be for the moral breakdown which was responsible for the tragedies that have come into the world. We should recognize the failure of our own church to maintain a fully consistent testimony against war and the spirit of war. We should realize that only a very shortsighted view could hold that achievement of military victory is the solution of the problems of the world. Human ills must be cured by spiritual means, and to the spiritual cure we can devote ourselves with all our hearts.

We cannot participate in war. Neither can we lightheartedly celebrate a mere military victory. But we can and we should devote ourselves to humble prayer for the needs of ourselves and of the world.

The Atmosphere of Worship

Atmosphere partakes of the nature of essential environment. It is not forced and direct in its influence, but rather unconscious and indirect. We yield to the influence of environment without being conscious that we are yielding. We are often unaware of how much our attitudes and our actions are the unconscious effect of an environment to which we have been subjected.

Probably we do not remember ever having been told that God must be spoken to with reverence and that the hour of worship should partake of the hush of a deep respect and loyalty. We simply absorbed that fact from the attitudes and the words of the parents and teachers

who taught us to worship and pray. It cannot be too much emphasized that as parents and as worship leaders in the church we must create the worship atmosphere for our children. The manner in which the Sunday school or the church worship service is conducted goes far to securing the right attitude among the worshipers. The absence of formal ritual in our services makes this task all the more difficult. We must give more attention to the spirit. It is an obvious gain, of course, to direct the heart and mind directly to the spirit and the thought of worship without the intermediary machinery of a lot of ritualistic observance. But it is more difficult, and requires our constant study and thought. We need seriously to consider why inattention and disorder so often characterize our Mennonite worship.

More Than Enough

So rich are the resources of God that He does not deal niggardly with us. His mercy is abundant; His grace abounds; He is able to save to the uttermost. The one who is in us is greater than he who is in the world. His grace is sufficient; yea, He giveth more grace. Into the eternal kingdom we shall have an abundant entrance. Our reward there will be an exceeding and eternal weight of glory. The Christian's cup runneth over so that he can be exceeding joyful, even in tribulation. He giveth us richly all the things to enjoy. The path of the just shineth more and more unto the perfect day. He supplies our needs according to the riches in glory. He is able to do for us exceeding abundantly above all we ask or think.

These and many other phrases which come to us from the Scriptures are part of the superlative assurance of God's good intentions and His good performance in our behalf. We need not live poverty-stricken lives. We need not suffer the nervous strain of always living at the limit of our resources. Oh, that our eyes were opened to see all that God has for us! Then we would become aware that we can never exhaust His available wealth. We would be like the lady of the slums who for the first time saw the ocean. "Thank God for something of which there is enough," she exclaimed. With God there is more than enough. In Him we are more than conquerors.

Was Jesus the Son of God?

By D. H. BENDER

Some time ago a materialistic professor was lecturing before a class of theological students on the great characters of the Bible. After analyzing, enlarging, and lauding the virtues of such leaders as Moses the lawgiver, Elijah the prophet, David the musician, John the Baptist the preacher, Peter the apostolic leader, John the revelator, he finally came to the man Jesus. To him he ascribed the superlative degree of greatness, declaring that He stood out boldly as the greatest of all, that He was the best man that ever lived. In fact, He was the perfect man. He recalled that some of His subjects even went so far as to ascribe divinity to Him—that He actually was the Son of God. This, however, he explained, was a mere fantasy. Yes, it was preposterous. For a child to be born into the world without a human father was a definite biological impossibility.

I have often thought that when a great intellectual attempts to support a false doctrine in religion he often resorts to the densest form of ignorance and to brazen, illogical reasoning that falls but little short of puerile stupidity.

If Christ's claim that He was the Son of God was false, He proved Himself to be the basest deceiver of all time, and then how could He be considered the "best" man that ever lived, the "perfect" man?

If Jesus was not the Son of God, then our heavenly Father was the basest of deceivers.

If Jesus was not the Son of God, then He was the lowest of blasphemers and falsifiers.

If Jesus was not the Son of God, then the Holy Spirit was a false testifier and unsafe as a guide and comforter.

If Jesus was not the Son of God, then the prophets of the Old Testament and all believers of the New Testament were densely deluded.

If Jesus was not the Son of God, then the Bible is a book of deception and delusion and should not be permitted in our homes or our churches.

If Jesus was not the Son of God, the entire human race is still in their sins and awaiting only the destiny of an eternal hell.

Witnesses to the Sonship of Jesus

1. The Father, at His baptism: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). At the transfiguration: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

2. The Son Himself, at the crucifixion, as recalled by the chief priests: "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (Matt. 27:43). In answering the council: "Then said they all, Art

thou then the Son of God? And he said unto them, Ye say that I am" (Luke 22:70). When the Jews attempted to stone Him: "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God" (John 10:36)?

3. The Holy Spirit. His sanction at Christ's baptism. He accompanied the Father's witness by appearing upon the head of Jesus in the form of a dove. (Matt. 3:16).

4. Angels, at the annunciation: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

5. John the Baptist, at his introduction to his followers: "And I saw, and bare record that this is the Son of God" (John 1:34).

6. Peter, as spokesman for the apostles: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:16).

7. The body of the apostles, at the stilling of the tempest: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (Matt. 14:33).

8. Saul of Tarsus, after his conversion: "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

9. His enemies, at the crucifixion: "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matt. 27:54).

10. The devils, who were holy angels with Jesus in heaven before their fall, knew Him as the Son of God before He entered the world: "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time" (Matt. 8:28, 29)?

Yes, praise God, Jesus was and is the veritable Son of God, and through the shedding of His precious blood a full atonement was made for all our sins. By faith in Him we become the sanctified and justified children of God, awaiting the return of our blessed Saviour, who will take us with Him to live forever in eternal bliss and glory. Praise His holy name!

Albany, Oreg.

When you have a church well fed on all the principles of the Gospel, it will not take such a high fence to keep them from the world.—Simon Gingerich.

Take No Thought for Your Life

By ROY ROTH

In two of His exhortations to trust in the providence of God and to serve God alone (Matt. 6:19-34; Luke 12:22-34) Jesus told His disciples to take no anxious thought about their life because, as He said, "Which of you by taking thought can add one cubit unto his stature" (Matt. 6:27)? Our commonly used Authorized Version has somewhat obscured the real import of these words of Jesus by rendering as "stature" the word which really means "life span" or "measure of life." More in keeping with Jesus' thought are the words of the Revised Version: "And which of you by being anxious can add one cubit unto the measure of his life" (Matt. 6:27)?

Think about it for a moment. Do many people worry or fret about their height? Don't most of us accept our height without much ado? At any rate, who would want to add eighteen inches to his present stature, thereby encumbering himself with all the inconveniences of that additional cubit? If we were eighteen inches taller, doors would become our obstacles, beds our bane, and ordinary clothes would require alterations for our awkward forms. This is to say nothing about the mental adjustments entailed in such a change.

On the other hand, who of us has not taken anxious thought about his life span? Think how many anxiously grasp at every chance to add to their journey here on earth. But Jesus implied in His exhortation that by anxious thought one could prolong his journey not even so much as one step. ("Step" is a plausible figurative rendering of "cubit" in this instance.) Instead of adding to their years of life many actually subtract from them by taking too anxious thought. Worry taxes the physical system and often leads to organic disturbances.

Jesus told His disciples that they could not add even a step to the journey of their life; it is the diminutive character of the addition with which Jesus tries to impress them. An addition of a cubit to the height would be enormous, not small. If it seem surprising to measure life in linear units, we can be assured that Jesus was only complying with a usage common to every tongue: the application of the same measurement terminology both to time and space. To illustrate, the Psalmist said, "Benold, thou hast made my days as an handbreadth" (Ps. 39:5a).

These words of our Master now assume relevancy. We may have given them little attention heretofore, thinking that the worry here referred to was foreign to our experience. But Jesus said, "Take no thought for your life. . . . Which of you by taking thought can add one cubit unto his life span?" And that exhortation we may all heed. Princeton, N.J.

Fundamentalism

BY J. B. GEHMAN

Webster's dictionary defines fundamentalism as a foundation principle or basis. A fundamentalist is one who rigidly adheres to fundamental principles or rules. He is also defined as a protestant divine who accepts the literal interpretation of the Scriptures, in which sense the word is opposed to modernism.

Orthodoxy, by the same authority, is defined as conforming to the orthodox belief or opinion. But one can be orthodox and yet not be on scriptural ground. There is the Orthodox Greek Church, which is similar to the Roman Catholic Church in many respects, and holds to very little of the foundational truth of the Bible. There are orthodox members of any denomination that you might name who adhere to the beliefs of their particular group, whether right or wrong. According to the definition of the word one must be a fundamentalist to be on scriptural ground.

Much confusion and misunderstanding is brought about because the term fundamentalist is sometimes applied to those who are not really fundamental. When one professes to be a fundamentalist and is not, he brings reproach on those who are truly fundamentalists. There are a number of groups who call themselves fundamentalists and who claim to stand on the foundation principles, but who accept only a few of them and reject or ignore the others. Some preach faith, conversion, and baptism, and go no further. Others even reject water baptism and say it is only the Spirit baptism that is essential. Some practice communion every Lord's day, and others do not practice it at all. Some are opposed to war when there is no war; but when the war clouds arise, they change their tune and talk about patriotism and how we should aid the government in the fight for democracy. Nonresistance is to them a cloak to put on and off as the occasion may seem to require. According to them, Romans 12:2 does not mean clothing; it means a lot of other things in which we should not conform to the world, but we should not be so outstandingly peculiar that people can recognize us as Christians by our clothes. And so, one by one they disregard or tramp upon some of the outstanding principles of the Word of God. Very few churches practice the seven ordinances as they are taught in Scripture and as they are practiced by the majority group of the Mennonite Church.

True fundamentalists are not lopsided, and it is unfair to designate as such those who are unbalanced in their thinking and practice. If the Mennonite Church is not fundamental, if she is not standing on the foundation principles of the Gospel of Jesus Christ, then it is time for some of us to look elsewhere for a body

of believers with whom we can fellowship in a scriptural way. The practices and beliefs (or unbeliefs) of different religious groups do not modify the word modernist, nor take away from the meaning of the word fundamentalism.

"For Christ and the church let our voices ring."

Bowmansville, Pa.

Natural Man to Spiritual Man

BY DR. JOHN D. BURKHOLDER

What is true science but revealing natural things of the natural world to natural man? What is revelation but revealing spiritual things of the spiritual world to spiritual man?

Between the natural world and the spiritual world there is a great gulf fixed, across which natural man cannot go. The natural world is divided into different kingdoms—the dead kingdom and the living kingdom. The mineral kingdom in the earth is the dead kingdom. The plant and animal kingdoms, including man, are the living kingdoms.

The dead kingdom cannot enter the living kingdom unless the living kingdom reaches its rootlets into the earth and takes the minerals into itself. Neither can plant life enter animal life unless animal life stoops down and takes plant life into itself.

Man broke the connecting bridge between the natural world and the spiritual world when he disobeyed God. He fell from the spirit world down to the natural world—from the spiritually alive kingdom to the spiritually dead kingdom. He could thereafter not pass from the spiritually dead state to the spiritually alive kingdom, any more than dead minerals can pass into plant life, or than plant life can pass into animal life of its own power.

To enter into the living kingdom, the minerals must give themselves up wholly to plant life, to be transformed by them into the living kingdom. To enter into animal life, the plant must give itself up wholly to the animal kingdom, the next higher kingdom above it. To enter into spiritual life, natural man must give himself up wholly to the spiritual kingdom, the highest and most different of them all.

Natural man cannot become a spiritual man by education, by training, or by culture. Therefore Christ said, "Ye must be born again." Being born again is necessary to the passing from one state or condition into another. The Christian life is more than attending Sunday school, and church, and back home again.

The process by which minerals become plant life, then pass from plant life to animal life, is a mysterious process too deep for man to solve. The mysterious way by which a man is born from the

natural kingdom to the spiritual kingdom, is likewise filled with mystery. But man can know enough to be saved; more he need not know.

There are things that man must do to live his natural life. He must take the initial step of planting seeds, growing crops, preparing them for food, and eating them. He does a little, and nature does the rest.

There are also certain things that natural man must do, if he wants to live a spiritual life. Here again he must take the initial step for himself. He must place himself in the right attitude of mind and will, which he can do. He must also eat spiritual food to feed his soul. This he can also do. Christ, who brought the water of life and the bread of heaven, said, "The words that I speak unto you, they are spirit, and they are life." Natural man must read His words; he must accept, he must love, and he must obey Christ, the same as he accepts and obeys the laws of nature to produce his natural food. Then Christ will do the rest by the help of the man.

Man must place himself into the spiritual stream if he wants spiritual power developed in his life, just as he must place a water wheel in a natural stream to create natural power. The healing waters are flowing everywhere, just as natural waters are flowing by. Both natural power and spiritual power are available for the immediate use of man. Man creates neither natural water nor spiritual water. All he has to do is to adapt himself to the natural and spiritual laws that are provided for him and waiting for him. Unless he complies with the fixed laws that govern them, they do not serve him.

Man's natural body is now the dwelling place of Christ upon the earth. When man opens the door of his heart by accepting Christ as his Saviour, Christ and the Holy Spirit will come in and take possession of the mind, the spirit, and the soul of man. In this mysterious way man is changed from a natural man to a spiritual man. He is then a new man, a converted man.

Thereafter all the powers of the natural man become servants to the spiritual man. He is no longer a natural man in the natural world only, but he is a natural man transformed into a spiritual man who becomes a stranger to the ways of the carnal man, and he lives a new life upon the earth.

With an eye of faith he looks across from the natural world into the spiritual world, and he reaches his hand of faith up to Christ and places it into the hand of Christ. And so long as he does not let go of Christ, he is absolutely safe and secure.

Weyers Cave, Va.

What was I, that I could withstand God?—Acts 11:17.

FOR OUR SHUT-INS

At Last

*When on my day of life the night is falling,
And, in the winds from unsummed spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,*

*Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!*

*Be near when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.*

*I have but Thee, my Father! let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.*

*Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.*

—JOHN GREENLEAF WHITTIER.

Sunshine Through Rain

BY HELEN M. PFOHL

Upon going to bed with rheumatic fever over two years ago, I was unconscious of the fact that a life, my life, could be as completely changed as it has been during this time.

At that time I was unsaved and indifferent to the things of God. However, friends were praying and God began to speak very definitely. Finally, three months later, I yielded my life and heart to the One who died for me. The peace which came seemed too good to be true. All I could say was, "Jesus is mine; Jesus is mine." I felt then that something had happened, for I no longer belonged to myself. Jesus was now my owner—He had paid for me with a priceless redemption.

From then on things were different. Nights were not so lonely, for someone was with me to help chase away the fears which had a tendency to rise up within. Many Christian friends came in to see me and conducted short periods of devotion. This proved a great blessing to my life. The following verse I found to be a very comforting pillow: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). I remember saying it over and over again to myself. Many have been the trials and testings during these months, yet He was always here when I

needed Him most. He has done for me what none other could or would have done.

Many times things looked a bit dark, and discouragement crept in. Then I would go to Him and hide in the shelter of His ever-loving arms. He cared and He alone was able to understand fully. There He would speak words of cheer and encouragement according to His own precious will. Sometimes it was through the Word and again in prayer. Often He would send a friend in to see me for a few minutes just at that particular time.

One night I felt quite lonely and decided to ask the Lord's help. Upon paging aimlessly through the Book, I suddenly stopped at the forty-ninth chapter of Isaiah. I read the entire chapter, but verses 13 to 18, and the latter part of verse 23 were especially impressive and were left as indelible lines upon my mind. Had He not said that upon the palms of His hands we were graven? How could He forget us, even though others might! "Lift up thine eyes round about, and behold . . . and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." It seemed to me that the Lord was standing beside me, speaking these words of peace that flooded my soul. In a few moments I fell asleep. How good He is! How He comforted me while I was lying awake through those seemingly endless dark and dreary nights? Then I would think of how He was and is the Light of the world—that no darkness could ever comprehend that Light of lights—and of how we were placed in this world as lights to shine and burn for Him, no matter what the circumstances. Let us brighten the corner where we are, that others who are going through some special trial may derive help from us, and that we, by hiding our own heartaches, may help our brother along the way.

In my recent illness the Lord miraculously carried me through, and His presence was very near. No matter what the test may be, He is able. Many sleepless nights followed, however, and one night when sleep seemed so far away, I took up my Bible, read a few lines, and began to pray. Finally about midnight I felt burdened, and lines of poetry began to flash through my mind. I picked up a pencil and a piece of paper and jotted them down. The Lord had spoken again, and once again I fell asleep, for He had quieted my weary soul and mind.

Thank God for His peace, for it really is beyond words to try to explain to an unsaved person the joy and peace which

He gives. Many times, I must admit, I have wondered just why He called upon me to lie here in bed for these years, and yet I knew it was useless for me to try to find an answer to my questions. His will must be accomplished, and we must be put through the furnace of testings, that only the best may be brought to the surface. We must leave ourselves in the Potter's hands, as clay moldable for the Potter to fashion into a vessel, useful to Him and bringing honor to His name.

Although I am not able to understand all now I am leaving all in His care, knowing that "all things work together for good to them that love God," and that He is able to keep that which I have committed unto Him.

Plattsville, Ont.

Through Gates of Pearl

"And the twelve gates were twelve pearls; every several gate was of one pearl" (Rev. 21:21).

"They . . . enter in through the gates into the city" (Rev. 22:14).

"We must through much tribulation enter into the kingdom of God" (Acts 14:22).

Pearls are produced in pain. Although beautiful at the finish, the pearl originated as a panacea for suffering. The cruel grain of sand cut the flesh of the oyster mercilessly. The oyster surrounded the intruder with shelly cementation, rounded off the cutting edges, and turned the unsightly gravel into a thing of beauty and joy forever.

Heaven's gates are of pearl. Those who pass through those gates must come up "out of great tribulation." The world furnishes the unsightly sand. It is divine alchemy in the believer's life that turns that sand into a gem; and, as in the case

(Continued on page 709)

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks to my friends for the prayers offered and for the cards, letters, and gifts sent me during my shut-in days. Words cannot express how much they meant to me. May God bless and reward each one of you.

Mrs. Anna Mellinger.

Mountville, Pennsylvania

I wish to thank the many friends and relatives who so kindly remembered me in prayer during my recent affliction. I also thank the Lord for restoring my health and for His sustaining grace while in the hospital and at all times. The words of encouragement, the flowers, cards, and visits were greatly appreciated. May the Lord richly bless you all.

Mrs. Lizzie M. Redcay.

Johnstown, Pennsylvania

I wish to express my sincere thanks and appreciation to my many friends for the cards, letters, and gifts sent to me, and for the many prayers that were offered in my behalf during the time of my illness at the hospital and the moments I am spending at home trying to get my health back again. Words cannot express how much these things all meant to me. May God bless you and keep you all. Pray for us. Thank you.

Mrs. Irwin Sell.

TO BE NEAR TO GOD

December 10, 1944

Read Isaiah 55.

This is one of the most beautiful passages in the Bible. Its poetic cadences ring like sweet music, and the subject matter—the ideas are in full harmony with the literary form. In the opening verse it is the cooling freshness of still waters satisfying the thirsty soul. Later it is the gentle rain and the mystery of softly falling snowflakes that symbolize the sweet influence of the Spirit that cometh down from above; that makes the good seed of the Word bring forth bread to the eater.

The whole Gospel is in this chapter; all its elements can be identified: Christ the Saviour is here; forgiveness and pardon are offered; repentance and restitution are enjoined; all the joys of a living experience with our Lord are here beautifully set forth in poetic parallelisms. You cannot read this chapter and remain "down."

December 11, 1944

Read Psalm 121.

"The mill of stone goes round the steel,
Grinding the wheat to finest meal.
Only those grains are saved and whole,
That trustingly grasp the pivoting pole."

So an Indian poet expressed it. He had no doubt often seen his mother remove the upper millstone after she had finished grinding wheat in the crude hand mill that is a part of nearly every Indian home. As she swept clean the flour from the nether millstone he saw that always a few grains had nestled close beside the center bolt and thus were "saved and whole."

A modern unbeliever has said, "The universe will in the end grind us to powder." The believing and trusting psalmist says, "The Lord shall preserve thee . . . for evermore." This is true if we cling close to the Maker, the Preserver, the central support of the universe, Christ Jesus.

December 12, 1944

Read Philippians 4.

Paul ends this chapter as he begins it, with a warmly affectionate regard for his friends and fellow workers in the Gospel. Loving people is one of the prime qualifications for spiritual leadership. A pastor was heard to say, "I like to preach, but I do not like to deal with the people." He can never be a successful pastor.

In soul saving the same is true. A Hindu student returned from three years of study in England. His friends asked him why he did not become a Christian in England. He said, "If they had loved me more and loved my soul less, I might have become a Christian." We must learn to love and care for all men because they are people. Jesus said, "I have called you friends."

December 13, 1944

Read Revelation 21.

In trying times people's interest in heaven returns. The New Testament itself has never

lost interest in this glorious consummation of the believer's life. Truly "if in this life only we have hope in Christ, we are of all men most miserable." But we have a glorious hope for the life beyond. There will be light, music, a river of living water, no sorrow, pain, or tears, no death, life evermore.

But the most precious of all is: "He will dwell with them . . . God himself shall be with them, and be their God." This is the prospect that catches all the others up together with it. Nothing can be imagined half so precious as dwelling forever and ever in intimate fellowship with, and in the glorious presence of, God. "Rejoice . . . for great is your reward in heaven."

December 14, 1944

Read Luke 15.

This chapter contains three stories, but the teaching of the three is one. It is like a window with three panes; like a three-leaved clover; in fact, like the Trinity itself: three-in-one.

Each story suggests a reason for being lost: the sheep was heedless; the woman was careless; and the son was willful. Each story pictures a result of getting lost: the sheep alone in the jungle was filled with wretchedness; the coin lying in the rubbish was useless; the son sitting on an ash heap, herding swine, was a picture of the end result of sin—degradation. Each story symbolizes the search God makes to restore the lost: the shepherd symbolizes the Son coming all the way to earth to find us and bring us back; the woman searching and sweeping symbolizes the Holy Spirit's office in drawing men to Christ; the father's concern, his running to meet the returning son, and his reinstating him into full family relationship, reveals the loving father-heart of God. "Thanks be unto God for his unspeakable gift."

December 15, 1944

Read Ephesians 6.

"Do you believe in a personal devil?" A man hedgingly replied, "I believe in the Lord Jesus Christ." This statement may be true, but it is not a clear answer to the question. Jesus believed in a personal devil; the Apostle Paul believed the same; the whole Bible assures and teaches this doctrine.

A denial of the reality of a personal devil is the first step that can easily lead to the eventual denial of the personality of God. By the same logic by which we believe in the reality and the personality of the Holy Spirit do we believe in the reality and the personality of evil spirits and of their archdirector—the "devil and his angels."

It is dangerous to underrate the enemy. "We wrestle . . . against principalities, . . . powers, . . . rulers of the darkness." The enemy is formidable and dangerous. But, thanks to our Lord, He has given us equipment and armor by which we can overcome.

If Christ be with us, not even the devil and his hosts can stand against us.

December 16, 1944

Read John 17.

This is "The Lord's Prayer." In this He makes for us four different requests. In prayer one's deepest desires are revealed; so these requests will represent what Christ would most have us be. What are these requests?

1. "That they be one." Not "Church Union" of our day, but love, harmony, unity among the brethren, "that the world may believe."
2. "That they might have my joy fulfilled in themselves."
3. "Sanctify them"—keep them from evil. A pure life is the primary requirement of a Christian.
4. "Father, I will that they also . . . be with me where I am; that they may behold my glory." To gaze upon His face—this will be the greatest joy of heaven.

These are Christ's requests for me. Are they my own deepest desires?

—J. D. G.

CHRISTIAN LIFE AT ITS BEST

Sunday School Lesson for December 17

Is there a way and then a better way to live as a Christian? Yes. Christ said, "I am come that they might have life, and that they might have it more abundantly." Paul said, "And yet show I unto you a more excellent way." He showed them the way of love, love in Christ Jesus that never faileth. Faith and hope are great, but love is greater. John said, "Herein is my Father glorified, that ye bear much fruit." If we let Him purge us, we can bring forth "more fruit." It is sad to see a Christian of some years who can't eat spiritual meat but must use milk. "He is a babe." We are encouraged to be strong in the Lord. We reap sparingly because we sow sparingly. God is able, but we are not willing to be enriched. "Being enriched in every thing to all bountifulness."

All fruit is the result of life. A dead peach tree bears no peaches. The Christian virtues are a fruit which is the result of life. They are the fruit of the Holy Spirit, who dwelleth within us since we got our new life. "I live by . . . faith." When the Holy Spirit takes dwelling, He causes us to love God and others rather than self; to be filled with joy because of our wonderful Redeemer and Keeper, rather than with fun; to have peace, deep settled peace, rather than contention and strife; to be longsuffering rather than impatient; to be actively kind rather than selfish; to be filled with goodness rather than evil; to be faithful and trustworthy rather than dishonest; to have in our souls the grace of meekness rather than pride; to have power to control self and keep the body under rather than license. The presence of the Spirit produces this fruit abundantly if He is given an opportunity. As we walk

(Continued on page 707)

FIELD NOTES

Evangelistic meetings will be held at the Salunga, Pa., Mennonite Church from Dec. 10 to 19, in charge of Bro. Charles Hostetter, Manheim, Pa. Prayers are requested.

The Annual Bible Instruction Meeting will be held at the Millwood Church, near Gap, Pa., Saturday evening and all day Sunday, Dec. 16, 17. Instructors: Noah W. Risser, Hershey, Pa.; Daniel S. Sensenig, New Holland, Pa.; and Jacob G. Brubaker, Cocolamus, Pa.

Bro. J. A. Heiser, Fisher, Ill., closed a very profitable and helpful series of meetings at the Arthur, Ill., Mennonite Church on Sunday evening, Nov. 26. There were a number of confessions and reconsecrations.

Wanted.—To purchase secondhand copies of **MENNO SIMONS' COMPLETE WORKS** in good condition. Write to the Mennonite Publishing House, Scottdale, Pa.

Students who desire to engage rooms during Ontario Mennonite Bible School should write to Sister Helen Betzner, 9 Cameron St., Kitchener, Ont.

Change of Address.—Bro. R. W. Benner from Harrisonburg, Va., to Harman, W. Va. After an absence from the West Virginia field of a little over fifteen years, Bro. Benner again take up the work at the request of the Virginia Home Mission Board.

The series of meetings at the Shore Mennonite Church, Shipshewana, Ind., conducted by Bro. Paul R. Miller, Sugarcreek, Ohio, will come to a close Sunday, Dec. 10.

In the letter from Belleville, Wis., issue of Nov. 10, it was stated that the C.P.S. brethren in Green and Dane counties meet in the home of Bro. and Sister Frank Geuge for worship services. This should have been Bro. and Sister Frank Genge.

Bro. U. Grant Weaver, Johnstown, Pa., treasurer of the Young People's Institute Committee of the Southwestern Pennsylvania Conference, reports that to date the contributions to the Medical Dispensary Building Fund, started during the 1944 Institute, amount to \$693.49. Additional gifts will be gladly received.

Bro. S. H. Beck, deacon of the congregation at Leo, Ind., passed away Nov. 28. Funeral services were held on Dec. 1.

Revival meetings at Leo, Ind., in charge of Bro. D. D. Miller, Berlin, Ohio, were scheduled to close on Sunday, Dec. 10.

Change of Address.—Bro. L. S. Weber from Buenos Aires, Argentina, to Mision Evangelica, Bragado, F.C.O., Argentina. This change was made because the Litwiller family is coming home on furlough, and Bro. and Sister Weber are to take over the work of the Bragado congregation as well as four outsta-

tions, and direct the Bible Institute located at that place. They solicit the prayers of God's people in order that they may have strength and wisdom for their new and multiplied duties. The congregation in Buenos Aires will be attended provisionally by Bro. Luayza, the native pastor in charge of the work in the suburb called Ramos Mejia.

Ordination.—At an impressive service at the Groffdale Mennonite Church, near Bareville, Pa., on Wednesday, Nov. 29, Bro. Lester M. Hoover was ordained as minister of the Gospel. Bro. Henry E. Lutz preached the sermon, and Bro. Mahlon Witmer had charge of the ordination.

Baptismal and communion services were held at Loman, Minn., on Nov. 12. Six souls were received into church fellowship. Bro. E. G. Hochstetler, Mylo, N. Dak., had charge of the services.

The Winter Bible School of the Dakota-Montana Conference will be held at the Lake Region Church, near Detroit Lakes, Minn., Dec. 11-29. Instructors: Noah Landis, Jackson, Minn.; and John Hochstetler, Creston, Mont.

Bro. Elam Glick was ordained as deacon at the Belleville, Pa., Mennonite Church on Thanksgiving Day, Nov. 23.

Bro. Emanuel B. Peachey, Belleville, Pa., is engaged in evangelistic meetings at the Conservative Amish Church, Berlin, Ohio.

Announcement is made of the Quarterly Bible Conference at the York, Pa., Mennonite Church, Dec. 16, 17. The speakers will

be the brethren A. J. Metzler, Scottdale, Pa., and Howard Charles, Lititz, Pa.

The Canadian Peace Committee is sponsoring a program to be held at the St. Jacob's Mennonite Church, Dec. 9, 10, in the interest of the young people who are serving in alternate service work, all men under contract, and those who were in camp, together with their wives. The public is also invited to attend. Bro. H. S. Bender, of Goshen, Ind., is the visiting speaker.

The Yellow Creek Congregation, Elkhart County, Ind., enjoyed revival meetings, Nov. 23 to Dec. 3, with Jesse J. Short, Archbold, Ohio, as evangelist.

A Christian workers' meeting, held co-operatively by the Clinton Frame, Clinton Brick, Middlebury, and Goshen College congregations, was held at Goshen College, Dec. 3.

Bro. H. S. Bender preached the Thanksgiving sermon at the Blooming Glen Church in eastern Pennsylvania. He also attended the annual meeting of the Mennonite Historical Society held at Doylestown, Pa., Nov. 24. On Nov. 25 and 26, Bro. Bender spoke at the Grottoes, Va., C.P.S. Camp.

The remodeled mission building at Wooster, Ohio, was dedicated with an appropriate service, Saturday evening, Dec. 2. Bro. Ross Metzler, Rockton, Pa., is conducting evangelistic meetings there from Dec. 3 to 10.

Appearing on the program of a missionary conference to be held at the North Goshen Church, North Goshen, Ind., Dec. 12-17, are the following missionaries and church workers: S. J. and Ida Hostetler, Ernest E. and Ruth Miller, J. N. and Lillie Kaufman, William E. and Beatrice Hallman, J. D. and Minnie Graber, Lester T. Hershey, Raymond M. Yoder, Russell Krabill, and Ford Berg.

The brethren E. B. Frey and J. C. Wenger spoke at a Bible Conference for the Johnstown, Pa., district, held Nov. 22-26 at the Blough Church.

Bro. J. C. Wenger will be the visiting speaker at a youth conference to be held at North Lima, Ohio, Dec. 8-10.

A cable from India announces that Bro. and Sister S. M. King and family are now on the way home. May the Lord grant them a safe journey and make them a blessing to the home church during their furlough from India.

Passports and permits to enter India have been secured for Bro. and Sister E. I. Weaver and family. They will sail to India whenever traveling accommodations can be secured. This is the first missionary family with children that the Mission Board has been able to send to India since war conditions have come. We trust it indicates the early return to normalcy of our missionary program in this as well as other fields.

Bro. S. H. Brunk, Denbigh, Va., requests the prayers of readers in his affliction.

(Continued on last page)

Calendar

Ministerial Meeting, Franconia Conference, Franconia Church, Dec. 12, 13.

Ministerial Meeting, Indiana-Michigan Conference, Clinton Frame, Goshen, Ind., Dec. 19, 20.

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.

Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Lancaster Mennonite School, Jan. 8—Feb. 16, 1945.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

CORRESPONDENCE

TULETA, TEXAS

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad." The regional conference held here and at Falfurrias last spring was greatly appreciated. It was a blessing to have several ministers from the North and East take part on the program.

Bro. and Sister Hallman spent the summer months in Indiana and Ontario, visiting, and attending conferences. Upon returning home, Sister Hallman took quite sick, but she is regaining her health slowly.

About a month ago Bro. Ernest Garber passed through here and brought us two inspiring messages. Bro. and Sister Elmer Schrock, Ypsilanti, Mich., and his brother Glen and wife, Bay City, Mich., were here recently. Sister Priscilla Schrock took a vacation trip to Iowa for some weeks. Mrs. Harold Bontrager, Winfield, Iowa, paid a visit to her mother, Sister Alta Gingerich, recently.

On Nov. 12 two sisters were received into church fellowship by water baptism. Communion services were held on Nov. 26.

With others throughout the nation, may we read the Bible, ponder its truths, and live them.

N. N. Steiner.

SARASOTA, FLORIDA

Dear Herald Readers: Our many friends in Pennsylvania enjoy reading some Sarasota news in the Herald from Florida, as we too always wait for the Herald to see what is going on.

Our church was taken from its foundations at Fruitville by the hurricane, and we are worshiping temporarily in Bruns Hall near Sarasota. We had an attendance of 123 on Sunday, Nov. 19, and by Christmas we will have a hundred more according to other years.

Those of us who did not commune before coming south expect to be at Tampa, Dec. 17, where Bishop Noah Mack from Lancaster will officiate.

With reference to the hurricane, it was probably good for all of us to have the experience. It was a long night. It was foretold ten or twelve hours before it really struck. The worst occurred from one to three a.m. People prayed that are not accustomed to praying, according to reports. Seventy-eight boats were torn from their places and never found. All plate windows facing north-east were boarded shut before the hurricane struck, and other windows and doors facing the same direction also. At 5:00 a.m. we had a great calm, reminding one of when Christ was on the water and said, "Peace be still." That was the passing over or the hub of the hurricane. Soon there was a terrific south-west wind for another two hours, as it passed northward and died away when it struck the Carolinas and the mountain section. As the roots of the large pines and other trees spread out and take new hold, so should our lives speak more for Christ who can plant

His footsteps in the sea and ride upon the storm.

Sara Shisler, missionary to Africa, gave an interesting talk Sunday evening on the work in Nigeria. She is on her way to Pennsylvania for a furlough. She is sent by the Church of the Brethren and is a sister to Mrs. Clemens. Pray for us.

Nov. 20, 1944.

John C. Clemens.

FLORADALE, ONTARIO

Dear Herald Readers: Greetings in the Master's name. God again has shown His great love for us, in this year of 1944. We certainly have been blest far above that which we are worthy of both spiritually and materially.

Evangelistic meetings were held in our congregation from Nov. 4 to 12. Bro. Stephen Peachey was our evangelist. We certainly enjoyed mountain-top experiences, the result being four confessions and eighteen public reconsecrations. We praise the Lord that we are privileged in this land of ours to worship God freely and that the Holy Spirit still convicts of sin, that men and women, boys and girls may yet be saved before it is forever too late. We ask that you might pray with us, especially for these twenty-two people, that they may find Him precious to their souls and also for others who perhaps still did not let the Spirit have right of way in their hearts.

Sunday, Oct. 29, Bro. J. R. Shank was with us. We appreciated his message.

Sunday, Nov. 5, we held our Missionary Program, the children in the Primary Department taking part, after which Bro. Peachey preached a missionary sermon.

Sunday, Nov. 12, Bro. Floyd Smucker from Hagerman's congregation was with us. His messages were very inspiring.

This past week our minister, Bro. Dettwiler, is conducting meetings at the Latschar congregation (Manheim). In his absence, Bro. Gordon Schrag of Parker preached the sermon. As we continue to labour and witness for Him till He comes to receive His own, we just ask that you might pray for the work at Floradale.

Nov. 20, 1944.

Cor.

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear Herald Readers: On Aug. 27, Bro. Richard Birky, Adair, Okla., brought us the morning message, using as his text, Luke 2:25-30. That evening, after a number of songs rendered by the men's and mixed choruses, our bishop, Bro. Alva Swartzendruber, gave the first of a series of sermons on "Faith."

On Sunday evening, Sept. 24, we enjoyed another period of singing, after which Leoria Shanks, missionary to Cuba under the Methodist Church, gave a talk on conditions there and also told about her work. Miss Shanks was raised in this community, and in her talk she stated that as a girl she received her first conviction to be a missionary while listening to one of our India missionaries in 1925.

Communion services were observed on Monday evening Oct. 23. Bro. N. E. Ebersole preached the sermon. One young

soul was baptized and received into the church the same evening. Our communion was held at this time because three of our brethren in C.P.S. were home. Bro. Oscar Zook, Kalona, Iowa, who is in C.P.S. in Colorado, also spent his furlough here.

We observed Missionary Day on Nov. 5. Dr. Fred Brennenman, Hesston, Kans., our guest speaker, brought us messages both morning and evening. Before the evening sermon he conducted a meeting for the children, telling them stories about India. He was accompanied by his family and his parents.

Bro. E. J. Berkey, Oronogo, Mo., conducted our revival meetings from Nov. 12 to 19. Although there were no visible results, the congregation was inspired by the messages our brother brought us.

Nov. 20, 1944.

W. C. Schantz.

ELMIRA, ONTARIO

Dear Herald Readers: In these times of turmoil and strife we still have great reason to be thankful for the quietude and peace we can have by fellowshiping and worshiping in the house of God.

Sunday, Sept. 24, we commemorated the suffering and death of our Lord in the communion service. Our bishop, Bro. O. D. Snider, conducted the services.

From Oct. 14 to 22 we greatly appreciated the services of Bro. Jesse Short, Archbold, Ohio, who brought us some very helpful messages in a series of revival meetings. We were sorry that he was called home to conduct a funeral service just as our meetings were about to close. Bro. J. B. Martin, Waterloo, Ont., kindly took his place in our Sunday afternoon and evening services, which were the closing sessions. Souls were saved throughout these services and Christians were strengthened.

On Oct. 29 the Mennonite Commission for Christian Education held services in all the churches of the Ontario Conference. Bro. J. R. Shank, Versailles, Mo., and Bro. Moses Slabaugh, Harrisonburg, Va., were with us and brought the messages, which were indeed of great value to our Christian living.

On Nov. 5 we were blessed by having with us Bro. and Sister Levi Hurst, missionaries to Africa.

This coming Sunday, Nov. 26, we are looking forward to our Missionary Day program to be given by the primaries and juniors of our Sunday school. The children are looking forward to this occasion with great joy. We are so thankful for the privilege of doing something for Him who did so much for us.

May we be "stedfast, unmoveable, always abounding in the work of the Lord."

We need the prayers of God's people.

Nov. 23, 1944.

Alice Horst.

TISKILWA, ILLINOIS

(Willow Springs Congregation)

A friendly greeting to all. On Oct. 1 Bro. Edward Diener, Wellman, Ia., came into our midst for a series of meetings, which were concluded in the evening of Oct. 8. The brotherhood was encouraged in the faith, and one soul who confessed Christ has since been received into church fellowship.

(Continued on page 708)

THE MINISTER'S PAGE

The Parson's Prayer

*I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message,
They may see Christ!*

*I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that as I voice the message,
He may be nigh!*

*I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God!*

*I do not ask
For earthly place or laurel,
Or of this world's distinctions any part;
I only ask when I have voiced the mes-
sage,
My Saviour's heart!*

—RALPH S. CUSHMAN.

Those Long Sermons

The reactions of the congregation to a sermon are most interesting. Of course it is hardly possible for any preacher to please every member of his congregation; therefore the reactions to the sermon will differ with the attitude of the listener.

Occasionally the criticism is made that a sermon is too long. Only recently a person remarked that an evangelist's sermon was too long for the opening service of a revival. When asked how long he preached, the reply was, "Why, he preached fifty minutes!"

Most of us have seen the day when a fifty-minute sermon would have been of average length or a little on the short side. But more and more the people are demanding that less and less time be given to the preaching of the Gospel. Those who attend the theater, those who go to hear lecturers on popular subjects, are not demanding that the show be brief or the lecture be short. They would feel that they were cheated if they were given only a fifty-minute performance or lecture. But when we go to hear the Word of God proclaimed, fifty minutes is too long. May it not be that one's

criticism of the length of a sermon indicates his interest, or lack of it, in the service or in the message of the Gospel?

On the other hand, something may be said in defense of this attitude, for many of the people who attend our services are so weary with the heavy duties they must carry in their daily occupation, or are carrying such heavy burdens on their hearts, many of which have been placed there because of war situations, that it is difficult to hold their interest in a message for fifty minutes. What preacher hasn't discovered that time passes much more rapidly when he is on his feet talking than when he is in the pew listening! And we all know that the depth of the message is not determined by its length!

So if the preacher were a little more considerate of his congregation and would endeavor to condense the best of his message into a shorter period of time, and if the listeners were a little more eager to hear the message of God, the whole matter of church services would be more blessed and helpful to all concerned.—D. Shelby Corlett, in "Herald of Holiness."

A Royal Priesthood

(I Peter 2:9; Revelation 1:6)

BY GEORGE J. LAPP

By reading carefully I Timothy 2 and related portions of Scripture one is convinced that the ministry should be kept pure and exemplary in all things pertaining to character and conduct the same as is expected of the laity. In fact, the ministry should be willing to be more exacting with themselves than with others. While in South India in the high hill station of Kodaikanal during the hot season of 1944 we attended a service in which the minister, near the close of his sermon, said, "The wickedness of the minister does not affect the validity of the sacredness of the sacrament." Knowing him to be a loyal adherent of a church which holds to the doctrine of sacerdotalism and which also provides for an order of priesthood in its ministry, which orders he had taken, we could read into the statement the meaning of the body to which he belonged. In other words, "Respect the office and its functions and the 'cloth' with which the minister is garbed regardless of his private character." This interpretation also holds that the priest's character and private life are his own and do not necessarily interfere with the work of his public ministry.

Our own church in its beginning became an organized revolt against the licentious and sinful priesthood found in state churches. The Mennonite movement embraced the scriptural interpretation concerning the ministry that they should be pure and holy in life and conduct and be living examples to their flocks. They in common with all non-conformist Protestant movements held that "like priest, like people." One church union movement in India has as its leading and predominating organization a church which is endeavoring to head the movement up into a channel which eventually will swing all the churches in the movement into an organization which will recognize and support all the elements contained in its ritual and pronouncements of faith and practice, including the sacerdotal interpretation above quoted.

Just because an ordained minister is holding a sacred office is no reason why he should be held in high reverence regardless of his spiritual condition. If his life does not correspond to what he and his church hold sacred according to Holy Writ, he corrupts his office and should not be retained in it. It is not enough merely to respect the "cloth" (ecclesiastical garb) or the office, but the laity have a scriptural right to demand a life that corresponds to the high standard of holy living required in the Word of God, whether the minister be a bishop, minister, or deacon. May God save us from this pernicious doctrine of sacerdotalism where the priesthood can become a pharisaical, hypocritical, and corrupting influence in the church. This does not take away from the requirement that they receive the honor due to their ministry nor from the need of the church supporting the ministry in every way that it may fulfill its plans and purposes in the church, but it requires humility, a readiness to render loving service to all in spiritual need, and circumspectness in life and daily walk. May God bless our ministry.

Dhamtari, C.P., India.

A Request

I feel burdened many times by the apparent neglect of the ministers in having almost no personal contacts whatever with the lay members, especially young people after they have been taken into the church.

We know many ministers are concerned for them, but many of the young people, it seems, cannot see it that way. Something can and must be done about it if we want to keep them. Often it is just the little things that count so much.

What I have to suggest may seem small in a certain sense, but if done out of love might go a long way in solving many problems. Would it be possible

to have one of the ministers or deacons come down from the pulpit each Sunday after services and make it his duty or, much rather, his privilege to go to the rear of the church and shake hands with the young people as they leave? In fact, there are some ministers who do not even know all of their members. "Brethren, these things ought not so to be."

When I was younger, I was thrilled when a minister, usually a visiting one, would come through the audience and shake hands; it made one feel as though he really was a friend in whom one could confide one's problem. I am sure it would open up the way for advice and help many times, because many feel too timid to approach the ministers the way they should. The saying, "The world is dying for just a little bit of love," is true. But perhaps "the church is dying for just a little bit of love" also.

I can never forget the illustration I once read of a certain young man who was not enjoying his Christian life (like so many today) and was just about ready to give it all up rather than to ask for advice and help. That Sunday, as the minister accidentally passed him, he shook hands, not knowing of his inward struggle at all. It so inspired the young man that he got right with God and became a faithful Christian.

Brethren, won't *you* please try it? Show the young people that you really do love them. Would it be out of place for each conference to adopt a resolution to the effect that one of the ministers take his place at the rear after services each Sunday for a warm handshake and maybe more encouragement along the upward way?

May each bishop, minister, and deacon keep in mind the words in II Timothy 2:24, 26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—A Sister.

No One Wants to Hear Me Preach

A man may say, "I have a diploma. I have completed a course of study. I was one of the best men in my class. But no one wants to hear me preach. Why is this?"

You have left out the one indispensable thing—the Holy Spirit. It is not uncommon for unsuccessful preachers to compare themselves with their successful brethren and try to ascertain why some succeed and others fail. Their comparisons are pathetic. They compare their own ideas, figures, and language with those of successful men, and falling be-

hind no whit, as they think, in all these points, they feel the world has much abused them, and that if the public were not so stupid and blind, they would all be standing behind pulpit thrones.

O foolish man, do you not know that it is not by rhetorical might, nor by scholastic power, but by the Spirit of the Lord that the preacher preaches? It is surprising how little depends on structure and ornament and how much depends on the Spirit.

Useful as may be the printing of sermons, it is impossible to put in print the heart-searching power of a sermon the words of which burned into men's hearts the teaching of the Spirit of God. From that angle a published sermon can never be a sermon such as a Spirit-filled man may preach in a pulpit. The life of a sermon expresses itself through the tones and accents, in the subtle fire that burns in the syllables and the spiritual heat which radiates from the man. Without the Holy Spirit, preaching in the real New Testament sense becomes a lost art.—Charles Edward Jefferson.

PURE GRACE

(Continued from page 698)

present a tendency to legislate on implications and deductions and applications of the Word rather than on its direct teachings—a dangerous tendency because it assumes infallibility of judgment on the part of those who exercise it.

Also I ask this question: Might some disciplinary acts be compared to a parent spanking a disobedient child whose error is a consequence of parental neglect? Wouldn't a scripturally supported ministry with a spiritually occupied ministry do much to solve the problems of discipline? Does our highly organized denominational system honor Christ? Does modern educational psychology with its extreme emphasis on pedagogical methods crowd out the emphasis of grace?

An old lady—one of my former Sunday-school teachers—died several months ago. She was an ordinary woman in an extraordinary way. She knew nothing about educational psychology, but of all the Sunday-school teachers I ever had, the teaching of this aged sister stayed with me down through the years. We have to be on guard against the snares and the influences that make us inefficient for preaching the Gospel of the Lord Jesus Christ by substituting something else for grace.

In conclusion, I want to read to you a passage from Galatians 6:14-16. Here we have the solution of the life of the Spirit lived in the grace of the Lord Jesus Christ. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor un-

circumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." May God bless us.

Kitchener, Ont.

SUNDAY SCHOOL LESSON

(Continued from page 703)

in the Spirit we do not fulfill the works of the flesh named in verses 19 to 21.

"If we live in the Spirit [if we have life], let us also walk in the Spirit." A Christian whose life is consistent in all phases of his life, consistent with his profession of life, is the one who adorns the doctrine of Christ and thereby attracts men to Christ. We must not desire vainglory, nor provoke one another, nor envy each other. These belong to the flesh. The Holy Spirit gives us active virtues, a loving attitude toward others. The selfish life is not consistent with the fruit of love. Love does not vaunt itself, but in meekness helps the brother overtaken in a fault. The test of love is what it does to help bear others' burdens. This is true in the home, the school, the church, the neighborhood, and the whole wide world. Verses 1 to 7 of Galatians 6 describe a Christian who is bearing fruit consistent with the name Christian. "By this shall all men know that ye are my disciples, if ye have love one to another." Read I John 3:17. "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Why do some Christians live such an abundant life while others are not very attractive? "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We get out of life pretty much what we put into it. It takes time to draw nigh to God and meditate in His Word. So many have no time to sow to the Spirit. It costs something to purpose in the heart to present our bodies a living sacrifice. Too few venture to pay the price. It means self-denial to be a good neighbor and a helper of the poor. Most of us are too selfish. When our work is done, we plan to help others. It takes patience to be kind and longsuffering. We are too busy to let God teach us this virtue. Our ministers can't serve us as we would like because we give grudgingly and of necessity only. "God loveth a cheerful giver." We very much desire that our children should be strong Christians, but we give them very little nurturing in the Lord. "Whatsoever a man soweth, that shall he also reap." If we walk in the Spirit, He will make our lives actively rich and abundant. Then it is that there is great joy, peace, and attractiveness in our Christianity. "Be not deceived." We reap what we sow.

Summary: Is there a good and then a better way of Christian living? What fruit does the spiritual life bear? Wherein do our lives tend to be inconsistent with our profession? How is it possible for us to live the fuller life? Why am I not living the abundant life Christ would give me?—A. M. E.

CORRESPONDENCE

(Continued from page 705)

November 12 we had communion services in which the death and suffering of our Lord were ably set forth by our pastor, Bro. C. A. Hartzler. Three of our C.P.S. boys were home on furlough at that time and enjoyed the Christian fellowship with us. Two of these brethren, Robert Albrecht, of Terry, Mont., and Millard Culp, of Greystone Park, N. J., were accompanied by their companions. Lester Culp of Hagerstown, Md., was also present as was his sister, Maurine Culp, who had been an attendant in a mental hospital at Ypsilanti, Mich., but who is now a student at Goshen College. A sister who was writing about the communion service where she lives, said, "We had a most blessed communion here last Sunday. I got much inspiration and blessing from the service. It was most reverent and solemn. There is just something that is very touching about it." And that is the way it should be to all of us.

Thanksgiving morning, Bro. Enos F. Hartzler, Marshallville, Ohio, preached for the congregation here. We always appreciate visits from our ministering brethren. We had our Missionary Day program on Nov. 19, with Bro. Wm. Hallman, missionary to South America who is home on furlough, with us. He gave a very interesting and inspiring talk of the work among the Indians of South America, and a generous offering was given for the work there. May God bless him and others for their labors among the lost.

Nov. 25, 1944. F. I. S.

HOPEDALE, ILLINOIS

Greetings to all Herald Readers: On Sunday, Nov. 12, baptismal services were held, at which time fourteen souls were received into the church. Though these are still in their tender years, it is our prayer that they may become strong soldiers of the cross. Thirteen of these confessed Christ during a series of meetings held at this place from Sept. 17 to 24, conducted by Bro. Phil Frey, Archbold, Ohio. Much interest was manifest during these meetings, and the attendance was good.

On Nov. 19 we had preparatory services in the morning and a missionary program in the evening.

Services were held on Thanksgiving Day, at which time we also had our annual business meeting.

On Nov. 26 communion services were held, a goodly number partaking of the sacred emblems.

Nov. 27, 1944. Marie Nafziger.

WAUSEON, OHIO

(West Clinton Congregation)

Dear Christian Friends: Greetings. Since last spring we have been having midweek meetings twice a month, the time being spent in Bible study and prayer.

Last summer three Sunday-school classes of young people had a missionary project, namely, an acre of tomatoes.

Bro. and Sister S. J. Hostetler, missionaries on furlough from India, were with us on the evening of Sept. 20. They spoke of their work in India and also of their homeward journey.

This fall Bible study classes were started at the Pettisville School. Over three hundred are enrolled. There are six different classes.

On Oct. 22 Bro. Dan Sommers was installed as a minister in our congregation. He had been a minister at Pryor, Okla., before coming here a year ago. Bro. S. E. Allgyer was with us for this service.

Our communion service was held Oct. 22. Bro. T. E. Schrock, Clarksville, Mich., will conduct revival meetings from Dec. 10 to 17. Remember these meetings in prayer that souls may be won for Christ and that the church may be strengthened.

Nov. 27, 1944. Dorothy Grieser.

PORT TREVORTON, PA.

Dear Readers: Greetings in Jesus' name. An ordination service was held at the Susquehanna Mennonite Church Nov. 15. Our aged deacon, Bro. Edward Shafer, asked that another deacon be ordained to help him in the work. Bro. Albert Stahl was ordained. May the Lord bless Bro. and Sister Stahl. Remember them in prayer. Bro. Homer Bomberger, Manheim, Pa., delivered the message of the day. May the Lord help us as a congregation to strive to one goal.

Nov. 27, 1944. Helen L. Arnold.

LIMA, OHIO

Dear Readers of the Gospel Herald: Greetings of love. We are looking forward to another holiday, perhaps more important than the one just past. Thanksgiving Day should have made our hearts warm because of God's goodness to man. Phil. 4:19; Ps. 23.

Bro. David Good, Nampa, Ida., and Bro. Daniel Augsburger, Elida, Ohio, filled our pulpit very acceptably on a number of occasions recently.

We expect to give our Sunday-school pupils a Christmas treat again this year. There are over one hundred enrolled in Sunday school. We also want to give rewards of Bibles and Bible storybooks for perfect attendance. Since all these items are hard to secure and prices are up, we urge our old friends who have helped in former years (and new friends too) to send their offerings or gifts as early as possible. No gift is too small. Some give till it hurts for many things that are not so helpful; let us give that which will be a blessing—and do it cheerfully. We thank all our friends who have already responded to our appeal. May God bless you.

Send all gifts to—Lima Mission, 825 N. Jefferson St., Lima, Ohio.

Nov. 28, 1944. M. O'Connell.

SHICKLEY, NEBRASKA

Dear Herald Readers: We were favored with a three-day Bible conference, the instructors being the brethren C. J. Garber, Alpha, Minn., and Elmer D. Hershberger, Detroit Lakes, Minn. We received much food from God's Word. The attendance was fair, considering the fact that it was corn-husking time. May the Lord bless these brethren for their efforts.

We appreciate visitors and invite anyone going through to stop with us.

We were blessed with a good corn crop this year, for which we are truly thankful.

Nov. 28, 1944. Cor.

PROTECTION, KANSAS

Dear Herald Readers: Greetings. "Bless the Lord, O my soul, and forget not all his benefits."

This Thanksgiving season our hearts are directed into channels of gratitude for our well-being. Our thoughts are also drawn to those who are suffering as a result of war—through death of loved ones, through hunger, cold, nakedness, and sickness. May we be moved to help them in their distress.

On Oct. 22 a group of workers from the Hutchinson Mission gave three programs at our church: a sermon by Bro. Sanford King, together with special music, in the morning; in the afternoon, a program bearing quite directly on the work of the Hutchinson Mission; and in the evening, another inspirational program. This was a day of gladness in our congregation, especially since some who took part were former members of our church. The entire program was very good.

The semiannual Sunday-school conference of the Protection and Greensburg congregations was held at Greensburg, Kans., Nov. 5.

On Nov. 6, Bro. Rufus Horst, Kansas City, Kans., came into our midst to hold a ten-day series of revival meetings. The entire brotherhood was built up and strengthened by the spiritual messages of our brother.

Bro. Alva Swartzendruber, Hydro, Okla., came on Nov. 15. We had preaching services on Thursday evening, counsel meeting on Saturday evening, and communion on Sunday morning. The Missionary Day program was given by the children on Sunday evening.

Bro. S. Enos Miller, the deacon of our church, has been quite ill. He desires the prayers of God's people that, if it is the Lord's will, he may be restored to health; and also that his only son (Sanford), who has been in C.P.S. camps for two and one-half years, may be released to come home, where his sick father needs him so badly.

On Dec. 3, Bro. Edwin Weaver and family plan to be with us for an all-day meeting.

Nov. 26, 1944. Ursula Miller.

DENVER, COLORADO

Dear Herald Readers: Greetings in Jesus' name. We praise God for continued blessings at this place. On the evening of Nov. 18 we commemorated the suffering and death of our Lord. The Holy Spirit was with us, and we were drawn closer together in unity and closer to our Lord and Master. At this service six members were received by letter.

We regret the loss of one family. Bro. T. T. Yoder was called to the Downey, Ida., C.P.S. Camp, and his family went with him.

The last few months our adult Sunday school has been meeting in the mission home in order to give the juniors the room they need. We are willing and glad to do this in order to get some of the many children in Sunday school who have not been hearing the Gospel.

Our branch Sunday school continues to be very interesting and has grown to such proportions that the problem of a larger place of worship must be met soon. Pray for us in behalf of this growing work.

Three of our Sunday-school teachers conduct ten child evangelism home Bible classes

each week. Through these classes approximately two hundred children are reached each week. Many of these do not get any other Bible teaching. Please join us in prayer in behalf of these young souls that they may yield their lives to Him who alone can save them.

Nov. 27, 1944. Florence C. Friesen.

NAPPANEE, INDIANA
(Salem Congregation)

Dear Readers: Greetings. "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." We rejoice in this consolation.

Eight of our young men are in C.O. camps, scattered from coast to coast. Let us pray that they may be lights wherever they are. We know the Lord is their keeper.

The following brethren brought us much-appreciated messages: Henry A. Wolfer, Woodburn, Oreg.; John G. Hochstetler, Creston, Mont.; Laurence Horst. Peabody, Kans. (a student at Goshen College); and John C. Wenger, Goshen, Ind.

On Nov. 19 we commemorated the suffering and death of our blessed Lord in the communion service.

We keenly feel the loss of faithful ones who have been called away by death. We are glad, however, for the interest the younger ones are taking in the work of the church.

Pray for the work at this place.

Nov. 29, 1944. Laura Freed.

THROUGH GATES OF PEARL
(Continued from page 702)

of the pearl, it is the genius of necessity that produces the change.

We need give ourselves no concern about the sand. Temptation will come without being bidden. Trial need not be sought. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Just as "There's never a day so sunny but a little cloud appears," so there is no life so fortunate but that the irritating basis for pearls comes on apace. Our part is to send out the disarming cementation. Enough will happen to us at the very best; but the telling factor is what we do with the happenings. If we encase them in the cementation of love and hope and faith in God, they will become pearls. As such they will not only be harmless; they will be beautiful as ornaments of a meek and quiet spirit, of great price in the sight of God.

Stephen was dying by stones cast by his accusers. The sight was gruesome and uninspiring; but in the midst of the agony, Stephen looked up and saw heaven opened and Jesus standing on the right hand of God. His pain became his passport. His shame was transmuted into glory. His intended humiliation became his coronation. Amidst tribulation he passed through gates of pearl into the city.—J. B. Chapman, in "Herald of Holiness."

RELIEF AND C.P.S.

RELIEF NOTES

Additional Clothing for France Shipped from England

The staff of the Mennonite relief center in London was given the opportunity to ship five tons of clothing to France, Nov. 14, through the *Entr' Aide Francaise*, the identical organization through which the Akron Office shipped six and one-half tons in September. The clothing was selected from a reserve stock which is accumulating at the center for such opportunities.

* * *

Women Appointees Leave for Middle East

Four girls—Bertha Fast, Esther Detweiler, Marie Brunk, and Barbara Zuercher—left Akron Headquarters to do relief work in the Middle East area, following a farewell service on November 23. They were booked to sail on the Portuguese neutral liner, the "Serpa Pinto," along with many missionaries returning to their areas of service.

* * *

India-Bound Workers Report Progress of Trip

Upon reaching a port about midway in their voyage to India, R. C. Kaufman, traveling with Lawrence Burkholder and Clayton Beyler, reported on the progress of their trip. Sometime in early November they were passing ports near our Middle East relief area.

* * *

Worker Arrives in Egypt via Air

Akron Headquarters was informed that Ervin Hooley arrived in Cairo, Egypt, on Nov. 24. He had been delayed in Monrovia, Liberia, for some time, but because he was an assigned relief worker, the progress of his trip was given helpful consideration.

* * *

Robot Bombing Accelerated Relief Work in England

In a summary of the May, June, and July relief work that our Mennonite organization carried on in England, our representative reports that the hazards of the flying bombs brought increased demands for clothing, and particularly, bedding. Forty quilts were distributed in the Children's Hostel at Yorkshire. This hostel gave accommodations to cases of "difficult" evacuated children. Financial assistance, clothing, and nineteen quilts have been given to an organization to aid its welfare work in the very poor and much-bombed sections of London, Liverpool, and Manchester.

* * *

C.P.S. NOTES

Book on Smoke Jumpers Published

The C.P.S. men at Huson, Mont., have written and published an interesting book about their dangerous but fascinating work—fighting fires in inaccessible areas of the Rocky Mountains by parachuting from the air. The book is titled, "Smoke Jumper," and tells the story of their work, their training, and their camp life mostly by large clear pic-

tures. It may be obtained by ordering from Arthur J. Wiebe, C.P.S. Camp No. 103, Huson, Mont., for seventy-five cents.

* * *

Agencies Administering C.P.S.

While most of the camps and units are administered by the service agencies of peace churches, and Selective Service, a number of other church agencies have also assumed responsibility for a few units. The Disciples of Christ Department of Social Welfare administer a mental hospital unit at Logansport, Ind.; American Baptist Home Mission Society, a mental hospital unit at Cambridge, Md., and a training school at Skillman, New Jersey; Commission on Christian Social Action of the Evangelical and Reformed Church, a mental hospital unit at Independence, Iowa; the Association of Catholic C.O.'s, a general hospital unit at Chicago, Ill., and a training school at Owing Mills, Md.; Methodist Commission on World Peace, a general hospital unit at Durham, N.C., and a mental hospital unit at Cherokee, Iowa.

* * *

PEACE SECTION NOTES

Peacetime Conscription

Legislation on peacetime conscription has been temporarily postponed. Senator Reynolds, chairman of the Military Affairs Committee, had announced that his committee would begin hearings on conscription on Nov. 14. An increasing amount of opposition against permanent conscription may be one reason for delayed action. It will probably be introduced when the new Congress convenes in January.

On Nov. 17, President Roosevelt declared that sometime this winter he would press for Congressional adoption of compulsory universal service for the country's youth. How much of this training would be military is still indefinite.

Released November 29, 1944

M.C.C. Headquarters, Akron, Pa.

From Our Schools

LANCASTER MENNONITE SCHOOL

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

We are thanking God for the very real presence of His Holy Spirit among us in our revival meetings, held Nov. 13 to 16. Each morning there was a message in the auditorium, and on Monday and Tuesday there was also an evening message for the dormitory students. In a new way we appreciate the power of the Word, which breaks like a hammer, cuts like a sword, and burns like fire. One of our students accepted Christ as her Saviour, and many others brought their lives to Jesus for forgiveness and cleansing in new consecration. The blessedness that comes to him whose transgression is forgiven and whose sin is covered is the

experience that has come to those who have yielded to God. One of our students said, "I was never so happy in all my life before." His radiant face told us that it was true. During these meetings God used Bro. Elmer Kolb, of Pottstown, Pa., as His human message bearer. The simple message of Jesus Christ and Him crucified was unadorned by elaborate oratory. Our bare auditorium became a sanctuary because God spoke to us there. "Jesus is with us—Immanuel." May the glory be to God and to Jesus and to the Spirit, even to eternity.

A new activity introduced this year is the class prayer meetings, which are held once each month on a Monday. The Seniors meet under the leadership of Bro. Graybill, while the Juniors have as their leader, Sister Wenger. The Sophomores and Freshmen are divided into boys' and girls' groups. The Sophomores are led by Bro. Wenger and Sister Hess, and the Freshmen are led by Bro. Hess and Sister Kauffman. The first faculty address in one of the alternate periods was given by Bro. Good on Nov. 20, on a subject related to serving Christ and the church in one's vocation.

This year great interest in the Christian Service group was revealed by a large increase in enrollment. This resulted in a division into three sections, led by Bro. Hess, Sister Garber, and Sister Hess. A new religious extracurricular activity is the Teacher Training Group, led by Bro. Graybill. Among the secular extracurricular activities the Agriculture Group has held the interest of the boys well, with its experimental plot of various types of field corn. The agriculture boys have named themselves the Future Mennonite Farmers. The Nature Study Club, led by Sister Garber, is becoming increasingly popular.

One material improvement which our commercial students are enjoying is the two-room Commercial Building, which is the remodeled frame building used as a recreation hall last year. The recreation room is to be located in the basement of the Classroom Building. The former typing room is to become a museum. The macadam drive is also an improvement that we appreciate.

During the summer six members of the faculty were enrolled as students at the following institutions of learning: University of Pennsylvania, three; Temple University, one; Juniata College, one; Elizabethtown College, one. Also this summer, Bro. Hess and his wife, the former Sister Mabel Eshleman, were engaged in evangelistic and summer Bible school work in the South. In our enrollment of one hundred and forty-seven this year the following Conferences are represented: Lancaster, Franconia, Ohio and Eastern A.M., Southwestern Pennsylvania, Old Order Amish, Weaverland, and Weaverstown Congregation.

During this year Bro. Good attended the semiannual meeting of the Commission for Christian Education and Young Peoples' Work, of which he is a member. Recently Bro. Wenger spoke at the New Holland Church in the interest of the Sunday-school library. We appreciate also the occasional fellowship with our co-workers in the sur-

rounding Christian day schools. The teachers in these near-by schools are Sisters Emily Kraybill, Elsie Lehman, Miriam Leaman, Margaret Horst, Esther Lehman, Barbara Garber, Carolyn King, and Kathryn Graham.

Among the many visits to our school, we remember especially those of Bro. A. J. Metzler, who spoke to us on the publication work of the church; Bro. Enos Hartzler; Bro. Shem Peachey, who was attending the meeting of the Peace Problems Committee in Lancaster; and Bro. Chris Snyder of Oregon. Sister Sadie A. Hartzler and Sister Ada M. Zimmerman, of the Eastern Mennonite School faculty, also visited our campus one Saturday. We appreciate the visits of each one of these interested, praying friends and also those of the many others whose names are not mentioned here.

Special Bible Term will open Jan. 8, 1945. We look forward to added spiritual blessings during this time and invite you to enjoy them with us.

Edna K. Wenger.

Special Meetings

HESPELER, ONTARIO

A very inspirational conference was held at the Wanner Church, near Hespeler, Ont., on Thursday, Nov. 9. For a number of years the ministerial body of Waterloo County has been meeting semiannually for a day of fellowship. At our last annual conference it was decided to cancel the spring meeting and make the other one public for the whole constituency. If this proves satisfactory, it will become a permanent arrangement.

The day was devoted to the discussion of devotional and inspirational themes. The church was well filled, and many of those present have expressed their appreciation of this type of meeting. Among the visiting brethren from sister conferences who were present and took part were: C. J. Ramer, Duchess, Alta.; E. E. Miller, Goshen, Ind.; Emanuel Peachey, Belleville, Pa.; Milo Stutzman, Kingman, Alta.; and John E. Gingrich, Elkhart, Ind. We were indeed richly blessed.

Although the purpose of the conference is not to discuss business, there were two matters decided which are of considerable importance. Action was taken authorizing the appointment of three brethren who shall be responsible for a periodic religious broadcast under the direction of the Executive Committee. The high-school project in Ontario was also given a lift forward by the enlargement of the committee studying it to nine members, with instructions for them to contact the churches with the information already collected, and to further complete plans for the school, which plans shall be presented to conference as soon as possible, in the hope that a school might be opened in the fall of 1945.

H. D. Groh, Secy.

HIGH RIVER, ALTA.

Program of the Sunday School Meeting held at the Mt. View Mennonite Church near High River, Alta., Nov. 12, 13, 1944.

Motto.—"Let Us."

Organization.—Mods., G. Buschert, N. Stauffer; Secys., Pearl Porter, Evelyn Stauffer; Song Director, Dan Burkholder.

Program and Speakers.—Welcome and Devotion, H. O. Stauffer; Let Us All be Workers of Christ, Paul Good; Let Us Therefore Come Boldly before the Throne of God, Heb. 4:16, Alice Wenger; Special Song, Mrs. Edna Yoder; The Church During War and Peace, Rom. 14:19, Paul Voegtlin; Children's Meeting, Mrs. Alvin Steckly; Let Us Hold Fast, Heb. 10:23, Harold Boettger; Let Us Run with Patience, Heb. 12:1,

C. J. Siemans; Let Us Have Grace, Heb. 12:28, Robert Stauffer; Special Song, Tofield congregation; Let Us Consider One Another, Heb. 10:24, Beulah Good; Let Us Go On, Heb. 6:1, M. D. Stutzman; Youth Projects Report; What Consecration Means, Alvin Steckly; Special Song, Duchess; Sermon, A. J. Ramer.

Thoughts Gleaned.—The way to be workers of Christ is to know Him and the message He left us, never talk to man about God before we talk to God about man, and talk to souls about Jesus—our mission. Christ is sitting on the right hand of God and making intercession. A supply of grace is in store for all anxiety. The kingdom of God is peace. The things that make for peace are: New birth, John 16:13; Righteousness; "Trust in God," Isa. 26:3; Willingness to follow Christ's teachings on peace. Is it consistent to place one hand on Jesus, dip other in blood of innocent children and fellow men? We should realize the responsibility to hold fast the faith that was given us. God is able to keep us from falling "without wavering." The result of wavering in faith is that one cannot claim the promises of God, because "He is faithful that promised." To remain fit we must be obedient to the Word of God, Lay aside all weight, and look unto Jesus. Grace is seen all the way through in the salvation of our souls and after we are saved. Grace should have a hidden place in our hearts because we are Christlike. We can have grace through acceptance of the Word, through prayer, meditation, and practice. How God evaluates grace is proved in the last two chapters of Hebrews. Ways to show consideration are: Aid others—those who have erred; guard thy tongue; go about doing good, as did our Master. "With Jesus we will go on," hold fast our faith, have renewed grace, run patiently, and consider one another. It takes power to go on to perfection. There are three phases of going on: (1) The Start. If we dedicate our lives to God we will go on. (2) Progress. We must follow the standard that God has given us. (3) Goal: Perfection. The goal is at the Father's right hand. If we aren't channels through which the Holy Spirit works, we cannot work for Jesus as we should. Are we afraid to yield to God for the work He might ask us to do? Greatest men are those who most wholly yield themselves to the will of God. "Let us come boldly unto the throne of grace." Let us go outside the camp bearing the reproach. Let us seek a city to come—whose builder and maker is God. Consecration is more than a battle; it is a crucifixion.

Secretaries.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Roth—York.—Allen Roth and Minnie L. York by Norman Hobbs at the Mennonite Mission, Iowa City, Iowa, Oct. 6, 1944.

Yoder—Miller.—Duane E. Yoder and Ellen Miller, of the East Union congregation, Kalona, Iowa, by D. J. Fisher at the East Union Church, Oct. 14, 1944.

Weber—Stalter.—Norman Weber and Clista Stalter, both of the Salem congregation near Tofield, Alta., by J. B. Stauffer at the Mennonite Church, Nov. 8, 1944.

Baer—Eberly.—Henry M. Baer and Ruth Eberly, both members of the Cedar Grove congregation, Greencastle, Pa., by George S. Keener, Nov. 28, 1944.

Hostetler—Mast.—Walter S. Hostetler and Marie Mast, both of the Emma congregation, near Topeka, Ind., by Amos O. Hostetler at the home of the bride's parents, Nov. 4, 1944.

Landis—Ruth.—Samuel O. Landis, of the Doylestown, Pa., congregation, and Sallie S. Ruth, of the Souderton, Pa., congregation, at the home of Arthur D. Ruth, Line Lexington, Pa., Nov. 19, 1944.

Lehman—Barnhart.—Harold A. Lehman and Esther Pauline Barnhart, both of the Cedar-

grove congregation, Greencastle, Pa., by George S. Keener at the Cedargrove Church, Nov. 23, 1944.

Lehman—Burkholder.—Clyde Horst Lehman and Mary Naomi Burkholder, both of the Pleasant View congregation, Chambersburg, Pa., by C. V. Martin at the home of the bride, Nov. 23, 1944.

Rutt—Stauffer.—Frank B. Rutt, of Bossler's congregation, and Mary Alta Stauffer, of the Mt. Joy and Kraybill congregation, by H. E. Lutz, Mt. Joy, Pa., at the home of the bride, Nov. 23, 1944.

Hertzler—Hershey.—Earl W. Hertzler, of the Slatehill congregation, and Eva M. Hershey, of the York Mission congregation, at the home of the officiating bishop, Richard Dauner, Hanover, Pa., Nov. 11, 1944.

Yoder—Yoder.—Roy E. Yoder and Wilma K. Yoder, of the Oak Grove and South Union congregations near West Liberty, Ohio, by S. E. Allgyer, grandfather of the groom, at the Oak Grove Church, Nov. 22, 1944.

Martin—Martin.—Charles E. Martin, of the Stauffer congregation, Edgemont, Md., and Susan H. Martin, of Reiff's congregation, Hagerstown, Md., at the home of the officiating bishop, Moses K. Horst, Nov. 22, 1944.

Stoltzfus—Sauder.—Omar Stoltzfus, of the Conestoga congregation, and Katharine Elizabeth Sauder, of the Mt. Joy and Kraybill congregation, by H. E. Lutz, Mt. Joy, Pa., at the home of the bride, Nov. 18, 1944.

Bechtel—Wagler.—Clinton Bechtel, of the Latschar Mennonite Church, Manheim, Out., and Hilda Wagler, of the First Mennonite Church, Kitchener, Out., by J. B. Martin at the home of the bride's parents, Oct. 17, 1944.

OBITUARIES

Blosser.—Daniel Aldine Blosser was born Jan. 30, 1863; passed away at his late home near Harrisonburg, Va., Nov. 10, 1944; aged 81 y. 9 m. 10 d. He was one of a family of nine children born to Peter and Magdaleue Rhodes Blosser, only two of whom survive him: the oldest, Samuel H., of Dayton, Va., and the youngest, Rudolph P., of North Lima, Ohio. On July 11, 1886, he was united in marriage with Mary C. Showalter, daughter of the late Michael and Elizabeth Shank Showalter, of near Broadway, Va. She was called home March 3, 1927, since which time his daughter Marie shared the home with him. Four daughters and three sons were born to this union: Mrs. J. Early Suter, Mrs. Elmer R. Brunk, Mrs. Homer R. Suter, Marie S., Daniel J., Michael O., and Mahlon L., all living near Harrisonburg, Va. Also surviving are 13 grandchildren and 8 great-grandchildren. One great-grandchild preceded him. He became ill and entered Rockingham Memorial Hospital on May 19, where he was a patient for ten weeks. He was then removed to his home, where all that was possible was done for his comfort by his family and nurses. He was a faithful member of the Mennonite Church for about sixty years and enjoyed the happy privilege of seeing all of his children and grandchildren unite with the church of his choice. He took great interest in the work of the church, and was always ready to contribute, not only in a material way, but served as Sunday-school superintendent and teacher, and also as church chorister for many years. Although educational opportunities for him as a young man were rather limited, he was much interested in the education of the youth of the church today. He took an active interest in the growth and development of Eastern Mennonite School, serving on the Executive Committee of the Board of Trustees for almost twenty-five years. Much time and energy as well as material aid were given that the School might serve the best interests of the church. He was remarkably active up to the time of his illness. He enjoyed the simple Christian way of living, having spent much of his life on the farm. After retiring he still took great interest in his work about the home and maintained his mental faculties to a remarkable degree until the last. In all his af-

fliction he was a patient sufferer, looking to the Lord for grace and comfort as he awaited the time when he could depart to be with his Lord. Services at the home were conducted by J. L. Stauffer and at Weaver's Church by Chester K. Lehman and S. H. Rhodes. Text, Ps. 57:1. Interment was made in the adjoining cemetery.

Brubacher.—Noah M., son of the late Mr. and Mrs. John E. Brubacher, was born near Waterloo, Ont., Aug. 9, 1866; died from a heart attack at St. Mary's Hospital, Nov. 24, 1944; aged 78 y. 3 m. 15 d. One sister, Harriet Brubacher, of Kitchener, Ont., survives. He united with the Mennonite Church some years ago and was a regular attendant. Funeral services were held at the Erb St. Mennonite Church, Waterloo, in charge of C. F. Derstine and J. B. Martiu.

Burkhart.—Mary Ann, daughter of Isaac and Mary Anu Burkhart, was born Jan. 23, 1884, near Columbus Grove, Ohio; departed this life Nov. 21, 1944; aged 60 y. 9 m. 29 d. In early life she gave her heart to Christ and united with the Zion Mennonite Church near Bluffton, Ohio. Later she transferred her membership to the Salem Mennonite Church at Elida, Ohio, of which congregation she remained a faithful member until her death. During the greater part of her life she made her home at Pandora, Ohio, with her mother, and faithfully cared for her during the several years of her last illness. After her mother's death, she lived with her sister, Mrs. George Lehman. Her parents and one brother preceded her in death. She is survived by 4 sisters (Mrs. Harry Roth, Goshen, Ind.; Mrs. Anna Basinger, Columbus Grove; Mrs. George Lehman, Pandora; and Mrs. J. B. Smith, Elida) and many other relatives and friends. Funeral services were held at the Mission Church in Pandora Nov. 24, in charge of S. E. Allgyer, West Liberty, Ohio, and Rev. Mitchell, pastor of the church.

Christner.—William, son of Jacob and Mary Christner, was born Sept. 28, 1909, near Elkton, Mich.; died Sept. 28, 1944, following a severe injury of which he never gained consciousness at the hospital in Rensselaer, Ind. He accepted Christ in youth and united with the A. M. Church. He leaves a bright testimony for his Saviour. He went to Medaryville, Ind., C.P.S. Camp, on June 10, 1942. On Dec. 28, 1941, he was united in marriage to Mary Bellar of Auburn, Ind. To this union was born one son, Donald William, aged 19 mo., who survives to mourn his early departure. He also leaves his sorrowing parents, 4 brothers and 5 sisters (Jess, Pigeon; Alvin, Elkton; Ervin, Pinnebrog; Louis, Kent, Ohio; Mrs. Lloyd Piehl, Detroit; Mrs. Vernon Swartzendruber, Tavistock, Ont.; Marion, Margaret and Dorothy, at home), besides many other relatives and friends. Two sisters and one brother died in infancy.

Farr.—Jacob S., son of Isaac and Susan Zwick Farr, was born in Grant Co., Ind., Dec. 23, 1861; died Nov. 17, 1944, at the Methodist Hospital, Ft. Wayne, Ind.; aged 82 y. 10 m. 24 d. In 1885 he was married to Nancy Sessler, who preceded him in death in April, 1915. This union was blessed with 4 children: Charles, Ft. Wayne; Nora, Mendon, Ohio; Delmar, Ligouier, Ind.; and Homer, Ossiau, Ind. On Oct. 23, 1920, he was married to Emma Clark, who passed away in May, 1938. During the illness of his wife in the spring of 1938, he confessed Christ and united with the Mennonite Church, but ill health kept him from attending services regularly.

Givler.—William Givler was born in Lancaster Co., Pa., Feb. 23, 1877; passed away at the St. Joseph Hospital, Lancaster, Pa., July 24, 1944; aged 67 y. 5 m. 1 d. He was a member of the Erisman Mennonite Church. On Oct. 9, 1889, he was united in marriage to Emma Buch, who survives him. He is also survived by one son (Norman, Manheim, Pa.) and 2 grandchildren. Funeral services were held at the Erisman Mennonite Church, in charge of Homer Bomberger and Martin Metzler. Interment was made in the Hernley Cemetery.

Habecker.—Amos C., son of the late Joseph and Esther Charles Habecker, was born Feb. 19, 1873; passed away Nov. 8, 1944, at the St. Joseph Hospital, Lancaster, Pa.; aged 71 y. 6 m. 8 d. He was united in marriage Nov. 12, 1907, to Barbara M. Bender, who survives him together with one son (Jacob), 2 grandchildren, and four brothers (John, Washington Boro;

Pre, Jacob, Mountville; Charles, Donerville; and Harry, Millersville). One son (Allen), one brother (Christian), and one sister (Elizabeth) preceded him in death. He was a member of the Habecker's Mennonite Church for many years. Funeral services were held Nov. 11 at the home by John K. Charles, and at the Habecker's Church by Bishop Christian Lehman. Interment was made in the adjoining cemetery.

Hamrick.—Elizabeth Jane, daughter of the late A. Jackson and Elizabeth (Pennington) Summerfield, was born May 8, 1870; died Nov. 17, 1944; aged 74 y. 6 m. 9 d. At the early age of 13 she became a Christian and a member of the Dunkard Church, but she spent her last years in the Mennonite Church of which she was a faithful member when she died. On March 20, 1895, she became the bride of Patrick F. Hamrick. She was the mother of 7 children. In December 1941 she became afflicted with gangrene in one foot. In March 1943 her foot was removed, but she never recovered. She suffered much the last three years of her life. She is survived by her husband, 3 sons (John Rice, Roscoe and Eli), 5 grandchildren, and one brother (Jacob Summerfield).

Moser.—Kate (Roggie) Moser, daughter of the late Jacob and Kathryn Zehr Roggie, was born near Belfort, N.Y., July 17, 1865; peacefully fell asleep in Jesus at her home near Kirschnerville, N.Y., Nov. 7, 1944, after a short illness of bronchial pneumonia; aged 79 y. 3 m. 21 d. She accepted Christ in her youth and was a faithful member of the Amish Mennonite Church until called to her heavenly home. On Oct. 22, 1885, she was united in marriage to Philip Moser, who preceded her in death Dec. 31, 1939. To this union were born 5 sons and 4 daughters: Katie—wife of the late Chris B. Yousey, John, Joseph, Jacob, Martha—wife of Chris Zehr, Christina—wife of Emanuel Lehman, Veronica, Menno, and Philip. One son (Philip) and one granddaughter preceded her in death. She is survived by 8 children, 35 grandchildren, 2 great-grandchildren, 2 sisters, and 2 brothers. She was a very kind and devoted mother. We humbly submit to Him who doeth all things well. Funeral services were held Nov. 10 at her home by J. J. Zehr (text, John 5), and at the Croghau A.M. Church by Lloyd Boshart and Allen Gingerich. Texts, II Cor. 1:1-10; II Tim. 4:6-8. Burial was made in the Kirschnerville Cemetery.

Pletcher.—Amasa J., son of Henry and Anna Weaver Pletcher, was born Feb. 18, 1884; died from a heart ailment at his home, east of Goshen, Ind., Nov. 14, 1944; aged 60 y. 8 m. 26 d. He accepted Christ in his youth and became a member of the Rock Run Church of the Brethren, later uniting with the Clinton Brick Mennonite Church. In 1906 he was united in marriage to Maud Hershberger, who survives him. He also leaves 6 children (Wayne, Elkhart, Ind.; Ralph, Ypsilanti, Mich.; Walter, Frieda, Martha, and Ruth, at home), one sister (Mrs. Mable Coffman of Goshen), and one granddaughter (Judith Diaue Pletcher). His father, mother, 4 brothers, and 3 sisters preceded him in death. Funeral services were held Nov. 16 at the home and the Clinton Brick Mennonite Church, in charge of Samuel S. Miller and O. S. Hostetter. Burial was made in the Forest Grove Cemetery.

Riser.—Veronica (Fannie) Ernst was born at Wellesley, Ont., Nov. 7, 1862; passed away Nov. 19, 1944, at the home of her adopted son, Frank Riser, near Friend, Nebr., where she had made her home and was cared for the past two years; aged 82 y. 12 d. In her youth she was baptized and united with the Amish Mennonite Church, in which faith she remained until death. On Dec. 3, 1882, she was united in marriage to David Riser, and in the year 1886 moved from Canada to Holt Co., Nebr., where they lived till 1916, when they moved to Milford, Nebr. This union was blessed with 2 sons and one daughter, all dying in childhood. Her husband also preceded her in death in 1936. She leaves her adopted son, 3 granddaughters (Mrs. John George and Mrs. Al Spadt of Lincoln, Nebr.; and Mrs. Elmer Huber of Richmond, Va.), one grandson (Francis Riser, somewhere in England), 2 great-grandchildren, and 2 sisters (Mrs. Mary Roseler of Boulder, Colo.; and Mrs. Susan Kubichek of O'Neill, Nebr.), besides many other relatives and friends. Funeral services were held Nov. 22, at the Milford A.M. Church, in charge of W. A. Eicher. Text, Job 14:14. Interment was made in the Milford A.M. Cemetery.

FIELD NOTES

(Continued from page 704)

Bro. Paul Mininger, Goshen, Ind., conducted the evangelistic meetings at Breslau, Ont., Nov. 24 to Dec. 3.

Communion services were conducted at the Iowa City Mission on Nov. 12, with Bro. D. J. Fisher officiating.

A series of meetings came to a close at the South Union and Oak Grove churches, West Liberty, Ohio, on Nov. 30, in charge of Bro. C. Z. Martin, Mountville, Pa. There were thirty-eight confessions and thirty-two decisions to erect a family altar.

DIRT OR DESIGN?

In a restaurant the waitress handed the customer at the counter a cup of what (in that era) passed for coffee. The customer gazed reflectively at the coffee, then at the cup. The saucer was white; the cup was white except for a curious brown irregular line around one side of it. The customer, being an amateur dishwiper himself, thought it looked suspiciously like the remains of chocolate, only half washed and less than half wiped. He called the waitress.

"How about a clean cup?" he said. "This one looks—"

"Oh," said the waitress airily, "that ain't nothin'. It's just on there."

"Yes, I see it's on there," said the five-cent customer, "but it's not supposed to be on there."

"She means," said an interested by-sitter, "it's the design of the cup. Kind of a border, see?"

"In that case," said the customer, "how come I can take the decoration off with my thumb?" The abashed waitress, seeing the border vanish under a determined thumb, took the cup without a word and came back with one spotlessly white.

How many times that chocolate smudge had been taken for a design on the cup, the traveler preferred not to inquire. But with the coffee he imbibed a parable. How easy it is to mistake dirt for design! What is purely accidental, meaningless, or insanitary is taken for the designer's intention. Nine people out of ten, even Christians, take that attitude toward their own shortcomings. "I'm just naturally hot-tempered. . . . It's just my temperament. . . . Mother's people were all like that. . . . Just human nature, I guess."

National sins are often excused in the same way. Even theologians, by too much insistence on the evil nature of man, foster men's self-content with their worst selves. It is indeed the nature of cups to become smudged and greasy; but it is not natural to stay that way. It was not the design of the cup. No one has a right to say of any sin, individual or social, that it cannot be helped. That is not God's intention. No doubt Isaiah met people who assured him that the bad look of things in his city was a part of the eternal design; but God saw otherwise. "Wash you," said the prophet bluntly, "make you clean" (Isa. 1:16).—The Presbyterian of the South.

FAMILY ALMANAC

Seventy-Sixth Year

Brought up to date for the year of our Lord, 1945, with eclipses, planets visible, the seasons, church days and holidays.

IN THIS ISSUE

When Home Is Heaven
Daniel Kauffman

Courtesy Not the Least
M. T. Brackbill

How Is Your Heart
Fred S. Brenneman

Why Stay on the Farm
Paul W. Miller

Shall We Discipline Our
Children, and How
Mrs. Chester K. Lehman

Recipes
Selected

Household Hints

Poultry Notes

Agricultural Notes

Ministerial Directory

GLORY TO GOD

IN THE HIGHEST



15 cents each dozen \$1.25
\$10.00 per hundred

Mennonite Publishing House, Scottdale, Pa.

PLAYING SAFE WITH LIFE

The temptation to play safe with life is one of the most subtle and dangerous temptations that ever comes to men. A refusal to take any chances is the one thing that has kept many of us from making our lives amount to anything. It was easier and surer not to attempt very much, but because we did not attempt very much there was no chance at all that we should achieve very much. It is indeed a risky thing to cherish ambitions, for the man who cherishes them is likely one day to attempt to do hard and difficult things, and then there is always the chance that he will fail. A man who never tries any hard or taxing or splendid tasks does not run nearly the risk of failing that the high-striving, ambitious man runs, and yet is there any failure as complete as this? What would the world have done without those men who were ready to put life to the test by attempting to make it count through hard and difficult and splendid achievements? Suppose Jesus had been satisfied with Nazareth, or even with Galilee, and had shunned Judea and Jerusalem because they hinted of danger and a cross. It is quite impossible to think of Him as thus playing safe with life; but if we are as much like Him, ought it not to be about as impossible to think of our doing it? How much more like Him we would be if we were more ready to take risks for the things that are supremely worth while! Even God took a tremendous chance when He made man.—The Outlook (Canada).

Our books tell us of people. But God's great Book (the Bible) tells us of only two classes: the saved and the unsaved.—Charles Hostetter.

Table of Contents

- 697—Pure Grace or Mixing Law and Grace Words (Poem)
- 699—Editorials
- 700—Was Jesus the Son of God? Take No Thought for Your Life
- 701—Fundamentalism Natural Man to Spiritual Man
- 702—At Last (Poem) Sunshine Through Rain Through Gates of Pearl Expressions of Appreciation
- 703—To Be Near to God Sunday School Lesson for December 17
- 704—Field Notes
- 705—Correspondence
- 706—The Parson's Prayer (Poem) Those Long Sermons A Royal Priesthood A Request
- 707—No One Wants to Hear Me Preach
- 709—Relief and C.P.S. From Our Schools: Lancaster
- 710—Special Meetings Marriages
- 711—Obituaries

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

December, 1944



View of the Mennonite Children's Home in Kansas City, Kans.

Homes for Children

To provide a home for the homeless is an expression of Christian compassion; to provide love for those who are not loved is to make life worth-while for the friendless; to provide a Christian training for those who are without the Gospel is to bless immortal souls for eternal glory. Our children's homes are designed to function in the name of Christ in these areas of great need. Those who support our institutions that are caring for unfortunate children are participating in a cause which provides cultural and spiritual values for the needy children. Otherwise they might be left to the neglect of an unfriendly world. The church is sharing with the workers who are called to bring them cheer, love, and a knowledge of the truth.

The Word Made Flesh

*The Son of God, in mighty love,
Came down to Bethlehem for me;
Forsook His throne of light above,
An infant upon earth to be.*

*Jesus, Whom angel-hosts adore,
Became a Man of griefs for me;
In love, though rich, becoming poor,
That I through Him enriched might be.*

*Though Lord of all, above, below,
He went to Olivet for me,
There drank my cup of wrath and woe,
When bleeding in Gethsemane.*

*The ever blessed Son of God
Went up to Calvary for me,
There paid my debt, there bore my load
In His own body on the tree.*

*In love the whole dark path He trod,
To consecrate a way for me,
Each bitter footstep marked with blood,
From Bethlehem to Calvary.*

*'Tis finished all: the veil is rent,
The welcome sure, the access free;
Now then we leave our banishment,
O Father, to return to Thee!*

—HORATIUS BONAR.

Editorials

Bible Reading

The American Bible Society is sponsoring a nation-wide encouragement of reading the Bible between Thanksgiving Day and Christmas. This noble effort to inspire the reading of the Word of God is to be commended. The officers of the Society have conceived this idea as having a very great spiritual value to the life of our country in these times of stress. While the message of the Word of God is a great stabilizer in social and national relationships, we believe it has even greater potential values for the individual person. One who commits himself to a daily reading of the Word can find in it daily strength for victory in the spiritual conflicts of life. We urge all readers of *Christian Missions* to devote a regular period of the day for individual worship with the Word.

Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119:18.

In this simple prayer is expressed the deep desire of an honest soul to find an understanding of God's Word. It is a prayer asking the Lord to deal with our spiritual blindness, caused by a variety of personal attitudes.

We need our eyes open because the personal neglect of spiritual things makes it difficult for us to understand the Word. A study of the Bible is no easy task. It requires considerable human energy and genuine sincerity. We cannot escape a dullness of spirit toward the things of God if we neglect the cultivation of spiritual interests.

This is a prayer asking God to deal with our prejudice against the truth. We cannot expect to learn to know God's will with preconceived notions of what we want to do in spite of our knowledge of the will of God. It is unfair to approach the Bible with an unwillingness to obey the truth. If it is contrary to what we have formerly supposed should be the will of God, it is ours to yield.

This is a prayer asking God to deal with the spiritual blindness that comes through intellectual pride. Persons who have a sense of superiority in intellectual affairs have a temptation to approach the Word with settled views as to what is right and wrong. A reader of the Word finds the deepest satisfaction from his study of the Bible by approaching it with an humble attitude. This is essentially the attitude of a learner. We are disciples, learners, of the Lord Jesus. A learner of the Word humbly submits himself to the truth he receives.

The cares of this world frequently choke out the Word of God. This prayer involves a request of the Lord to keep us from becoming too seriously entangled with the cares of this world so that our Bible reading is not crowded out.

To have our eyes opened calls upon God to deal with the spiritual blindness that is caused through carnal living. Persons who indulge in the gratification of the flesh are disqualifying themselves for the deeper things of God. The Lord has reserved His secrets for those who are spiritually minded.

Bible Study

At a recent meeting of the Mennonite Commission for Christian Education and Young People's Work, it was decided to have a program of promotion centering in the study of the Bible. This becomes the major emphasis of the promotional work among the teaching agencies of the church for the year 1945. It has its application in the various fields of interest in the entire work of the church. A revival of Christian interest cannot be realized apart

(Continued on Page 718)

TABLE OF CONTENTS

HOMES FOR CHILDREN	713
EDITORIALS	714
THE WORD MADE FLESH . . . (Poem)—Horatius Bonar	714
THE OPEN DOOR THROUGH CHARITABLE HOMES—L. L. Swartzendruber	715
IF CHRIST HAD NOT BEEN BORN . . . (Poem)—Martha Snell Nicholson	715
HOW THE LORD HAS OPENED DOORS—A. Lloyd Swartzendruber	716
BETHLEHEM'S BABY (Poem)—Verna Smith Teeuwissen	716
SUCCESSFULLY LIVING NEW TESTAMENT PRINCIPLES IN OUR CITY	
HOMES—D. W. Miller	717
CAROL (Poem)—E. Margaret Clarkson	717
CHRISTMAS WONDERINGS (Poem)—William Luff	718
SUCCESSFULLY LIVING NEW TESTAMENT PRINCIPLES IN THE CITY	
COMMUNITY—Clarence Fretz	719
THE BABE OF BETHLEHEM . . . (Poem)—Cora Baker Hall	719
GOD WITH US (Poem)—Kathryn Kilgore	720
SEEING EUROPE'S NEED—Selected	721
THESE SHALL FIND . . . (Poem)—Annie Johnson Flint	721
AFRICA PAGE	722
INDIA PAGE	724
THIS PRECIOUS BOOK (Poem)—Selected	724
FROM OUR MISSION STATIONS: Iowa City, Hannibal, Toronto,	
La Junta	725
A LAMP UNTO MY FEET (Poem)—Blanche Johnson	725
PEDRO'S BIBLE—Selected	726
LORD, I BELIEVE . . . (Poem)—Annie L. Marson	726
FINANCIAL REPORT	727
THE TESTAMENT THAT WAS NOT DESTROYED—Selected	727
BOOK REVIEW	728
THE WORD OF GOD (Poem)—W. Cowper	728

The Open Door Through Charitable Homes

L. L. Swartzentruber

Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.—Rev. 3:8.

I want to present briefly two open doors associated with our charitable homes. First, the open door which has been entered in the past, and second, the open doors which have not been entered at all.

Out of the past fifty years we hear voices rising. During this fifty-year period our church has entered the door of charitable home work, both for aged and children. Out of that dim past we hear the voices which are praising God, profoundly grateful for what the church has done for them. They are the voices of saved people. They are the voices of men and women who were boys and girls then, when the church salvaged them from ruined homes, and now they are praising God because they are ready to meet the Lord in the air with us at His coming. Then too we turn to the aged people. Their voices are silent. They are as the Psalmist says: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psa. 103:15, 16). These people have come to us through our homes for the aged and have been cared for. Had they been able to speak in their passing moments they possibly would have told how the workers made their last years more pleasant, and perhaps guided them into the kingdom before they were ushered from time to eternity. So we have entered these doors.

Perhaps the outstanding thing that has been accomplished in either the children's homes, or homes for the aged were accomplished by people who cared. The thing that really counts in our charitable homes is when there are workers there who care, individuals who love, groups of consecrated workers who are concerned and to whom it matters whether boys or girls are saved or lost. A charitable home is that only when charity is in it, when there is real love there. The workers would need to be commissioned by the board. They would need to be approved by the state so that they could go ahead and operate. They would receive applications, study applications, and file them for guidance in placing these children into foster homes. This unit would also canvass certain given areas in the Mennonite church to find homes qualified as foster homes. If there are 20,000 Mennonite homes in the United States, we would be safe in saying that there are at least three or four hundred Mennonite homes that are childless—or perhaps four hundred would be a low figure—homes which could be prepared soon, and be available to take in children who need care. There would be a possibility, too, in areas where enough homes would be prepared, of having group meetings in order to prepare them, and to give inspiration and guidance along that line. They would have to secure permission, of course, from the parents who had earlier made application for help, to take these children, and they would also make definite placement through correct agreements with the homes that are prepared and approved by the agency. Then, of course, there would be the most interesting work of follow-up and visitation. That agency might have three or four communities or cities where a study is made of children that

If Christ Had Not Been Born . . .

*Suppose that Christ had not been born
That far away Judean morn.
Suppose that God, Whose mighty hand
Created worlds, had never planned
A way for man to be redeemed.
Suppose the wise men only dreamed
That guiding star whose light still glows
Down through the centuries. Suppose
Christ never walked here in men's sight,
Our blessed Way, and Truth, and Light.*

*Suppose He counted all the cost,
And never cared that we were lost,
And never died for you and me,
Nor shed His blood on Calvary
Upon a shameful cross. Suppose
That having died, He never rose,
And there was none with power to save
Our souls from death beyond the grave!
O far away Judean morn—
Suppose that Christ had not been born!*

—MARTHA SNELL NICHOLSON.

need help as well as a half dozen spots where one hundred more homes are ready. A record would be on file and the agency would know just where to place these children and the type of home best suited to the child. There should be a nurse or a sister qualified to help in the follow-up work. In some cases it would be better to have a man to follow up in visitation work.

There comes a challenge to a consecrated worker to give full time. We are constantly supporting perhaps seventy-five teachers in our schools. We are giving full-time support in our missions and certainly we can give full-time support to this type of a child-placing agency, or unit.

There may be, and possibly there are, many homes that are called charitable homes, with beautiful grounds and well-trained workers, but that urge isn't there, that concern of saving people for the kingdom is absent. The charity has been taken out.

I want to say a word concerning the open doors which have never been entered by our church. A few years ago there was a certain interest expressed by a few people who are responsible for the guidance of our youth and who are responsible for taking care of the work of our mission activities. This interest was expressed in a desire to find other avenues of service for our church in connection with our charitable homes. It was an interest in taking care of the feeble-minded. Paul says, "Comfort the feeble-minded." Today there are several scores of our young brethren who are comforting the feeble-minded, who have been ushered through some other avenue to hospitals where they are helping to care for that type of people. There was also some interest in taking care of crippled children. We found, from several state authorities, that these are real open doors.

There is one phase of child care and child guidance that we have never touched. The Christian home has been breaking down. We are conscious that the Christian home is the cornerstone for society and the church. And these charitable homes, particularly the children's homes, aim to get children placed in normal Christian homes. And since our churches are largely rural we are fitted for that work. However, we ask, Is there a better method, is there a new method, a more effective method of getting the child who is in the city into a home without channelling him through a children's home and keeping him for fifteen years? I have in mind a child-placing agency in the Mennonite

Church, or a child-placing unit. There might be several units, one in New York, one in Chicago, one in Pittsburgh, or perhaps several units under one supervision. These units would be composed of a number of trained workers.

The final aim of our charitable homes, especially the children's home, has been to find a home that would be able to take care of that child which is in need, which is homeless and friendless, and perhaps parentless. It seems to me there is a real challenge here and a possibility of setting up this type of unit to do the job quicker and more direct. We were always glad when we could find a home soon. When we pick up a boy or girl that was homeless and the child would come into the children's home and perhaps in thirty days find a good home, the adjustment was made so much more easily than if he were held in the home for years, and in many cases it would be a difficult period for the child.

A few days ago in getting some information from a child welfare department in New York, a worker said, "If there was ever an opportunity for the Christian church to take hold and help the city agencies and the state authorities, to take care of the thousands of children that need help and guidance, it is in 1944." For fifty years the Board and its constituency have supported, with hundreds and thousands of dollars, our charitable homes for children. A wonderful work has been done through these homes, taking care and placing with some degree of permanence from 500 to 1000 children. But there is another door open, and may God help us to find it. May the Lord bless us so that when Jesus returns, we might enter heaven with sheaves, taking them with us.

Greenwood, Delaware

(A message delivered at Kidron, Ohio, during the meeting of the Mennonite Board of Missions and Charities in May, 1944. Stenographically reported by Lester C. Shank.)



Bethlehem's Baby

O Bethlehem's Baby, so widely adored,
Sent down upon earth to embody my Lord,
I picture Thy being, so holy and sweet,
Nor wonder that sages should bow at Thy feet;
I thrill as I see in Thy Person the Son
Whose beauties my deepest devotion have won;
Not only far Bethlehem's Baby, Thou art
To me the blest Monarch that reigns in my heart!

O Bethlehem's Baby, we join in Thy praise,
And count Thy famed birth our most joyous of days;
But I wonder how many who sing of Thee know
For whom recognition they thoughtlessly show,
When lauding the Baby that lies in the hay,
The Man on the Cross they are turning away;
And I yearn to present Thee to sin-blinded men
As more than just Bethlehem's Baby to them.

O Bethlehem's Baby, Thou art fading away
In the vision I gain of my Saviour today.
I bless Thee, O God, that Thine infinite plan
Should provide that Thy Son should be born as a Man—
But a song of redemption more joyous I sing
As I offer my praise that my glorious King
From Bethlehem's manger forever should part
To now be enthroned in the depths of my heart.

By Verna Smith Teeuwissen.

How the Lord Has Opened Doors

A. Lloyd Swartzendruber

In order to honor and glorify the Lord, we would not want to refrain from giving some illustrations of some wonderful doors God has opened. It is our opinion that working with children is going to be a little more fruitful than working with adults. Possibly we should give more time to children.

About six years ago, a girl at the Children's Home had accepted Christ. She wanted to become a member of our church but she could not get permission from her mother. It seemed that all our contacts did not get results. Finally as a last resort, after this girl had received instruction and the morning upon which we were to have our baptismal service, I went to the telephone and called her mother again. The other girls were praying. Finally she said, "If she wants to be baptized I have no objections."

A certain mother brought her three boys to the Children's Home. We decided the case was worthy, so we accepted the children. The mother became interested in the Gospel. Through her visits to us and our church, she became even more interested. Her oldest boy was converted and she, too, decided to accept Christ. She served the Lord faithfully for a while and then began to drift away, but the Lord touched her and just recently she was brought close to God. One morning she rose up early and wanted to close the window and found high water. It was almost up to the window sills inside her house. She waded out into the street through about three-and-one-half feet of water, and came to us. She had stayed with us at other times. It seems that this contact with her drew her again to the Lord.

Another mother, after she had placed her two girls with us, called us up at ten-thirty one evening. She was in trouble and wanted us to come. We traveled about eight miles through the city, brought her home and put her in a room and closed the door. She did not want her children to see her in her condition. She was drunk. We worked with her for quite a while. After a number of weeks, she finally decided she wanted to come back and serve the Lord again. She came back and confessed the Lord Jesus Christ and again accepted His salvation for her.

Another mother, who had two boys in the Home, had been a Christian for a number of years. She is a registered nurse and works at the hospital. We had her boys at the Home and her husband passed away. She said, "Truly the Lord has been a husband to me. He has been very, very faithful to me." As she attended our services, she became more and more interested in the light that He has to offer. Having come from another city, she could find no church that she felt was living the whole Gospel. She had been looking for a church home for several years. One day just recently she wondered if the Mennonite Church would accept her, and we told her we would be glad to. We directed her to our pastor who gave her instruction and she became a member of our church just two weeks ago. We were very happy that the Lord opened this door. She is capable of giving others instruction, and it will be a wide door for her in her nursing profession. We thank the Lord for prayer. These contacts were made possible through our work with the children.

(A testimony given at the meeting of the Mennonite Board of Missions and Charities held at Kidron, Ohio, in May, 1944. Stenographically reported by Lester C. Shank.)

Successfully Living New Testament Principles in Our City Homes

D. W. Miller

My subject calls for a review of conditions in homes in the Cities. We need not look very far to see that our cities today have been our hotbeds for sin. Where we have crowded population, especially like we have now because of war, we find that cities are crowded with many evils, and the conditions that we have existing because of circumstances make the city much worse because of the multitudes of people. The divorce evil is increasing. In 1940 the divorce average was eighteen for every one hundred marriages in our nation. Since we have mothers working in industry, since life is so shifting in the city, and since vocational standards have been lowered, many people do not give home or homemaking any serious attention. The *Sunday School Times* relates the following incident. "A real estate agent was trying to sell a house. Said the wife, 'Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile and married in a church. I get my meals at the cafeteria, live in an apartment, spend my mornings playing golf and my afternoons playing bridge. In the evening we dance or go to a movie. When I am sick I go to the hospital. All we need is a garage with a bedroom.' " That is a picture of many people living in the crowded cities today. As city missionaries, we have a great task to teach the New Testament principles as related to the home.

We need to look at God's Word and the importance that God places upon the Christian home. We could not live the successful Christian life if we did not recognize the importance God places on the home. It is at the top of the list of institutions because it is the oldest. The home is the only institution that survived the Flood. As long as we have Christian homes where the Gospel is practiced we will have spiritual churches, we will have missionaries, we will have separated people, we will have godly people in the community.

The Christian home is the oldest witness to God's truth. All other organizations are dependent upon the home. The church will never rise any higher than our homes. Our educational system will never rise any higher than our homes. The home is the foundation of civilization itself. Ours is a great privilege of building homes where the New Testament principles are successfully lived in order that God may be glorified and that the testimony of His grace may be made known.

I want to point out three essentials for success. First, the home must be Christian. With the sin, vice, and crime that exist in the cities today, and with the people's minds so blinded, there can be no living out of Christian ideals without a renewed heart and mind, a regenerated life. I was impressed lately with the Scripture indicating that Satan has blinded the minds of people lest they should understand the Gospel and be brought to a saving knowledge of Christ. Two blind men were walking down the street with a guide. When they stepped down the leader said, "Here is a step down." They had no eyesight, but they had a mental picture. When they got across, he said, "We are going to step up." They had a mental picture. Satan has blinded the minds of the people. He has taken control of people's mentality until they have no mental vision any more. They cannot see the ideals of the New Testament unless they are genuinely converted.

We think of home as a union of man and wife. A real Christian home is not really so unless there are children there. Again,

if Christ is in the hearts of the husband and wife and their union is blessed by Christ, then they are born of the Word, as John puts it "not of the will of man," then they are ready to start living a new life in Christ Jesus.

Second, the successful home has a reverence for and is obedient to the New Testament. The New Testament is the will of Jesus Christ for our lives, sealed by His own precious blood. He wants you and me to live out His will, as revealed in the New Testament. Obedience involves at least five things. (1) It involves choice. Man must choose whether he going to serve the Lord or the world. We are faced with the fact of making choices every day and we have to make choices whether we do it consciously or unconsciously. That is the first step in obedience. (2) It involves self-denial. A man cannot take up the teachings of Jesus Christ and follow his own sinful desires. So self-denial is basic to obedience. (3) It is a resignation of our will which forms the cross. "Not my will, but thine be done." We take up the cross and follow Christ. (4) It involves submission. Sometimes we cannot understand, and that is one of the hard things in city mission work—to get people to understand the why's and wherefore's of some New Testament doctrine. Some principals are unpopular with other people, but we believe them because they are included in Christ's will. Some people cannot understand and we need to point out to them, that they must accept these doctrines and principles by faith and submit themselves to Christ's will. (5) One of the greatest characteristics of obedience is perseverance or continuation. Many a person has failed to live the New Testament principles because of neglect, or because of leaving off or getting tired, or of not being able to persevere. It takes faith, it takes prayer and self-denial, it takes a push to go on and do the things that we know Christ requires of us. These principles of obedience



Carol

I did not see the Star that shone
O'er sleeping Bethlehem,
That told the Magi Christ was come
And bid them worship Him;
But in my heart a Star is ris'n
More glorious and bright
Than e'en the Star of Bethlehem—
For Jesus is my Light.

I did not hear the angels' song
Ring out o'er Judah's plain,
That wondrous song of peace on earth
And God's goodwill to men;
But in my heart an anthem peals,
And e'en that holy throng
Could never carol hymn so sweet—
For Jesus is my Song.

I did not go to Bethlehem
To worship where He lay,
The Son of God in form of man
Upon a bed of hay;
But this I know, He lives today
As surely as of yore,
For in this heart of mine He reigns
A King for evermore!

—E. Margaret Clarkson.

Christmas Wonderings

*I wonder why the angels came
To shepherds that great night
Was it because the shepherd's name
Was His by sovereign right,
Who thus had come to seek His sheep
Astray upon the mountains bare,
To bring them to His fold, to keep
Them safe beneath His care?*

*I wonder why God lit that star
Upon the plains of night:
Was it that strangers from afar
Might see the guiding light?
Was it to tell of Him who rose,
The Morning Star of hope.
The Dayspring from on high to those
Who in sin's darkness grope?*

*I wonder why those wise men sought
The King of Israel's feet,
And to His presence treasures brought
Of gold and incense sweet.
"Not many such"—the Word declares
The worldly rich and wise
Too oft are held by Satan's snares,
And Israel's Lord despise.*

—WILLIAM LUFF.



find their application to the home among those who find Christ as Lord of their lives.

Third, the home must be missionary. Self-denial is one of the basic factors which make for success. "Even Christ pleased not himself," but he pleased His Father that He might save a lost world. If we are going to live the Christian life successfully we dare not spend our time in fulfilling our own lusts. If we please God and serve others, we are going to make a success of Christian living in the home. We need a concern for the members of our families. We are coming far too short of the New Testament principle of not expecting in return, but giving, hoping to receive nothing again. That is a missionary principle that we need in the home in order to be what the Lord wants us to be.

Fourth, we need to be given to hospitality. "Distributing to the necessity of saints; given to hospitality" (Rom. 12:13). "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:1, 2). What kind of homes do we have? Are they open to strangers? Can the strangers find comfort there? Is the home a haven for the weary? Is it a shelter for the young people? Is it a guide for youth? Are our homes established enough on New Testament principles that we can give help to others?

Fifth, we must provide honest work for our children. "Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11). I think we ought to teach thrift and industry. We ought to try to establish our children so that they can carry on a suitable vocation in life.

Sixth, we need to exercise respect and courtesy. One time there was a schoolteacher who had a motto above his desk which read, "Bé Courteous." This is a New Testament command, found in I Pet. 3:8. The practice of courtesy among all members of the home serves as a prelude to other blessings.

The principle of returning good for evil, not rendering evil for evil, is a New Testament principle that needs to be brought into the home. It is closely related to the principle of preferring one another. "Be ye kind one to another, tenderhearted, for-

giving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

One of the greatest assets to any city mission is to have members who have godly homes successfully living these New Testament principles in their homes. That is the kind of homes we need.

Another principle is that of bearing. "Bear ye one another's burdens" (Gal. 6:2). Bear them by sharing in times of sickness, sorrow, or disappointment. The Christian home should be the greatest asset to the church. We fall back on surrounding homes in the time of crisis. Sickness or death in the family is made easier if you have genuine Christian homes from which come those who are ready to help bear the burden.

To forbear (Col. 3:16) means to be patient. Some people are impulsive and "fly off the handle" in times of provocation. We need to hold off, like the man said, "Every time I was tempted to get angry I would take a big swallow of water, until I cooled off." We must forbear threatening and be patient to hold ourselves in control. We can tear down more in one week through outbursts of temper than we can build up in months or years of quiet living. Forbearance should be mixed with love. Do it for love's sake and forgive one another. Sometimes we say things we should not say. We ought to be big enough when we say something unkind to go and confess it. It just makes the home a little more Christian. It brings us a little closer together. We need to ask others in the family to forgive.

We ought to display real Christian zeal in the home. I sometimes doubt whether we really mean business. We are so busy doing everything but living as we ought to live. We ought to bring the lost to the foot of the cross. We take time for everything else. We work hard at our physical labor. We put every ounce of energy into the job that we have. How about our service for the Lord? How about building homes? As a father, I sometimes blush to think that I do not spend enough time with my family. If my children are lost for the Lord and the church, how is that going to affect my testimony to the outside world and the church?

We need to reverence and respect and obey the Word of God. We need to give our time to the Lord, if we are going to successfully live the New Testament principles. May God help us to successfully live the New Testament principles in our city homes.

Canton, Ohio.

(A message [condensed] delivered at Kidron, Ohio, May, 1944. Stenographically reported by Lester C. Shank.)

EDITORIAL

(Continued from page 714)

from a return to the Word of God. A deepening of the spiritual life calls for a greater devotion to the study of God's Word.

The days in which we live are calling for a revitalization of the spiritual life in all our churches. There is no greater force in our hands than the Gospel of Jesus Christ.

An effective witness of the Gospel is one who knows His Word. He is motivated by the truth of the Gospel and uses the Word to bring deliverance to men. It is the truth that makes men free. A re-enlistment in our missionary program demands a re-enlistment in the study of the Word. We want to encourage all our missionaries to rededicate themselves to the study of the Word. We urge all our teachers in the Sunday schools to give themselves more fully to private study of the Bible. We encourage every home to devote more time to the study and reading of the Bible, so that our children may be better equipped for the kingdom service which our Lord desires.

Successfully Living New Testament Principles In the City Community

Clarence Fretz

We rejoice that, "mercy there was great and grace was free." We thank God for the great provisions He made for us at Calvary. One of the wonderful things about God's provision for salvation is that when God provided for our salvation He did not merely provide a passport into heaven, but He also included in His gracious provision for salvation, provisions for living the heavenly life here and now. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10). Since God has so graciously made it possible, this abundant life here and now, it ought to be the desire of every man, woman and child in the country or in the city. We ought to try to live the Christian life in all its ramifications since God has made possible for us to have a full, rounded-out, thorough-going, out-and-out Christian life. This is the conviction that brought the Mennonite Church into being in the year 1525—that the Christian life calls for something more than believing that Christ died for our sins that are past. Those early Anabaptists at the risk of life and limb were willing to say that they believed that the Christian life involves more than that, and that God will give grace for successfully living out all the principle of the New Testament.

Almost four hundred years later we launched out in an activity with which we were not familiar—city mission work. For centuries our people had been a rural people. Only in the last fifty years or so have we gone into the cities, and we have now discovered that it is a real test of out-and-out, thorough-going Christian living. Such a test we meet in the city community.

We want to speak a few moments about the difficulties encountered in trying to live a wholehearted, thorough-going, New Testament Christian life in the city community. What are the difficulties in the city community? We might as well consider them realistically.

First of all, we have to live with neighbors in the city. This is a pleasant experience in the country, but in the city it can be quite a variety of experiences. Neighbors are much more numerous and are much nearer to us. I think I can say it kindly when I say neighbors are generally more sinful in the cities. I see in the Scriptures that God destroyed whole cities that sinned. When Paul got into a city his heart was stirred. When Jesus looked down over a city he wept because of the exceeding sinfulness. Jesus made some of His strongest statements about Capernaum and other cities which were full of iniquity. It was the experience of Lot who moved to a city. So I think it fair to say that neighbors in the city are not only more numerous and nearer, but more sinful. They are unsympathetic to the true Christian religion. They ridicule. It is difficult for immature and timid young people to withstand the scornful gaze of an unfriendly neighborhood.

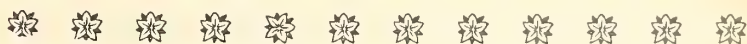
Another respect in which the city community involves difficulties is in business relations. They involve a much closer watching of our dollars. They involve a closer guarding of ourselves, and of our Christian lives that we do not break down in our business ethics.

We should also consider the restrictions which necessarily must be imposed for successful living in denser communities. I can best explain this by saying that the city is full of stop lights. You know that a city community is more full of stop

lights than the country community because there is much more traffic. There must be stop lights. We would not want to go in traffic in the city of Philadelphia if there were no stop lights, but sometimes when we have too many stop lights and we are in a hurry it is a little hard on successfully living New Testament principles. Some of us know that by experience with red stop lights. Some of us know it in regard to other restrictions.

Another respect is in recreation. It is rather difficult, if not well-nigh impossible for a well rounded out program of recreation to be provided within the home when you have no more for a yard than you do in a city and when you have nothing outside but sidewalks. You need something more than a home program of recreation. Yet when we go into the city community we find a community with such a low moral tone, that there are very few community recreations in which we can safely participate.

One more thing, and with reference to education. Perhaps the most intimate and most intense exposure of immature Christians comes when they have to go to a city school. I have asked them about the problems they have to meet when there are hundreds or thousands of students. I ask them how many others are trying to live the Christian life, and they cannot think of any, or maybe only one or two. There are problems in living an out-and-out Christian life in the city, and remember that this comes to young people when they are immature and in the most impressionable stage in life. Christian parents sometimes get quite stirred by the great difference they find in their six-year-old children after they have first started to a city school.



The Babe of Bethlehem . . .



*The Christmas lights are all aglow,
Reminding us of long ago
When on that happy Christmas morn
The Babe of Bethlehem was born;
When men of old with joy did sing,
Because to them was born a King!
Ah yes, but not alone for them
Was born this Babe of Bethlehem!*

*For us, as well, and all mankind,
Who wish the Saviour-King to find,
A light still gleams—a shining star
To point the way when from afar
Our weary wayward footsteps turn,
And from our hearts we truly yearn
This Babe of Bethlehem to see—
Born long ago our King to be.*

*Tho' years and years have rolled away
Since that first happy Christmas Day,
Through ages down glad tidings ring,
Proclaiming still the new-born King:
And Christmas lights are still aglow
Because for us long, long ago
On that first happy Christmas Morn
The Babe of Bethlehem was born!*

—CORA BAKER HALL.

God With Us

*The people of God were under the sway
Of the Roman rule and the Roman way
When the baby Jesus was laid in the hay—
Emmanuel, God with us.
He brought to the earth a Christmas peace;
He made men's fears and sorrows cease;
From bondage He gave them sweet release—
Emmanuel, God with us.*

*The stars of the heaven had veiled their light;
The forces of Satan invaded the night;
On the brow of a hill was a cruel sight;
Emmanuel, God with us.
But He conquered the forces of sin and of shame;
And He won the victory from the cross of blame—
The whole earth felt the power of His name;
Emmanuel, God with us.*

*The forces of evil are trying with lust
To trample the hosts of the Lord in the dust;
But the Lord is righteous; the Lord is just—
Emmanuel, God with us.
He will rise from His throne His cause to defend . . .
When the trumpet shall sound, the Lord shall descend
Bringing peace to the earth, peace never to end—
Emmanuel, God with us.*

—KATHRYN KILGORE.



The commission still stands: "Go ye into all the world," and that involves the millions and billions found in the cities. We can say it is too hard in the cities, we will go to the rural areas and then we will succeed. Friends, souls are dying fast, and we dare not in any way or in any wise cast any reflection on the power of the Gospel to save to the uttermost in our cities. Paul said to people in the greatest city of his time, "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Christian friends, we have a gospel with power. Some people say, if we just go into the city and take out some of those things in the Book of Romans, (Two of the most unpopular Bible doctrines—nonconformity and nonresistance—are found in Romans.) written to city Christians, then we could have many more members. But the honor of Christ and not of our church is at stake. We cannot fold our hands and face spiritual defeat. We cannot give up when God has made such gracious provisions. There is a saying, "Where there's a will there's a way." We should say, "When it is God's will, there is a way." And it is clear that it is God's will that we go to the cities with the message of life.

What is the way in which New Testament principles can be lived successfully by those who go from the country into the city and by those who are raised in the city under the most unfavorable environment?

First, success lies in *the New Testament itself*. What is the New Testament, the new covenant? "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10). It is a power within. The writer of the Hebrews says this is the covenant that God said He would make: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God." I think that success in living New Testament principles lies in the New Testament itself, in that this is the covenant of the inner

man and inner power. With Old Testament legalism we can never succeed in the cities.

Second, success in living New Testament principles in the city lies in *liberally availing ourselves of God's abundant provisions for victorious living*. May I quote again from the great city apostle (Paul) in his message to Christians in the great city of Ephesus. He says to them that he prays constantly that the Lord Jesus may give them "the spirit of wisdom and revelation" and that they might see "the riches of the glory of his inheritance," and "what is the exceeding greatness of his power to us-ward who believe." Oh, may God give us not only a vision of the vast, exceeding greatness of His power to those who believe in the city community, but also let us see this, that there needs to be a liberal availing of the provisions for victorious Christian living. We must do that in city missions. We cannot succeed in living a Christian life ourselves unless we have availed ourselves liberally of God's provisions. Not only must we as missionaries do that, but so must the city "convert," as we call him. He must avail himself liberally. So must the country convert, too. We cannot succeed except by availing ourselves of the abundant provision of Christ for Christian living. But someone says, look at the statistics. In the country they stay nonresistant, but in the city they go to the army. It does not take so much to live a certain way in the country. Let us think—what is it that keeps a country young man from going to the army? If he does not have the abundant provisions for Christian living, what is it? His parents' wishes? Some tradition? Some custom? Is it the kind of thing that made one young man in C.P.S. say, "Only a very small portion of those who come here really know why they come here"? Perhaps that is not a true picture, but I want to say that when we come to compare the country and the city we need the same depth of power in both if we are going to really succeed, and not only apparently.

In talking with city Christians about this very problem and those who were not very far in the Christian life, this is what they told me. Once you are settled and mature in the Christian life it is not hard to live in the city. They tell me it is only when you are starting that it is hard, when you are just beginning. Whether they are right or not I will leave to you to say. I only say the price of success in city or country is liberally availing ourselves of the provisions for victorious living.

Third, success lies in *getting much help*. I notice that when Paul wrote to Timothy he stressed that he should do a lot of teaching, a lot of nurturing. I notice that Paul did much of that. He took much notice of the babes in Christ. Could we now succeed in starting young city Christians successfully with as little convert instruction as is sometimes given in our country congregations? Could I as a city missionary succeed in really getting young Christians started if I would give them no more instruction in the elements of Christian living than is given in many country congregations? We must give much help. It takes a great program of Christian nurture. A lot of this can come through a Christian home. I asked one young person whose mother has led a sinful life, what she thought about succeeding as a Christian in the city. She said she thinks if you had a Christian home you could succeed. A lot of this can and must come in the Christian home. But some do not have that kind of homes and we must be fathers and mothers and older brothers and sisters to them. It takes a great program of summer Bible school, week day Bible school, teaching and preaching. One brother has suggested that parochial schools are needed in our cities if we are going to succeed.

Another thing involved is *a rounded-out Christian activity program*. When it comes to recreation, when the home cannot provide it, and the community is not fit to do so, there is one alternative. Our Christian young people must find a satisfying program in the church. I am not advocating a gymnasium in the basement, which is very largely used to reach a very uninspir-

itual group of people. We ought to give a program that will satisfy young, growing Christians. What about the recreation problem in the city church? People have tried solving it with good intentions, but it nearly always turned out for the worst, so we in Philadelphia thought, "What did we have in the good old days in our rural Mennonite communities?" We had church activities. It was the husking of the sick man's corn. What a social fraternity! We had church house cleaning. We had a good time cleaning the church and mowing the graveyard. I thought of other things and said, "Why can't we try this same idea in the city?" We told our young people about a Sunday-school room on the third floor that needed papering. Would they like to come on Tuesday evening? The group was not large, but I remember the good times we had in scraping the paper (which had accumulated for several decades) and in trying to paper it. If you look closely you will see we got a little paste on the outside, but we think only of the joy we found in doing something, in Christians working together. Tract folding, *The Way* distribution, painting the Sunday-school fire escape,—yes, there are ways of providing a rounded program of Christian activity in the city.

Fourth, *a proper relationship to the world* is another secret of success. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). The secret of success with our neighbors in the cities is how much we can exercise Christian love toward them without imbibing any of their sinfulness, how much we can mingle with them in a Christian helpful way without mingling with them down on their level.

Fifth, success depends on *the means we employ in making our contribution to the community life*. We find a contrast in Lot and Paul. They both went to the city. Lot went to the city, and evidently he got into politics, and there he sat as a judge in the city, and he tried to get things straightened out, and he tried to judge between the two, a thing that Jesus refused to do. He "vexed his righteous soul from day to day," lost his wife and sons-in-law and ended his own career in incest. How about Paul? He went to the city with a different motive, a different ideal. No politician was he, but here was a man with a burning message from the God of heaven, and he gave it even *though* the stones flew. Even though the Greeks mocked and scorned, and the Jews persecuted, he gave his message anyway. So mighty was his influence that his enemies said he was destroying the business of the idol makers. They said the worship of Diana of the Ephesians was greatly endangered by this one man's work. When Paul got to the end of his life he ended in triumph.

Sixth, if we want to succeed we must *watch our motives in going to the city and in staying there*. "In all thy ways acknowledge him." "Seek ye first the kingdom of God." Why did Lot go to the city? He went because of the profit he could make. I dare say a large measure of failures on the part of Mennonites moving to the city is because they have gone for filthy lucre, for low motives. How many people who have gone there with a passion like Paul had have failed? Perhaps a few.

Last of all, I think the price of success is *earnestness*. Peter who failed in his community relationship when they ridiculed him in his early days, in his last epistle said, "Be diligent." "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." There will be success in living New Testament principles in any community if we are willing not only to half try, but to try altogether.

Philadelphia, Pa.

(A message delivered at the meeting of the Mennonite Board of Missions and Charities held at Kidron, Ohio, May, 1944. Stenographically reported by Lester C. Shank.)

Seeing Europe's Needs

Wouldn't you be amazed if some one told you that there is a territory with about three times as many people as has Africa, or the United States, which is still mostly untouched by the gospel of Christ and therefore unevangelized? That is exactly the case today with eastern, southeastern, and southwestern Europe, which includes such countries as Russia, Poland, Czechoslovakia, Greece, Bulgaria, Spain, France, Portugal, and several others.

I wish to illustrate the need of this great area with 400,000,000 unevangelized people by describing what took place on one of my missionary trips into eastern Europe. On that trip I visited with some of our missionaries a small, rather isolated city from which had come an invitation to preach and teach the Word of God. The people who sat before us in the crowded room that day were very primitive-looking. Most of them were Russians and there was also a number of Jews. The majority were the poor peasant type, but here and there among the crowd we could see some officials of the government and some people of education. It did one's heart good to observe the eagerness with which these people drank in the Word of God. Indeed, they were thirsty and hungry souls. Our hearts were deeply encouraged when souls were saved at the close of the meeting. Without waiting for an invitation, they came voluntarily to receive Christ because they wanted to have that salvation which had been preached to them. Our missionaries had been in that section before and a few had already heard the gospel of Christ; but many present were hearing it for the first time.

Pleading for the Gospel

After the meeting a remarkable thing happened. Although I have told this incident before, it made such an indelible impression upon me that I must repeat it again and again. After the meeting there came to speak to me a fine-looking young man, who, although his parents were peasants, had received a high school education. He told me that he had come a long distance, mostly by foot, when he heard that we would be preaching the gospel in that city. He said, "God forgave my sins through the blood of Jesus and He has delivered my soul from the power of sin, but my father and others are unsaved. My relatives and friends and others want to have the Word of salvation made plain to them as it was made plain to me. Won't you come to our village and preach there also?" He was in dead earnest, but I had to tell him that it was impossible for us to come at that moment or to send any workers. When he heard my reply, he actually fell upon his knees, raised his hands pleadingly, and with tears begged, "Will you not come and help us?"—G. P. Raud in *Europe's Millions*.



These Shall Find . . .

*The steady hand can never find the deep things of the Lord,
The undimmed eyes can never see the comfort in His Word,
The joyous heart can never know the healing of His love,
The learned mind can never grasp the wisdom from above.*

*But, oh, the trembling hand clasps His and loses all its fear,
The weeping eyes can search His word and read His Promise clear,
The broken heart rests in His love until its faith prevails,
The childlike mind can reach the Source where wisdom never fails.*

—ANNIE JOHNSON FLINT.



AFRICA

Among the Women and Children in Shirati Land

Sara Eshleman

We rejoice in God's faithfulness to us and can say with a faithful native Christian that "Prayer is keeping us very calm and peaceful, full of assurance that He is about to do a great work to glorify His name." Among our women we still feel there is a great spiritual need, but we will not become fearful or discouraged, but be strong and courageous as Joshua was instructed.

Today I want to present the needs to you as prayer requests. Robi is a woman who some months ago accepted Christ. Her husband died recently and throughout the funeral rites practiced by the heathen we feel she remained true to her Lord. According to heathen custom she is expected to live with her husband's brother who already has several wives. She refuses to do this and in return is receiving opposition in her village.

Miriam was a baptized Christian but is now out of fellowship. Her husband died a number of years ago and for a time she loved the ways of this world and lived in sin. I remember a few years ago she was under deep conviction and as we endeavored to point her to the Lord she said, "I can't give up my man." Just recently the Holy Spirit has called her out to a life of a separation from these things. She is planning to build a house near by where she and her daughter may live. Pray for her in the testings and trials which are sure to come.

Two old women have accepted Christ. For some time the Lord has placed a burden on our hearts for the old men and women in the land. The one old woman does not understand either Luo or Swahili. We ask you to join us in prayer for Ombuso, her son, who is a believer, that he may teach her in the

power of the Spirit and be a true testimony for the Lord.

One of the women near by is addicted to the sin of petty thievery. The other day she stole some grain that belonged to Robi's sister. She professes to be a believer, but actions such as this are a hindrance to the heathen's accepting the way of salvation. Pray for Osodo that God may be permitted to change her vile heart into one for His glory.

Ludia, one of our Christian women, is somewhat in defeat at present. She has lived as a widow since the beginning of the Mission. Now she desires to get married, but the way she is approaching the problem and the attitude she is showing is not to God's glory. Pray for her that she may seek God's will and way in this.

Another of our Christian women, Eleseba, has been in Kenya the past few weeks. She will be returning home soon. She is the teacher for the primary class and I greatly miss her assistance. Last Sunday we had thirty children in attendance. We got along very nicely in singing and in teaching the lesson; but memory work was a failure, so our contribution before the entire Sunday-school group was to sing, "Everybody Ought to Love Jesus," in Luo instead of giving a memory verse. Pray for us in this responsibility of teaching these boys and girls. A number of them have heathen parents. Pray that their little lives may be a testimony for God in their villages.

The women's sewing class continues weekly. In this class we endeavor to meet a two-fold need. We teach the women to sew garments for themselves and their children, and it is an additional opportunity for Christian fellowship with them and for teaching the Word. The average attendance is about twenty.

The other afternoon I had a precious time among the medical patients. I went to greet the women and give them a portion of the Word. I entered the house of Inani and it wasn't long until about twelve were gathered around my feet to hear the way of salvation. A little Mohammedan boy led the group in singing, "What Can Wash Away My Sins." We resang the first stanza until they were able to sing it well by themselves. Matt. 1:18 was used for a point of contact in the teaching.

In connection with this message to you the Lord has given the promise from Heb. 8:10, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."



*Donkeys Transporting Food
A Common Scene in Times of Food Difficulty*

COMPLETE LITERACY FOR EAST AFRICA

One of the large problems before us these days is to know what is God's will for us in the mass development program planned for East Africa after the war. Great things are promised for the future, and I sometimes am made to wonder which will be the most dangerous time, the present distress or the "prosperous" future. When will it be easiest to turn men's hearts to God, in persecution, distress, and loss, or in the mass development schemes that are to follow?

Part of the planning for East Africa for the future is complete literacy in Tanganyika within the next twenty-five or thirty years. This is to be attained by having only one school system (at present some missions carry on their own education work separate from Government) where all schools will be registered and have equality of work and teachers. There will be compulsory education with a view to having everyone learn the three "R's" at least. This creates a great demand for teachers duly qualified. The number of registered schools and teachers at present is small. This program, with other development schemes is putting an emphasis on education and civilization that is causing considerable concern.

We are faced with the need of deciding whether we will begin now to do some government-approved school work or gradually drop all educational work. Up to the present we have carried on educational work in our mission as part of the mission work but have tried to keep it secondary to our main purpose for being here. Some missions here are going into the scheme in full co-operation with government, while others fear they will later find themselves tied up with a heavy educational program that will put evangelistic work secondary.

We are giving this question much prayerful attention these days. We are called upon to decide now what will be our policy for the future. We are resolved to "stand fast in the liberty" that has been wrought among us by God's gracious revival. It appears that we cannot drop educational work entirely for the sake of the church. The church must be literate and her leaders need to be trained. On the other hand, to become busy with development schemes can very easily divert one from the preaching of the Gospel and busy one with activities (one of the present day tricks of the enemy) until it leaves no



The Eating Tent at Shirati Conference. 1944

time for spiritual warfare much of which must be wrought in the quiet hour and in visitation work.

Just recently we sat in a meeting of missionaries where a mission doctor reported on her work. It is a very satisfactory work from government point of view and is growing. I suppose the reports of people treated and work done makes quite satisfactory statistical material. Yet in that same report she did not hesitate to say that medical people have no time for a spiritual ministry. They were kept busy with medical work. Others must be brought in to take care of the spiritual ministry. In the same report she spoke of the open doors her work was making to the people.

One of the truths that has been much impressed upon me recently is that many Christians are deceiving themselves in thinking that education, medical work, in various forms of relief work, and much "mission work" have spiritual ministries in themselves. I fear it is a clever trick of the enemy to put the spiritual ministry IN THE PROFESSION OR WORK rather than in the worker. As a result many Christian workers feel that a diligent carrying out of their "work" produces a spiritual ministry. Any sense of fruitlessness is often removed by pointing to statistics or the visible developments. Pictures of large groups treated at a hospital or large schools full of people are on display. Government can do the same without endeavoring to fool themselves on a spiritual ministry. Statistics rarely give a report of the Holy Spirit life and power that is imparted to those contacted. The reports in heaven may often differ greatly from those submitted here. Jesus said "Out of his innermost being shall flow rivers," not out of his ministry. The spiritual life and power in the life of the worker, determine the fruitfulness that will flow from him to those unto whom he ministers. We need not welcome nor reject these development schemes as bringing larger success or failure to us in our spiritual ministries. They may be either, according to the spiritual life and power in the worker himself. We are justified only in postwar planning and development if we have the spiritual capacity, and time NOW to carry on spiritual warfare that will do progressive damage to the Enemy and bear fruit for our God.

I humbly praise our God for coming down among us with mighty power and for setting us free from much wood, hay, and stubble building. Praise Him for shaking all now that will not stand before Him in the day when our work will be tried with fire. We can still rebuild on this side of the judgment. It is very humbling to have your work crumble and your shallowness exposed but, oh how liberating to the spirit to be set free in Christ!

To those of you who know how to stand against the enemy in the victory of Christ, we beseech you to stand for us that we be deceived in nothing by him in his subtle tricks, but that in all things we be free to the voice and leading of the Holy Spirit in these problems before us.

Confident in the victory of our Lord,
A Missionary.

Letter from Shirati Station

Dear Christian Friends;—

Greetings in the name of our Saviour, whose precious blood has made possible our redemption. The truth has recently been impressed upon us that God did not only redeem us and justify us by that blood, but by that same blood the way is open to us to approach with boldness His throne and to fellowship with Him. Eph. 2:13; Heb. 10:19, 20. As we more fully appreciate that privilege we will spend more time in fellowship with Him in prayer and in meditation on the Word.

I am writing this as a letter because it seems more personal this way. Those who read this page are interested in mission work and we can depend upon you for prayer support. We are conscious daily that in this land we are treading on ground that Satan has



Inani on right. Her mother—left.

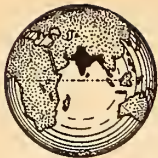
held undisputed for a long time. He is busy with his attempts at deceit and bondage. We need your prayers in the battle here. It is precious to know that in the prayer of faith we can claim victory on the side of the Lord, because Christ was victorious over our enemy. In fact, that is the only basis on which we can claim victory and the only ground on which we can stand in our spiritual warfare. Rev. 12:11 points out the place of the blood in our overcoming. Pray for the Lord's work here, standing with us that He may receive from this land the glory due Him. Pray for us as missionaries that we may always discern the voice of the Spirit and that from our lives may be that outflowing of spiritual power which our Lord desires. There are times here on the field when one is conscious of the powers of evil in a very real way. It seems there is an unusual pressure at such times and that the powers of darkness can almost

be seen. Such experiences would cause one to doubt or to think that spiritual life were at a low ebb if he did not recognize the Enemy's tactics and stand in the victory that is possible through faith in Christ's complete work. God is abundantly sufficient to provide all that we need. Spiritual infilling need not be looked for only at times of special meetings or conferences, but is available daily to the child of God who abides with Christ and fellowships with Him.

If it were possible to take you with me for a walk through the medical unit here at Shirati, your expressions would be quite varied, I suppose. In the first place you would not see a large building such as you might have expected from your knowledge of hospitals in America. Neither are the patients in wards as you might have thought. The unit at present consists of twelve buildings all rather small. Two are used in the regular daily dispensary work. One is for native maternity work, one for European patients, one for native helpers, one for Indian patients, and six small houses are for native patients. We are looking forward to larger and more efficient quarters as soon as building can be done after the war.

The patients usually have one or more of their immediate family living with them to help cook, bring water and firewood. Up to the present we have not provided food for the patients except in some special cases. They bring their own food from their homes or buy it. The patient at present whom you would most desire to meet is Inani, who has been converted here at the hospital and has been received into church fellowship. A separate house is now being built for her and her mother (See picture). She is happy in the Lord and is progressing in her Christian life. Her mother has also believed. Inani's smiling face and her rejoicing as the Scripture is read and explained is always an inspiration. Another woman has been here a long time with a broken leg. Her name is Warioba. Her husband died sometime ago and in heathen fashion an argument started in which another person was accused of causing his death by witchcraft. In a fight which followed Warioba was hit over the knee and her leg was broken just below the knee. Infection also set in and she suffered intensely. She was left in this condition at her home for about twenty days and then was carried into the hospital. The infection was then so marked that the fracture could not be recognized at once as we have no X-ray. A few days later after there was some response to medicine, the fracture was found and a cast applied. After a stormy course she is now walking about on crutches and wants to go home. She has listened attentively to the Gospel message and we trust seed has been sown which will bear fruit. Another patient is a boy about eight whose father is a chief. The boy almost died because of repeated severe nosebleeds. He has responded to treatment, but expects to remain here for some time. He is from a Moham-

(Continued on page 728)



INDIA

BALODGAHAN

Ordinances Observed

Our communion service was held September 10. A large number of the membership were present and partook of the symbols. It is the communion season for all the congregations. The commemorating of the Lord's death in the Lord's Supper and the following feet-washing are both alike precious as symbolic observances of our Saviour's death and suffering and of His manifest love and sacrificial service.

On communion day nine precious young souls were received into full communicant fellowship by baptism. They had been under special instruction for a number of weeks. Our Balodgahan pastor, Bro. Sukhlal was their instructor. As children of our Indian brethren and sisters who had brought them up in the nurture of the Lord they were more easily taught and showed a much higher standard of intelligence and integrity than their parents or perhaps grandparents who were saved directly from heathenism. We thank God for the young people. Upon them the future of a strongly established church will depend.

During the month of September we had a marriage of a young couple of the community and an engagement ceremony for another. The engagement ceremonies are public when the betrothed give public witness of their intentions to become united in marriage. This public promise is held sacred although it is not considered as binding as the marriage tie. However, if done prayerfully, it carries with it a moral obligation which is not lightly regarded.

Malaria is the order of the day at this time of year when the vegetation is rotting and the malaria mosquito carries the germ from one person to another. Bro. Lapp had one attack when the temperature rose to a maximum of 103°. Dr. Yoder's prescription of plenty of quinine and atabrine seemed to stave off another attack. Fortunately anti-

malaria medicines are available in fairly large quantities.

The excessive rains are drawing to a close and the cool October nights have come for which we are thankful. They are a relief from the hot humid days of September.

G. J. and F. H. Lapp.

A Young Man Needs Our Prayers

From September 26 to 28 a retreat was held in Garjan Memorial School. The theme of the retreat was, "We would see Jesus". On the evening of the twenty-sixth the teachers met for prayer. The next two mornings Bro. Brunk gave very practical talks on the theme. After that Sister Lapp, Bro. Brunk, Bro. Eliyazer Pershadi and Sister Beare met the students in different groups while our Pastor Bro. Sukhlal, spoke to the teachers on "What I as Pastor Expect of the Teachers of the School" and "As a Teacher My Need of Seeing Jesus." His messages were very good indeed. In the evening again Bro. Sukhlal spoke to the entire school. We were much refreshed by these meetings.

This morning our school gave a health program for the people of the community. This, we believe is in co-operation with one who said "I am come that they might have life, and that they might have it more abundantly."

A few weeks ago a very tear-stained face presented itself at the office door. It was a sixteen-year-old boy. He was accompanied by one of the schoolteachers. The face was familiar to me, but as I was not here for over two years I could not recall his name at once. When the teacher said "Mangiya" I recognized him at once as the Hindu lad who was in the sixth class the last year I had been in the school here. Last year he passed out of eighth class with the distinction of being the best all-round student in school. About a year ago his parents, against every protest that the boy could make, compelled him to get married. The girl was with him here in the village about three months, but her conduct was so bad that he finally sent her to her people. They refused to keep her and sent her to the boy's parents. When Mangiya passed out of the school here, he very much wanted to go to the Dhamtari school. His father would not let him go there, as he feared that he might become a Christian. He said he would send him to another high school, but Mangiya was interested only in the Christian high school. So the past months since the close of the school he has been in his home, and today he came to the teachers of the school here and said that he was ready to pay the price and leave his home at any cost. He was admitted into the Christian academy and after a short time there his father and a couple other men came and took him away.

We must follow Mangiya in prayer. We

appeal to you to unite with us for him and also for his people.

Since the above was written, word has come that Mangiya is back in school. Many earnest prayers are ascending in his behalf.

Mary M. Good.

DHAMTARI (Sundarganj)

Pray for Revival

The communion service was observed at this place September 24. Bro. and Sister Lapp were present with us. Because of some pastoral difficulty we had not had the privilege to observe this service for nearly a year so it was eagerly anticipated for some time. All who partook were blest and it strengthened the church. At present Bro. Haidar is on leave and the Deacons, Brethren Peter and Sim, are in charge. Pray that a spiritual awakening may begin among us. There are so many who do not realize their opportunities and privileges in Christ. On September 17, we had a special program from the Sunday schools. This day is observed throughout India in the Christian churches to advance the cause of the Sunday school. Each department had a part in the program. In the evening a few talks concerning ways and means for improving our Sunday school were given.

Miraculous Healing

Recently one of our members Mrs. N. A. Yusufji, wife of one of the staff members, was very sick with cerebral malaria. She was unconscious a few days and was in a state of continuous convulsion for no less than six hours. As far as medical science was concerned there was no hope for her life, but God in His mercy heard our prayers and healed her. This experience has meant much to our school, church and community, for many were touched by it. We realized that God performed a miracle among us. Bro. and Sister Yusufji are of the Bohra group of Mohammedans. They with two others are the only converts to Christianity from this group in the whole of India. They are earnest, sincere Christians. Will you pray for them that they may continue to glorify the name of Jesus by their living testimony and that this experience may help in winning their relatives for Christ.

A young Hindu boy "Mangiya," entered our school and the hostel to continue his studies in high school. He is much interested in becoming a Christian. He was a student in the Garjan Memorial School at Balodgahan for his middle school work. A few days after entry some relatives came and took him away. Later he returned, but they soon came again for him and took him away. He is a boy of sixteen years. Pray that God may keep him and prepare him through these trials for His service. The bands are so hard for those who want to break away and come to Christ. Surely it means leaving all—home, friends, relatives—for the Lord Jesus.

Sadness came over us recently when a baby boy born to Dr. and Sister Yoder died a few hours after birth. This was a hard experience for the parents and we cannot understand but we submit, knowing that God makes no mistakes and that He loves



This Precious Book

**This precious Book I'd rather have
Than all the golden gems
That e'er in monarchs' coffers shone
Or on their diadems.
And were the sea one chrysolite,
This earth a golden ball,
And gems were all the stars of night,
This Book were worth them all.**

**Ah! no, the soul ne'er found relief
In glittering hoards of wealth.
Gems dazzle not the eye of grief,
Gold cannot purchase health.
But here's a blessed balm,
For every human woe;
And they that seek this Book in tears,
Their tears shall cease to flow.**

us with a far greater love than we have, even for our own children.

Mrs. J. Chitamber, wife of the late Bishop Chitamber, stopped for a day in our community as she was passing through. She gave several talks which were enlightening and very beneficial. She challenged the students to service for God, their fellow men and their country. To the women of the church she gave a challenging message regarding their position in Jesus Christ in comparison to the position of their Hindu fellow men. We praise God for such occasions when visitors stop and encourage us.

At present the annual normal for the evangelists and Bible women is in session at Sankra. A number of the missionaries are serving as teachers. Bro. Timothy has been engaged to hold a series of revival meetings during the same time and at the same place. Pray for these workers as they go out to carry the Gospel during the coming months of the regular touring season. They need your support in this way, that their efforts may be instrumental in breaking the powers of evil and preparing the way for His Spirit to bring conviction to hungry hearts.

At present Bro. King is in Hyderabad for a meeting of the Mennonite Relief Committee of India. May God direct in all plans and deliberations. We as a family are at this time making plans to leave for the homeland. It is with mixed feelings that we make ready to go but we believe that God is directing us in that way. These eight years have been rich in experience, but have nevertheless had their difficulties and problems. We praise God for His presence with us and we trust that it may soon be our privilege to greet many of you in person. The hope of more arrivals for the work here is most encouraging. We trust that God will bring safely those whom he has chosen to this field.

Nellie King.

From Our Mission Stations

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Dear Christian Friends: Greetings in Jesus' name. We wish to express our sincere thanks and gratitude for your kindness, prayers, and gifts in the past, and to solicit your continued interest. May God, the Father of our Lord Jesus Christ, sanctify your service and ours to His glory for the salvation of many souls. Eleven souls were converted during the past year, and the prospects are good for the coming year. Bro. C. C. Culp, Brethren, Mich., was with us for evangelistic meetings from Oct. 13 to 22.

Plans are being made to begin Child Evangelism classes in the near future. We expect to meet in three homes one evening each week with boys and girls of junior age in three sections of our city.

Our class in craftsmanship for boys of the community was started on Nov. 15 in the garage. After an hour of manual training, we have a Bible class.

Summer Bible school was held again, with an average attendance of one hundred and twenty-seven this year. Seven other churches of Iowa City conducted their school at the time our school was in session.

The attendance and interest in Sunday school are very good. About seventy-five primary and junior children meet in the basement and from fifty-five to seventy-five adults in the upper auditorium each Sunday.

In our hospital visitation work during the past year two souls found the Lord. Quite often we are called upon to minister to the sick who are not saved—many of whom are from a faraway city or county, as these were. Much time should be given to this type of work, as there are many souls in need of the Saviour. Five hundred copies of "The Way" are distributed each month.

Many of the members of our mission congregation are in need of help. There is one family of fatherless children, the father having died suddenly a little over a year ago. There are several other widows who are unable to do much for themselves because of age and physical handicaps. Because of your kindness, interest, prayers, and gifts we have been able to help them in the past, and hope to be able to continue helping them. We plan to remember the children of our Sunday school with a Christmas treat again this year, and to aid others who are in need.

We have a system whereby our Sunday-school boys and girls, through regular attendance and learning Bible verses, can earn a Bible or Bible story book. Twenty or more books have been given this year. As a result of this effort, the children appreciate their Bibles more, and thus have an opportunity to get Bibles into homes that would not otherwise have them.

The Iowa City congregation had another blessed time with our Lord in communion service Sunday, Nov. 12. We had the largest attendance at communion thus far. Bro. D. J. Fisher, our bishop, had charge of the service. Two souls were received into church fellowship. We ask you to pray for the eight souls who are under instruction at the present time.

Sincerely till Jesus comes,

Nov. 22, 1944. Bro. and Sister Hobbs.

HANNIBAL, MISSOURI

(Mennonite Gospel Mission)

Dear Readers: On the evening of Nov. 21 Bro. Leroy Zook was ordained deacon at the Hannibal Mission. In March, 1935, Bro. Zook was married to Sister Naomi Detweiler, our first worker. Their efforts to help along in the Lord's work during the years since they located in this city, have been appreciated by the congregation.

Paul Buckwalter from the C.P.S. Camp, Downey, Ida., gave a talk on the evening of Nov. 19.

A number of people from Hannibal attended Thanksgiving services at the Palmyra Church last Thursday.

Sanford King, from the C.P.S. Camp, Hill City, S. Dak.; William Edleman, Palmyra, Mo.; Esther King, West Liberty, Ohio; and Mrs. Joe Fisher, Urbana, Ohio, visited at the mission recently.

Bro. Clyde Stutzman, Mantua, Ohio, has returned to help along in the work.

Provisions for the winter have been coming in from the congregations in Iowa. Our appreciation for these gifts can hardly be expressed.

Many of us can remember when Christmas was the happiest time of the year. As we make preparations for our program, we cannot help but pity these little children whose fathers will be on the battlefield on Christmas Day.

Some of you may be able to help make these little ones happy. We pray that God will richly bless every prayer and giver. Our desire is to serve God and the church faithfully.

Nov. 27, 1944. C. Carol Kauffman.

TORONTO, ONTARIO

(Mennonite Gospel Mission)

The members of the mission were richly blessed by the evangelistic meetings held here from Oct. 29 to Nov. 8, with Bro. John E. Gingrich, Elkhart, Ind., as evangelist. The first day of our meetings was the closing day for the meetings of the Commission for Christian Education and Young People's Work in Ontario, when Commission members were scattered throughout the churches of the conference. It was our privilege to have the brethren Loren King, West Liberty, Ohio, and John Gingrich for this all-day service. We appreciated their fellowship and messages and the good start which the day gave to our meetings.

The attendance and interest were good throughout the eleven days of the meetings, although there are many in the community for whom we are burdened who did not attend. At least one married woman and a Sunday-school girl found Christ as their Saviour. We rejoice in and with these while we continue to pray for the salvation of many others.

H. D. Groh.

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Dear Herald Readers: Greetings. It was Thanksgiving morning. I had just returned with the car to the auto shed. I heard my telephone ringing two longs and a short. I answered and the office girl said I was wanted on surgical floor immediately. I went into



A Lamp Unto My Feet

Along life's way I'd dimly grope,

Lord, but for Thee;

I find in Thee my only hope—

Thou giv'st to me

"A lamp unto my feet," dear Lord,

A lamp which is Thy Holy Word,

By which my wayward soul was stirred

To come to Thee.

Thou fill'st the lamp with Thy pure oil,

It lights the way,

That I the tempter's power may foil

Through its pure ray;

A lamp of grace unto my feet,

A lamp whose beam is true and sweet,

Showing the snares which I must meet

From day to day.

—Blanche Johnson.

the room of a dying man. He quoted Scripture, spoke freely, and called on God in prayer. He begged for His mercy and promised to confess and serve Christ if he was permitted to live. He talked freely, confessed the sins of his life, and in thirty minutes had gone to meet the Judge of all the earth.

This is the final chapter in the program of the church in witnessing to this man about Jesus. Many years ago the Mennonite people in this community conducted a mission Sunday school at Fairview Schoolhouse. This man lived near by. Although he did not attend Sunday school himself, he permitted his children to come. We attempted to reach him. He seemed far away. He is reported to have lived a sinful life. On Thanksgiving morning he hitched up his team to gather corn. The team ran away, and he was struck by the wagon and injured internally. He was rushed by ambulance twenty miles to our hospital. Here we were afforded the opportunity to minister to him in his dying moments. Only because we had erected this institution to minister to the sick were we able to minister in these dying moments. We trust he was saved. The church must take advantage of every possible opportunity to witness for Christ. The church conducted a mission Sunday school. Grateful neighbors and willing workers helped us. Then the church built this house by the side of the road. In this way, we are able to minister in the hour of need. This afforded us an opportunity to witness in the last chapter of this life story.

Our building is filled to capacity. On Wednesday we had one hundred two patients. Our rated capacity is seventy-five. The United States Public Health Service recommends that a hospital filled to seventy per cent of its rated capacity is running normally full. One hundred and two is one hundred and thirty-six per cent of our rated capacity. Certainly our census justifies an enlarged capacity. Our Board contemplates building a new wing to the hospital this coming spring. Plans and funds must be developed in the meantime. Toward this end we solicit your prayers.

Yours for the salvation of the sick,

The Workers,

Nov. 24, 1944.

Allen H. Erb, Supt.

PEDRO'S BIBLE

Pedro was a prisoner in a dark Brazilian prison. For over ten years he had dragged out a wretched existence. He had been sentenced to thirty years' imprisonment, and he still had twenty years to serve. The prospect of another twenty years' confinement in the filthy prison cell he now occupied, stretched drearily before him.

One day something happened that changed Pedro's entire life. An English missionary passed through the prison yard. He had been given permission by the warden to distribute leaflets and other literature to the prisoners through the little barred windows of their cells.

As he was passing out the literature, Pedro came to the bars of his cell and asked, "Do you have a Bible you could give me?"

While Pedro could not read, he felt, if someone gave him a book, he might somehow

Lord, I Believe . . .

**Lord, I believe Thy Word,
It speaks of Christ to me,
The manifested Christ, of God,
The Christ of Calvary;
And I believe Thy Word,
For It declares to me,
The only Way, the Truth, the Life,
Is Christ of Calvary.**

**Lord, I believe Thy Word,
It speaks of Love to me,
The never-failing Love of God,
And Christ of Calvary;
And I believe Thy Word,
For it declares to me
Salvation through the cleansing blood
Of Christ of Calvary.**

**Lord, I believe Thy Word,
It speaks of Peace to me,
Such Peace as only can be found
In Christ of Calvary;
And I believe Thy Word,
For it declares to me
All Power in Heaven and Earth belong
To Christ of Calvary.**

**Lord, I believe Thy Word,
It speaks of Hope to me,
That Resurrection Hope, which looks
To Christ of Calvary;
And I believe Thy Word,
For it declares to me
Thy Heaven, where all is Light and Love,
With Christ of Calvary.**

**Lord, I believe Thy Word,
It speaks of Christ to me,
The Christ who shall to earth return,
The Christ of Calvary;
And every knee shall bow,
And every eye shall see,
The pierced feet and hands of Christ,
The Christ of Calvary.**

**Lord, I believe Thy Word,
By Faith, so shall it be,
And trusting in Thy Promises,
With Christ forever be.**

—By Annie L. Marson.



teach himself to read. At any rate, it would relieve the awful grayness of the years that were still ahead of him, and would perhaps save his reason—many of his fellow prisoners had lost theirs.

The missionary was glad to find a man who really wanted a Bible. So, on his next visit to the prison, he brought Pedro one. Pedro at once set himself to the task of learning to read this treasure. He made very slow progress, as he had to spell out each word again and again. But, as he had nothing else to occupy his mind for the endless days that followed in such deadly monotony, by slow degrees he accomplished the task he had set for himself to do.

He pored over his precious volume day after day. When he had learned to read well enough to know what the book was about, he was gripped by its contents. "Why," he said to himself, "this book tells me that I am a condemned sinner in the sight of God."

As he read further, he exclaimed, "God's own Son—Jesus Christ—died for me on the cross!"

How glad he was to learn that Jesus had died for his sins also, and that he was no

longer a condemned sinner in the sight of God!

Pedro accepted his Saviour in simple faith; and, through the Word of God which he read in his precious Bible, the light of God shone into his dark heart and made out of Pedro a new creature. His dismal, gloomy cell did not seem nearly as dark now; for the precious light which shone in his heart brightened even his foul, dreary prison cage.

From early morning, when the first rays of the sun shone into his den, until the dying day shut out the light, Pedro diligently read and reread his precious Bible. And the Holy Spirit guided him and taught him its meaning.

After several years, the English missionary again came to that city where Pedro still lay in jail. This time he sent some of his helpers to the prison with tracts for the prisoners. When they returned, they said:

"We found a prisoner there who has a Bible; he spoke to us so intelligently, that he must be a Christian."

Then the missionary remembered Pedro, the man to whom he had given a Bible. He hastened to the prison, and asked permission to speak to the prisoner. He was taken to the barred window of the filthy cell where Pedro had lived for more than fifteen years. It was the same window through which he had given Pedro the Bible some years ago.

When Pedro heard his name called, he made his way to the little window. And when he saw the man who had given him his precious Bible, he thrust his hand through the bars to thank the missionary for the precious gift he had given him.

The missionary was amazed to see what a different man reading the Bible had made of Pedro. His once sullen face was lit with a radiant smile. When it was time for the missionary to leave, Pedro begged him to come again; for there were so many things he wanted to talk over with him. The missionary came as frequently as possible. At the end of the month he came to pay his farewell visit to the prisoner.

He found him downhearted and very much troubled. "What is the matter, Pedro?" he asked. "This is the first time you haven't met me with a smile."

Pedro answered, "I am sad for two reasons: I am sorry you are leaving, and I will see you no more. But the thing that is troubling me even more, is I would like so very much to be baptized before you go. I have read in the Bible the Lord's command about baptism, and I have set my heart on being baptized."

The missionary tried to explain to him that he was afraid this would be impossible, as the authorities would not permit him to come into his cell. Pedro was heartbroken and would not be consoled, even when the missionary explained to him that God, who knows all things, would understand that it was impossible for Pedro to be baptized under the circumstances, and no doubt he would accept the will for the deed.

A few hours later, as the missionary was making final preparations for leaving the next day, a soldier from the prison brought him a note from Pedro. In this note Pedro wrote him that the head jailer had selected

FINANCIAL REPORT

Mennonite Board of Missions and Charities

OCTOBER, 1944

SUMMARY

General	
Total	2,636 67
India	
General	1,394 45
India Missionary	1,145 07
Missionary Children	156 94
Evangelist	110 00
Bible Women	105 97
Educational	180 00
Orphan	595 95
Widow	82 00
Medical	264 72
Famine Relief	50 00
Lepers	92 56
Personal	85 00

Total for India 4,262 66

South America	
General	1,486 76
South America Missionary	1,444 05
Missionary Children	157 48
Evangelist	337 35
Orphan	27 95
Anniversary	97 83
Bible School	35 00
Personal	45 00
Printery	750 00

Total for South America 4,381 42

Africa	
Total	89 50
City Missions	
Bellevue Ill	6 19
Canton Ohio	73 54
Chicago Mex Miss Ill	10 00

Denver Colo	398 58
Detroit Mich	25 00
Fort Wayne Ind	267 35
Kansas City Kans	84 50
Mexican Work Colo	34 00
Mexican Work Texas	157 03
Peoria Ill	39 38
Portland Oreg	12 09

Total for City Missions 1,107 66

Charitable Institutions	
Children's Home K C Kans	174 58
Orphan's Home Ohio	90 96
Home for Aged Ill	47 86
Old People's Home Ohio	134 00
Children's Home Bldg Kans	710 00
La Junta Hospital Colo	203 70
La Junta Hosp Nurse Support	29 20
New Hospital Fund	110 00
Lancaster Home for Aged Pa	5 00

Total for Charitable Institutions 1,505 30

Other Funds	
Administration Expense	100 00
Annuit	400 00
Board of Education	802 47
China	55 00
Commission for Chr Ed	55 20

Culp Ark	40 00
General S C Committee	89 20
Goshen College Ind	383 43
Hesston Kans	247 22
Jewish Mission Work	230 00
Mission News Bulletin	1 00
Northern Minnesota	55 00
Paraguay Indian Miss	12 25
Perryton Church Texas	10 00
Rural Missions	161 63
Testaments for Soldiers	5 00

Total for Other Funds 2,647 40

Relief Funds	
War Sufferers	5,156 33
Amish War Sufferers	399 00
China Relief	103 00
Swiss Relief	500 00
Puerto Rico Relief	5 00
Greek Relief	35 00
General Relief	427 92

Total for Relief 6,626 25

C. P. S.	
Civilian Public Service	17,784 06
Amish CPS	3,843 48
CPS Dependency	5,829 62

Total for CPS 27,457 16

India	4,262 66
South America	4,381 42
Africa	89 50
City Missions	1,107 66
Charitable Institutions	1,505 30
General and Other Funds	4,884 07
Annuit	400 00
Relief and CPS Funds	34,083 41

50,714 02

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	121 54
Chicago Ill	9 00
Chicago Mex Miss Ill	73 28
Fort Wayne Ind	5 00
Kansas City Kans	84 27
Mexican Border	15 00
Mexican Border Work Texas	65 00
Peoria Ill	115 00
Toronto Ont	94 15
K C Children's Home Kans	734 25
Orphan's Home Ohio	536 67
Home for Aged Ill	838 40
Old People's Home Ohio	1,023 40
La Junta Hosp Colo (Sept)	4,347 97

8,062 93

Total Rec by Elkhart Office and Institutions	
Respectfully submitted and Gratefully acknowledged,	58,776 95
E. C. Bender,	
P.O. Box 574,	
Elkhart, Indiana.	

two prisoners to help carry the sweepings from the prison to the river at six o'clock the next morning, and that he was one of the men chosen for this task. Now, if the missionary could arrange to be there at that time, his desire might be fulfilled, and he could be baptized.

The next morning, when the little company wended its way to the river, the missionary was there waiting, and the soldiers who accompanied the prisoners allowed the missionary to baptize Pedro at the river's brink.

Pedro was so overjoyed, that after the simple ceremony he cheerfully went back to fifteen more years of prison life.

The soldiers were so impressed, that later four of the five who had accompanied Pedro to the river became Christians.

Pedro not only continued studying his Bible, but he told all of his fellow prisoners who would listen to him the wonderful story of Jesus, who had come to save even poor, condemned criminals like themselves.

Many of the prisoners openly confessed Christ; but no one but God will ever know how much good was accomplished by the Bible that the missionary had given to Pedro. —Mrs. Oscar Tressel in Bible Society Record.

Mrs. Ku came to know Christ through being bitten by a mad dog. She had often wanted to become a Christian, but had no one in her village to show her the way. Then, after she was bitten and her life was in danger, she sent her daughter to the church to ask for someone to come and pray for her. Some Christian women went, she was prayed for, and her life spared. At the same time her gods were taken down, and she became a Christian. She now attends church regularly, is keen to read, and is not a too dull pupil. Her testimony is that she used to curse and swear, but now—never. I said to her, "But you would not dare to after God has saved your life." "No, it is not that," she said, "I have simply forgotten how to.—China's Millions.

THE TESTAMENT THAT WAS NOT DESTROYED

Among the very small group of missionaries working with the Jewish people in Palestine is an even smaller number who have taken up the responsibility of getting the Gospel message into the four hundred or more Jewish colonies that have sprung up throughout the land. In these colonies that have sprung up throughout the land, for the most part the result of Zionist effort to rebuild a Jewish Palestine, there has been an almost total absence of Christian witness; and the work that has been done among them in very recent years has grown out of the prayers and efforts of one young British woman, and of a few others who later caught the vision that had come to her.

Because of the great number of colonies and the scarcity of messengers, the work has necessarily been of an itinerant nature. The first urgent need was felt to be at least one visit to every colony in the land, meeting as many individuals as possible, holding personal conversations with them, and leaving with all who would accept, Testaments, Gospels, and tracts. Many have criticized these brief, solitary visits, declaring that no real good could come of such fleeting witness; and that it was useless to attempt work among the colonies, unless definite follow-up work could be carried on. Yet, because of the urgency of the times, those few who had felt the call and had taken up the work pressed on, and here and there came evidence that God was bearing out the truth of the promise these missionaries claimed: "It [God's Word] shall not return unto me void."

It was early June 1941, when a Hebrew-Christian friend approached two of the young women who had been most active in this itinerant Jewish work, and asked them if they could come to her apartment the next morning. A certain Jewish friend of hers, she said, would like so much to meet them. As they entered the home of this Hebrew-Christian woman the next morning, a young wom-

an rose and crossed the room, looking at the two missionaries intently. Then, with clasped hands, said: "Oh, at last I've found you. At last I've found you!"

Completely confounded, the two missionaries looked their amazement, wondering who this woman was, and why she had been looking for them. She saw their questioning eyes, and smiled, as she repeated herself, saying: "You don't remember me. Wait, let me tell you my story."

And, simply and quietly, she began. Almost two years earlier, these two missionaries had appeared on her doorstep, and had offered her the gift of a New Testament. Refusing angrily, she had discovered that they had been going from door to door all morning in her particular colony talking with Jewish residents of other houses about Jesus of Nazareth, and giving Testaments to all who would accept. Infuriated, she had flung her accusations at them against Christ, against Christianity, against Christians. With searing words, she had rebuked them as Christians for the part Christendom had played through the centuries in the persecution of the Jews. With scorn and contempt, she steadily refused both conversation and the offered book.

It was the policy of the missionaries that one of them—whoever happened to begin the conversation—would do the talking, while the other remained in silent earnest prayer; and that day, under the bombardment of angry words, both had been praying very hard. Suddenly, the irate woman quieted, held out her hand, and said: "Oh, all right give me a Testament!" And taking the little book, went inside and closed the door. The interview was over, and with grateful hearts the missionaries went on their way.

For days and weeks, this Jewish woman was kept on their prayer list; but, as other cases crowded in, she was gradually dropped and, with the passing of the months, forgotten. That is, until this day when she sat there eagerly telling her story to the two missionaries for whom she had looked so long. Sev-

The Word of God

The Spirit breathes upon the Word.
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page.
Majestic like the sun:
It gives a light to every age;
It gives, but borrows none.

The Hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise;
They rise, but never set.

Let everlasting thanks be Thine
For such a bright display
As makes a world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view
In brighter worlds above.

—W. Cowper.



eral months earlier she had begun her search for "the two women who go about distributing Testaments." At first, the questioning had been casual and discrete, so as not to arouse the suspicions of other Jews; then, as one clue led to another, she had finally met a mutual Hebrew-Christian friend who was sure she knew the ones wanted.

At first, this radiant new convert said, there had been the intention to destroy the little book; but for some reason it remained on the cabinet shelf, until one day she found it in her hands without knowing just how it got there. Frightened, she had flung it away—still intending to destroy it, yet never doing so. Again and again, she would pick it up, almost unconsciously, and read first a phrase, then a sentence, then verses, passages. At last she made up her mind to read it outright. After all, it was only a book and couldn't harm her. And so it began. As her interest increased, there came more earnest study and comparison with Old Testament writings and teachings.

Being a teacher in the school in her colony, she knew the discouragements of trying to teach a class a certain lesson when they refused to learn that lesson. And so the time had come when, in the spirit of a pupil, she had begun to search for her teachers to tell them that she had at last learned the lesson they had wanted to teach her that other day on the doorstep. She had found that Jesus Christ was the Son of God, the promised Messiah!

It is, of course, rare that such experiences as this come to one in Palestine. Jewish persecution makes it difficult for one to come out openly for Christ. Even this confession was a secret one, because the woman was as yet unwilling to face the social and economic ostracism of her Jewish people that an open profession would bring down upon her. Yet, it was a sincere confession that, through the reading of the New Testament, she had found her Messiah. Hundreds like her have, in the last few years, found a new attraction in Christ and a new appreciation for his claims

to bring peace to their aching souls, as they have read the little books that have been placed in their hands.

The gift of a Testament, Gospel, or tract is seldom refused by the Jewish people of Palestine; and today every Jewish colony out there has been visited at least one time by the messengers bearing such gifts. On the occasions when the missionaries have been able to visit a colony a second time, individuals interviewed the first time have been met again and have warmed the hearts of the visitors with such testimonies as this: "Yes, I read it. I didn't want to, but something about it attracted me."—Kate Ellen Gruver in Bible Society Record.

LETTER FROM SHIRATI STATION

(Continued from page 723)

medan family, but seems eager to listen to the message of Christ as Saviour instead of just a prophet as he had been taught in his home. We covet him for the Lord. It may be an opening to reach into his small tribe where almost all are either heathen or Mohammedan.

At present we have a little native baby about four months old in our home. It was born here at the hospital. The parents are Christians, and the father is a chief in a Kenya area about forty miles north of us. The child developed a lung complication at home and was in a critical condition when brought here about midnight some days ago. It was evident after a few days that the baby would not live if left in the mother's hands and treated as another patient. It needed more expert nursing care than we could provide with our present staff of native helpers. It is doing well in our home. The mother helps with the work and sleeps in our sitting room at night. We still have a great need for better-trained, native helpers that will make satisfactory nursing care of serious cases possible. We look to the Lord to direct in whatever developments there should be in the medical work after world conditions are more normal.

Recently the Senior Medical Officer from Mwanza visited our mission in connection with an inspection tour of the Musoma district. He was accompanied by the local government doctor at Musoma. Apparently the government is making a careful investigation of what medical facilities are available in view of development after the war. A more careful inspection was made of our medical work than has ever been made in the past.

We continue to rejoice in all the blessings which are ours here. He has given the grace needed for all the extra demands on health due to overdue furloughs and understaffed stations. We continue to pray that the way may soon open for reinforcements from home.

In Christian love,
Merle W. Eshleman.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—Daniel 12:3.

BOOK REVIEW

I Will Build My Church.—The story of Our India Mission and How It Became a Church. Compiled by Emil W. Menzel. The Board of International Missions, Evangelical and Reformed Church, Philadelphia and St. Louis; 1943; pp. 148.

A book is always more interesting when you are acquainted with the author. This may be one of the reasons why I enjoyed reading this volume, for the author has been a personal friend since 1925, the year we both arrived in India in closely neighboring missions. But its interest lies deeper than this. It recounts the fascinating development of a mission into a church, as the subtitle suggests, and is replete with vivid detail of fact and illustration.

The field of the Evangelical and Reformed Church in India borders our own along the north and east sides. The people, facts, and problems dealt with in this book are the people, facts, and problems of our own India Mission. The discussion of poverty, disease, caste, illiteracy, Hinduism, the position of women, leadership training, many pastoral and church problems—all this could have been written with equal pertinence about our own mission and church situation in India. It is for this reason that the book is recommended as supplementary reading for Mission Study Courses in our own church; it will help to add detail and to enlarge the picture.

The book shows how the local church in the Evangelical and Reformed field has grown and how, a few years ago, it became a member of the North India United Church. It is on this matter of church union that the greatest differences with our own church and mission occur. Granted that denominational differences do not mean as much to groups of people converted directly out of heathenism, and that the small, struggling Christian communities in India, beset on every hand, as they are, by a hostile religion, are drawn into a close fellowship by the very fact of being **Christian**, denominational emphases yet have their place. It has been gratifying to see our own national church leadership in India defend with conviction the historic doctrinal position of our church when it was suggested by others that it was mere denominational prejudice from the West that was keeping all churches in India from uniting into one organic whole. However much the author of this book would like to see all churches in India join a united church, as his own has done, he yet admits that out of the five denominations (Disciples of Christ, General Conference of Mennonites, Methodist, Evangelical and Reformed, and Mennonite) that have established churches in the Chhatisgarh Division, only his own has joined the United Church of North India.

The book makes a worth-while contribution to the growing literature on India Missions, but has a special interest to us because of the proximity of our India fields.—J. D. Graber.

"The law of thy mouth is better unto me than thousands of gold" (Psa. 119:72).

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII _____ FRIDAY, DECEMBER 15, 1944 _____ NUMBER 37

Consistent Christian Living

BY MRS. CHESTER K. LEHMAN

"Oh, Consistency, thou art a jewel!" The "Century" defines a jewel as a precious stone or gem; it defines it as a precious stone used in watchmaking on account of its hardness and resistance to wear. It defines it as anything of great value or precious. It defines it as a gem used for adornment. Of such adorning and wearing qualities is the virtue of "consistency" in the life of a Christian. As stated in one of the above definitions, watchmakers use jewels as bearings in watches because of their extreme durability. Consequently, the more jewel bearings we find in a watch, the more assured is the mechanical perfection of the time-piece, and the greater its value. Is this not equally true of us as Christians? Our faith in God is our mainspring, and if all our Christian works are pivoted in the jewel, Consistency, then indeed will we be workmanship in which our God can delight.

To live a consistent life is not easy. That it is not is attested to by the fact of much teaching along the line of consistent living and by the fact that we see so much that is inconsistent in our own lives and in the lives of others. That is, many of us can see inconsistencies in our own lives if we look hard enough, but some can see them only in the lives of others; but more of this later.

Because of the difficulty of consistent living and the proneness to inconsistent living, thoughtful men have made observations along this line. It was after extended experience with human nature and its weakness that Shakespeare said: "Oh, Consistency, thou art a jewel!"

Our own New England Quaker poet so simply and beautifully gave us the epitome of the book of James in his memorable exhortation:

"So let our lives and lips express
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine."

Another commentator, Eugene C. Caldwell, in his little treatise on "The Epistle of James," says repeatedly: "Our walk must tally with our talk."

James, the great apostle, with all the authority of his apostleship, gave us his inspired ideas on this very practical phase

of Christian faith and living. He repeatedly and vehemently gives us this pointed teaching as expressed by a certain speaker, "*A faith that does not control the life can not save the soul,*" or stated positively, "Only a faith that controls the life can save the soul."

Jesus, the divine Teacher, said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." To the pretentious but fruitless fig tree, He said, "Let no fruit grow on thee henceforward forever." To the Pharisees who had reached the climax of inconsistencies, He said, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Christ pronounced woes upon them in their generation, and inconsistent living in our day will bring calamity upon us, and faithful consistent living will always be crowned with blessings.

Again quoting Eugene C. Caldwell, "Pastors in the homeland and missionaries in foreign fields unite in declaring that the inconsistent living of church members is the greatest hindrance to the spread of the Gospel. If that be true, then surely we need to saturate ourselves with the message of James, whose burden and cry and supreme note is Consistency."

If the above indictment be true, and it is, it behooves us to look to the different phases of our own lives and see whether they are pivoted and balanced in that jewel, Consistency, or whether they are running amuck. Consistency comes from a Latin word which means "to stand together." Do our speech and our actions stand together? Do our faith and works "tally"? Let us examine ourselves.

Our living as others see us finds expression in the way we talk, the way we act, the way we look, the way we spend our leisure time, and the way we work.

Let us consider our talk. If we really want to know the power of the tongue for good or evil, we must read and reread James until we become fully aware that unless we consecrate our thoughts and speech to God, they will become an overpowering force for evil in our lives that will prove our undoing. Can we express peace in a counsel meeting and

later form a whispering campaign against a brother or sister to their hurt? Can we apparently agree to the tenets of our Mennonite faith and yet speak disparagingly of her doctrines and practice? Are we guilty of being strong advocates of nonresistance and yet "bite and devour" our fellow Christians or others? Can we

A Prayer

By M. T. BRACKBILL

*Lord, I need grace
When three customers step up in front of me
And the clerk waits on them instead.
Help me to smile and feel that smile
In my heart. Help me to be glad, to speculate:
Their parking meters are very close
To winking red; they have roast in their ovens
At home; their children are alone and might
Set the house on fire. Help me to feel happy
That I could help save them their parking fine,
The burnt beef, the tragedy of a house on fire.*

*Lord, I need patience
When someone promises to do a job for me
By Thursday and then does it two or three
weeks later.
Lord, help me to feel glad I got it done then
Instead of never. Help me to recall
It is easy to get sick, to break a leg,
To lose a helper, or get fired or drafted
Or anything else. Help me to understand
When a student says he will hand a paper in
today
And hands it in I can't know when.
When action drags with smoking brakes;
When pointless arguments and slug-like thoughts
Postpone and kill decisions,—Lord, hold me to-
gether.*

*Lord, I need you so much
When my students are slow to comprehend,
And my own thought wheels bog down
In the slough of weariness.
When the day's cares and worries, and tests
And trials, and routine work
And mistakes, and disappointments and
Discouragements all pile up
In my consciousness at the close of day,
And I am about to crack, Lord,
Undergird me with faith and trust.*

*Lord, I need more love, the love of Christ,
Thine own great love, unselfish, forgiving,
The seventy-times-seven kind,
The soft-answer kind,
The sweet, and yet not over-sweet kind,
The kindness-for-unkindness kind, and yet,
Lord, mayhaps not the kind that carries live
coals.*

*Lord, I need light to clear the track
Of Right lest I stumble or miss the Truth.
I would I could crowd ten lifetimes of work
Into this one little life, so short,—
There is so much to do!
Lord, I need all else of Thy boundless goodness
In human measures. Pour out to me abundantly
Of Thine infinite grace.*

Harrisonburg, Va.

in modern parlance "soften" the character of another by bombs of disrespect, suspicion, and propaganda and then rush in to the "kill" of his or her character? Can we by "fifth column" activities sabotage the testimony and work of another and be consistent with the "Sermon on the Mount" and the "Love" chapter? Can a Christian woman who would *never* stoop to scratching and hair pulling be guilty of slashing and wounding with a spiteful tongue? Can a Christian man who likewise would *never strike* another man a physical blow be guilty, by the use of his tongue, of causing and directing situations that result in broken fellowship, broken congregations, broken conferences, and lost souls? Or, on the other hand, can we have God's Word really hidden in our own souls and neglect to speak to others about their salvation? Can we consistently remain silent when we see those we love becoming slack in all the aids to righteous living? After a list of questions such as the above we may feel inclined to say, "Well, so-and-so ought to read that." Let us not say that, but let you and me read them and answer them for ourselves and maybe we will find the beam so large in our own eye, and the operation of removing it so critical a one, that our own eye will be too tender and weak from the operation to see readily that tiny mote in our brother's eye.

Let us take a look at our personality and how we act. Do we act as though we have a faith foundation and a stabilizing book of rules, the Bible?

God said to Israel, "Trust me," then, "In quietness and in confidence shall be your strength." When that quietness and confidence is based on our faith in God, it is a better theory to live by than all the help we can get from volumes on psychology and psychiatry. Mental hospitals, nerves, neurosis, psychoneurosis, and others are terms that are becoming too common in our vocabulary today. I once had a teacher who said, "I get weary of hearing people talk about nerves and nervousness. A child should never know that he has nerves," and I agree with her heartily. It seems to me consistent Christians should not use that term as a blanket cover for many of the little inconsistencies that all of us must fight against.

Truly, disease, shock, and suffering fray our nerves, and they need healing and rest. In such cases, time is healing, and to be consistent with our profession, we can and should quietly and confident-

ly rest our faith in God, and strength will come. If our child cries and fusses when other children want to play with his things, let us not politely excuse it by saying, "Oh, he's so nervous!" and thereby make him worse. Let us recognize it as selfishness and try to train him out of it and save his nerves and ours, and his brothers' and sisters' and his future teachers' and his future wife's and his future children's nerves, *ad infinitum*. If you are unnerved because some one has excelled you, call it not nervousness but envy or jealousy, and by God's help rid your life of it. Are you nervous today because you stayed up too late last night or ate too much yesterday? Correct your habits, and your nerves will respond nicely. Are your nerves jumpy because of the struggle of trying to keep up with the Joneses? "Godliness with contentment is great gain" (I Tim. 6:6). Am I annoyed, provoked, critical, carping on the mannerisms and shortcomings of others? If I would be consistent, I dare not condemn others until I am myself perfect. To stand such a test I must first severely examine myself. A nervous Christian is a paradox. Must we conclude with the robin and the sparrow that:

"These anxious human beings
Rush around and worry so

Because:

"They have no heavenly Father
Such as cares for you and me"?

Is it asking too much to say that our countenances should show to others that we are happy Christians? The fashion devotee, to be consistent with her world, aims to look "snappy." The consistent Christian should not only aim to but should look "happy." A happy countenance is not fostered by silliness or frivolity but is the expression of a life founded on an inner contentment. "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165). It was such peace, the peace of God which passeth all understanding that gave the Christian martyrs under severe persecution that look of peace and exaltation that made their tormentors marvel.

There is more, however, to our appearance than just our countenances. If we are the honest possessors of salvation, it will show on the outside. Pride shows in the lines of the face, in the smugness of bearing, and in the decoration of the body, and in parallel manner a peaceful, meek, Christian spirit expresses itself through these same channels. Pride and humility are diametrically opposed.

When a girl or woman follows the dictates of fashion with perfect exactness, thus reproducing on her person all the appeals to the flesh perpetuated through the fashions designed by evil men, she surely is living inconsistently with all the teaching found in Scripture concerning the virtuous woman. Unless a Christian woman dresses neatly and modestly, she is at variance with her profession of possessing a meek and quiet spirit, which is her proper adornment. A woman who agrees to the doctrine of the devotional covering and attempts to wear one on hair that is fussed up to ape the latest hair-do robs the ordinance of its dignity and its beauty and, shall I say, of its value in her Christian experience?

There are those on the other hand who are very meticulous in observing every detail of dress in accordance with the regulations prescribed, who fail to witness along other lines. A man who by every detail of his attire denotes simplicity and yet is found smoking a cigar or cigarette is an incongruity. I have a young son, some nephews and young neighbors who are clean and wholesome in their habits. If they should start smoking or chewing tobacco, it would indeed be a grief to us all, and yet we have many Christian friends, some of whom use and many of whom raise the crop that becomes a source of grief and contributes to a vicious habit and loss of health to others. Surely such practice cannot be consistent with Christian living.

To live a consistent Christian life requires that we have a proper respect toward God and sacred things. One cannot at the same time reverence God and speak profanely. Neither can he speak openly and disparagingly and treat lightly the Word of God, the church, her ministers, and his fellow members with impunity. Either he will soon find himself in great need of repentance and reconsecration of his life or he will break in his Christian life and lose out entirely.

Last evening I listened to a heart-searching message on the Holy Spirit. The minister was speaking of ignoring and grieving the Spirit by the way Christians sometimes act. He said we have men and women, young and old, boys and girls, who sometimes are so irreverent in some of their actions and so irreverent in their deportment in the house of God that one must feel like asking them, "Have ye received the Holy Ghost since ye believed?" The minister further

(Continued on last page)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.30 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Indignant Living

One is impressed with the capacity that the Lord Jesus had for indignation. It must have been a terrible thing to have been the object of some of His scathing denunciations of hypocrisy. Infinitely tender with the unfortunate and the sincerely repentant, He was moved with anger against those who selfishly tried to thwart His deeds of mercy and love. He hated, not men, but the evil in their hearts, and He did not hesitate to flay that evil unmercifully. To His divine and holy nature, sin was so utterly repugnant that any defense of it met the flame of divine wrath.

If we would live like Jesus, we too must be capable of indignation. It is well to remember, of course, that in our human frailty and error of judgment there is danger that our indignation will not always be wisely directed. It may easily drift into an anger that is merely blind and sinful passion. But it nevertheless remains true that good and Christlike men and women will have a clear-cut hatred for sin. First of all we must hate it in our own lives, and then in the lives of others. Like Jesus, we must live so that no one will dare to smirch our name with moral charges. Then from this background of blameless living we must testify boldly against sin. A good Christian must be a good hater.

Men Wanted

"What wilt thou have me to do?"

Everywhere there seems to be a man-power shortage. There is much work to be done and not enough men to do it. And so employers beg and bribe and scheme how to get men away from one job to another.

In the work of the church, too, there is a man-power shortage. Never before was it more true that the harvest is great and the laborers are few. The church is faced with an unparalleled opportunity to give her witness to the world. There are manifold ways in which this witness can be given. Talent and training of all sorts may be enlisted. The chief lack

seems to be consecration and willingness to lay that talent and training on the altar for the use of the Lord through the church. Congregations need ministers, Sunday-school workers, Bible school teachers, and numerous other persons to carry on the necessary routine work of the home base. Our missions and charitable homes constantly need new workers for replacement or for expansion. As soon as the way opens to send foreign missionaries to the field in numbers, our mission boards will be able to use forty or fifty consecrated and prepared young people. We are all expecting a tremendous opening in the relief opportunity at any time, which will take a large force of talented and consecrated workers. Our church schools need teachers who have combined an intensive training in their fields with the necessary emphasis on the Christian life and concern for the church. Our Publishing House needs men with technical training and ability which they are willing to consecrate to the cause of Christian literature. Our various boards need men of experience and insight to occupy most efficiently positions of administration in the organized work of the church. Whom shall we send, and who will go for us? May God raise up among us an army of people who are willing to give themselves, their talents, their very lives, for the cause of the church. And may the church know how to conserve for her work the excellent talents and training which are to an increasing extent found among us. We have the people we need. The problem is to find them, to prepare them, and to place them properly. Meanwhile each one of us should ask, "Am I in the place where I can do my Lord and my church the greatest possible service?"

An Inherent Divergence

The Christian is separated from the world, not because he may be so, but because he must be so. It is not a matter of choice with the Christian whether he will be worldly or not. If he will be really Christian, he cannot be worldly; if he wishes to be worldly, he cannot be Christian. The world lieth in wickedness;

the Christian is called to godliness. We are followers of Christ, the utterly unworldly One, who said, "The prince of this world . . . hath nothing in me." The wicked are destined for eternal destruction; the godly have an eternal salvation. As an old Scotch minister said to a young man who lightly asserted that we will all get to the same place in the end: "How can we get to the same place, for we dinna gang the same way." The ways which lead to utterly diverse ends are inherently divergent.

Lest We Forget

In case it was passed by unnoticed we should like again to call the attention of our readers to the article on page 692 in the December 1 issue of the GOSPEL HERALD. It concerns the C.P.S. dependency fund. This article calls attention to the fact that approximately ten per cent of our congregations have made no remittance to this fund and others have sent their first quota but not their second. If it had not been for several large gifts from separate sources, there would be a deficit in the dependency fund, which now needs to be replenished at the rate of about four thousand dollars per month, with chances that this amount will increase as the inductions increase.

The decision to meet at least part of the financial needs of the dependents of our C.P.S. men was a correct decision. It is thoroughly in line with Gospel principles of sharing and with the traditional methods of the church. Our brethren who maintain peace standards of the church have a right to know that their dependents will not suffer and that the church is back of them in the witness which they are giving. Any failure of the church in this area would be a serious reflection on either our sincerity or our efficiency, perhaps both. May the church rally to a one hundred per cent support of our entire peace program, including the support of dependents. If any minister who reads this is aware that his church is behind in their contributions to this fund, let him immediately take counsel to act. If any lay member who reads this is aware that his congregation has not made its contributions to the dependency fund, it would be well for him to ask his ministers about it. May God give us liberal hearts, fully willing to bear one another's burdens and so fulfill the law of Christ.

Spare That Tree

BY GEORGE F. BRUNK

Much has been written about trees, their beauty, usefulness, and abuse. About two years ago, while I was working in a pasture where some cows were grazing, on a very hot day, I witnessed this interesting scene. The cattle sought shelter from the heat of the sun by gathering under a small tree near by. No sooner had they gathered under the tree than they began to devour it until they had stripped it of its leaves, thus leaving them without shelter. First I thought of the foolishness of the cattle; then this lesson came to me—How different are these cattle from some people in the church? They desire the church and seek her shelter, and then immediately begin to pluck off this and that, by finding fault with the church, until they have nothing remaining except a skeleton, which can afford little or no protection.

I am sending forth this cry today, "Spare that tree." The functions of a tree are many. Let me mention just a few. First, a tree affords shelter beneath its branches from the scorching heat of the sun's rays. Second, trees are acknowledged as essential to the preservation of our natural watersheds, thus sheltering against a parched and thirsty earth with her inhabitants. Third, the tree is used extensively as a windbreak, thus sheltering against the fierceness of the blasts of the tempests. How similar are the functions of the church! The church must shelter her own. When a church ceases to afford shelter for her members, she has become a liability to them instead of an asset. She has then lost her usefulness. She has no further excuse for existence. The church must afford a shelter from the heat of opposition to which her members will be subjected. She must shelter against the storms of all the satanic forces that will send their blasts against them. She must be a source of refreshing to those who would soon perish because of having consumed their moisture. The true church stands between her members and all the influences which seek or tend to destroy. "Oh, spare that tree!"

Through the years the Mennonite Church has stood as a bulwark against all forms of evil that threatened her—evils that swept other churches from their moorings. Leaders of their respective churches have lamented the destruction that has been wrought, but, alas, what can they do now? A dead tree cannot be restored. Let us treasure the tree while it yet lives and affords shelter. Many leaves have been plucked from its branches; others are in danger of being destroyed. Shall we stand by and allow this disastrous work to continue?

The Mennonite Church has a heritage that is worth preserving, because she has proved a real blessing to her mem-

bers by teaching and practicing faithfully the "all things" of the Gospel. The name Mennonite is respected and admired by people in general. About the only people who are ashamed of the name Mennonite are some of her own members. From day to day we meet people who are happy to inform us that their ancestry is Mennonite.

I believe a few testimonials here are in order.

First, from those on the outside. A Presbyterian minister (during the recent depression): "You as a Mennonite Church have escaped a serious problem of finances because you do not believe in or practice a salaried ministry." A Methodist minister: "You Mennonites have it on us; we practice peace when we have peace, and when we do not have peace, we fight. You Mennonites practice peace all the time." A Baptist minister: "The church is threatened today with the greatest danger she has ever faced, that of an unregenerate membership. Church leaders are clamoring for church members and never requiring or insisting that they be born again, sons of God. I know I could not hold a pastorate in one of our large churches and preach as I do, but I would rather stand on a box on a street corner and preach my honest conviction, than occupy the finest pulpit in the land and be compelled to preach to suit the people." A Methodist bishop: "A church that is sanctified and set apart for the Master's use does not practice the world's methods, does not speak the world's phrases, does not wear the world's dress."

Second, from ex-members. A man who was once a member: "I would like to get back into the church, but because of my marriage relations, I cannot. Other churches would accept me as I am, but I have sense enough to know that would do me no good." A woman who was once a member: "I will never be satisfied in any other church." Another woman: "It would be useless for me to join any other church because I know they are not living the Gospel."

Third, from those within. A brother in the church: "As long as the Mennonite Church insists on maintaining her peculiar doctrines, I am willing to bear with her, but the sooner she lets them go the better." Another brother: "It will not be long until the Mennonite Church has a salaried ministry, and I am for it, only then I do not intend to sit and listen to a farmer preach."

Brethren, where does the greatest danger of destruction lie? Is it not from within? Can the doctrines and practices of our beloved church be preserved, while many are rejoicing under her shelter, and a few are plucking off her foliage, leaf by leaf, and branch by branch, until only bare limbs of a profession remain? Must we not stand together as a unit in defense and "Spare that tree"?

The Mennonite Church has meant much to me in the things she has taught and practiced, such as a real heart experience of regeneration, the simple life devoid of all its frivolities, separation from the world with all of her allurements, the peaceful life which does not strive except against sin. I thank God for an ancestry who dared stand for the truth and were not afraid to die for their faith. By God's help, I want to do all I can to preserve and propagate her doctrines and practices so that my children and succeeding generations may have the same heritage and blessing.

Members of our beloved Mennonite Church, "Spare that tree."

Tampa, Fla.

Money an Idol

[The following paragraphs are taken from the Sugar Creek Budget, issue of September 14, 1944. They are part of a letter written by a member of the Old Order Amish who is in C.P.S. camp at Denison, Iowa. It is a significant statement and we urge upon our readers its conscientious consideration.—Ed.]

Perhaps if you would ask these three-year-old campers what they notice most when they go home on furlough, they would say it is the "material or money-mindedness" of the people. It is honestly disgusting to listen to some of the church members talk on Sunday of how much money they are making these days. Money and material things have their place all right; but when we become so "money-minded" that we have to talk about it in church, are we not making an "IDOL" of it? Would it be any wonder if the outside or worldly people would try to do us harm, when we, the so-called Christians, are making all the money we can out of this war and still our young men cannot conscientiously participate in actual warfare?

It is amazing to see collections as high as \$13.00 taken up at our Sunday services, from a group of probably seventy-five campers plus a few visitors. These offerings are used for the furtherance of the Gospel. I am not saying this boastfully, but C.P.S. gives most boys an attitude of sharing what little they have with those who have even less.

—David S. Yoder.

"Take this rule: whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you, however innocent it may be of itself."—Susannah Wesley to her son, John.

"We do not need more of the Spirit of Christ. We need to let the Spirit of Christ have more of us."—Charles Erdman.

WITH OUR MISSIONARIES

Indifference

*I saw someone in trouble
While plodding life's road today;
I heard a cry for help, but, oh!
With deaf ear I turned away.
I might have spoken a word of cheer,
Or done something if I had tried,
But, Levite-like, unheeding,
I passed by on the other side.*

*I saw someone bending today
Under burdens too heavy to bear;
I heard the pleading voice for help,
But seemingly did not care.
I might have helped lift the burden,
Or comforted if I had tried;
But, Levite-like, unheeding,
I passed by on the other side.*

*I saw a lost world dying
In despair of darkest night;
I heard a pitiful cry for help—
"Oh, send us the Living Light!"
I was so occupied with my own,
I lightly passed it by,
No prayer, no time, no money to give,
So indifferent was I to their cry.*

*O soul of mine, what the answer
When the Master calls for you?
Arouse! Awake! from your lethargy—
To God and man be true.
Stretch out your hand to the needy,
Trim your lamp that has grown so dim,
The Master soon is coming,
Say, what have you done for Him?*

—The Free Methodist.

American Christians Will Not Forsake China

Current events in China cause great concern to all her American friends, but we can be assured that in spite of political and military difficulties, doors are still wide open for sharing our abundance with the Chinese people in their eighth year of suffering.

The Church Committee for Relief in Asia, through its agency in China, is effectively meeting many desperate needs of a new army of refugees. Millions prefer to incur the hardships involved in flight before advancing Japanese armies rather than remain in occupied regions with the choice of collaboration with the enemy or facing a firing squad. All transportation routes are jammed with refugees, many of whom are utterly destitute. Christian relief workers are laboring valiantly to meet the basic needs of these people to the very limit of the resources placed at their disposal. Food, shelter, clothing, medical care, small loans, work relief, and measures against possible epidemics are ways in which emergency help is given.

Chinese Christian workers are also among the refugees—many of them evacuating for the third and fourth time. The churches of America, through

the Church Committee for Relief in Asia, are pooling their resources to meet the staggering needs of these Christian workers.

Relief needs and effective relief service carried out in the spirit of Christ are not basically affected by changes in political and military leadership. We who have stood by China for more than seven years will not desert her now when she needs us most before victory comes.

Note: The foregoing release was issued by the Church Committee for Relief in Asia, 105 East 22nd Street, New York 10, N.Y. Contributions designated for this organization and sent to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., will be forwarded.

J. D. Graber, Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

The Wonder-Worker

A Christian father wrote a letter to his son, reminding him of some very pertinent facts: "There is a tremendous need among our people today to have the tendency toward materialism checked. Hate, revenge, bitterness, discouragement are sweeping the hearts of the people. With some of our churches today, money is taking the place of the emphasis on the spiritual life. We need tremendously to have the fact of the Holy Spirit's place and working in the believer's life emphasized as never before. Many need to be reminded that the church in which the Holy Spirit is not the very life and power in the lives of the people, is a dead church. To keep up appearances by holding services in such a church is like standing up a corpse and calling it a living man. You have the form but no life. That is what is fooling many church leaders today. There is a lot of activity, but no souls are being saved and no prayers are being answered." From this we may conclude that one of the greatest, most basic needs of our churches, of our people, and of our preachers in this day is to be Spirit-filled, Spirit-taught, and Spirit-directed.

In Acts 1:8 we are reminded of the reality of Pentecost: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We need no other text, though there are many more in the New Testament to show us the place and power of the Holy Spirit in the believer's life. Men say that personality is power, that money is power, that knowledge is

power. The Word of God says that the Holy Spirit is power. The apostles did not have money. D. L. Moody did not have money. John Wesley was not a man of wealth, neither was Spurgeon, nor Martin Luther, nor many other great men of the faith, but they had power—the *power of the Holy Spirit*. They were obedient unto the heavenly vision, and the Holy Spirit controlled their lives completely and compellingly. The Holy Spirit does require obedience. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). The majority of our people today do not know the first thing about the Holy Spirit because they do not obey.

What will the Holy Spirit do in your life? Our answer is threefold:

I. The Holy Spirit Reveals Christ to You and in You.

"But when the Comforter [Advocate] is come, whom I will send unto you from the Father, even the Spirit of truth. . . he shall testify of me: and ye shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). Without the Holy Spirit's teaching and testimony, how can we know Christ? You cannot be a Christian apart from the wonder-working power of the Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3b). The Holy Spirit is the active agent of the Holy trinity in revealing the Lord to the human heart.

Likewise, the Holy Spirit reveals Christ in us and thereby makes us Christlike. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that *they had been with Jesus*" (Acts 4:13). Each of us has the right to expect that the Holy Spirit will make us a shining Christian. There is only one standard for all Christians—to be Christlike. The Holy Spirit alone can accomplish this transformation in our lives. I would rather be a good man than a good preacher, anytime. The same holds true with you. You do not need more money; you need more Christlikeness. You do not need more talent; you need more goodness. There is but one way to be good, to be Christlike, and that is to do God's will as revealed by the Holy Spirit through the medium of the Word of God. "Be ye doers . . . and not hearers only."

II. The Holy Spirit Renders You Compassionate.

Selfishness grips the lives of many people who claim to be Christlike. But the Holy Spirit working in our lives will make us compassionate. Look at Peter and John in Acts 3:1-8. Peter and John could not selfishly pass up that lame man without having compassion on him. But back yonder when Jesus walked the hills of Judea, the disciples had objected to

(Continued on page 739)

FAMILY CIRCLE

The Mother's Trust

(Exodus 12:3, 11, 13)

*Beneath the bloodstained lintel I with my children stand;
A messenger of evil is passing through the land.
There is no other refuge from the destroyer's face;
Beneath the bloodstained lintel shall be our hiding-place.*

*The Lamb of God has suffered, our sins and griefs He bore;
By faith the blood is sprinkled above our dwelling's door.
The foe who seeks to enter doth fear that sacred sign;
Tonight the bloodstained lintel shall shelter me and mine.*

*My Saviour, for my dear ones I claim Thy promise true;
The Lamb is "For the household"—the children's Saviour too.
On earth the little children once felt Thy touch divine;
Beneath the bloodstained lintel Thy blessing give to mine.*

*O Thou who gave them, guard them—those wayward little feet,
The wilderness before them, the ills of life to meet.
My mother-love is helpless, I trust them to Thy care!
Beneath the bloodstained lintel, oh, keep me ever there!*

*The faith I rest upon Thee Thou wilt not disappoint;
With wisdom, Lord, to train them my shrinking heart anoint.
Without my children, Father, I cannot see Thy face;
I plead the bloodstained lintel, Thy covenant of grace,*

*O wonderful Redeemer, who suffered for our sake,
When o'er the guilty nations the judgment storm shall break,
With joy from that safe shelter may we then meet Thine eye,
Beneath the bloodstained lintel, my children, Lord, and I.*

—Author Unknown.

Where Shall We Begin?

BY MARGARET KAUFFMAN

The problem of the development and training of our youth is intensely important now. That the problem has different factors from those our parents faced is also true. That our problem with these new aspects is accordingly more difficult may also be true. Could it be that one of the first factors contributing to the difficulty of our youth problem is the problem we as parents present? Is it not a sad commentary on the Christian testimony of church members when worldly pursuits hold more attraction for them than do Christian activities? Can we censure our youth too harshly when older folks are more interested in houses and lands, politics,

stock shows, and the like than in praying? Young parents, confronted with the problem of the nurture of little children, would rather listen to the radio, attend worldly pleasures, entertain, and the like than take up studies which would better fit them for their task. This is not all. There are also conscientious members who deny themselves the activities mentioned above. They also exercise their God-given prerogative of parental authority and forbid their children's patronage of questionable pleasures. Yet they may still be a serious hindrance to the work of the kingdom.

The place to begin in solving the youth problem is with the so-called pillars of the church. Let us not at this point withdraw in hurt pride, pull our robes of self-righteousness about us, and block the Holy Spirit. No, no! Let us prostrate

ourselves before a holy God, letting His blessed Spirit probe our inmost being. Let there be a yieldedness to God among us. Let our hearts be filled with the love of God. Let our lives be directed of the Spirit. Let our lips sing His praises and speak His testimonies. Let our conduct demonstrate His victory.

We will still have our youth problem. But we will have a premise from which to work. When the revival we sorely need among our church leaders, Sunday-school teachers, and parents takes place, then we will have taken the first essential step toward giving our young people the help they so desperately need. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Cheraw, Colo.

Morning Prayer

BY LEVI BLAUCH

(Reprinted by request from GOSPEL HERALD, April 23, 1931)

Kind and merciful Father in heaven, we thank Thee in this morning's hour for the good night's rest; for health and strength, and for all the enjoyments of life coming from Thee to us. We also thank Thee, Father, for the provision made in Thy Word whereby we can by Thy grace overcome the enemy of our soul when he offers to us the pleasures of this sinful world. We thank Thee that Thou hast in Thy service all the pleasures necessary for our enjoyment.

We ask Thee, holy Father, to watch over us this day and keep us in the hollow of Thy hand. Help us to watch and pray that we may not enter into the temptations of the Evil One. Help us that we may have control over our thought life so that our tongues will not speak evil of any one nor utter foul or vain words.

Father, we ask Thee to guide our feet so that we may walk in the path that leads from earth to glory. Stay our hands that they handle nothing that displeases Thee. Guard our eyes that they may not take pleasure in looking at the sinful things of the world.

Dear Lord, create within our hearts a love for Thy Word and the prayer life so that our lives may shine out for Thee and for Thy cause. And when our pilgrimage below is finished, grant us a home in heaven with all the redeemed saints. All these thanks we give and favors we beseech alone in Jesus name. Amen.

Johnstown, Pa.

Perhaps one of the things that we as young people lack is that of a burning passion for the salvation of souls.—Harold Brenneman.

TO BE NEAR TO GOD

December 17, 1944

Read Isaiah 53.

Reading this passage is like treading into the Holy of Holies. It seems irreverent to be writing **about** this chapter. What we need is to be quiet and with a deep reverence to read, several times, many times, these tragically glorious verses. The tragedy of Christ's suffering and humiliation is heightened by the opening minor note of unbelief: "Who hath believed our report?" Very few did then and not many do now. Unbelief is the world's greatest sin. Seen and considered against the atonement, as the Spirit through Isaiah describes it—an atonement wrought out by love through humiliation and suffering—it assumes monstrous proportions.

In the presence of the "Suffering Servant" we can do nothing more nor less than to fall at His feet and say, "My Lord, and My God!"

December 18, 1944

Read I Corinthians 15.

Death is a mystery. We know very little about the actual experience, and this is one of the reasons why we so commonly approach the event with fear. No one has returned to tell us of what the experience is and what he saw and felt when he passed over. Spiritualists and mediums are nothing more than lying prophets.

It is only by Christ and in God's Word that the veil is drawn from the mystery. Not many details are revealed, but the essential facts are there. When we die we are at once in conscious bliss with Him. "To day shalt thou be with me in paradise," and Paul's "to depart, and to be with Christ," for example, make this clear. At Christ's return we shall be given a resurrection body, shall enter the "new heaven and . . . new earth" with Him forever. This is enough to make us steadfast and unmoveable and always abounding.

December 19, 1944

Read John 10.

One of the most beautiful figures illustrating our relation with Christ is this of the shepherd and the sheep. It has never been more beautifully expressed than in the immortal twenty-third Psalm. In John 10 Jesus makes specific applications. He Himself is the shepherd; He has all the earmarks. Especially does He qualify because He "giveth his life for the sheep."

He is dealing with Jewish unbelief. It is always the black background, in John's Gospel, against which the purity of eternal truth is etched. "My sheep hear my voice," He said. The Pharisees did not **believe**; hence they could not hear and understand. We believe and trust, and **therefore** we hear His voice, we believe, and we understand.

December 20, 1944

Read Psalm 51.

"Repentance is hating sin so much that we are willing to leave it." This is a Sunday-

school boy's definition and it could scarcely be improved. Keeping the accounts clear with God does not depend so much on whether I say at proper intervals, "God, forgive all my sins." My inner heart attitude is much more important. Am I truly sorry for my sin? Is my heart grieved because of the wrong I have done? David suffered terrible agony of mind and soul as long as he did not repent, but with true repentance came joy and singing. His mouth then could "shew forth thy praise."

Let us remember for ourselves that it is the "broken spirit . . . [the] contrite heart" that is the key to unlock the treasure house of God's forgiving grace.

December 21, 1944

Read Psalm 37.

This is indeed a Psalm "for times such as these." "Fret not thyself" occurs three times in the opening verses. It is from the fourth and seventh verses that Mendelssohn took the words for the moving Aria in his "Elijah"—"Oh, rest in the Lord; wait patiently for Him . . . And He shall give thee the desires of thine heart." We need, over and over, to learn the lesson of calm and quiet trust in God, especially in these days of worry, feverish activity, and nervous tension.

Doctors report that many bodily ailments, prominent among them stomach ulcers, as well as countless cases of mental and nervous disorder, root directly into our modern high-pressure mode of life. "Resting in the Lord" is not a luxury. It is one of the most practical experimental tests of our faith in God. We sin when we do not trust.

December 22, 1944

Read John 1.

In teaching this passage to non-Christian high-school boys in India I discovered with what force John emphasizes the divinity of Christ. In the first five verses he attributes perhaps seven marks of divinity to Him. Against this background the word "man" in verse 6 is a terrific contrast. John was after all a **man**; Jesus was **God**.

What is the effect of the release of this divine person among men? They became sons of God. This is by birth—a totally new creation. It is not of blood—high caste and good family connections do not count. It is not by man's will—not an achievement of human powers; but purely a gift of God. This is the salvation we have in Christ. Sound doctrine is fundamental, for from a true faith springs eternal life in God.

December 23, 1944

Read Revelation 22.

"The water of life freely"—how musical and refreshing! How eternally satisfying our portion in Christ! Once we have found Him, our pilgrimage ends. From that point it is

simply drinking deeper and deeper of the life-giving draught.

Pandita Ramabai of India made pilgrimage after pilgrimage until she had searched, worshiped, and made offerings at most of the famous holy places of the country. She became weary of the search, and her wealth was gone. And then she found Christ—truly **found Him**! From then on there were no more pilgrimages of search; only pilgrimages and journeys of service and witness.

The water of life satisfies the soul here and now. But to eat of the tree of life and to drink of the river of the water of life in yonder bright city is a prospect to strengthen and cheer the fainting heart.

—J. D. G.

JOY TO THE WORLD, THE LORD IS COME

Sunday School Lesson for December 24

"Ye rejoice with joy unspeakable," says Peter. Joy is one of the outstanding virtues of the Christian. The Holy Spirit bears in us the fruit of joy. Joy has its seat deep in the mind and soul. It is not at all synonymous with fun or glee. It is even more than true happiness, as ordinarily spoken of. The little girl who heard the story of Jesus and told the nurse, "I shouldn't think you'd ever look glum, if you knew about Jesus bein' born," had the joy of the Lord. This joy permeates the whole life because it accompanies a transformed life. Church members who bear only the name of Christ are not filled with joy. Joy does not flee at pain, or sorrow, or death, or any chastisements of the Lord. It is the attitude of the soul.

When the angels announced the good tidings of joy, they also announced the basis or ground of this joy. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This is the wonderful provision of God, "that your joy may be full." His Son purged our sins and is now at the right hand of the Majesty on high. It is this abundant pardon by our Redeemer that causes our own souls to delight themselves in abundance of joy. He who does not have forgiveness of sin and reconciliation with his Maker cannot be joyous in every circumstance of life. There is joy in heaven when one sinner repents. Indeed this was good tidings announced to the world. All who wish may have salvation, which is the only basis for true joy.

God highly favored the humble shepherds by announcing the glad tidings to them. Yet the angel said, "which shall be to all people." The Lord is "not willing that any should perish, but that all should come to repentance." This Saviour is for all the world. The call to salvation is universal in the mind and plan of God. However, we are to carry the glad tidings to all the world. "How shall they believe in him whom they have not heard," Everywhere people observe Christmas, and what a happy time it is! This is as it should be. But the happiness is soon lost if Christmas has no personal meaning relative to one's redemption. We rejoice with

(Continued on page 742)

FIELD NOTES

Ordination.—A deacon is to be ordained at the Metzler Mennonite Church, Akron, Pa., Wednesday morning, Dec. 20, the Lord willing.

Baptismal services will be held at the Rockhill Mennonite Church, Telford, Pa., Dec. 24. At the present time there is a class of ten under instruction.

Bro. Roy Roth terminated his study at Princeton Seminary in New Jersey on Nov. 29 and has returned to his home and to the work of the Pleasant Hill congregation in Illinois. Before his return home he filled appointments at the following places: Wernersville, Pa., C.P.S. Unit, Nov. 30; Marlboro, N.J., C.P.S. Unit, Dec. 1; Vincent Church near Spring City, Pa., and Frazer Church near Paoli, Pa., Dec. 3. On Monday and Tuesday, Dec. 4, 5, he visited at the Eastern Mennonite School, Harrisonburg, Va.

Bro. Elias Kulp, Bally, Pa., is scheduled to conduct a series of meetings at the Haycock Mennonite Church, Quakertown, Pa., Dec. 14 to 17. Attendance, prayers, and co-operation are requested.

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Bethel Church, West Liberty, Ohio, on Dec. 5. There were sixty-two confessions and a number of decisions to erect a family altar.

Ordination Services.—A minister is to be ordained for the Spring Mount, Pa., Mission Sunday afternoon, Dec. 17. Tuesday morning, Dec. 19, is the time set for the ordination of a deacon at the Doylestown, Pa., Mennonite Church. The prayers of the brotherhood are desired in behalf of this work.

Bro. H. A. Wolfer, Woodburn, Oreg., recently closed a series of revival meetings at the Indian Cove Church, Hammett, Idaho. On Dec. 1, similar meetings began at Filer, Idaho, also in charge of Bro. Wolfer.

The Western Bible Institute is in progress at Nampa, Idaho, with afternoon and evening classes. The instructors are the brethren Marcus Lind, Milton Martin, and Menno Snyder. Good interest is reported. Bro. Lind is holding evangelistic meetings over the week ends.

Bro. E. S. Garber, Nampa, Idaho, plans to be at Sheridan, Oreg., in Bible school work from Jan. 1 to Feb. 9, and at the Hopewell Church, Hubbard, Oreg., from Feb. 19 to March 9.

Bro. Willard Sommers was ordained to the ministry in an impressive service at the Howard-Miami Church, Kokomo, Ind., Nov. 26. He will take charge of a new congregation in northern Indiana under the Indiana-Michigan Mission Board.

Bro. Lester Mann, Elkhart, Ind., recently conducted revival meetings at the Howard-Miami Church, Kokomo, Ind.

Dr. G. D. Troyer and wife, Fisher, Ill., visited in the Kokomo, Ind., community sev-

eral days recently. They were on their way to Akron, Pa., where final arrangements were made for their trip to Puerto Rico. Bro. Troyer gave an interesting talk at the Howard-Miami Church one evening on their anticipated work in Puerto Rico, in connection with the C.P.S. project which is already under way in that needy country.

Bro. Oscar Burkholder, Breslau, Ont., is the instructor at a Bible Conference at the Sharon Mennonite Church, Plain City, Ohio, Dec. 11 to 17.

In the absence of the pastor, Bro. Lester Mann, who was engaged in evangelistic work, the pulpit at the Pleasant View Church, Elkhart, Ind., was filled by the following brethren: J. S. Hartzler (Dec. 3, morning), Frank Byler (Dec. 3, evening), and Roy Roth (Dec. 10, morning).

Bro. Eli D. Wenger, East Earl, Pa., spent a few days at the Publishing House over the week end of Dec. 3, during which time he helped the composing room force as a linotype operator and worshiped with the Scottdale congregation on the Lord's Day.

Among recent visitors at the Publishing House and in the community were J. W. Yoder, Huntingdon, Pa., who gave a program on Amish Music at the Scottdale Church on the evening of Nov. 30; Bro. and Sister S. H. Horst, Sister Mattie Lehman, Chambersburg, Pa., and Bro. and Sister Clyde Martin, Hagerstown, Md., all of whom worshiped with the Scottdale congregation, Sunday, Dec. 3; C.P.S. brethren who are engaged in farm

or dairy work in western Pennsylvania, in the persons of Clayton Berkey, Lloyd Lefever, Roy Brubaker, Lowell Nissley, John Brenne-man, Allen Snyder, and David Heatwole, all of whom attended services at Scottdale, Sunday, Dec. 3; Bro. Amos Horst, Akron, Pa.; Bro. H. E. Shoup, superintendent of the Colored Mission, Los Angeles, Calif.; Bros. Alvin, Elmer, and Menno Brenneman, and their sister, Annie Brenneman, of the Old Order A.M. Church, near Springs, Pa.; Bro. I. E. Burkhart, Goshen, Ind., who was here in the interests of the Mennonite Board of Education; Bro. John R. Mumaw, Harrisonburg, Va., who was looking after publication interests of the Mennonite Commission for Christian Education and Young People's Work; and Bro. E. E. Miller, Goshen, Ind., who preached for the Scottdale congregation, Sunday evening, Dec. 10.

There will be singing of Christmas carols and Gospel hymns at the Paradise, Pa., Mennonite Church, Monday evening, Dec. 25.

Ordination.—Bro. Aaron L. Sensenig, East Earl, Pa., was recently ordained bishop in the Groffdale Conference of the Old Order Mennonites. Bro. Addison Gingerich, Drayton, Ont., was in charge.

A Bible Conference was held at the Martinsburg, Pa., Mennonite Church over the week end of Dec. 10. The brethren Stoner Krady, Willow Street, Pa., and Martin Z. Miller, Bainbridge, Pa., were the instructors.

The Executive Committee of the Mennonite General Conference will meet at 1:30 p.m., Dec. 15, at Goshen, Ind.

Bro. I. Mark Ross, Hesston, Kans., is holding evangelistic meetings at the Holdeman Church, Wakarusa, Ind., Dec. 3 to 17. He will be at the neighboring Olive Church Dec. 27 to Jan. 7.

Bro. Ivan Lind, Hesston, Kans., was the visiting speaker on a missionary program given at Hutchinson, Kans., on Dec. 3.

Bro. Lewis Amstutz, Kidron, Ohio, recently narrowly escaped serious injury in an automobile collision. He suffered only minor bruises.

Brethren D. A. Yoder and Homer North of Indiana toured a number of C.P.S. camps from Nov. 20 to Dec. 16.

Bro. Joe C. Gingerich, Detroit Lakes, Minn., preached the communion sermon and assisted in the communion services at the Bethel Church near Canby, Oreg., Sunday, Dec. 3. A number of the members from Porter also enjoyed this service.

Bro. S. C. Yoder, President of the Mennonite Board of Missions and Charities was at Denver, Colo., on Nov. 30 and at La Junta on Dec. 2, looking after interests of the Mission Board.

Bro. Frank Byler, West Liberty, Ohio, will conduct meetings at the Hill City, S. Dak., C.P.S. Camp, from Dec. 24 to 31.

Bro. J. D. Graber attended a meeting of the American Bible Society in New York on Dec. 5, 6.

Bro. E. E. Miller, Goshen, Ind., preached at the Landis Valley Church, near Lancaster, Pa., Sunday morning, Dec. 10.

Calendar

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. Director: Lester T. Hershey.

Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Western Bible Institute, Sheridan, Oreg., Mennonite Church, First Term, Jan. 2-19, 1945; Second Term, Jan. 22—Feb. 9, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Lancaster Mennonite School, Jan. 8—Feb. 16, 1945.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19—March 9.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19, 1945.

Young People's Institutes.—There will be two institutes conducted at the Mennonite Campground, Laurelville, Pa., during the summer of 1945, as follows: July 28 to Aug. 4, and Aug. 8 to 19. See announcement next week.

(Continued on last page)

CORRESPONDENCE

CRESTON, MONTANA

(Mountain View Congregation)

Dear Readers of the Gospel Herald: Our summer Bible school was held in June for one week only, with two sessions each day. On the evening of the last day a program was given by the children.

Immediately after the school, evangelistic meetings were held by Bro. Ray Yoder, Wakarusa, Ind. Practical talks on home life preceded the message each evening.

A number from this congregation were privileged to attend our district conference in July, which was held at Tofield, Alta.

Counsel meeting and baptismal services were held in October, followed by communion services the first Sunday in November. These services were in charge of our home bishop, Bro. John G. Hochstetler. Quite a number of the boys from the C.P.S. camp at Belton were present for communion.

Several of our brethren were called to C.P.S. camps in recent months.

We appreciated the visits of ministers from other states during the summer months.

Nov. 29, 1944. Rosella M. Bachman.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Dear Readers of the Gospel Herald: God has abundantly blessed the little flock of believers at this place during the past year. At our Thanksgiving service we were again reminded of our many blessings. After this service we had our annual business meeting. Our Bible Conference was held on Nov. 25, 26. Bro. Sanford G. Shetler, Hollsopple, Pa., was the instructor. He brought us many truths from God's Word.

On Nov. 28. Bro. Dietzel, business manager of the Powellsville, Md., C.P.S. Camp, accompanied by three of the C.O. boys, made a business trip to this place.

Nov. 29, 1944. Ruth Hostetler.

MARKHAM, ONTARIO

(Wideman Congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Many and varied have been the blessings of the past year.

The summer Bible school, held during the first two weeks of August, was enjoyed by the children, as was manifested by the good attendance and interest.

Bro. Moses Roth held a series of evangelistic meetings from Sept. 12 to 21. The Gospel was given with power, and the Spirit brought conviction. Many were blessed, strengthened,

and encouraged on the way heavenward, and souls returned to the Lord.

Bro. Oliver Snider was with us for our fall communion on Oct. 29. Two young converts were baptized and received into the church at this time. Our prayer is that they may be faithful.

From Nov. 20 to 23 we had the privilege of having the brethren Oscar Burkholder and C. C. Cressman with us for a Bible Conference. The services were well attended, and the interest was good. We appreciated very much the sound teaching that was given and were made to feel afresh the wonders of the Book. The conference was closed with an evangelistic message by Bro. Cressman.

Nov. 29, 1944. N. E. Shank.

MILVERTON, ONTARIO

(Maple View Congregation)

Greetings to all Herald Readers: Many and varied have been our experiences since our last report. Especially did we appreciate the visits and messages of ministers and others who represented congregations from the Atlantic to the Pacific.

Our membership has increased considerably this past year, and now stands at 478. May the Lord be praised for this.

Upon realizing the need of additional ministerial help, it was decided to call from our congregation by lot a minister and a deacon. After much consideration, prayer, and fasting, an ordination service as held on July 9, in charge of the four bishops of our conference. Bro. Samuel O. Erb was chosen as minister and Bro. Chris. Streicher as deacon.

We are at the present time in the midst of a Bible study of the books of Matthew and Philipians. Bro. Moses Roth is our instructor.

The writer wishes to thank those of various churches for correspondence and invites others to join also.

As the calendar year draws to a close let us see that our spiritual year balances on the right side to begin another year with new ambition, new prospects, a higher aim, and above all "in favour with God and man."

Pray for us that our church may be a true lighthouse in the midst of a turbulent sea.

Dec. 1, 1944. Valentine Nafziger.

MARION PA.

(Marion Congregation)

Greetings: During the summer months a class in music was conducted by Bro. J. Irvin Lehman. This work came to a close on Oct. 31 with a program of special music.

Bro. Clinton Ferster gave a short talk on the evening of Oct. 17 and he and Sister Ferster sang a few numbers in the African language.

Recently our knowledge of the C.P.S. work was broadened when several of the campers from the Clearspring and Leitersburg camps gave our young people's Bible meeting program. Bro. Robert Kreider of the Clearspring Camp brought the evening message.

Our congregation recently passed through a period of refreshing with Bro. Harry Y. Shetler Hollsopple Pa., laboring in our midst. For ten nights he brought the Word in sim-

plicity and truth. Among the visible results of these efforts were nine precious souls who accepted Christ as their Saviour. On Nov. 29 Bro. Shetler was present at our sewing circle and took charge of the devotional exercises. Bro. J. Irvin Lehman was also present and took charge of the reorganization. Our best wishes go with Bro. Shetler as he labors in other fields.

On Nov. 30 we had our annual business meeting. We now look forward to another year of service for the Master.

Dec. 1, 1944.

Lydia R. Hess.

CANTON, KANSAS

(Spring Valley Congregation)

We had our Christian Education program on Aug. 27. Bro. Ivan Lind, dean of Hesston College, was our guest speaker.

Our bishop, Bro. J. G. Hartzler, was with us Sunday morning, Oct. 8, at which time we had preparatory service and counsel meeting. Communion was observed in the evening.

Our sixty-fifth semiannual Sunday School Conference was held on Oct. 15. The general subject for discussion was "Jesus Christ, the World's Saviour."

Since one of our ministers, Bro. Edward Selzer, had the misfortune of fracturing his leg, the brethren Harold Sommerfeld, Harper, Kans., and Owen Hershberger, Hesston, Kans., conducted our morning service on Oct. 22.

On Thursday evening, Nov. 16, Bro. Gideon Yoder, Crystal Springs, Kans., favored us with a sermon, using Heb. 6:1 for his text.

Dec. 4, 1944.

Rachel Diener.

BANNOCK, OHIO

(Crabapple Mission)

Dear Prayer Helpers and Readers: Greetings in our Saviour's blessed name. Bro. Eli Kramer was with us for a week's meetings preceding our communion service, which was conducted by our bishop, Bro. D. D. Miller. Two souls were received into church fellowship by baptism. One dear young soul was not at home when the others were baptized. Pray that she may still be received and that those who were just baptized may have overcoming grace to be faithful servants of our Lord. During the meetings several younger souls expressed their desire to live for the Lord. Pray for them.

Quite a number of our mission group were privileged to attend revival meetings at Dillonvale a mission station about twenty miles from here, in charge of the Kidron congregation.

We feel that we all need your special help and prayers in behalf of the work here in southeastern Ohio. Visiting ministers testify that the audiences here seem hard to preach to; thus we who constantly preach to them need your prayers.

Opportunities to contact Jews in the nearby cities, and mail literature to them, continue. Also at this time of the year, handing out Scripture Text Calendars is a great opportunity. Catholics, as well as others, seldom refuse our testimony in this way. Pray much for all this work, and come to see us when you can.

The Workers,

Dec. 7, 1944,

By Orrie D. Yoder,

Indiana-Michigan Christian Workers' Conference

Minutes of the first Indiana-Michigan Christian Workers' Conference, assembled with the Clinton Brick congregation, August 21-23, 1944.

Cleo A. Mann served as moderator for the conference. The conference theme, "The Lord Jesus Christ," was upheld as the central thought throughout the conference. The conference opened with a prayer service, which was led by Levi C. Hartzler, Goshen College. The singing for the evening was led by Leander Garber, from Salem. Floyd Frey, from the Emma congregation, read Jno. 14:1-15 and led in prayer.

Three subjects were discussed in this session:

1. Blessings Experienced in Summer Bible School, Kathryn Miller, Shore congregation; Fanny Bontrager, Forks congregation; John Horner, Howard-Miami congregation; Amos O. Hostetler, Emma congregation. A few others followed with personal testimonies.

2. Advantages and Opportunities of the Weekday Bible School, Russell Krabill, Goshen College congregation.

3. Christ—The Way (Jno. 14:6), Paul R. Miller, Sugarcreek, Ohio. The evening session was closed with prayer, led by Earley C. Bontrager, Forks congregation.

Tuesday forenoon was occupied with a delegate session in which the necessary reports and business were taken care of. At the same time there was a meeting of the choristers, which was held in the church house. Both meetings were well represented.

Delegates' Meeting Minutes:

1. The singing was led by Ordo J. Yoder, from the Clinton Frame congregation.

2. John C. Wenger read Ps. 133. Prayer.

3. The roll was called, to which ninety-five responded. After a few minutes of waiting, three more delegates arrived and a quorum was declared present.

4. The secretary gave a report of the work of the Executive Committee. Report was accepted.

5. Divisional Secretaries' reports:

(1) Cleo A. Mann, secretary of Sunday Schools. Report accepted.

(2) Perry J. Miller, secretary of Christian Workers' Training. Report was accepted.

(3) Lloyd V. Conrad, secretary of Young People's Meetings. Report was accepted.

(4) Monroe B. Wyse, secretary of Summer Bible Schools. Absent—no report.

These reports are on file with the secretary.

6. The Treasurer's report was given and accepted.

7. The Library Committee gave a progress report.

8. The secretary gave a statistical report of the Sunday schools.

9. The election of officers was started and interspersed with other business as opportunity permitted.

10. It was decided to receive floor nominations and to declare a majority vote decisive.

Nominations for secretary: Amos O. Hostetler, Ezra Beachy, Perry J. Miller.

A motion was made and passed that nominations close.

The moderator called for prayer, led by J. J. Hostetler, Canton, Ohio, and the voting proceeded. Amos O. Hostetler was elected.

Nominations for fifth member: Allen Ebersole, Wilbur Yoder, Earley C. Bontrager.

A motion was made and passed that nominations close.

The moderator called on C. W. Leininger to lead in prayer. The voting then proceeded. Allen Ebersole was declared elected.

11. The booklet on Family Worship was distributed among the delegates, with the announcement that enough copies could be secured from the secretary to take along for each home.

12. Russell Krabill gave an informational talk on the high-school Bible teacher plans.

The secretary was then asked to present the work of the High School Bible Committee to this point and to present a recommended budget for the operation of the plan.

13. The question of continuing the native workers' support in India and South America was raised. It was moved and supported that we continue our support in these two fields.

14. A vote was taken on adopting the high-school Bible teacher as a support. There was a strong vote in favor of adopting the plan as suggested by the committee, and the budget was adopted.

15. Opportunity was given for questions from the floor.

(1) Millard Lind presented a need for a committee to study plans for building and equipment for more efficient Sunday-school work.

(2) It was moved and seconded that the Executive Committee give study to the matter of better teaching facilities in the matter of building and equipment and report at our next annual conference. So ordered.

(3) Joe S. Neuhouser raised the question, Why do pastors not have preaching in the Sunday evening meetings?

An interesting discussion took place, but no direct answer was left.

16. Local announcements.

17. Closing prayer, Earley C. Bontrager.

Tuesday afternoon again brought all together in the tent. The singing for this session was led by Arthur Weldy, Pleasant View congregation, Indiana. Harold Hartzler, from the Goshen College

congregation, read Jno. 14:16-31 and led in prayer.

The subjects for the afternoon were:

(1) New Horizons for the Sunday School, Wayne Wenger, Ypsilanti, Mich.

(2) The Place of Sunday-school Helps and Commentaries, Huber A. Yoder, Prairie St. congregation.

(3) Teaching That Changes Lives, Harold Yoder, Middlebury congregation.

Anson Horner was called on by the moderator and led the audience in prayer.

(4) Christ—The Truth (Jno. 14:6), Frank Raber, Detroit, Mich., congregation.

After a few local announcements, Bro. Percy J. Miller was called on to close this session with prayer.

The Tuesday evening session again was preceded with a prayer period. This prayer period was led by Levi C. Hartzler. The evening singing was led by Albert Weaver, from the Yellow Creek congregation. Chauncey Birky, Kouts congregation, read Jno. 8:12-20 and led in prayer.

The subjects of the evening related themselves to young people's activities in the church.

(1) Has the Young People's Bible Meeting Had Its Day? Lloyd V. Conrad, C.P.S., Denison, Iowa.

(2) The Literary an Asset to the Church, Samuel S. Miller, Clinton Brick congregation.

(3) Christ—Our Life (Jno. 14:6), Walter Stuckey, Archbold, Ohio.

Between the second and third subjects an offering toward the support of the high-school Bible teacher was taken.

This session closed the work of another day. Much food for thought was given. After several announcements, Bro. I. E. Burkhardt closed the session with a benedictory prayer.

Bro. Otis Hostetler, from the Forks congregation, led the Wednesday forenoon singing.

The devotion was conducted by Floyd Metzler, from Nappanee, who read Jno. 15:11-27 and led in prayer.

The first subject for the morning was, "Christian Parenthood of Today," discussed by Mrs. Ellis Zook, from the Goshen College congregation. A heavy rain interrupted the speaker, and the audience engaged in singing for a short time. Then the speaker continued.

The next subject was, "The Home, a Temple of Love." Mrs. Allen Ebersole, from Ft. Wayne, talked on this subject.

Homer F. North, from Nappanee, had charge of the Bible Study on Matt. 5.

D. A. Yoder led the audience in prayer.

This was followed with a discussion of the subject, "Christ, the Good Shepherd," by Floyd F. Bontrager, Midland congregation.

Bro. Ezra Beachy closed the forenoon session with prayer.

The Wednesday afternoon singing was led by Ray F. Bontrager, from the White Cloud or Union congregation.

Delbert Meyers, from the Howard-Miami congregation, read Phil. 2:1-16 and led the audience in prayer.

The subjects of this afternoon were of a missionary nature:

(1) Ambassadors for Christ in India, S. Jay Hostetler, returned missionary from India.

(2) Christ, the Need of the Argentine, Beulah Litwiller, student at Goshen College; Paul Lauver, student at Goshen College.

(3) Bible Study (Matt. 6), directed by John E. Gingrich, Prairie St. congregation.

Chester Osborne was called on by the moderator and led in prayer.

(4) Christ, Our Advocate, J. Kore Zook, Bethel congregation, Mich.

The local committee gave a few announcements and then the moderator called on Warren Shaum, from the Holdeman congregation, to close with prayer.

The last session of the conference came on Wednesday evening. A half-hour period of fellowship was led by Levi C. Hartzler in the church house. The room was nearly filled and much interest was shown.

Bro. L. D. Stealy, from the Prairie St. congregation, led the singing for the evening.

Orvan Hooley, from the Shore congregation, read Isa. 9:6; 53; and Matt. 28:19, 20 and led the audience in prayer.

The Bible Study on Matt. 7 was directed by Millard Lind, from the Kouts congregation.

Bro. Lester Mann, from the Pleasant View congregation (Indiana), talked on the subject, "Christ, the Universal Saviour."

A second offering was taken for the support of the high-school Bible teacher.

Before taking up the last subject, the audience again went to prayer.

Bro. Anson Horner, Howard-Miami congregation, brought the last message, talking on Tit. 2:13, "His Glorious Appearing."

The moderator then read Rev. 22:20: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Anson Horner led in a closing and benedictory prayer.

The conference was well attended throughout the entire meeting; the evening sessions were overflowing; and a commendable feature was that very few lingered outside the tent while conference was in session.

Amos O. Hostetler, Secretary.

MISSIONS

(Continued from page 733)

the children being brought to Jesus. Blind Bartimaeus cried for help but was quieted by annoyed and selfish disciples, among whom were Peter and John, for they were the ringleaders. How different now that the Holy Spirit had come in this particular place in the lives of the believers! For we read here in Acts 3, "And Peter, fastening his eyes upon him with John, said, Look on us." That, my Christian friend, is the transforming work of the Holy Spirit—God's wonder-worker!

A lover of souls has well written: "The Gospel must be preached with bleeding hearts if it is to be effective. If you remain dry-eyed, you had better quit preaching and go to peddling bananas or growing oranges. We can't have revivals dry-eyed. Jesus wept. Paul wept. And Peter wept, too. Pray that the Holy Spirit will break your hearts and make you compassionate." Yes, hate, revenge, bitterness, and all that must go when the Holy Spirit works in the life.

III. *The Holy Spirit Restores Competency.*

Do you remember what happened before Pentecost? The demoniac boy was brought to Peter and John and the other disciples. They fussed, and they fumed, and they fretted, and they finally failed! They couldn't heal the boy, but Jesus healed him at the father's request. The disciples inquired of Jesus the reason for their failure. He told them that they had been faithless and prayerless. But after Pentecost we have a different story to tell. In Acts 9, Peter says, "Tabitha, arise," and Dorcas arises to continue serving the Lord. The Holy Spirit restored competence to Peter. Deacons, Sunday-school teachers and workers, and even children are doing a marvelous work for God because the Holy Spirit has worked wonders in making them competent, effective laborers for Christ.

Do you want to rust out or burn out for Christ? Do you want to be powerful, Christlike, compassionate, and competent in the Lord's vineyard? You must yield everything into the hands of the Holy Spirit. You must give Him your heart, your mind, your body, your home, your children, your joy, your money, everything you have and hope to be. You must put it all into the hands of the Holy Spirit who "will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13, 14).

Then when you are willing to yield all into the hands of the Holy Spirit, power from on high will flow through you. When you get down on your knees to pray, God will hear and answer your prayers. When you talk to an unsaved person,

the arrows of conviction will burn in his soul. That is the result of the wonder working of the Holy Spirit. God will make you willing to pay the price! Pray that God will lead you to yield yourselves completely, unstintingly, and determinedly to the Holy Spirit. Let the Holy Spirit have all there is of you. He will do the rest. Put Him to the test today!—Robert E. Miller, in "Brethren Missionary Herald."

NEWS LETTER FROM ARGENTINA

To the Herald Readers: We greet you all in the name of the Lord. We are glad for the opportunity we have of sending in a few news items from this part of the Lord's vineyard.

Bible School Year Closes.—The last week in October we had the regular closing exercises for our Bible school. Two young men, Hans Dehn and Rogelio Perugorria, received their diplomas. Hans will be a helper in Pehuajo with Bro. Swartzentruber, and Rogelio will be helping in the Bragado district. He has been married since he graduated, but his young wife has not finished her Bible school work and has been asked to continue to study at least for another year. We are glad to report a profitable year. Twelve students were regular attendants this whole year. This is a record number and we are quite pleased, taking into consideration that our total membership does not exceed seven hundred members here in Argentina. Another interesting factor in our Bible school is the financial support which most of the churches have given toward the students' expenses.

Since the Rutts and Litwillers will be leaving for their furloughs in the early part of 1945, the Lord willing, and since the Brennemans are also planning to take their furlough in 1945, probably in May, there will be an unusual need for workers. It was felt that some of the Bible school students who have had two or three years of training might be used as a temporary arrangement to help out until such time as more workers are available. Accordingly, the Pedro Lanik family will be going to Ameghino shortly to get acquainted with the Villegas circuit that has been taken care of by the Brennemans. Agustin Darino and wife and baby will be going to America to take care of the towns that the Rutts were responsible for. Bro. and Sister Weber will come to Bragado and with the help of Perugorria and other students will take care of this zone. Bro. Jacobo Gonschor will be going to Carlos Casares to help Bro. Snyder, and since he is a Jew, we are hoping that he will be able to realize a definite work among his own people. Our readers will notice that we have introduced several new names. These will undoubtedly be a part of our future corps of workers. We will do well to pray definitely for all of them as they launch out in their work. We thank God for every one of them and are hopeful for all of them.

Bracco-Perugorria Wedding.—We were very happy to have another church wedding here in Bragado the first week in November.

Bro. Perugorria, who finished his Bible school course, was married to Josefina Bracco, a sister of the O'Brien congregation. We are always glad for an occasion like this, not only because of the joy that weddings usually bring to all concerned, but because of the fact that in a ceremony like this many outside people and relatives of the bride and groom, relatives who are not converted, come to our church services and for the first time hear a short sermon and listen to the sacred promises that are made. Our Bragado church was nicely filled up again on this occasion, and the remarks that were made about the services were very satisfactory. Pray for this new home and for this worker and his wife that they may be blessed in their services for Christ.

Baptism—Bragado.—We are very happy to report that in the first week of October, eight precious souls were baptized and received as members of the congregation here. Six of this group were young people. Five of these young people either will be finishing or have finished their secondary studies. Two sisters are housekeepers—the other two of the group. One of the older people, already a grandmother, had a heart attack three weeks after she was baptised. At her funeral there was another fine opportunity to witness to many people who had never been to a Gospel service.

Registration of Foreigners and Those Who Are Dependents of a Foreign Organization.—Only a month ago, our new revolutionary government issued a decree, making it obligatory for every foreigner and every one in the employment of a foreign organization to register with the Federal Police in Buenos Aires. There is quite a bit of red tape connected with this, and in addition to all the personal details that must be given for identification purposes, it is also necessary to have one's fingerprints taken and a photo of each one pasted on the form. Of course the government has a perfect right to demand this of all organizations, but there is a faint suspicion that the Roman Church is behind this whole business, with the ultimate hope of weeding out all this foreign propaganda. But in spite of this we are not discouraged. We are well aware of the fact that there may be a long struggle before us, but none are pessimistic as far as the results are concerned.

Pray for us, and may the Lord bless you all.

Sincerely,

Bragado, F.C.O., Argentina. N. Litwiller.

From Our Mission Stations

KNOXVILLE, TENNESSEE
(709 North University Avenue)

Dear Readers: On Sunday morning, Nov. 26, two new members were added to the Knoxville congregation. Mrs. Whitt, formerly a Methodist, who is said to be in her eighties, was received upon confession of faith. Her

daughter, Mrs. Baily, who had been a Baptist in earlier years, was received by baptism. Both of these sisters have given clear evidence of conversion and have expressed great joy in their new-found fellowship. Their coming into the church has been an encouragement to all of us.

We know that many of you will rejoice with us in this evidence of the Spirit's working, and will perhaps see in it an answer to your own prayers. We desire your continued intercession in behalf of this work. There are others among us who should come into church fellowship, but have not yet been willing to pay the price. Will you remember them?

We celebrated our Thanksgiving with a program in the forenoon of Nov. 23. Those appearing on the program were Bro. and Sister Harry Hertzler of Concord, Sister Ruth Lantz, and Bro. William Jennings. The meeting was an inspiring one, closing with a testimony meeting, in which most of the adults present responded.

In the evening of the same day, we of the mission staff enjoyed a supper in the home of Bro. and Sister Hertzler, and afterward took part in the Thanksgiving service at the Concord Church.

We greatly appreciate the contributions that have come from several communities again this fall, including a liberal supply of canned goods.

Former workers of Knoxville Mission will be glad to know that your names are still mentioned with appreciation by those among whom you served while here.

Nov. 30, 1944. John and Emily Shenk.

GERMFASK, MICHIGAN

Dear Fellow Workers for Christ: "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ."

We rejoice that God has given us problems to cause us to trust Him for the solution, and triumphs in His grace to make our hearts sing.

The believers in Christ were strengthened through the messages on "Victory in Christ," given by Bro. Oscar Burkholder, Breslau, Ont., from Oct. 5 to 8. We were taken from the privileges of the believer in Christ to the fact of abounding in the work of the Lord. An awareness of the presence and help of a mighty God is strengthening and altogether necessary.

In rearranging the superintendency of the mission district, Bro. T. E. Schrock was assigned to us as bishop. The latter part of October he spent two days with the brotherhood to become better acquainted. A few weeks later he returned, this time to conduct a most blessed communion service. The practice of having this as an evening service, exclusive of all other meetings, has deepened the sacredness of the ordinance to us. An object lesson was given by one of the younger sisters, Martha Livermore, to deepen the children's appreciation of what Christ as Saviour has done for us.

One evening Bro. Schrock fellowshiped with the workers in the Upper Peninsula of Michigan. After an enjoyable supper and visiting hour Bro. Troyer (as host) led in the

devotional exercises reading a portion of Psalm 37. Bro. Weaver spoke from II Tim. 2:15, encouraging the workers to faithfulness in the Word of God. The writer using Isa. 55 as a basis, gave a brief talk also, portraying the faithfulness of God not only in blessing the Word as to results but also in providing the seed and in bringing about conditions that cause its growth and fruitfulness. Bro. Schrock spoke from Acts 10, giving the twenty or more doctrinal lessons contained therein for Christian workers.

In the Thanksgiving service this year the group here fellowshiped in the evening with the Maple Grove worshipers, near Gulliver, Mich. This is Bro. Weaver's field. The thought of **Thanks-living** was noticeable throughout the service.

One Sunday evening the group worshiped with the Wildwood Bible Study Class, at which time Bro. Troyer gave an interesting discussion of I Cor. 5. At the present time the Germfask Sunday evening Bible class is considering the problem of "Wandering Souls," a study of Luke 15. Three approaches are being considered—one each evening: the heavenly Father's; the divine Son's; and the Holy Spirit's through the church.

For some time there has been considerable sickness in the community, especially among the children. Since our congregation is made up of families with mostly small children, the attendance at services has been affected. We realize the possibilities of these young lives, and praise God for the opportunity the parents and church have of working together in this great task of training and molding souls.

"O Lord, who dost govern the thoughts of men, bring to our minds the upper room, where the Lord Jesus broke the bread with His disciples in the night before He was crucified; grant to us that, being of that company, we may look into the face of Him who gave Himself for the world. While we eat of His bread and drink of His cup, fill our lives with His life, and send us forth to think His thoughts, to say His words, and to do His deeds. O blessed Father, grant this through Jesus Christ who liveth and reigneth with Thee and the Holy Spirit, the God of everlasting love, world without end. Amen."

Nov. 30, 1944. Chester C. Osborne.

ALTOONA, PA.

(Mennonite Gospel Mission)

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1).

Our Thanksgiving services were held at Mill Run on Thursday evening and at Altoona on Sunday evening.

A mission talk was given by Sister Collins at the Canan Station Sunday School on Saturday afternoon. On Sunday morning at Altoona Sister Nissley gave some of her experiences in mission work in the Maryland Mountains. This was followed by a mission sermon. In the afternoon at Mill Run Sister Graybill gave a talk to the school, and in the evening a program was given at Mill Run and Altoona. The offering which amounted to \$24.00, went toward the support of an Indian orphan. The returns from the mite boxes

amounted to \$65.48. We sent \$30.00 for the Indian orphan and \$59.50 for the building fund of the Kansas City Children's Home.

We are again planning to give out baskets for Christmas. Those who wish to help make this possible, please send your provisions and contributions (marked Christmas Basket Fund) in time that they will reach us by Dec. 22.

The Lord willing, our annual revival meetings will begin at Mill Run on Dec. 31, in charge of Bro. William Jennings, Knoxville, Tenn. The instructors for our Bible Meeting on New Year's Day will be Bro. Jennings and Bro. John B. Zook, Belleville, Pa., besides local talent. We ask an interest in your prayers in behalf of these services.

Sister Martha Stoltzfus and son Allen of Martinsburg, Pa., spent a few days with us, leaving on Tuesday evening for Hesston, Kans.

The following visitors were here recently: J. Norman Brubaker, wife, and children: Lois and Ethel; Ida Hummel, Scottdale, Pa.; and Mrs. Alice Hummel and daughter Ruth, Harrisonburg, Va.

Bro. Menno B. Brubaker, McAlisterville, Pa., brought a number of filled fruit jars from the Richfield and Lauer Sewing Circle.

Dec. 1, 1944.

Joseph M. Nissley.

LIMA, OHIO

Dear Herald Readers: "And a little child shall lead them" (Isa. 11:6). Among the many faces on Sunday mornings, we see some new ones—bright smiling brown ones. We have welcomed into our primary Sunday-school classes three little Mexican children. We have had the pleasure of hearing them sing in Spanish such songs as "Jesus Loves Me" and "Silent Night." Perhaps through these little ones the Saviour can be welcomed into some of these homes.

We need your interest and your prayers that we may be able to continue our work for Him.

Dec. 1, 1944.

Evelyn Dick.

DETROIT, MICHIGAN

(15559 Curtis Avenue)

"It is good for me to draw near to God" (Ps. 73:28). Surely each one of us feels that this is very true and seeks day by day to do this very thing. However, this past week, we endeavored perhaps in a greater measure to draw near to Him in a very definite way. He, in turn, proved His promise—"and he will draw nigh to you," to be very true indeed. Bro. Paul R. Miller, Sugar Creek, Ohio, was with us for the week, and night after night as he opened up the Word, messages practical and applicable for daily Christian living, and rich in spiritual truth came to us. Without a doubt we speak for all our number including the neighbors and friends who met with us when we say "God opened the windows of heaven and poured out rich blessings unto us."

Since our last writing we have been privileged to welcome into our church three members by water baptism and three by letter. They mean much in our fellowship and we ask that you rejoice with us and give thanks unto God.

We owe much to God and to you for your

many gifts, prayers, and letters. On Sunday, Nov. 19, we as a Sunday school had the opportunity of manifesting this gratitude to God in a very practical way—by contributing to His cause in a financial way. The healthy spirit of Christian giving which was manifested gives us great cause to praise God.

Sunday Dec. 3 our pastor and family will be serving the church at Waterloo, Ont., in a mission service. We shall miss them, yet at the same time we rejoice that they can serve in this way, for it is our desire to serve in whatever capacity and way God can use us. In Bro. Raber's absence, we are looking for Bro. Earl Maust from Pigeon to minister to our flock here.

Since the Christmas and New Year season is close at hand, we, the church in Detroit, wish to extend the season's greetings to all our reading friends. Also, we welcome any gift or service the Lord may lay on your heart to give to help here in giving forth His message of peace this Christmas season. Your share in this ministry of peace will be greatly appreciated.

Dec. 2, 1944.

The Workers.

MEADVILLE, PA.

(Meadville Mission)

Dear Herald Readers: Greetings in our Saviour's name. Another Thanksgiving season has passed into history, and as we look back through the year, we wish to praise the Lord for His blessings, both material and spiritual.

The work in the city has been hard and strenuous, as the enemy of souls is very busy trying to overthrow the faith of believers and suggesting the putting off of salvation to the unsaved; but the Lord is faithful in answering prayer, and some seed that has been sown is bringing forth fruit.

On Nov. 12 our bishop, Bro. D. D. Miller, Berlin, Ohio, was with us, at which time we again had the privilege of partaking of communion.

On Nov. 19 we had an all-day meeting. Among the speakers were the following brethren: Elmer Stoltzfus, Hudson, Ohio; J. W. Birky, Spartansburg, Pa.; and Jacob Weirich, Beaver Dam, Pa. The messages given were inspiring and encouraging.

The week following from Nov. 20 to 27, we had a series of meetings, conducted by Bro. Milton Brackbill, Paoli, Pa. The Lord used our brother in a mighty way as he preached the Word with power. As Christians we were strengthened and built up in the faith. Throughout the meetings, there were a number of reconsecrations, and one young mother accepted Christ in her home. We ask that you remember her in your prayers that she may have grace to live an exemplary life in face of the opposition she meets in her own home.

The Lord again supplied provisions so that we could take Thanksgiving baskets into the most needy homes. Most of these things were provided by the churches in Fulton County, Ohio. We also received a nice supply of canned goods, garments, and bedding from the sewing circles of Fulton County.

We are in the midst of the busy holiday season. As we prepare programs and the an-

nual baskets, gifts, and treats for the needy, we crave an interest in your prayers that we may have physical strength and wisdom for every duty; and as the Christmas story is given and carols sung, pray that some souls may accept the Prince of Peace into their hearts and lives.

Dec. 4, 1944.

The Workers.

PORTLAND, OREGON

(Jewish Mission Home)

Dear Herald Readers: Greetings in Jesus' dear name. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Many of us, it seems, have been very indifferent to these poor neglected and persecuted people, the Jews. Truly we are glad that we as a church have never persecuted them. We are also glad for a real awakening among us in their behalf.

We are finding out more and more the great influence the rabbis wield over their people—a reverence and fear combined. We have visited three of the leading rabbis of this city. They seemed surprised and also pleased to have a Christian minister call on them, but the veil is still over their eyes. Pray much for them.

We also look up the Jewish patients in the hospitals and read and pray with them. A number have told us that we were the first Christians to come to them with the Gospel message. This gives us a real thrill, and yet how sad it is that no one has ever told them of the love of Jesus!

We know that a number of you are praying for this work, but we invite all of you to join us in earnest prayer.

The women are very friendly and even anxious to have Sister Bucher call in their homes. A few have even ventured to call in our home.

Amy Yoder, our orphan daughter, is doing work by the hour in Jewish homes, and this also gives another point of contact.

Beginning Dec. 5, the first Tuesday evening of each month we will have prayer meeting, studying Old Testament prophecies concerning the Messiah. Please join us. Brethren, pray for us that we may represent the risen, victorious Christ, the Prince of Peace, among God's chosen people, the Jews.

Bro. and Sister James Bucher.

Dec. 4, 1944.

CANTON, OHIO

(1939 Third Street S.E.)

Dear Herald Readers: Saturday and Sunday, Dec. 2, 3, we observed the fortieth anniversary of the founding of the Canton Mission in the form of a home-coming and program. Many former workers and Bible school students were present and took part in the services. The Saturday evening session was particularly designated in the interests of the Bible School, which was first inaugurated by the brethren I. W. Royer and P. R. Lantz in 1913. Following a basket lunch in the basement, many of the students and faculty members retold their experiences and gave testimony to the blessings received while in school.

The brethren J. A. Liechty and P. R. Lantz, first and second superintendents of the mis-

sion, respectively, were the main speakers on the program. Other superintendents having part were O. N. Johns, Wm. G. Detweiler, and the present appointee. The program consisted of a retrospective view in the form of reminiscent testimonies, a forward look in the work, and discussions on the value of mission work. There were also several sermons. Twelve ordained brethren were present at various times. Those from a distance were: Ernest Shank, C.P.S., Mulberry, Fla.; Paul King, C.P.S., en route from Montana to Maryland; A. J. Metzler, Scottdale, Pa.; Adeline Aschliman, R.N., Coshocton, Ohio; and P. R. Lantz, Wauseon, Ohio. The others were from surrounding counties and the home church. Messages were received from J. E. Hartzler, Hartford, Conn.; Minnie Campbell Kauffman, Ellinwood, Kans., and Lena Kreider, Palmyra, Mo.

From Oct. 31 to Nov. 7, Bro. E. M. Yost conducted our revival meetings. These services were greatly appreciated, and a number of the members made decisions. During the same time Sister Hostetler's parents, Mr. and Mrs. D. E. Bontrager, Kalona, Iowa, visited with us, later going on to Florida.

Other ministers who gave appreciated sermons to us recently were: Wm. G. Detweiler on Aug. 13; Stanford Mumaw on Sept. 3; Moses Slabaugh on Oct. 1; and Eli Stoltzfus on Nov. 26. D. W. Miller, our deacon, has also filled the pulpit a number of times during the absence of the pastor.

Sunday afternoon, Nov. 5, we had counsel meetings, and the following Sunday morning, communion. Both these services were real blessings to the congregation. There were twenty-six of our members who could not be with us because of sickness or distance; eight of these are in C.P.S., and another six are in other states. The sisters' sewing circle recently packed Christmas boxes for these boys.

Sister Hannah Kauffman, Boyertown, Pa., who was with us as a worker during the summer, returned to her work on Sept. 5, leaving us without workers for the time being. We are urgently in need of additional workers here in the mission, and welcome any correspondence as to where workers might be obtained.

We have the following prayer requests: for a home with two small girls where the parents separated recently—both were members of our church; for another home where husband and wife are members, but have allowed sin and trouble to make them cold and rebellious to the church; for another home where the parents are aged and infirm, but do not get along with each other very well, nor are they spiritual as they once were; for another home where the wife is not a member, nor very well—also pray for a daughter in this home who is not a Christian.

We are now looking forward to the opening of the Canton Bible School on Jan. 2, when a number of students will be with us. A number of our members will also have the privilege of enjoying the evening classes and special programs. To the many rural congregations about us who continue to send food and other provisions month after month, we express our sincere thanks.

Dec. 7, 1944.

The Workers.

From Our Schools

EASTERN MENNONITE SCHOOL

"Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." The annual Thanksgiving Service was held Nov. 30. Bro. Chester K. Lehman preached a challenging sermon, which reminded us of our privileges in this free land. A Harvest Social, held the preceding Saturday, stressed the contrast between the plenty we enjoy in America and the need in the war-stricken areas, and encouraged sharing with the unfortunate. Opportunity for all to express their thankfulness was given during the last Friday morning devotional program. A large number of students responded with brief talks or testimonies of thanksgiving. Other Friday morning programs during the month included discussions on "Christian Privileges," "Living for Jesus," and "Hindrances to Victorious Christian Living."

There was great cause for rejoicing on Sunday morning, Nov. 6, as three young people, two of them students, were received into church fellowship by water baptism; on the evening of the same day, communion was observed with the brethren J. L. Stauffer and S. H. Rhodes officiating.

A Gospel Team of six was sent by the Young People's Christian Association to Ophir, Ky., from Nov. 17 to 20. The group gave programs at Burchett's Schoolhouse and at Lost Creek Schoolhouse. During their stay they enjoyed the hospitality of Kentucky homes and welcomed the opportunity of fellowship with the workers at those places, Russell Baer and Lester and Araminta Shank.

November brought a number of visitors and former students to the campus. The opportunity of having guest speakers in prayer circle groups was welcomed by all. Bro. Irvin Horst of Akron, Pa., used as the basis of an eye-opening message a list of criticisms of Mennonites, gathered chiefly from Christian C.P.S. men who have observed our Mennonite men in camp; Bro. Harold Breneman of Kalona, Iowa, spoke on the subject of forgiveness; Bro. Shem Peachey of Springs, Pa., reminded us of the necessity of making the most of our opportunities in school and in life; and Bro. Stanley Shenk, a student at Biblical Seminary, New York City, spoke on the subject, "Making the Best of It." Bro. Horst and Bro. Shenk also were speakers at Mission Prayer Meeting on Nov. 12 and 26.

There have been a large number of social activities during the month. Three high-school classes—the senior, sophomore, and freshman classes—were entertained by their advisers, M. T. Brackbill, Grace Wenger, and Grace B. Lefever, respectively. A number of groups climbed Massanutten Peak, and the nature society made several interesting trips.

Faculty members and their wives enjoyed a pleasant evening of fellowship on Nov. 17, when Bro. J. L. Stauffer and Sister Stauffer entertained the entire group at dinner.

The November Public Literary Program featured a debate on the subject "Resolved that Eastern Mennonite School maintains too many extracurricular activities." Several original readings and music composed by students added interest to the program.

A varied and interesting series of programs was presented during this month's Activities Periods. On Nov. 1 the second term address was given by Grace Wenger on the subject, "The Chariot That Bears a Human Soul." The right and wrong way of planning and giving a literary program was demonstrated in a program entitled, "How to Conduct a Literary." "The American Press" was the subject of another educational program.

On Nov. 9 and 10 a number of faculty members attended the Christian Workers' Conference at the Springdale Church, Augusta Co., Va. The ministers on the faculty all attended a special session of the Virginia Mennonite Conference, held during the intermissions of the Christian Workers' Conference. At the same time and place, Daniel W. Lehman, who serves on the Executive Committee of the Virginia Board of Missions and Charities and of the Virginia Automobile Aid Plan, met with these groups in deliberation over their respective interests.

A number of faculty members have filled speaking engagements during November. John L. Stauffer filled an appointment at the Grottoes C.P.S. Camp Nov. 12; on the same day, Ernest G. Gehman was one of the speakers at an all-day Bible Conference at the Oyster Point Church near Denbigh, Va.; on Nov. 19, Chester K. Lehman spoke at the Leitersburg C.P.S. Camp and filled an appointment at the Paradise Church, Maryland. John R. Mumaw conducted a series of revival meetings at Pinto, Md., Nov. 18-26. On Nov. 8, Ruth Stoltzfus Stauffer met with the Harrisonburg Mennonite Nurses' Association and spoke on "The Christian Nurse's Devotional Life." On invitation from Elizabeth Erb, our school nurse, this group had their November meeting on our campus.

M. T. Brackbill has been host to a number of local visitors to Vesper Heights Observatory, among them a Science Club from the Harrisonburg High School.

On Nov. 6, the College Teaching of Reading Class, under the leadership of Daniel W. Lehman, visited the Sims School, a colored elementary and high school in Harrisonburg.

—Grace Wenger.

SUNDAY SCHOOL LESSON

(Continued from page 735)

joy unspeakable in our blessed Saviour, and we praise Him for the Babe in Bethlehem. We must not forget that our Saviour wants to save all men. The true joy of Christmas will make us ardent missionaries.

May your class be able to give a good answer to this question this season, "What did you get out of Christmas?" Each Christian should grow stronger with the observance of this day.

"Joy to the world! the Lord is come!
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heav'n and nature sing."

—A. M. E.

Special Meetings

LEONARD, MISSOURI

Report of the Sunday School Meeting held at the Mt. Pisgah Church, Nov. 5, 1944.

Organization: Mods., Oney Hathaway, Uriah Johnston; Chors., Harold Kreider, Lydia Littleton; Secy., Margaret Bissey.

Program and Speakers: Salvation, the Greatest Need of the Human Family, Ira Buckwalter; How to Obtain Salvation, Lena Kreider; Our Part in Winning Others to Christ, David Hathaway; Sermon (Acts 10:34, 35), Nelson Kauffman; Experiences and Observations While in C.P.S. Camps, Donald Bissey; Children's Meeting, Mary Hathaway; Righteousness Is an Inward Condition (Matt. 5:3-12), Leroy Zook; What Our Characters Should Be (Matt. 5:13-16), Katie Yoder; Inward Righteousness Sustains the Outward Righteousness (Matt. 5:17-48), Harry Buckwalter; Self-righteousness Reproved and True Righteousness Defined (Matt. 6:1-34), Carol Kauffman; Main Teachings of Matthew Seven, John F. Kreider.

Thoughts Gleaned: Man has been a victim of sin ever since the Fall in the garden of Eden, and in himself he is helpless—thus the need of salvation. To obtain salvation we must first want it, and no one who calls upon God for it is refused. Camp life may be either a help or a hindrance to one's spiritual life, depending upon the individual. Christians as the salt of the earth have a big task before them. Our righteousness should be based on love. It is true righteousness if the words of our lips and the desires of our hearts correspond. Love is the main teaching of Matthew seven. Don't try to cover up sin by finding fault with others. Heaven is for a prepared people.

Secretary.

HOLLSOPPLE, PA.

Report of the annual Bible Conference held at the Blough Mennonite Church Nov. 22-26, 1944.

Instructors: E. B. Frey, Archbold, Ohio; John C. Wenger, Goshen, Ind.

Topics Discussed: (by E. B. Frey) With God and the Bible; Thanksgiving Sermon; Church and State; The Unchanging Word in a Changing World; Heaven; God's Provision for Holiness; The Challenge of the Word of God to the Best That Is in Us; Belief and Christian Living; Our Hope Amidst Today's Chaos; (by J. C. Wenger) a series of five studies on the Sermon on the Mount; a series of two studies on the History of Our Forefathers and Its Challenge to the Church Today; Sermon (Gal. 6:14); In the World but Not of It; Praise Service. Children's meetings were conducted by Irvin Sell and Fannie Thomas.

Thoughts Gleaned: God is a rewarder of them that diligently seek Him. God ordained the church and state. When each keeps its place, there will be no serious conflict. Some minor things in the world change but the Word of God shall stand forever. By accepting the Lord Jesus, we give Him our sins, and He gives us His righteousness. By nature there is nothing good in us. We are redeemed by the blood of Jesus Christ. The Christian preserves the world, and makes God's will known. May God help us to be among the true and faithful.

Grace Eash, Secy.

SUNNYSIDE, PA.

Report of the annual Thanksgiving Service held at the Sunnyside Mission Nov. 30, 1944.

Organization: Mod., Landis Groff; Chor., Harry Brubaker; Secy., Kathryn Hess.

Program and Speakers: Giving God the Thanks He is Due, Lloyd Eby; Trusting in the Living God, Raymond Charles; The Work and Identity of the Holy Spirit, Howard Charles; A Study of the Judgment of Christ, Amos Weaver; John 15:14, Lloyd Eby; The Relation of the Home and the Church, Herbert Fisher; Children's Meeting, Harry Brubaker; Sermon (Mark 10:45), Raymond Charles.

Thoughts Gleaned: The blessings of God are so apt to become commonplace. We need to take our eyes off ourselves and place them on the eternal God. Circumstances are very small compared to God. At conversion the Holy Spirit indwells the believer, but there are many infillings. At the judgment we will all be brought before a righteous Judge. Every man is guilty, but the sentence is suspended as we accept the shed blood of Christ and walk in newness of

life. We need to fall at Christ's feet and allow Him to rule and reign in our hearts.

Secretary.

BREMEN, OHIO

Report of the Quarterly Mission Meeting held at the Turkey Run Mennonite Church, Nov. 19, 1944.

Organization: Mod., Floyd Plank; Chor., Ira Plank; Secy., Leota Good.

Program and Speakers: Possibilities for Service in the Rural Area, Ira Plank; Possibilities for Community Evangelism for Our Young People, Leota Good; Our Young People—Their Responsibility and Influence, Roy Plank; The Christian's Attitude Toward His Enemies, Roy Dettweiler.

Thoughts Gleaned: Our testimony may be given in various ways; it may be by act or attitude. Men are more inclined to believe what they see than what they hear. It is important then that we conduct ourselves in such a manner that our life and actions correspond with our profession.

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Zehr — Brunk. — Harvey Zehr and Maureen Brunk by Samuel L. Schultz at the Poole, Ont., A.M. Church, Sept. 20, 1944.

Bender — Jantzi. — Marcus Bender and Marian Jantzi by Samuel L. Schultz, Wellesley, Ont., at the Maple View A.M. Church, Nov. 26, 1944.

Shank — Weaver. — Clayton Sbank and Ruth Weaver, of the Nampa, Idaho, congregation, by E. S. Garber at the church, Oct. 19, 1944.

Leis — Gerber. — Clarence Leis and Alice Gerber by Samuel L. Schultz, Wellesley, Ont., at the Maple View A.M. Church, Oct. 18, 1944.

Leis — Gascho. — Leroy Leis and Vera Gascho by Samuel L. Schultz, Wellesley, Ont., at the Maple View A.M. Church, Oct. 15, 1944.

Steckley — Jantzi. — Andrew Steckley and Mabel Jantzi, by Samuel L. Schultz, Wellesley, Ont., at the Maple View A.M. Church, June 28, 1944.

Horst — Bowman. — Daniel W. Horst and Mary Ann Bowman, both of Floradale, Ont., at the home of the officiating minister, Reuben Dettweiler, Oct. 28, 1944.

Hartzler — Gingerich. — Clarence K. Hartzler and Ruby L. Gingerich, of the Portland Mission congregation, Portland, Oreg., by J. C. Gingerich, father of the bride, Nov. 26, 1944.

Stutzman — Erb. — Arnold Stutzman, Northampton, Pa., and Marjorie Erb, Wellman, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, Kalona, Iowa, Nov. 14, 1944.

Kauffman — Mast. — Harvey J. Kauffman, of the Conestoga congregation, and Margaret L. Mast of the Millwood-Maple Grove congregation, by Ira A. Kurtz, Morgantown, Pa., Nov. 25, 1944.

Swartzendruber — Yoder. — Emerson Swartzendruber, Wellman, Iowa, and Velma Yoder, Parnell, Iowa, by J. Y. Swartzendruber at the West Union Church, Parnell, Iowa, Nov. 19, 1944.

Yoder — Thomas. — John Yoder, Jr., of the Kaufman congregation, and Grace Arlene Thomas, of the Thomas congregation, by James Saylor, Hollisopple, Pa., at the Thomas Church, Nov. 19, 1944.

Kuhns — Schrock. — Kenneth Kuhns, of the Salem congregation, near Shickley, Nebr., and Opal Schrock, of the Hesston, Kans., congregation, by N. M. Birky at the Fairview Church, near Albany, Oreg., Nov. 23, 1944.

OBITUARIES

Frey. — James Barry, infant son of J. Mowery and Mary Irene Peifer Frey, was born Nov. 6, 1944, and departed this life Nov. 13, in the Lancaster, Pa., General Hospital. We would like to have kept him, but God saw best to take him to Himself. He is survived by one brother (Jay Mowery, Jr.) and his grandparents (Mr. and Mrs. Christian K. Peifer, and Mrs. Martha Frey). Private services were held at the Erisman Cemetery Nov. 15, in charge of Jacob Harnish. Text, Mark 10:13, 14; Ps. 27.

Gingrich. — Moses Gingrich was born near Floradale, Ont., Jan. 20, 1877; died Nov. 7, 1944; aged 67 y. 9 m. 17 d. In 1907 he was married to Phyllis Kinsie, who predeceased him three months after marriage. At the age of nineteen he was baptized and received into the fellowship of the Old Order Mennonite Church. Some years ago he transferred his membership to the Mennonite Church, in which he died as a faithful member. He spent the greater part of his life in the Canadian West and in the States. The last six years, he suffered from paralysis. During these years he was tenderly cared for in the home of his brother Enos, near Floradale, Ont., excepting the last ten months of his life which he spent as a guest at the Braeside Home, Preston, Ont., at which place he died. Funeral services were held at the home of Enos Gingrich, with Addison Gingrich in charge, and at the North Woolwich Mennonite Church by Oliver D. Snider and Reuben Dettweiler.

King. — Larry Dale, son of Lawrence and Berneda (Short) King, was born near Wauseon, Ohio, June 28, 1944; passed away Nov. 26, 1944, after an illness of only a few days of pneumonia; aged 4 m. 28 d. He leaves to mourn his early departure, his sorrowing parents, his paternal grandparents (Mr. and Mrs. Simon King), his maternal grandparents (Mr. and Mrs. Clarence Short), one great-grandmother (Mrs. Ben Short), 6 uncles, and 3 aunts, all of this vicinity, besides a host of other relatives and friends. His sudden passing was a shock to all. Larry's stay was short, but his memory will always remain in our hearts. We find comfort in knowing that our loss is heaven's gain. We bow in humble submission to our heavenly Father and say "Thy will, not ours, be done." Funeral services were held Nov. 29 at the home, in charge of Olen Nofziger, and at the Clinton Mennonite Church by E. B. Frey, D. L. Sommers, and Walter Stuckey. Text, Rev. 21:4; 22:3-5. Interment as made in Pettisville Cemetery.

Kurtz. — Mattie A., daughter of the late Jacob and Sara (Kauffman) Zook was born May 30, 1865; died Nov. 9, 1944; aged 79 y. 5 m. 10 d. Although her health had been failing for several years she was confined to her bed for only ten days, and then peacefully fell asleep in Jesus. She accepted Christ as her Saviour in her youth and united with the Maple Grove Amish Mennonite Church of New Wilmington, Pa. Her entire life was spent in this community. On Nov. 16, 1904, she was united in marriage to Jonathan H. Kurtz, who survives her. To this union were born 3 children: Erma and Howard Vernon, who preceded her in death, and Mrs. Clarence A. Kauffman. Two foster children were also reared in this home. Also surviving are 2 grandchildren (Albert and Jean) 2 sisters (Mrs. Fanny Byler, Thomas, Okla.; and Mrs. John H. Miller, Volant, Pa.), and 2 brothers (C. E. Zook, Mercer, Pa.; and E. J. Zook, New Wilmington, Pa.), besides other relatives and friends. Funeral services were held on Nov. 12 at the home by Roy Kauffman, and at the Maple Grove Church by E. B. Peachey. Texts, Rev. 2:7; John 14:2, 3. Interment was made in the Amish cemetery.

Miller. — Naomi, daughter of Peter J. and Emma (Wertz) Miller, was born in Johnson Co., Iowa, June 11, 1893; passed away Nov. 21, 1944; aged 51 y. 5 m. 10 d. In October, 1909, she, with a group of fifteen girls, united with the Lower Deer Creek Mennonite Church and remained a faithful member, being the third one of the class to be called by death. At the age of two she received an injury which left her more or less of a cripple all her life. Although she never

enjoyed the best of health, she was in her usual condition until about two weeks before her death, when she showed signs of a heart ailment. While she was physically handicapped for duties about the home, she was blessed with a very clear memory, and enjoyed reading her Bible and attending church services. After the death of her parents in 1926, she remained in the same home with her two sisters (Lydia—Mrs. M. J. Troyer and Ruth), who keenly mourn her death. There also remain 4 half sisters (Mrs. J. L. Hershberger, Mrs. W. F. Gingerich, Mrs. Joel Iteber, and Mrs. Arthur Yoder, all of this community) and 3 half brothers (George, Midland, Mich.; Jacob, Kalona, Iowa; and Noah, Iowa City, Iowa), besides many other relatives and friends. One half sister preceded her in death. Funeral services were held at the Lower Deer Creek Church Nov. 24, in charge of J. Y. Swartzendruber and D. D. Miller.

Oyer. — Ellen Rose, daughter of Walter R. and Elizabeth (Yoder) Oyer was born at Champaign, Ill. March 5, 1944; passed away Nov. 25, 1944; aged 8 m. 20 d. She is survived by her father, one brother (Richard Duane), 2 sisters (Marylin Joyce and Wilma Jean), her twin aunts (who endeavored in the best possible way to fill the place of her mother, who passed away on the day of her birth), her grandparents (Mrs. Lucy Yoder, and Mr. and Mrs. Joseph Oyer) and a host of other relatives. One grandfather also preceded her in death. Her death came very unexpectedly as a result of intestinal flu. By her cheerful disposition she won her way into our hearts. Although we hoped this little one would live to brighten our home we humbly submit to the Lord and thank Him for permitting us to have her for even a short time. Funeral services were conducted at the East Bend Mennonite Church Nov. 27, in charge of Harold Zehr and J. A. Heiser. Interment was made in the East Bend Mennonite Cemetery.

Rock. — Mary Alice Moats, widow of Samuel E. Rock, was born at Fairview, Pa., Aug. 15, 1868; died at her home in Pond Bank, Pa., Nov. 19, 1944; aged 75 y. 3 m. 4 d. She lived in Pond Bank for nearly fifty years and was a faithful member of the Mennonite Church for thirty-four years. She is survived by 4 sons and 2 daughters (Charles, Mrs. Irvin Hardsock, Fred J., Clarence, and Roy N., all of Pond Bank; and Mrs. Harry Looney, Idaho Falls, Idaho), 32 grandchildren, and 11 great-grandchildren. She will be greatly missed, for when she was able, she went about doing good. She lived a quiet, unassuming, and humble life. Just a week before her death she was present and participated in the communion service. She was always faithful and loyal to the church of her choice, and will be greatly missed in the community and in the church. Funeral services were conducted from the home of her son Fred and at the Mennonite Church by Harvey E. Shank and C. V. Martin. Text, 1 Sam. 20:18b. Interment was made in the Mt. Zion Cemetery near Mont Alto.

Sommer. — Christian W., son of John and Anna (Smith) Sommer, was born near Metamora, Ill., May 4, 1867; died at Miami, Fla., Nov. 22, 1944; aged 77 y. 6 m. 18 d. He moved to the vicinity of Dewey, Ill., in 1893, where he lived until 1936, when he moved to Fisher, Ill. On Sept. 24, 1896, he was married to Frieda Carle. To this union were born 8 sons and 5 daughters: Henry, of Fisher; William, Champaign, Ill.; Eliza Tabor, Miami, Fla.; Joseph, Paxton, Ill.; Carrie Studer, of Fisher; Benjamin (in military service); Samuel, Dewey, Ill.; Andrew, Gibson City, Ill.; Mary Clark, Fostoria, Ohio; Emma Butts, Hampshire, Ill.; Carl, of Fisher; and Esther Barton, Elburn, Ill. One son (Lester) died at the age of seven. His wife preceded him in death Feb. 2, 1939. Other surviving relatives include 26 grandchildren, 2 brothers (George and Joe, both of Metamora, Ill.), and 2 sisters (Elizabeth Masanari, of Fisher, and Bena Darr, Urbana, Ill.). Three sisters and 4 brothers passed on into eternity before him. He had been spending the past few winters with his daughter Eliza in Florida. He had just gone with her again for the winter but became ill en route and passed away about ten days later. As a young man he accepted Christ as his Saviour and united with the Mennonite Church of which he was a faithful member until the Lord called him home. He was a man of strong convictions and had a keen interest in the welfare of his family and his church. Funeral services were held Nov. 26 at the East Bend Mennonite Church near Fisher, Ill., in charge of Henry Schertz, Harold Zehr, and Dr. G. D. Troyer. Burial was made in the church cemetery.

RELIEF AND C.P.S.

RELIEF NOTES

China Appointee Arrives in Egypt for Tentative Service

P. P. Baltzer who sailed for the Middle East the latter part of October, informed Akron Headquarters of his arrival in Cairo. He will give assistance to the Middle East relief program until such time as China is open for appointees to enter.

* * *

Additional Workers Appointed for Paraguay

Mrs. Elvin Souder and daughter Jane will leave for Paraguay when passage arrangements are completed. Mrs. Souder will assist the work of the Asuncion Mennonite Center, where her husband has already been serving since September.

Miss Elizabeth Keeney, home economics teacher from East Millsboro, Pa., has been designated to go to Paraguay as a nutritional-ist for a child-feeding program.

* * *

Camp in Egypt for Convalescent Children

Dr. Richard Yoder describes the proportions of the Tolumbat Camp, set up for children who are victims of malnutrition, hunger, and disease, where he is acting as medical administrator:

"As a camp ours is small, with only about 2250 refugees. It has been formed, however, primarily as a convalescent children's camp. So we have over 1200 children thirteen years and under, about 434 of which are under three years of age. All but a handful are Yugoslavs; the remaining few are Italian and Greek. Most of these children have been sent here so as to receive special medical attention and special feeding. Our aim is therefore twofold, namely, curative and preventive."

* * *

C.P.S. NOTES

Camp Staff Appointments

At the recent M.C.C. Executive Committee meeting in Newton, Kans., Dec. 2, the following appointments were made to fill vacancies on C.P.S. staffs: Leland Brenneman, Director, Powellsville, Md.; J. Howard Kauffman, Assistant and Educational Director, Powellsville, Md.; Mrs. J. Howard Kauffman, Dietitian, Powellsville, Md.; Arnold J. Dietzel, Business Manager, Powellsville, Md.; Helen Regier, Nurse-Matron, Denison, Iowa; Levi H. Jost, Business Manager, Camino, Calif.; Jacob D. Goering, Director, North Fork, Calif.; Arthur J. Wiebe, Director, Huson, Mont.; Harold D. Lehman, Unit Leader, Vineland, N.J.

* * *

Christian Workers' School Begins

With A. J. Metzler, Scottdale, Pa., present to conduct a Christian Life Conference, the Christian Workers' School at the Clearspring unit of the Hagerstown Camp began on

Nov. 25. J. Robert Kreider, who has been ordained to the ministry since in C.P.S., is serving as director of the school. Besides the men in camp, approximately twenty-five men from other camps have had the opportunity to transfer in to attend this special school. A similar school is scheduled to open Dec. 9 at the Harrisburg, Pa., State Hospital.

* * *

Confer on Relief Training

The educational directors of the Mennonite relief training units, together with the members of the Akron staff and E. E. Miller, who is director of Mennonite relief training, will confer at the Akron Headquarters, Dec. 8, 9. The agenda calls for a review of the present educational program for relief training, an inquiry into the motivation for relief training achievements and failures, etc. Roy Umble will present the procedure for accreditation of educational work done by men in C.P.S.

Released December 6, 1944
M.C.C. Headquarters, Akron, Pa.

CONSISTENT CHRISTIAN LIVING

(Continued from page 730)

reminded us that there are only two spirits directing us in our daily lives. They are the Spirit of God and the spirit of disobedience. A constant obedience to the voice of the Holy Spirit will make out of a weak Christian so great a witness of the things of God that his testimony cannot be hidden. On the other hand, a continued following of the spirit of disobedience will break the strongest Christian, leading even to the final loss of his soul. Indeed these are solemn thoughts that all of us must consider.

Consistent Christian testimony and living should also guide our choices of recreation and vocation.

Recreation that dissipates our minds or bodies or both cannot be right for the Christian. There are so many things to do that are wholly interesting and worth while that the Christian need not dabble into the movies and questionable literature to find the little good that might be found there among so much that lends itself to lustful, evil thinking. Of course, one can find quite a few vitamins in the garbage can or swill pail, but decent people prefer to eat clean food from the table, and in like manner Christian people will fill their leisure hours with good things and not with refuse. They will conduct themselves so that their testimony for good will be unquestioned. They will shun all appearance of evil and in their own experience will not provide for the flesh.

Our daily work also affords a field for consistent living. A Christian should be neither an idler nor a drudge. Neither can a nonresistant Christian consistently be engaged in war work. Again, neither miserliness nor extravagance will characterize him. Neither will he be a money chaser, but he will consider his physical

strength and his intellectual faculties as a means of earning an income over which he will be a faithful steward.

The subject of "consistency" has now been merely introduced. The worth of such a discussion is proved only as each Christian applies the lesson to his own life. As the writer of this article I confess the subject has proved a boomerang to me. It has shown to me the many places where I have failed and where by the grace of God I desire to do differently.

I am sure a number of my readers remember our old bishop friend, Lewis Shank. One day, several years before he went to glory, he was walking along the street in a Florida city. A little colored boy walked up to him and said,

"Mistah, be's yo' a preachah?"

"Yes," said Brother Shank. "Why do you ask that?"

"Because, Ah tinks yo' looks lak a good man."

And so should we all look like good people and not only look like but be good people. Our very countenances should testify to passers-by that we are happy members of the happy household of God.

Harrisonburg, Va.

FIELD NOTES

(Continued from page 736)

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities was held on Dec. 12. The Hospital Committee has a meeting scheduled for Dec. 16. The Executive Committee of the Board of Education will meet on Dec. 18. All these meetings are in Elkhart County, Ind., except the last, which will be held in Chicago.

Table of Contents

729—Consistent Christian Living	A Prayer (Poem)
731—Editorials	
732—Spare That Tree	Money an Idol
733—Indifference (Poem)	American Christians Will Not Forsake China
	The Wonder-Worker
734—The Mother's Trust (Poem)	Where Shall We Begin?
	Morning Prayer
735—To Be Near to God	Sunday School Lesson for December 24
736—Field Notes	
737—Correspondence	
738—Indiana-Michigan Christian Workers' Conference	
739—News Letter from Argentina	From Our Mission Stations: Knoxville, Germfask, Altoona, Lima, Detroit, Meadville, Portland, Canton
742—From Our Schools: Eastern Mennonite School	Special Meetings
743—Marriages	Obituaries
744—Relief and C.P.S.	

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

December, 1944

My Church

By Daniel Miller

On a wall in Earl Hall, the Religious Activities Building of Columbia University, I found this sentiment (by A. Edwin Keigwin, publisher unknown):

"My Church—Because 'twas here for me that faith was born, conviction cradled, profession made, service enlisted, and the rapturous sense of kinship with God and His people first experienced.

"Mine—Because to its altar I have brought life's joys and sorrows and in its understanding fellowship my laughter and my tears have been alike sanctified.

"Mine—Because what she is, I have made her. In all her triumphs I find the reflection of my own aspirations, prayers, faith, and fidelity. In her decline there, too, I see my image.

"Mine—Because to this particular church I am bound by solemn covenant of membership, and because my chief share of influence, opportunity, and responsibility in Christ's commonwealth is here.

"Therefore—I dedicate the first place in my thought, prayer, effort, and giving to MY CHURCH."

My church, the church of Jesus Christ, exists for the benefit of all men. It is "the body of Christ," the agency through which Christ does His work in the world. It is a holy and an enduring institution with a world mission. My church is loyal to a universal kingdom of God. It is international in loyalties and outlook, and so it is the greatest hope in a world that looks to peace and expects disintegration.

As a member of my church, I am to be salt to the earth and light to the world. I am to be pure, because I am saved by the precious blood of Jesus and am a part of the body belonging to the holy God. I am to be loyal, because my church is built upon the faith and loyalty to Christ of its members. And so, "I dedicate myself to my church."

Holy Father, I would be more loyal to the church in which I work, more appreciative of the churches of my community, and more faithful to the church universal. Amen.

Akron, Pa.

Observations

BY THE EDITOR

The Supreme Court of Iowa is responsible for the following pronouncement: "There is no statistical nor economical proposition better established . . . than that the use of intoxicating liquor as a drink is the cause of more want, pauperism, crime, suffering at public expense, than any other cause." And yet the manufacture and importation of beverage alcohol continue and increase. From Cuba this year United States will import about 14 million gallons as compared with 350 thousand gallons in normal years.

* * *

Three Mayo Clinic investigators report in the Journal of the American Medical Association that the smoking of a cigarette by one who has an artery injury may cause irreparable damage. Numerous tests convinced them that the smoking of cigarettes by such persons might cause serious damage because of resultant constriction of the blood vessels. Perhaps the Red Cross workers and the chaplains who are so kind as to place lighted cigarettes in the mouths of wounded men, are, in effect, murderers.

* * *

Two recent happenings have strengthened the positions of the labor unions in America. One is the large role which the labor movement played in the successful campaign of the Democratic ticket in the recent national election. It is generally conceded that the margin of victory was provided through the efforts of the Political Action Committee of the C.I.O. The other occurrence is the court victory of James C. Petrillo, head of the American Federation of Musicians, which gives this music union dictator a royalty on every phonograph record sold in America.

On the other side of the question, however, is the fact that several states in the recent election made the closed shop illegal in their states.

One of the recent demands of the labor movement is for an annual wage rather than payment by piece work or by the hour.

* * *

It is reported that U.N.R.R.A.'s European office is to be moved to Paris. The French government is requesting U.N.R.R.A. aid in taking care of its refugees.

* * *

Jack Miner, Christian naturalist who since 1904 has been feeding and banding water birds at his sanctuary near Kingsville, Ontario, died of a heart attack on November 10 at the age of seventy-nine years. The birds will miss his friendliness, and the world will miss his Christian testimony.

* * *

Ernest E. Bruder has been appointed a Protestant chaplain at St. Elizabeth's Hospital at Washington, D. C., the first Protestant chaplain appointed to a mental hospital in America.

* * *

Only three mental hospitals in America are church-operated institutions. Albert J. McCartney, a Presbyterian pastor near Washington, has spoken of the great opportunity of the church in mental institutions: "It is believed," he says, "that the time is not far distant when most of our hospitals will require and demand the services of trained clergymen whose function it will be to take their place as part of a team with physician, nurse, psychologist, social worker, and others, whose task it is to see that the obstacles to successful living have been removed." Perhaps the experience of our Mennonite young people through the C.P.S. units of the mental hospitals will give the Mennonite Church a unique opportunity to continue her ministry to the mentally ill.

* * *

One of the perplexing political problems of the world after the war is over is the resolution of the Zionist-Arab conflict in Palestine. It is a serious dispute with a long-standing background which can give a serious headache to any commission

trying to work out a satisfactory solution. Jewish investments in Palestine since World War I total about \$400,000,000. Between 1932 and 1941 inclusive about 316,000 Jews entered Palestine. During the same period the natural increase of the Arab population of the country was about 350,000. The total population of Palestine in 1942 was 1,613,376, of whom 992,063 were Moslems, 126,501 were Christians, and 481,706 were Jews. The Arab population, both Moslem and Christian, totaled approximately 1,110,000.

* * *

It is reported that forty per cent of our entire population is not related to any religious organization, that eighty per cent of our high-school students are outside the church, and forty per cent or more of the junior high students.—Gospel Messenger.

* * *

The National Health Administration of China, in inviting Christian medical aid to China, expresses itself as follows: "It is a well-known fact that the concepts, teachings, and precepts of modern medicine were brought to China a little over a century ago by medical missionaries; that modern education, including medical education, in China, owes its start and a great deal of its impetus even to the present day to schools, colleges, and universities started and maintained by Christian agencies. At this time it is only fitting that warmest thanks and highest tribute be paid to the Christian medical services—in all forms—for the fundamentally important part they have played and continue to play in the development of modern medical practice in China. It is earnestly hoped that these services will not only be continued but extended."

* * *

The fifty-first annual meeting of the Foreign Missions Conference will be held in the Hotel Royal York, Toronto, Ontario, January 5-8, 1945. Several members of the Executive Committee of the Mennonite Board of Missions and Charities plan to attend this meeting.

* * *

In the period between the wars farseeing statesmen at different times gave expression to the opinion that another great world war would destroy our civilization. They did not mean, of course, that the entire civilized world would be reduced to "scorched earth." Illustrative of what the war is doing to the culture of the world are the following facts:

Fifty per cent of the one hundred and twenty-five school-teachers of Poland have been killed. Twenty-five per cent of all school buildings are gone. For four years no institution for teacher training has been in operation.

British book publishers must operate with a forty per cent paper ration, and many books, libraries, and publishing plants have been destroyed by bombs.

TABLE OF CONTENTS

MY CHURCH— <i>Daniel Miller</i>	745
OBSERVATIONS— <i>Editor</i>	746
EDITORIALS	747
TITHING; THE DESIRE WHICH KNOCKS; A PERSONALIZED OBEDIENCE; ALWAYS IN DEBT; LOVING ONE UNSEEN; EVERY CHRISTIAN AN APOLOGIST; THE CHILD CHRIST	
PAUL'S TEACHING CONCERNING THE RELATIONSHIP OF THE CHRISTIAN TO THE STATE— <i>Roy Roth</i>	749
THE BETTER WAY (Poem)— <i>Susan Coolidge</i>	750
GAINS THROUGH NONCONFORMITY— <i>Mabelle Hathaway</i>	751
ORDINATION BY LOT— <i>Ira D. Landis</i>	753
TOO AMBITIOUS (Poem)— <i>Elizabeth Barrett Browning</i>	755
NEW TESTAMENT WORDS FOR THE LORD'S COMING— <i>John F. Walvoord</i>	756
THE DOUBLE STAR (Poem)— <i>Horatius Bonar</i>	757
PEACE SECTION— <i>Edward Yoder</i>	758

Editorials

Tithing

At its recent annual conference, the Church of the Brethren recommended "the principle of proportionate giving, with the tithe as the suggested minimum." In some church groups, such as the Mormons, tithing is required of the members. Probably we would not wish to approach the matter of giving in such a legalistic fashion as to make it a requirement for church membership. But there are an increasing number among us who have a conviction that our own church would be on scriptural grounds in recommending to our people the principle of proportionate giving, with the tithe as the minimum. It is exceedingly likely that the general practice of tithing among us would greatly increase our giving. And there would come to our people a great joy and spiritual blessing as they recognized God's right to a portion of their income. The New Testament directive, as expressed by Paul to the Corinthians, that Christians should give as the Lord has prospered and should lay in store regularly, would seem to give us all the New Testament basis we need for a program of proportionate giving. As a legal requirement we do not want tithing. Required giving might not be cheerful, which the Lord makes a basic requirement. But as a sensible, systematic way of exercising Christian stewardship with grace and joy, tithing has everything to recommend it. We have never heard of a better plan being suggested. We would suggest to our people everywhere that they deal with the Lord as honestly as they deal with their fellow men. A general practice of tithing in the Mennonite Church would increase both our service and our spirituality.

The Desire Which Knocks

"Knock, and it shall be opened unto you"
(Matt. 7:7).

In the Christian life there is a premium put upon desire. God does not force Himself or His blessings upon those who do not want Him. In fact, we must do more than be willing to accept; we must ardently seek. He is found by those who seek Him; He answers those who call; He opens to those who knock. The prerequisite to divine blessing is a divine discontent. Those who hunger and thirst are filled; the others go without. The gate to evil is always open; the crowd goes in by droves. But the gate to eternal life is shut and opens only to those who earnestly knock. Isn't this what Jesus meant when He said, "Strive to enter in"?

Many men of God have illustrated this earnest assault upon the gates to life. The psalmist said, "One thing have I desired of the Lord, that will I seek after." Paul deliberately turned his back to that which was behind and pressed forward to the mark. John Bunyan, writing after his own experience, has his pilgrim struggling persistently through the slough of despond and knocking with true, earnest heart at the wicket gate. Thousands have caught the vision of blessing which God had for them. Though doors and gates and walls stood between, they battered

down all opposition to attain their spiritual objective. These are the violent, who take the kingdom of heaven by force. Matt. 11:12. They are the earnest of soul who will not take no for an answer, who with a divine discontent and a divine compulsion in their hearts reach out for the blessings that God has for them. No wonder some people do not find salvation—they do not know how to pursue to the end; their weak and cowardly souls quail before the great quest. It is the great of heart who knock and to whom it is opened.

A Personalized Obedience

We are persons, and we warm to the personal touch. A code of laws leaves us cold. An ethical pronouncement may win our passive acceptance—and then our complete neglect. An obedience that is merely to the letter of the law is rarely thoroughly loyal and certainly not spiritually effective. It is difficult to have affection for even the Ten Commandments or the Sermon on the Mount or the Golden Rule in so far as these are merely abstract formulas for good conduct.

A person must be loyal to a person. His affection must meet an answer in affection, and his loyalty seeks the background of a mutual love. How wonderfully Christianity makes provision for this kind of personalized loyalty and obedience! We love and serve the God who first loved us. We accept as Saviour and Lord the Son of God, but One who has become very real to us by taking upon Himself human flesh and living among us a life of love and companionship. His relationship to us is not merely that of an ethical principle and a moral demand, but He is our personal Lord, One to whom our hearts can go out and to whom we can become bound by ties of personal affection. It is not hard to obey One whom we love. In fact, if we love enough, it is virtually impossible for us to break a loving heart. We serve because we want to; we obey as an expression of an inner impulse and longing. This is the obedience of the spirit and not the letter. It is the type of personal loyalty to which all Christians should come.

Always in Debt

People with a spirit of industry and thrift do not like to be in debt. They want to feel that their bills are all paid and that their obligations are all met. The burning of a mortgage is often made into a joyous ceremony. We like to be able to meet the Bible command, "Owe no man any thing."

But the Christian can never get out of debt. What we owe to God for all He has done for us can never be paid. Our obligation to Him will be eternal. Words of thanksgiving and praise are the nearest we can come to meeting our obligation. The eternal life which we have received from Him is a gift, which He does not expect us to pay for. The daily blessings which we enjoy from His gracious hand constantly pile up our debt to Him. Salvation

is all of grace. It cannot be purchased nor can it be paid for. God is always our creditor.

Nor can we ever pay our indebtedness to our fellow men. We ought to meet, of course, those financial obligations which we have contracted to pay. But even when we have paid all bills, all notes, and all contracts, we probably have not paid all that we have cost our fellow men. We owe our parents who reared us and gave us a start in life. We owe our friends who in many gratuitous ways have helped us to what we need. We owe our government for opportunities and for civil privileges. Most of us get more by way of public education and public facilities than we ever pay for in our taxes. We owe generations which are dead for the rich inheritance of culture and civilization which they have handed down to us. To all men, everywhere, we owe a debt of love which we can never feel that we have fully paid. Let us humbly recognize our obligation.

Loving One Unseen

"Whom having not seen, ye love" (I Pet. 1:8).

The difficulty of loving One whom we have never seen is suggested in I John 4:20. If we cannot love the brother whom we have seen, how can we love the God whom we have not seen? It no doubt is true that most of our human affection goes to those with whom we have frequent contact. Our friends are those with whom we have been personally acquainted. Seldom does one fall in love with a person he has never seen. Only the strongest friendships survive physical separation. Distance may lend enchantment, but it also contributes to forgetfulness and unconcern. The ills of the countries far away do not move us like the tragedies which we personally observe.

To love the unseen is not usual or natural, but it is possible. For we walk by faith and not by sight. Peter had seen Christ and learned to love Him through many personal experiences. He writes to people who had never seen Christ and yet had learned to love Him. Through the testimony of others and through their own spiritual experience of the saving power of the Lord, they had learned likewise to love Him, even though they had never seen Him. We love Him because He has forgiven such a mountain of sin. We love Him because He first loved us. We love Him because He supports us daily in our labors and temptations. We love Him because He saves us from destruction, both physical and spiritual. We love Him because He daily loadeth us with benefits. We love Him even because of His rebukes and kindly chastening. So much do we love our unseen Lord that the prospect of one day seeing Him as He is is a precious one to the Christian. He has won our heart's affection and loyalty.

Every Christian an Apologist

An apologist is one who defends a truth or a doctrinal position. Every Christian should be an apologist for the truth of the Christian revelation. Some of us, no doubt, make a pretty poor apology. But we should strive to be ready to give a reason for the hope that is within us. A brother who has had frequent contacts with Mormons

recently told us that the Mormons are the most thoroughly convinced people he has ever seen. They are ready at any time to convince others of the truth of their doctrines. This seems to be true of the cults pretty generally. Why should not the Christians, who have a true Biblical faith to defend, be ready at all times and at every favorable opportunity to set forth their faith with clearness and conviction?

Of course, it is not only by word that we defend our faith. Sometimes the best apology for truth is a silent one. Men know by our lives the strength or the weakness of the doctrine which we espouse. A transformed life, a consistent walk, is the most powerful apology for the truth of Christian redemption. When one silently and kindly accepts persecution and criticism, he may be giving the best apology for nonresistant truth. The longest speech is not always the most convincing. Every day we live we are contributing either for or against the world's concept of true Christianity. What I am and what I say make me either an apologist or a detractor of the truth I profess.

The Child Christ

When God sent His Son into the world, He did not have Him suddenly appear as a full-grown man. He came as a child, the holy offspring of the Virgin Mary. In so doing He gave a new importance to childhood. Every child becomes more dear because God took dwelling in the entrancing sweetness of a baby's body. It is significant that Christmas and the various forms of its observance in a Christian world bring special delight to children. Jesus always showed affection for the little ones. He gathered them into His arms and blessed them. We can imagine the kind smile that always came into His eyes when a child looked up at Him. Jesus held child nature before His disciples as the norm for those living in His kingdom.

By contrast, Herod, who represents the world of sinful and evil men, killed the babies of Bethlehem. Heathen countries desecrate childhood. They drown girl babies and neglect boy babies. Homes for the care of unfortunate children are the product of Christianity. Even the disciples of Jesus in their human selfishness thought the children swarming around their Master would be an annoyance to Him. How ill they judged Him! The Christ who was once a child Himself and who went through all the experiences of childhood in His Galilean home, had a sympathetic heart for all the joys and sorrows of the boys and girls. Nothing is more characteristic of Him than that He should have loved the children. He had no children of His own, says some one, that He might be a Father to all. At the Christmas season we may well direct our thoughts to the Child Jesus and the child-loving Jesus.

While Shakespeare is the greatest of all writers outside the Bible, the Bible is so superior to Shakespeare, from a merely literary point of view; so superior to Shakespeare in beauty and splendor of poetry, richness of prose, in knowledge of human nature, that there is no comparison at all.—William Lyon Phelps.

Paul's Teaching Concerning the Relationship of the Christian to the State

By Roy Roth

The early Christians belonged largely to the common people; many of them were poor and oppressed, and some were slaves. They saw in the Gospel a release from their ills because Christ had announced, in the words of Isaiah 61:1, that He came to preach the Gospel to the poor, to proclaim release to the captives, to set at liberty them that are bound. Luke 4:18. These words, of course, were intended in a spiritual sense, but were easily misunderstood by those oppressed Christians of the first century. In the light of this situation, Paul wanted to put forth a few principles which would help the Christians take a friendlier attitude toward the civil rulers in Rome.¹

Paul may have been prompted to write this injunction to the Christians at Rome because of some premonition of false ideas or unloyal movements which were prevalent there. That the Roman Christians were in no way involved in any Jewish uprising is proved in Acts 28:17—"And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

Then there is the possibility that the Judaeo-Christian majority in the Roman church were prejudiced against the Roman rule under which they lived, and thought that these authorities were only delegates of Satan; Hofmann remarks that if this were the occasion, Paul would have confined himself to proving that submission to government is allowable and would not have pressed the point to make submission a duty; not even a duty of expediency only did he make it, but a duty of conscience.

Godet thinks that we need find no specific occasion for this passage; since Paul was going about the task of presenting the Gospel didactically, he could not omit this duty to government which would soon become an issue for many Christians located in this great heart of the Roman Empire. Paul had to teach these Roman Christians to submit to their government on the basis of their conscience, despite the character of the government they were living under. Paul wanted the Christians to be of good standing as citizens of the Roman state.

My own conclusion as to the occasion is: Paul had no specific situation or condition in mind; he was giving instruction which necessarily belongs to the practical problems discussed in his epistle to the Romans.

In the twelfth chapter of Romans, Paul brought out two general principles of the Christian's activity in his spiritual life. These principles were: limitation by humility and a giving of oneself by love. In this thirteenth chapter Paul stresses these same two general principles in the Christian's conduct in the civil domain. He first of all teaches the duty of submission in which the believer controls and limits himself in relation to the state, in vv. 1-7; this is the portion which directly concerns us. Then in vv. 8-10 he enters into the domain of private relations, and points to the Christian giving himself to all in the exercise of righteousness.²

The church and state must of necessity occupy separate spheres, even though they are both divine institutions. In the history of the world, attempts to combine the functions of church and state have always been unpleasant in their results. A Christian should be not less loyal but more loyal to his government, because he is a member of the church. Faithfulness should charac-

terize the Christian's attitude toward his obligations to the government.

Loyalty to the state remained a steady principle of the church all through the years subsequent to the time of this epistle; the Christians did refuse to co-operate in the Caesar-worship later on, and this was interpreted as nonloyalty, though in reality it was loyalty to a higher power. Jews of later years identified Rome with Antichrist; here, however, Paul sees in the Empire the providential instrument by which the coming of Antichrist is delayed—that which restrains him from being revealed before his appointed time.³ "And now ye know what withholdeth that he might be revealed in his time" (I Thess. 2:6).

These injunctions of Paul are as pertinent for us today as they were for the Roman Christians. Paul does not here deal with the question of how to respond to a pagan government, a persecuting government, or even an evil government. Paul uses the abstracts (powers, power) and that is all.⁴

1. *"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God."*

The duty of submission to government is valid regardless of one's social, political, or religious status.⁵ One must be submissive to government because the powers that be are ordained of God. Paul's use of the word "soul" here may be an allusion to the fact that the Christian's submission to government ought to proceed from the inmost sanctuary of the human being. Perhaps he has in mind here the conscience, spoken of in v. 5. Some versions render the first clause, "Let every soul submit itself," bringing out the idea of reflex action which man exercises on himself. The "higher powers" does not refer only to the highest authorities in the land, but to any authority elevated above the common citizen. "There is no power but of God" means that we are to recognize the existence of power in general as the realization of a divine thought. The next clause, "and the powers that be are ordained of God," means that for each officer as such we may consider his establishment in office as also a part of the divine plan. So not only is the general principle of government of divine establishment, but also, each specific ruler is divinely sanctioned. Without God's providential agency no government could exist. We have Biblical proof that God used evil rulers to punish nations—Pharaoh and the nations which prevailed against the two Jewish Kingdoms: Assyria, Babylon, and Persia. Paul could cite Old Testament authority for the view that secular governments are of divine institution. "This is the interpretation, O king, and this is the decree of the most High . . . All this came upon the king Nebuchadnezzar" (Dan. 4:24, 28). In the Old Testament the principle of the divine institution of government is seldom used except to warn those who are using their authority in the wrong way. This (Rom. 13:1-7) is one of the first Scriptures where the divine institution of government is used to promote a positive evaluation of government. It is not so much a question as to whether a government is justly in power—our loyalty depends on the actuality of the power. Whatever government is victorious becomes the "powers that be," and to that power the Christian needs to be subject.

2. *"Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment."*

To resist the authorized officers of the government is to resist God, for they are His rightful representatives; one who disobeys the order of government receives not only their punishment but also the judgment of God in addition. The principle laid down here applies to all forms of government, monarchical or republican or any other. Revolts have their repercussions through many years, and the institution revolted against is always bound to be shaken and lose a certain amount of prestige, even when the revolt is not successful. Rome, by the way, knew no successful rebels as such.⁶ If there is such resisting power, God must punish it. The judgment referred to here is not eternal perdition; neither does it refer only to the punishment inflicted by the government attacked.

3. *"For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? Do that which is good, and thou shalt have praise from the same."*

One who does good need not fear civil officials. Government does not concern itself with the inner life of the Christian, but with the outer works. The good works here referred to do not mean submission, and the evil is not revolt. Rather, good works are justice, and evil, injustice. Paul says that rulers are not a terror to justice, but to injustice. Whenever this situation is reversed, it is because the government itself is unjust or tyrannical, and if this reversed principle is maintained, the government is its own destroyer. The praise received by the one who does good is the approval of government or perhaps even the honorable functions which he is called by it to fill.⁷ Paul says, "You do not want to fear the authority; (very well then) be doing the good thing, keep doing the good thing, and you will have praise from it." Here the motive for doing that which is right is only the fear of authority. We all recognize that this is the lowest motive for good works, yet at the same time it is the broadest. Fear of being caught and punished is probably the only restraint for the criminal. In sinful society it is absolutely essential to the maintenance of law and order that civil governments make use of this restraint. In the fifth verse Paul is going to give us the higher Christian motive for good works.

4. *"For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil."*

The one who is lawless may well stand in dread of the officer, because the power which he is given is not given him in vain. Lenski claims that Paul does not say that "the rulers" are God's ministers, but the authority is God's minister.

5. *"Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake."*

Not only do we obey the government because it is dangerous not to obey but because our conscience tells us that it is right to submit to the representatives of God.⁸ When Paul here makes conscience the ground for obedience to the government, he is also indirectly setting the limits of this obedience. *When the state, which governs in God's name, orders the Christian to do something which is contrary to God's law, it is up to the Christian to point out to the state the contradiction between its conduct and its commission.* The Christian can still render the state the respect due it by the calmness with which he bears the punishment for his protest. We do not want to infer that the world has one motive for good works—fear, and that the Christian has another motive—love. Many non-Christians have functioning consciences, and the consciences of some Christians do not always function as they ought. The conscience is a higher motivating force than fear, because an enlightened conscience seldom fails to restrain from evil and motivate the good; fear, however, often proves unsuccessful in restraining the wicked.

6. *"For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing."*

We recognize the right of the state to perform its functions

when we pay our taxes to support the state. We could not explain the origin of paying taxes if it were not for the general conviction of the indispensable necessity of the state. These public officers or ministers compare with the Levites of the Jewish nation. The Levites were supported by the tithe; the public officers are supported by taxes. "Upon this very thing" refers to making justice reign by checking evil and upholding good. That Paul here appeals to the recognized practice of paying taxes seems to imply that the words of Jesus in Luke 20:25 ("Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's") had molded the habits of the early church.⁹

7. *"Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."*

"Tribute" is a personal impost, the annual capitation, the form of due which we render to a foreign superior power; "custom" refers to the custom duty on goods and is given for government support; "fear" is the respectful attitude due to the highest authorities; and "honor" applies generally to all men in office.¹⁰ The Jews were greatly opposed to paying tribute to Rome—we are familiar with their attitude toward those publicans who gathered these taxes.¹¹ Magistrates are to be honored for their office. Some people have much less conscience against "pulling something over" on the government or of taking undue advantage of the same, than they have against doing these things to their neighbors and associates. To take such undue advantage is a direct violation of Paul's injunction to render "honor to whom honor."

"The Christian Scriptures recognize in the state a divine institution, and speak of its administrators as officers of a higher authority. They inculcate civil obedience, exhort the converts of the early church to be in subjection to political authority, and to pray for those appointed to exercise it. But their obedience and subjection are given as unto God; for the sake of their Lord, and not for the sake of men. Here are not two governments, each independent of or opposed to the other, but one unreserved allegiance, including political loyalty, and always superior to it. The ideal state is foreshadowed by the apostle to the Gentiles, whose concepts had been molded by Rome as well as by Jerusalem and whose being had been transformed by his contact with Christ. St. Paul saw it as it should be, if it fulfilled its true end, when rulers are no longer a terror to the good, but to evil doers. He advises those who would be free from fear of the state, to be and to do good; and they shall have praise from God's steward for righteousness."¹² This testimony of Cadman characterizes pretty well Paul's conception of government.

(Continued on page 752)

The Better Way

*He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.*

*He serves his country best
Who lives pure life and doeth righteous deeds,
And walks straight paths, however others stray,
And leaves his sons, an uttermost bequest,
A stainless record, which all men may read;
This is the better way.*

—SUSAN COOLIDGE.

Gains Through Nonconformity

By Mabelle Hathaway

What is meant by nonconformity? Conformity means agreement with or a resemblance to something. Therefore nonconformity would necessarily mean *not* in agreement or *not* in resemblance. When Paul says, "Be not conformed to this world," he means we as Christians are not and cannot be in agreement with or resemble the world. By the world we mean the unregenerate human nature about us that is so depraved and wicked and at variance or enmity with God. When we really become Christians, we admit Christ into our heart as absolute Master and Lord. All conflicting loyalties are broken, for there cannot be two masters. As Lord of our life He deserves and demands our undivided love and devotion and uncompromising adherence to His standards. There are also loyalties given to Satan as the prince of this world, and in him and his wickedness, John tells us, the whole world lies. Because Christ and Satan are the opposite poles of good and evil, their followers must be as different as day and night. So God calls for complete separation of His people from the world.

The tenor of the whole Gospel message points to God's people as a separate people, a chosen and a peculiar people. The Bible is the basis of our faith and practice, and it is God's Holy Word to us. Nonconformity is one of its doctrines that God expects us to keep. Why? That we might not become contaminated with the evils and entangled in Satan's snares.

But what do we, as individuals, gain by practicing this doctrine of nonconformity, or separation from the world? In short, we might say we gain everything that is worth while. But let us notice a few scriptures. In II Cor. 6:17, 18 we have these words. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What do we gain? The promise of God to receive us as His own dear children, and Himself to be our Father, that He might shower upon us His blessings. Can we fathom the real meaning of that? But it is only as we separate ourselves from this world that we can claim and enjoy the fellowship of God. When a child of God begins to be careless about his life or to envy the glittering things and the pleasures of the world, he starts losing his identity as a Christian. Then his fellowship with God is next in order of being lost. But when we are obedient to God, we have the blessed privilege and right to claim His promises and blessings.

God said to the children of Israel, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known" (Deut. 11:26-28). We as individuals must decide whether we will give ourselves to God, own Him as our Father, obey Him, and have His blessing and smile of approval upon our lives, or whether we will allow our lives to be conformed to this world, lose our fellowship with God, and in the end lose our own souls. Which is real gain? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). Why

should we not be conformed to the world? Because we cannot present our bodies holy and acceptable unto God with the marks of the world still upon us, and we cannot prove what the perfect will of God is unless we have had our minds renewed by the Spirit of God. By having our life conformed to God's will, we can prove to the world by our life what the will of God is. Nonconformity is a natural result following the new birth. The world looks for a change in our life after we have confessed Christ. If we are not different, it is evident there has been no rebirth. But sometimes the principle of nonconformity has been abused by some who tried to be different from the world only for the sake of being different. If our separation is based only on custom and imitation and not on the real principle, we will lose instead of gain. But the true type of separation from the world is a real protection against the powers of evil and against indifference.

On the other hand, there are those who completely ignore this principle and even teach that we should avoid anything that might be termed as peculiar or odd, regardless of what the Word teaches us. Why should we be ashamed to be thought peculiar? Peculiarity is all right if it is the kind spoken of in I Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light," and Titus 2:13, 14: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

A mistake commonly made is that to some of us nonconformity means only one particular thing. To one it may mean only plain clothes; to someone else it may mean only clean habits, abstinence from the use of strong drink, tobacco, etc.; or it may mean only honesty in business. There are some who would wear nothing but the plainest of clothing, but at the same time carry a very offensive tobacco breath and confess slavery to the habit. Some would not think of being dishonest in word or in their business dealings, but they simply will not conform to the church in attire. Am I justified, as an individual, in expecting the blessings of God on my life, if I simply choose my own particular points of conformity or nonconformity on the grounds of my own personal convenience? Surely not. And let us not allow our lives to become conformed to this world in any single point just because we fear the jeering of the world or a little persecution for Christ's sake. We will lose a great blessing if we do.

The question to be decided then is this: In what ways and to what extent shall the principle of separation from the world really and noticeably affect our attitudes, our habits, our amusements, our associates, our dress, our home, our business? This involves the whole range of our conduct, and consequently raises, at times, some perplexing questions. Oh, that every professing child of God might have grace in his heart to apply this principle honestly and courageously, no matter how much self-crucifixion it may mean, for we will surely gain in the end. If we profess to be serving God, to be living separate from the world, and our life is no different from the lives of nonprofessing neighbors, will we have any influence in winning them for Christ? Will they have any respect or confidence in our religion? A profession of separation that does not separate is a farce and is soon recognized by the world as such. God is calling today for men and women, for boys and girls, who will demonstrate what it really means to make Christ pre-eminent, who will prove that it is pos-

sible to live a life of nonconformity, to be in this world but not of the world.

Why is it that today we cannot tell, by dress or actions, who claims to belong to Christ and who belongs to the world? Surely it is not because the world has gotten so good, has come up to Christian levels and standards. Is it not rather that professed Christians are lowering their standards—are drifting with the world? God help us as individuals to set our standards high, according to God's will, and by His help and power gain the goal.

If we as individuals would live up to our convictions and be true in upholding the standards of our church as handed down by our forefathers, how much we would gain, and I believe there would be much more power for good in the church.

I am thinking just now of the regulation dress. This seems to be one of the greatest problems, and one of the standards of the church which seems to be the hardest to conform to, and about which so many questions are raised. Some may say, "I am willing to dress plain, but can I not dress plain without having a regulation dress?" While some might, as a rule where there is no regulation, there will be a gradual drift worldward until sooner or later there will be world regulation by fashion's queen. Let us notice the churches which have discarded plain or uniform dress. Where are they today? These principles and rules were adopted for our good, to keep us from drifting and to bind us together in unity. I believe we will gain by living up to them and upholding them.

It has been the personal experience of many who stood true to their convictions, upheld the standards as adopted by our church and were not afraid to let people know where they stood on this principle, that it has proved a great means of protection from dangers and evils of this world. While it may bring sneers and persecution, what do they amount to compared with the great blessings and approval of God, which are lost if we are not obedient? Oh, may we as individuals be willing to uphold this principle for our own sake, for the sake of the future church, and for the sake of Christ, who loved the church so much that He was willing to give His life for it.

And last, we gain eternal life. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

When we stand before the judgment seat of God and hear His word, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord," will we think of the little sneers and petty persecutions we had to endure in this world? Will they be of so much consequence then? We will be so happy and so busy praising God for deliverance that we will not even think of the little trials of this life.

Palmyra, Mo.

PAUL'S TEACHINGS

(Continued from page 750)

Paul is not here (Rom. 13:1-7) recommending or advocating any particular form of government. The terms are all general (king is not mentioned): the higher powers, rulers, God's ministers. We cannot designate one form of government as Christian and then choose to support it on those grounds; nor can one designate another form of government as non-Christian and choose not to support it on the basis of our designation. Loyalty to the state does not preclude endeavors to improve a government; also we can and should raise the question as to whether a certain kind of government or particular government officials are

rightly performing the functions with which they are divinely endowed. One should be loyal to government in spite of the character of its rulers. One must not disobey conscience in submitting to civil government. One can be conscientiously unable to perform certain acts which a government requests without being a traitor to his country. Duties to the state are as binding on the Christian as duties to the church and should be entered upon with a seriousness and reverence that befits a true expression of spiritual life.

What should the Christian do in case a revolutionary plot is undertaken? He should take no part in it whatsoever, and as soon as order is again maintained, should submit himself to the then-existing authority. Suppose the state undertakes an unjust measure. Must the Christian participate? No. There is nothing here in Paul's teaching that would indicate that submission to government involves active co-operation.¹³ Submission may even manifest itself in a refusal to perform certain deeds; but along with this refusal must go a calm acceptance of the resulting punishment. Here we can compare the conduct of the apostle and Peter's answer. "Then Peter and the other apostles answered and said, We ought to obey God rather than men. . . . And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:29, 40-42). "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20). While Paul urges loyalty to government, he elsewhere counsels his fellow workers to settle their own disputes among themselves and not to bring them before the courts. I Cor. 6:1-8. It has often been said that Paul wrote Romans 13:1-7 before the Roman government became the wicked persecutor that it finally was, and that if Paul had written these words later, he might have had a different attitude toward the government. But in I Timothy 2:1, 2 and Titus 3:1 Paul gives teaching quite in harmony with that of Romans, and I Timothy and Titus were written during Roman persecution. Also, Peter, writing during the time of persecution, sounds the same note as Paul does. I Pet. 2:13-17.

¹ Williams, William G., *An Exposition of the Epistle of Paul to the Romans*, p. 362.

² Godet, F., *Commentary on St. Paul's Epistle to the Romans*, p. 439.

³ Dodd, C. H., *The Epistle of Paul to the Romans*, p. 202.

⁴ Lenski, R. C. H., *The Interpretation of St. Paul's Epistle to the Romans*, p. 789.

⁵ Erdman, Charles R., *The Epistle of Paul to the Romans*, p. 138.

⁶ Dodd, C. H., *The Epistle of Paul to the Romans*, p. 204.

⁷ Godet, F., *Commentary on St. Paul's Epistle to the Romans*, p. 443.

⁸ Erdman, Charles R., *The Epistle of Paul to the Romans*, p. 138.

⁹ Sanday, William, *A Critical and Exegetical Commentary on the Epistle to the Romans*, p. 368.

¹⁰ Godet, F., *Commentary on St. Paul's Epistle to the Romans*, p. 445.

¹¹ Arnold, Albert N., *Commentary on the Epistle to the Romans*, p. 275.

¹² Cadman, S. Parkes, *Christianity and the State*, pp. 178, 179.

¹³ Godet, F., *Commentary on St. Paul's Epistle to the Romans*, p. 442.

God Himself entreats you to stop instantaneously, and forever, all trifling with sin, and with the world, all concession to the flesh, and compromise with the devil. Be out and out for God, for holiness, for the Word of God, for closet prayer, for devotion to souls, for surrender to the divine Spirit.—Arthur T. Pier-son.

Ordination by Lot

By Ira D. Landis

Apart from prophecy the lot takes first place in ancient Israel as a means of seeking counsel of the Lord. The word occurs no less than one hundred times in the Bible. The Urim and Thummin in addition are found seven and five times, respectively. At other times during the period of the Judges one of these means was used. Judg. 1:1, 2; 20:18, 26-28.

At times it would seem as though the lot and Urim and Thummin were almost synonymous. (Cp. I Sam. 10:20-22; 14:14-18 (LXX); Num. 27:21, with Josh. 7:14-18.) The contexts show that the latter was always connected with the priesthood, which wore the ephod. But with the passing of the first Temple (according to the Talmud), the Urim and Thummin practically disappeared. The lot remained.

Its Use

Its uses were many and varied, not by Israel alone, but by other nations also. In Israel, Aaron and later high priests chose the scapegoat by lot. Lev. 16:7-10. Joshua divided the land thus. Num. 26:55, 56; Josh. 15-19. The Levitical cities, forty-eight in number, were so designated. Josh. 21. Achan was detected (Josh. 7:16-19), Saul was chosen (I Sam. 10:21), and Jonathan was found by lot. I Sam. 14:36-46. By its use Aaron's sons were divided into twenty-four orders of the priesthood (I Chron. 24:5-31; Luke 1:9), and the temple singers were divided into twenty-four orders. I Chron. 25:8-31. The porters were most probably divided by lot, but at least assigned thus to their gates. I Chron. 26:1-19. In Nehemiah's day the wood for the sacrifices was to be provided by the Israelites according to their lot (10:34), and the one tenth to dwell in Jerusalem were so chosen. 11:1. Booty taken in war was apportioned thus. Joel 3:3; Nah. 3:10; Obad. 11. For at least these twelve purposes and some of them over and over again, they sought God's guidance in important or critical points in their history.

The Phoenicians were familiar with the lot in Jonah's day. Jonah 1:7. While the children of Israel were in captivity, Babylon used it. Hos. 4; Ezek. 21:21. Later the Persians fixed the date of the execution of the condemned by casting "Pur, that is, the lot" (Esth. 3:7; 9:24). The Romans divided Christ's garments, using the lot. Matt. 27:35, et al.

As profusely as it was interwoven with the fabric of the Old Testament, it was but natural for the apostles to use it in the New. Shortly after Christ's ascension a successor was thus chosen instead of Judas. Acts 1. In verse 17 both Greek words rendered "lot" are found in the expression, "obtained part." In verse 25 "part" again occurs and in verse 26: "They gave forth their lots; and the lot fell upon Matthias." By the precedent in Acts 1, it is my opinion that the lot was also used in Acts 13.

While this is not the only method of choosing the ministry (cp. Acts 6; II Tim. 1:6), it is the one that leaves at the time and thereafter the profoundest impression upon the congregation. In fact, there is nothing that so searches and moves a congregation today as a Spirit-directed ordination by lot. A real revival with an unusual number of souls added might favorably compare. But nothing else.

Why the Lot?

It has a Biblical basis not only in Old Testament Israel, but also in the Apostolic Church. When the apostolic prayer meeting was in session, and they wanted to be certain that another

Judas was not placed among the apostles, they used the lot. They chose two for their prudence, wisdom, piety, and age, who were witnesses of the resurrection, and of these chose one by lot, after prayer for divine guidance.

God is both a God of order and of peace. By the lot He causes contentions to cease, dividing between the mighty, for the whole disposing is of the Lord. Prov. 18:18; 16:33.

Following the precedent of Acts 1, the Mennonite Church for three hundred and fifty years has used the lot everywhere. It is used by the Amish, the Martinites, the Reformed Mennonites, the Pikers, and by much of the (Old) Mennonite Church in America for all ordinations.

When Joshua used not the lot (Josh. 9:14 with context), and when Israel in the days of Ahaz turned to the prophets, instead of the Urim and Thummin (I Kings 22:5-40), Israel was brought to sorrow; so, many places today where the lot has been discarded.

When No Ordination?

1. When the church has not been praying through. If work is taken lightheartedly and voting is slipshod, God cannot bless. "These all continued with one accord in prayer and supplication" (Acts 1:14). Peter then preached, giving the qualifications of those to be chosen, before any voting was done. They continued in prayer, without ceasing, for when the day was come, "They prayed, and said, Thou, Lord, . . ." (v. 24).

2. When the body is not of one accord. Why should God give such ones a perfect lot? I Sam. 14:41.

3. When they do not want God's man. I Sam. 10:19, 24; cp. Hos. 13:11. Saul was given by lot (v. 21), just to satisfy their shortsightedness. Ps. 106:15. Men too conservative and exacting have not been wanted in certain places, and other systems of ordination have been resorted to, or irregularities in the lot used.

When the Lot?

The counsels of the ministry, the bishops, and the local congregation or congregations have been favorable. A strong, appropriate sermon is preached on the qualifications of those to be chosen for the office. "The brethren who receive votes, having the qualifications of I Tim. 3:1-13 and Tit. 1:6-9, shall pass through the lot" in Lancaster Conference, according to the discipline. There is a solemn appeal then made to God. Acts 1:24.

In no other way may we be as sure that it is God's will for us, and that God has actually called us at this time for this place. Heb. 5:4.

Who Should Be Ordained?

By comparing the two lists of sixteen qualifications in I Tim. 3 and Tit. 1 we have eight common to both. He shall be:

1. Blameless. (Cp. Phil. 2:13.)
2. The husband of one wife.
3. One known for his sobriety in thought and action.
4. One who is given to hospitality.
5. No drinker. (Cp. German throughout.)
6. No striker; i.e., in faith or practices he does not try to baffle the right.
7. Not greedy of filthy lucre.
8. One who knows how to rule his own house well.

Furthermore, these lists stress that he be:

1. Vigilant and wide awake.
2. Of good behavior (inside the church as well as out).
3. Apt to teach, but this is second to loyalty. II Tim. 5:22.
4. Not self-willed.
5. A lover of good men.
6. Just, holy, and temperate.
7. "Holding fast the faithful word, as has been taught." (Cp. I Tim. 4:6.)

The Good Book further says he should be one who is most exacting with himself and also with that for which the church stands. I Tim. 4:16; Acts 20:28. The doctrine to be preached is not Judaism, Russellism, nor Fundamentalism, but that of Jesus Christ and of the church of the New Testament.

He should have an education (I Tim. 4:13; II Tim. 2:15; I Pet. 3:15) above the average of the congregation, including the younger members. Yet a premium should never be placed upon education at the expense of loyalty. II Tim. 2:2.

Briefly, the ministerial class should be the brethren from the congregation who rank highest in ability, stability, and humility. The deacon class should generally be a different class. In integrity of character and spirituality of life there should be no difference. However, for deacons aptness to teach is secondary, but executive ability in finance is primary. Both are good in both offices, and neither should be entirely absent.

Who Should Not Pass Through the Lot?

1. The voting should be only for such as measure up to the above standards, and then only for a name given by the Holy Ghost after much prayer.

2. Voting for close relatives usually looks a bit suspicious. I know of one ordination where a father, sons, and a son-in-law, five in number, were in a class, but they were practically the only brethren in the congregation. In another case, when a certain sister was asked why she voted for her husband, she replied, "Because I knew him best." He was ordained.

3. Some years ago some passed through the lot (and were ordained) who could not read, and others who had decided impediments in speech. This would be extremely unwise today. When Benjamin Weaver was first ordained, two brethren were dropped simply because they could not preach English if ordained.

4. No one should be considered who is financially embarrassed. Luke 16:10-12.

5. If one's relationship with the church previously in places of responsibility has shown him unworthy, it would be unwise to give such a one greater responsibility through ordination. I Tim. 1:12.

6. One who is seeking the office rather than the office seeking him should not be considered. Jacob N. Brubacher once wrote: "Great care was exercised, and anxious prayers were offered, invoking God's guidance and God's blessing in providing teachers and housekeepers in God's house. A reluctant but submissive will to be ordained to the sacred office of deacon or minister, but especially bishop, was at all times much approved by the church; but an aspiration for these offices was always unpleasant to the church as a body." Such ones seldom have been a blessing to the church. There were Nadabs and Abihus (Lev. 10:1-3; I Chron. 24:2) who sought the offices and were not qualified for the same. The result is well known.

7. Those who do not have the qualifications should not go through the lot. "Bishops have the right to reject votes that are not in harmony with the Bible qualifications according to I Tim. 3:1-13; II Tim. 2:2; Tit. 1:6-9" (Sec. III, Rules and Discipline of Franconia Conference). This is not only their right, but their duty as faithful shepherds.

The lot is no lottery. Great care must be exercised in this work. The Lord, by looking upon the heart and then into the future, is only called upon to decide between those who to us are not only genuine but mighty. Prov. 18:18.

How Cast Anciently?

On the tenth day of Tizri (September) two goats were presented before the high priest in the Court of the House of the Lord in the north side of the altar, one before the right hand, and one the left of the priest. An urn was placed between. Dice or tablets of wood, silver, or gold (and under the second temple always the latter) had written upon one, "For the Lord," and upon the other, "For the scapegoat." After the urn was shaken, the priest pulled out both. If his right hand held the tablet, "For the Lord," the right-hand goat was sacrificed. The high priest then bound a scarlet "tongue" or fabric over the head of the scapegoat, which before the days of Simon the Just always looked white, showing God's acceptance. (Cp. Isa. 1:18.)

In India recently, and probably in Bible times, the eight points of the compass were marked from the mid-point of a tract to be divided. The names of the participants were written upon the leaves of the palmyra and mixed. A child then drew the slips and placed them upon the various points of the compass, and the one whose name was nearest the field got that portion.

Whether this method had anything in common with the partition of Canaan is not known, but by some method of casting of lots known to man, God gave them their portion. Similarly in 1804 the Mennonites divided their sixty thousand acres of Waterloo, Ontario.

The Babylonians used wooden staves and arrows. Hos. 4:12; Ezek. 21:21. The Lampeter Colony apparently followed the method brought over from the Old World, which was somewhat similar to ours. In addition to ordinations, they used it in 1711 to choose one to return to Europe.

How Cast Now?

In Lancaster Conference the one wanting help appeals to the Bishop Board through his bishop. The Bishop Board, if favorable, will throw the responsibility on the council of the church or churches concerned. If this is favorable, at a stated time later, after an appropriate sermon on qualifications, the brethren and sisters carry the votes to the anteroom, where the bishops (usually a visitor with the home bishop) and the local ministry (including the deacon if a deacon ordination only) receive them. The ministerial and deacon classes are announced immediately after the last voting; the bishop class, in the evening. A deacon ordination is usually on Tuesday following, and for a minister and bishop on Thursday. In some mission stations it is the Sunday afternoon following.

When the class has pledged their faith to the Lord and the church in the Bishop Board examination on the day prior, the morning of the ordination at last arrives, with a church-wide assembly present in prayer. A few of the bishops open the service. Another reads the lesson—Luke 10:1-20, for a ministerial ordination; Acts 6:1-7, for a deacon; and John 21:15-17, for a bishop. A bishop then preaches a sermon, usually on the lesson read. All bishops present and the home bench bear testimony, and one closes with prayer.

The home bishop, if able (and the moderator of conference if not), then takes charge of the ordination proper. The reasons for this ordination and any history connected especially therewith are given. Then two brethren of the same office to which this one is called are chosen to take the books to a private room, and in prayer they place a slip inside the front cover of one of them. This slip of paper contains the ministry of the one drawing it, the time of ordination, and one or more Scripture pas-

sages, as Prov. 16:33. When the books are interchanged so that neither knows the whereabouts of the slip, they return to the bishop.

The bishop then reads from Acts 1 to show the basis for the present use of the lot. After a few more brief remarks, he calls the congregation once more to beseech Him who tries the reins and hearts, to guide both the bishop and the class in every movement that there might be a perfect lot.

The class in Lancaster Conference is seated according to seniority, and thus arise after the bishop has finally placed the books on the pulpit, usually upright. All but the last have the choice of any book. Some see only one book, but all should be definitely guided in the choice. The bishop in charge then descends from the pulpit, taking the book of each, beginning with the eldest, until the slip is found.

Then in an appropriate ceremony and charge, attended by the laying on of hands (Gen. 48:14; Deut. 34:9; II Tim. 1:6), the one so chosen by lot becomes God's representative for that office in the church or district to which he is called.

In Franconia Conference the votes are given privately to the bishop or ministry over a period of a few weeks, with the ordination Tuesday or Thursday after the class is announced. In the Ohio and Eastern A.M. Conference the votes are taken Saturday afternoon, and the ordination is held Sunday afternoon following, or taken Sunday morning, with the ordination in the evening. In Virginia, where they generally send them out two by two, the votes are taken on Sunday morning. The bench gets together in the afternoon and if there are any that they consider unqualified for the office, their names are not announced as members of the class in the evening. Among the Lancaster County Amish these votes are required to pass through the lot for deacon and minister. The votes are taken on the morning of communion, not always a Sunday, and the ordination is that night. When it comes to a bishop ordination, the Bishop Board decides who is to pass through the lot. A novice is never considered. They then ask the church for their approval, and the lot is cast.

In the Ohio and Eastern A.M. Conference one takes out the books, and places one slip between any two pages designated by the bishop. He returns them to a second in another room, who interchanges them and returns them to the bishop in the main room. In Franconia Conference two ordained brethren on the front benches, irrespective of office, are handed the books with as many slips. Publicly a slip is placed in the front of each book. Each one is folded and all are blank but one. They interchange the books, and hand them to the bishop. Any one has the right to the first book. The last one immediately returns his book to the bishop, and in reverse order, they carry their books to the pulpit until the slip is found.

When an English preacher was wanted in Maryland, two German-speaking brethren were dropped from the lot. In Indiana-Michigan today, if they never had a call to the ministry, they are excused. Generally, however, if qualified, they are expected to pass through the lot. If sin is found or disobedience

is pronounced, they are excused from the class. If they do it of their own volition, they individually assume that responsibility with or without giving a reason therefor.

In Lancaster Conference, for a minister or deacon, the officiating bishop lays his hands on the chosen servant; for a bishop, three bishops lay on hands. In Indiana-Michigan, all bishops present, unless too many, lay their hands on each one ordained.

Observations

If only one slip is used, each book should be opened before being returned to the bishop. I thought before it was my portion to take the books out that it would be easy to place the slip so that no one in the audience could locate it before the books were opened. I am now conscious that it is not so easy.

I know at least one case, when clasps were used, that the book was wide open before the candidate took it. In a few cases they were obliged to take the books out the second time. If rubber bands are used, and every book opened before placing the slip, no one in the congregation will even surmise where it is. This is as it should be. Lancaster requires only one vote for minister and deacon and five for bishop to place in the class. Some conferences decide beforehand, depending on the size of the congregation and other factors, how many votes are necessary. But one is too few. Suspicion, misunderstandings, and future troubles could be avoided in many cases if two votes at least were adopted.

The bishops should have the right to reject any vote or any candidate who is not qualified. The lot is for that which we do not know, not for what we do. It is tempting God to ask Him to bless our blunders.

The Reformed Mennonites, the Martinites, the Amish, and much of our church almost exclusively use the lot. In Canada, however, before 1893 the "deacons were called according to Acts 6:1-7." A year ago Indiana-Michigan decided that their ministry "may" be ordained by lot.

One ordained by lot knows definitely that God has called him. The congregation is satisfied that this is God's man for this office at this time (even though it is a Saul now and then). Whenever the church has prayed through, they are now ready for further blessings at the hand of the Lord and His newly ordained servant, who not only can depend upon the whole congregation, but especially upon those sharing the lot with him.

I am happy that I am a part of a church that holds to the apostolic method of ordaining a pure apostle to replace a Judas. I am happy that at one point where we have departed, namely, in foreign missions, there is a growing sentiment in the East that the lot be used here also.

I am certain that closer scrutiny should be used in voting, in the examination of candidates, and in the method of the lot, including the necessity of two votes for each candidate. But the lot will continue to be hailed as not only God's method but the best method of calling leaders.

When churches have departed therefrom, they have never returned. In their departure they have placed a premium on education. Soon, as a consequence, they accepted a salaried ministry, and then shortly there was a failure to teach the "all things" of God's Word. May the Mennonite Church, for purity, peace, and power, ever hold to the lot in the selection of her ministry.

Lititz, Pa.

Too Ambitious

*I was too ambitious in my deed,
And thought to outdistance all men in success,
Till God came on me, marked the place, and said:
"Ill-doer, henceforth keep within this line,
Attempting less than others"—and I stand
And work among Christ's little ones, content.*

—ELIZABETH BARRETT BROWNING.

It is common faith, a common ideal, a common spirit which makes a nation. Victory, commerce, art, and science do not make a nation: God makes a nation.—Charles Kingsley.

New Testament Words for the Lord's Coming

By John F. Walvoord

Three important words are used in the New Testament to describe the coming of the Lord. Their transliteration has frequently been carried into the English until they are familiar to many Bible students who do not know the Greek: *parousia*, *apokalupsis*, and *epiphaneia*. In the nature of the important meaning of these words, a study of them and their usage is valuable in itself, but their careful consideration is made imperative by the claim often made that these terms have a technical meaning. It is commonly assumed that the term coming of the Lord, *parousia*, refers to the imminent return of Christ for His church, and that *apokalupsis* and *epiphaneia* refer to the return of Christ to establish His kingdom on earth. It is the purpose of this brief and necessarily limited study of the subject to examine this thesis to see whether the Scriptures sustain it and at the same time to draw from the study some important facts regarding the Lord's coming.

There is undoubtedly confusion on the interpretation of these terms among all types of interpreters. Professor Louis Berkhof, whose theological declarations few would presume to treat lightly, states without qualification that premillennialists refer to the imminent return of Christ under the term *parousia* and to His second coming to the earth as the *apokalupsis*. While he is an ardent opponent of premillennialism and might be expected to seize upon aspects which are inconsistent with scriptural revelation, it is a singular fact that he has retained this impression from premillennial writers. Without doubt, those who uphold premillennialism are guilty too often of seizing upon some phrase or word as justifying their doctrine rather than building upon broader and surer foundations.

There are a number of reasons underlying the confusion. Both the postmillennial and amillennial viewpoints of eschatology are at one in claiming that all three words refer to the coming of Christ before the final judgment. Only the premillennialist is in the position of attempting to establish a complicated sequence of events in which too often both the theologian and the theologian become lost in the detail. Most premillennialists also distinguish the coming of Christ for His church, which is imminent, and the coming of Christ to establish His millennial reign upon the earth, which follows well-defined events of unfulfilled prophecy and is not imminent. It is not surprising that some ambitious premillennialists should seize upon the three words describing the coming of Christ as constituting technical terms which in themselves establish these distinctions. It is the viewpoint of the writer that all three terms are used in a general and not a technical sense and that they are descriptive of both the rapture and the glorious return of Christ to the earth.

In examining the terms and their usage in the New Testament, the premillennial interpretation of the Scriptures is assumed as being correct, and it is further assumed that the coming of Christ for His church is separated by a period of years from His return with the church to establish His earthly kingdom. The problem is not one of supporting premillennialism nor of refuting other views, but it is rather a problem of interpretation within premillennialism,

I. PAROUSIA.

The word most frequently used in the Scriptures to describe the return of Christ is *parousia*. According to Young's Concordance, it occurs twenty-four times in the New Testament in a variety of connections. As its etymology indicates,

the word means *to be near or alongside*, from *para* and *eimi*. It involves all that the English word *presence* connotes. It is found frequently in classic Greek writings, but not at all in the LXX, according to Thayer. Robertson, citing Deissmann, states, "The word *parousia* was the technical word 'for the arrival or visit of the king or emperor' and can be traced from the Ptolemaic period into the second century A.D." (Deissmann, *Light from the Ancient East*, p. 368). As used in the New Testament, it is obviously not a technical word, however. It has come to mean not simply *presence* but the act by which the presence is brought about, i.e., by the *coming* of the individual.

A brief survey of its usage in the New Testament includes its reference to the "coming of Stephanas and Fortunatus and Achaicus," Paul's friends (I Cor. 16:17), to the coming of Titus (II Cor. 7:6, 7), to the coming of Paul himself (Phil. 1:26), to the coming of the lawless one (II Thess. 2:9), and to the coming of the day of God. II Pet. 3:12. All must concede that these instances are general and not technical.

It is alleged, however, that the word is used only of the rapture when it refers to Christ and not to His return to the earth before the millennium. That it is used frequently of the rapture of the church is clear in the following references: I Cor. 15:23; I Thess. 2:19; 4:15; 5:23; II Thess. 2:1(?); Jas. 5:7, 8; II Pet. 3:4(?); I John 2:28. While it is not always evident in the context, and room must be left for difference of opinion, some references are specific. When Paul states, "We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep" (I Thess. 4:15, R.V.), he is obviously referring to the rapture of the church if the structure of doctrine which is here assumed is correct. Another clear instance is I Thessalonians 5:23.

The word is also used, however, of the return of Christ to the earth with the church in a number of passages. Matt. 24:3, 27, 37, 39; I Thess. 3:13; II Thess. 2:8; I Pet. 1:16. While here again it is not necessary to agree on all the instances to establish the doctrine, it is clear from such a passage as I Thessalonians 3:13 that the word is used of the second coming of Christ. When Paul speaks of "the coming of our Lord Jesus Christ *with all his saints*" (Italics mine), it seems a clear reference to the second coming. In II Thessalonians 2:8, the word is used to describe the coming of Christ to destroy the "lawless one," a passage which must refer to the second coming, as the event described is at the close of the great period of tribulation rather than before it begins.

The conclusion is inevitable that the same word is used in all these passages in a general and not specific sense. Its contribution to the doctrine is to emphasize the bodily presence of Christ—His coming as a Bridegroom for the bride. We shall "ever be with the Lord" (I Thess. 4:17), instead of merely knowing by spiritual sight that He is ever with us, as in our present limited experience. The coming of the Lord is the hope of the saint, the terror of the lost, because He is coming and will be present to effect His will.

II. APOKALUPSIS.

The second important word for the coming of Christ, *apokalupsis*, occurs frequently in the New Testament, eighteen times in noun form, twenty-six times in the verb form. It is obviously derived from *apo* and *kalypto*, the latter meaning *to cover*, or *to veil*, and with the prefix, *to uncover* or *to unveil*, and hence *to reveal*. It is found frequently outside the Bible. The word

has the distinction of being in the title of the last book of the Bible as indicated in Revelation 1:1. As the book of Revelation is interpreted by most premillennialists as dealing with events leading up to and following the revelation of Jesus Christ, i.e., the revelation at His second coming, it has been hastily concluded that the word is a technical term to express this doctrine.

A survey of those passages in which the word is used in relation to Christ demonstrates that in a number of instances it is used of the second coming of Christ. I Pet. 4:13; II Thess. 1:7; Luke 17:30. The passage in II Thessalonians 1:7 is specific, "when the Lord Jesus shall be revealed from heaven with his mighty angels." The picture is evidently a reference to the return of Christ to the earth with power. The content of the book of Revelation points, too, to the unveiling of His glory at His return to the earth.

In other passages, however, it is clearly used in reference to the coming of Christ in the air for His church. I Cor. 1:7; Col. 3:4; I Pet. 1:7, 13. The passage in I Corinthians 1:7 refers to the church waiting for the revelation of Christ: "waiting for the coming of our Lord Jesus Christ." The other passages speak of the glory and grace that will be ours in His revelation. His revelation to the church will precede His revelation to the world as a whole.

The doctrine that is involved in the use of the word in relation to Christ is an emphasis on the future manifestation of the glory of Christ. The world in the flesh has never seen Christ in His glory. The church will "see him as he is" (I John 3:2) at the time of their gathering up from the earth at the rapture. The world will see Him in His glory when He returns in power with His saints and angels to rule over the earth.

III. EPIPHANEIA.

The third word used of the return of Christ is *epiphaneia* from *epi* and *phanas*. The root meaning of *to bring forth into the light, cause to shine, to show* is found from Homer down (Thayer). The addition of the preposition gives it an intensive meaning. It has a long and interesting usage both within and outside the Scriptures. In a noun form, it was assumed by the Seleucidae in claiming to be an incarnation of Zeus or Apollo. Unlike the concept of revelation as contained in *apokalupsis*, it has a positive and active sense of manifestation rather than the thought of merely taking away the veil. Its true idea is found in Acts 27:20, where it is used of stars appearing after being hid for days by the storm. Unlike the other terms discussed, it is also used of the first coming of Christ to the earth in His incarnation. Luke 1:79; II Tim. 1:10. In the Luke passage, Christ is said to "give light," and in the Timothy passage the purpose and grace of God are now manifested by the "appearing of our Saviour Jesus Christ."

As used of the return of the Lord, two instances are found where it refers to the rapture of the church and two instances seem to refer to the second coming of Christ. While neither passage is final in itself, it would seem sound exegesis to classify I Timothy 6:14 and II Timothy 4:8 as referring to the rapture. In the first instance, Timothy is charged to keep Paul's commandment "until the appearing of our Lord Jesus Christ." In the second reference, it is revealed that a crown of righteousness will be given Paul and "all them also that love his appearing." Both references connect the coming of Christ with specific fulfillment of His purpose for the church and are therefore used in relation to the rapture.

In II Timothy 4:1 and Titus 2:13, however, there seems to be reference to His second coming. The Timothy passage refers to Christ as the one "who shall judge the quick and the dead at his appearing and his kingdom." It is probably a reference to those physically alive and those who had been physically dead but raised from the dead in the resurrection. It is not capable of being pressed too far in its interpretation on this point. There is a sense in which Christ will judge the living and dead at the rapture of the church as well as at His second coming,

but the Scriptures seem to contrast the rapture and the second coming in this particular. The judgment of the church is seen in heaven *after* His appearing to them, whereas His coming to the earth in itself is a judgment and extends to all living rather than to only part of them. The judgment subsequent to that which falls immediately seems to be included in the reference to "his kingdom." The Titus passage apparently contrasts the two expectations of the Christ: the "blessed hope" of Christ's return for them, and the "glorious appearing of the great God and our Saviour Jesus Christ," which will change the "present world" of Titus 2:12 to millennial conditions. Here again the proof is not absolute, and there is room for divergent opinion. It is clear, at least, that no technical meaning for the term used is established which would limit its use to either one or the other, i.e., the rapture or the second coming.

The emphasis given to the truth in the use of *epiphaneia* is to reassure us that Christ will actually appear, that He will be seen and will be manifested in a visible way. The same word is used of the manifestation of the lawless one (II Thess. 2:8) and of the manifestation or coming of the "great and notable day of the Lord." Acts 2:20. In every instance there is the thought of revelation in the sense of positive manifestation and visible reality.

CONCLUSION.

The present brief study into the use of these three words for the coming of Christ has had the objective of demonstrating that none of the three is used in a technical or proper sense as referring specifically to the rapture or the second coming of Christ. As indicated in the comments, it is not always clear to which they refer, but this very lack of clarity forbids any hasty conclusion that they always are used in the same sense. The revelation of Scripture is rather to the point that for the church, the blessed hope is the coming presence of Christ, the unveiling of His glory, and His manifestation as a visible reality. At His second coming, there will be a corresponding revelation. The presence of the Lord will transform the scenes of judgment upon sin into the peace and righteousness of the kingdom upon earth. Christ will be unveiled before the world in His glory, and He will be manifested in such a way that "every eye shall see him." In the words of John, "Even so, come, Lord Jesus" (Rev. 22:20).—Reprinted from "Bibliotheca Sacra," July-Sept., 1944. Used by permission.

The Double Star

*Long ages came and went;
And, sick with hope deferred,
The church's voice grew faint; she seemed
Unnoticed and unheard.
At length to her a Child was born,
At length a Son was given;
The dayspring broke on earth,
The love came down from heaven.*

*Long years have come and gone,
And, with uplifted eye,
The church, with calm and silent hope,
Has watched the eastern sky.
At length the voice shall yet be heard,
With which all earth shall ring:
Lo, this is God, our God,
This the long-promised King.*

—HORATIUS BONAR.

Peace Section

BY EDWARD YODER

THE CRY FOR PEACE

From all sides one hears the cry for peace. The common peoples of many countries today desire peace. They want a peace which they hope will be permanent, a peace that will be more than another armistice while the nations get ready to fight still greater and bloodier wars. It is in a way pathetic to listen to the many and varied cries for peace. Many of these cries are undoubtedly sincere and real. Perhaps most of them come from people who abhor the senseless destruction of human life and moral values. It is possible that some want peace merely for selfish reasons, because they dislike the personal inconveniences and interferences incident to wartime. They may want the war to end so that they can get on with their own business of normal money-making, unrestricted material enterprise, and comfortable, undisturbed animal existence. Nevertheless it is safe to assume that most men desire peace from motives that are noble and right.

And yet one is led to wonder over these many cries for peace. Will they be doomed again to disappointment? Can the statesmen and leaders of the nations give their peoples the peace they ask for, or will they again hand them the cold, hard stones of suppressed hatreds and political intrigues? Will the spirit of good will and forgiveness toward enemies be allowed in any measure to influence the shape of postwar arrangements among the nations? Or will the spirit of hatred and selfishness alone determine the shape of things to come when the fighting stops? To judge from some recent trends as reflected in the utterances of influential persons, it appears easily possible that revenge and retaliation may again dictate the peace terms at the close of the conflict. If they do, then the four apocalyptic horsemen will not be unhorsed but merely supplied with fresh mounts, soon to ride harder than ever.

At least a vocal element among the peace planners have gained publicity for their ideas as to how roughly and drastically Germany and Japan must now be treated in order to make them behave correctly in the future. These planners apparently know nothing except revenge and retaliation, the idea of making the enemy nations pay for their aggression and their atrocities. They reason that the peace settlement following the first World War failed because there was no police machinery behind it to force compliance with its terms. This time, they say, the same mistake must not be made again. Therefore they want the world policed by the victors, with armies and navies and air fleets sufficiently large to keep at least all the lesser nations straight. By these

means they are convinced that their kind of peace can be made secure.

The previous peace treaty was in part at least dictated by selfish politics and the desire for revenge, the spirit of making the defeated enemy pay. From the viewpoint of Christian ethics that was wrong Number One. Now to repeat the same wrong another time and add to it a second wrong, that of having the victors police and perhaps dismember the defeated nations, will only compound the mischief and plant the seeds for another greater and bloodier conflict in the future. Two wrongs never do add up to make a right. At least that is the simple Christian's understanding of how the laws of God work in His moral universe. And from the laws of God the nations are not exempt. Policies that are morally and ethically wrong can only bring a harvest of trouble, misery, and disaster. To attempt to bring about good and lasting results by means that are evil is contrary to Scripture and to all reality. The method has never worked for long, and it never can.

The question comes to us, What should the Christians do about the arrangements for a postwar world? Has the church a message for men in face of the crisis which confronts the nations of the world? There can be little question that Christians are duty bound to do all they can toward binding up the wounds caused by the war, toward relieving suffering and want, and toward revealing the compassion and love of Jesus Christ to the stricken peoples who are the suffering victims of modern total warfare. Jesus, as we know, ministered to those in His day who were victims suffering from circumstances beyond their control. He still wants to minister, we believe, to war-suffering humanity through His church today. It is gratifying to note that Christians are awake to their opportunities to serve men in the name of Christ. Opportunities for this kind of service will greatly increase as the carnage and destruction continue.

It is further understood among most Christians that it is not the task of the church to devise peace plans and attempt to make the political arrangements for the nations of the world. The church must not presume to dictate what the exact terms of peace are to be, nor what forms of international machinery are to be set up. The plain fact is that all forms of practical politics and governmental arrangements involve moral and ethical compromises from the Christian viewpoint. So long as men are sinful and selfish at heart, practical politics and social controls must necessarily involve some ethical compromises in order to function at all. For this reason the church is out of place when it tries to persuade governments in

a sinful society to apply the full Christian ethic in the conduct of their affairs. Yet no one doubts that peace and social stability would result, if this ethic were applied in state affairs.

All this is not to say, however, that governments and political policies are exempt from the working of God's laws and the principles of His righteousness. They are definitely subject to the operations of these laws and principles, because God's will is universal. It is a fact that all wars and conflicts between groups result primarily from the violation of God's laws of equity and righteousness. Therefore it is evident that to the extent governments and their leaders are guided by the principles of justice, equity, and righteousness in making their policies and in carrying them out, just to that degree there will be a greater or lesser state of relative peace and security for their peoples. The farther the political and economic policies of the nations depart from the principles of righteousness, the greater become the social unrest and the international tension, until conflict breaks out.

So far, therefore, as concerns postwar plans and international arrangements, the church has one principal line of duty. It is the same duty, of course, which rests upon the Christians at all times, whether it be wartime or peacetime. And that duty is to proclaim to all men, to the rulers and the officials of the nations as well as to the rest of the people, the fact of the sovereignty of God and the fact that His laws of righteousness are universally valid, that sin and wrongdoing and injustice anywhere bring upon men and nations the judgment of God. The church must proclaim in no uncertain tones the truth which Christ has revealed about the value of human beings, and the wickedness of any group of men who for their selfish profit and advantage oppress and exploit others. The church should testify before small and great that war is a part of God's judgment against men and nations for their sins and their selfishness. It must therefore call upon all men to repent of their selfish acts, such as setting up barriers to keep other men from having access to the good things they enjoy. It bears witness to the truth that God punishes nations for their selfishness and injustice as surely as He does individuals. Christians by word and by life must proclaim the truth that only unselfishness and self-sacrifice in obedience to God can bring about peace and security for men. By word and by attitude they will call men and governments to repent before God of their wrongdoing and to seek the ways of justice and righteousness.

In the Old Testament the prophets of God often warned kings and rulers, and

also rebuked them for their acts of injustice and wrongdoing. One thinks here of Samuel rebuking Saul, Nathan rebuking David, Elijah rebuking Ahab, and so on. Jesus too did not fail to testify against the wickedness of rulers. To Herod Antipas He referred as a she-fox, selfishly cunning and unscrupulous. To Pilate He said His mission in this world was to bear witness to the truth. Did Jesus not in that sentence suggest to the Roman procurator the fact that worldly politics and military authority were essentially lies and falsehood and therefore out of line with the reality of things in the universe as made by God? In reply Pilate, with flippant and haughty scorn, uttered the scoffing query: What is truth? Perhaps the searching words of his helpless prisoner had after all touched the Roman's conscience.

To His church Christ has left this task of continually bearing witness to the truth of God. Therefore Christians are responsible to proclaim God's will to all men, for whatever accords with the will of God, that is the truth. When men build political structures on injustice and unrighteousness, they are building on sand, and that which they build will result in misery for their peoples. The church must by word and deed say so, and in terms that men will hear.

The church is not called upon to sanction any particular form of government, or any particular type of social or economic order. Above all it must not make the mistake of equating some particular social order with Christianity itself, for as already said, every existing order in sinful society includes certain greater or lesser compromises with the truth and deviation from the laws of God. Unfortunately Christians have already become too much acclimated to the secular atmosphere that dominates our age. Will the people who bear the name of Christ today detach themselves from their surrounding culture sufficiently to be able to bear a clear and unmistakable testimony to the truth of God, and fearlessly bear this testimony before rulers and statesmen who will have a part in arranging the postwar world?

PETER CHELTSCCHIZKI

In the early part of the fifteenth century, that is, a full century before the reformation movement began in Germany and Switzerland, Peter Cheltschizki lived in Bohemia, a land more recently known to us as Czechoslovakia. He is notable chiefly for some writings he left which uphold the Christian principles of love and non-resistance. His name has been but little known among the students and historians of the religious history of Europe. He lived in the time and also in the land where some of the earliest gleams of the great religious reformation appeared. John Huss, a countryman of his, sometimes referred to as the morning star of the Reformation, was burned as a martyr in

1415, and Jerome of Prague died in 1416. Both were therefore older contemporaries of Peter. The Bohemian Brethren, as the followers of Huss were known, were quite numerous and active in his lifetime.

Scarcely anything is known of this Peter's personal life, aside from the fact that he was a peasant by origin. It is not clear that he was an adherent of the Bohemian Brethren, though some think he was. Others told that he was of the Waldensian brotherhood, but of this there is no direct proof either. As it appears, he was a Christian layman with remarkably clear insight into the Scriptures, which he must have studied long and carefully. His views are preserved in a considerable body of writings left by him. These writings were long neglected and practically forgotten, and they have only in recent times been brought to the light again. In 1926 Carl Vogl published a book entitled: **Peter Cheltschizki, Ein Prophet and der Wende der Zeiten** (A Prophet at the Beginning of a New Era). The same author has also translated some of Peter's writings from their original Czech language into the German. Apparently none of his writings have been put into the English language.

Peter Cheltschizki differed from Huss and the Bohemian Brethren mainly on the question of war and nonresistance. In 1419 the leaders of the Prague university, in answer to a question laid before them, gave the decision that when civil rulers fail in their duty to protect the truth of the Gospel, it is the right of the people themselves in extreme circumstances to take up arms in its defense. Upon this decision followed the Hussite wars. But this decision of the university masters had called forth vigorous protest from Peter Cheltschizki. He fearlessly declared that the law of Christ, as given us by His word and example, prohibited for the Christian all fighting and all shedding of blood, even in the defense of himself and the protection of truth; that instead Christ demands of him an unconditional love for all enemies.

In Peter's writings he holds up as the correct pattern for Christians the church of the apostolic age, before "Constantine donated to Sylvester riches and worldly power, wherewith rank poison was introduced into the church." He emphasized that Christians must obey the law of Christ, as this is stated in the twofold command of Matthew 22:37-40 and in Galatians 6:2. To him any authority based on carnal force is in irreconcilable opposition to this law of Christ. Therefore in his eyes a "church exercising worldly power" and a "Christian state" were alike contradictions in terms. The true Christians, he wrote, should live under the present-day state just as did the earliest Christians under the pagan state, without claiming rights, yet complying with the demands of the state, in so far as conscience allows, and while so doing practicing unconditional love.

In regard to the wickedness of war Peter wrote with force and conviction. In his eyes every war—even the apparently most just and most necessary war—is a curse and a blasphemy. No war can be justified from the New Testament, so that even the Hussites were forced ever and again to appeal to the Old Testament in their attempts to justify the waging of war. The very nature of war is evil, and therefore it can produce only evil fruits, by which when a society is once thoroughly poisoned, it becomes chronically diseased, and eventually dies out, unless it succeeds through other means in compensating for the damage received, and so checks the festering evil and helps the healing powers of the social body to win the victory over the disease.

In writing of that violence which is of the very nature of those who wield power over others, Peter's words have indeed a very modern ring: "Out of pride they fight with others over possessions and for worldly honor; should someone touch their property, forthwith they start a war over it among themselves, they herd up the people like cattle and drive them into battle, where one side murders and robs the other side. . . . And the worst of all is this, that Christians are driven into these battles, of whom there may be some earnest ones on both sides, who have scruples of conscience against killing and robbing other people. Yea, brother goes forth against brother to do him injury, whereas in accord with his faith he ought rather to die for him; instead he goes out to kill and rob him, forced to do so by the degraded authority of rulers, and he has not enough intelligence and love to suffer death himself from his superiors rather than to perform such wicked deeds. So it is that these mad authorities become traps for these good Christians; by force they drive their subjects to carry through for them the wickedest projects they can think up, so that thereby they get their wicked designs accomplished in action" (Vogl, *op. cit.*, pages 89-92).

The ideas and teachings of Peter Cheltschizki deserve to be better known among Christians than they have been so far. It appears that in modern Czechoslovakia they have been studied and appreciated in renewed measure. T. G. Masaryk, the founder and first president of the Czechoslovakian republic from 1918 to his death, was influenced by the ideals and writings of his countryman Peter who wrote against violence and war five hundred years before. Masaryk is quoted as having once in public address said: "We produced in the time of the great reformation three typical characters: Ziska, the first; Comenius, the second. Does Ziska satisfy us today? Should we everyone be a Ziska? When I study history, when I dip down into the spirit of Szechish history, do I then want to be a Ziska? No! Would I then be Comenius? No! The sword—the book? What then? Cheltschizki I

would be. Cheltschizki allows for no use of force, but just as he is no Ziska, so neither is he a Comenius. There is here neither the soldier's lust for battle, nor the kind of love that springs from weakness, but the altogether different type of decision, manliness, resoluteness of Cheltschizki. I believe further that we have in the history of the Czechs something we should strive toward, and that Czechish humanitarianism calls for just this synthesis: Ziska and Comenius caught up in some modern Cheltschizki. This is the Czechish ideal" (Vogl, page 264).

Recently a Czech writing in a religious journal raised the question, "Will the Czechs repudiate Masaryk?" He called attention to the fact that lately certain Czech leaders have advocated open hatred and lasting revenge toward the Germans who overran their country and massacred some of their people. But there are others among them who cling to the more Christian ideals upheld by Masaryk, ideals of reconciliation and forgiveness, ideals taught by Peter Cheltschizki.

This same writer alludes to the influence of Peter in these words: "All through their history the Czechoslovak peoples have had a struggle to remain alive. They had their brief day of glory in the fifteenth century, when the Hussite wars brought victory after victory to their arms. But those wars, dragging on over two hundred years until they merged with the Thirty Years' War, ended in defeat at last—utter, overwhelming defeat. Yet even when the hope of victory was brightest, a prophet arose to warn the Czechs. Their own peasant philosopher, Peter Khelsicus, told them: 'You cannot fight for the divine cause with a physical weapon. By doing so you destroy the divine cause at its inception.' His countrymen did not listen to Khelsicus; they persecuted him. But today they are proud to know that his writings are ranked among the outstanding contributions of the Middle Ages to European culture" (Quoted from the *Christian Century*).

NEW BOOKS

War, Peace, and Nonresistance, by Guy Franklin Hershberger. Published by the Herald Press, Scottdale, Pa., 1944. Pages XV, 415. Price, \$2.50.

This book has come from the press very recently. Its rather ambitious title does not exactly reflect the main content and emphasis of the book. The author's principal theme is Christian nonresistance, its scriptural basis, and its practice through four hundred years by the Mennonite Church.

There is a brief opening chapter on "War in Human History," which is followed then by a chapter on "War and Peace in the Old Testament." These two chapters form the background for the real basis of Christian nonresistance as presented in Chapter III, "Nonresistance in the New Testament." Following this is a chapter

on "Peace, War, and the State in the History of the Church," in which the varied attitudes of Christians toward the state and toward war over the centuries are hastily reviewed.

The next five chapters are devoted to an account of how the Mennonites have practiced nonresistance through their history down to and including the period of World War II as far as 1943. The remaining chapters, x-xv inclusive, take up the theory and practice of nonresistance as applied in different areas of life and in various relationships. Special attention is given to the distinction between philosophical and political pacifism on one hand and Christian nonresistance on the other. The volume closes with a series of appendices, where one finds among other things a number of important documents printed for handy and useful reference. Two indices are included at the end.

This book is written in a compact and readable style. The author has made very extensive research in gathering his data, and the material is well documented. The practice of Christian nonresistance is by him based squarely on the teachings of the New Testament Scriptures. It is safe to predict that this volume will serve for some time to come as a standard reference work on the subject of Biblical nonresistance, and more particularly on the practical translation of this principle into a way of life by Mennonites in war situations and in other areas of modern life and experience.

* * *

The Church of the Brethren and War, 1708-1941, by Rufus D. Bowman. Published in 1944 by Brethren Publishing House, Elgin, Illinois. Pages, 352.

This book sets forth the record of the Church of the Brethren in regard to war and nonresistance. It is essentially a historical account of the faith and practice of this peace church group on these points. The author is president of Bethany Biblical Seminary and a leading figure in the activities of his denomination. The book is based on the original sources and historical records; it is well documented throughout; it reveals careful research on the author's part; and on the whole it is sympathetically and yet objectively written.

The author starts off with a concise account of the origin of the Church of the Brethren, whose beginning as an organized body dates from 1708, at Schwarzenau, Germany. Next he treats of the position taken by the founders of the church on the matter of war and nonresistance. Then follow chapters which take up in their order the story of how the Brethren taught and practiced nonresistance during the periods of the three major wars which have occurred since they became established in America, namely, the Revolutionary War period, the Civil War period, and the period of World War I. For each of these

periods of testing the actual performance of the Brethren is described from the documents available, though these are unfortunately never as complete as could be desired. There are also chapters which deal with the periods between the several war periods. The Church of the Brethren has been recognized, along with Mennonites and Friends, as one of the historic peace churches. Of these the Mennonites are considerably the oldest group, and the author of this book shows that the non-resistant position of his church at the time of its origin in Europe owes something to Mennonite influence. As the records clearly show, the Brethren were consistently nonresistant in practice during every war period as late as the Civil War. They not only taught against war, against participation in warfare and bloodshed, but they also exercised strict discipline in their congregations in dealing with those members who transgressed by taking up arms.

In the period that followed the Civil War a change took place in the attitudes of the Brethren toward social and political life generally. They began to take more active social responsibility, and their strictness in discipline was gradually replaced by more aggressive educational and missionary activities. The results of this transition showed up in the different record made by the Brethren during World War I, when numbers of their members entered the armed forces and seemingly few were disciplined by their congregations for doing so. The story of this change and the factors that brought it about are faithfully recorded in this book. The facts are presented in an objective way, and the author refrains from either directly justifying the change or condemning it. He records it as history, and the reader is left to form his own conclusions about the matter. At a few places the author takes pains to point out what appear to have been inconsistencies in the older Brethren attitudes toward the state and government. Of the newer attitudes no inconsistencies are particularly cited, though in fairness it must be noted that he is careful to cite extensive evidence and experiences which go to prove that so-called noncombatant service in the armed forces is not consistent with New Testament nonresistance.

THE BOOK OF ALL NATIONS

Word of God,—the grand unveiling
Of His glory and His grace:
When the lamps of earth are failing,
Here is light for all our race.

Word of truth—through all time's changes
Its glad messages abide;
Homeward, past earth's cloudy ranges,
Still our footsteps it will guide.

Word of wisdom for the erring;
For the weary, word of strength;
Sure and steadfast hope conferring
Daily all the journey's length.

—Bible Society Record.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, DECEMBER 22, 1944

NUMBER 38

The Christmas Message and Permanent Peace

BY J. H. HUNTER

... Once again light is beginning to shine on the dark horizons of the world, and the hope of peace is stirring again in the heart of mankind. Surely there must be an infinitely deeper meaning to our Christmas celebrations this year than there has ever been before. Today, as these words are being written, peace is in everyone's thoughts, and a multitude of hearts in the midst of their rejoicings are turning wistfully to the future and are asking with longing if an enduring peace can be established upon the earth. In *The Globe and Mail* of Toronto a distinguished writer, Sir Thomas White, recently contributed a long article on the subject at the request of the editor. In this article, Sir Thomas reviews the past efforts that have been made to bring about world peace, all of which, of course, have failed. Thus the League of Nations failed because of a "lack of fundamental accord with respect to war among the great powers included in its membership." Then the writer goes on to outline some of the economic, geographic, and other problems that must be met if future wars are to be prevented. Germany and Japan are to be disarmed and rendered impotent, a new organization of the other nations is to be formed, the British Empire is to be armed and vigilant while free trade and free intercourse between nations is to be promoted. Sir Thomas concludes his survey of the problem with words he had written on another occasion:

"As long as men and nations contend for power, trade, possessions, and material prosperity, there will always be danger of war. . . . Permanent peace in such a world as this will not be assured by either wishful thinking or any power mechanism devised by man, although the latter may serve a preventive purpose for more or less lengthy periods. Permanent peace is of the spirit, not of the hand or mind of man. We shall have it when men and nations 'love their neighbours as themselves' and a kingdom not of this world is firmly established in the hearts of its more than 2,000,000,000 inhabitants.

"To be successful, the quest for permanent peace must lead to the realm of ethics and the humanitarian teaching of all great religions."

With all due respect to this distinguished Canadian statesman we venture to state that he comes closest to the heart of the problem in the last two paragraphs of his article which we have quoted. But even here he is ambiguous and does not tell us how this desirable consummation of permanent peace is to be brought about. It is passing strange how great and good men fail to get at the heart of this tremendous problem by refusing to recognize the fundamental fact of human life, which is the presence of sin in the human heart. Unless this is first recognized and cognizance taken of the remedy for this fatal defect, all specifics set forth for the amelioration of human ills, whether of the individual, the nation, or the world, are just so much sound and fury and signify nothing. "Who can bring a clean thing out of an unclean?" was the question Job asked in the long ago, and the melancholy answer is still as true four thousand years later—"Not one." It is true that "permanent peace is of the spirit," as Sir Thomas says, but how is that spirit of peace to be put into men and nations that will make them "love their neighbours as themselves"? "That which is born of the flesh is flesh," and will forever, as long as this race endures, act according to the flesh. Indeed, it cannot do otherwise. These words of our Lord to Nicodemus and those that follow in the same chapter contain the most profound truths regarding human nature that ever fell upon the ears of man. What, then, are the works of the flesh, the things that are inherent in human nature as we find it today, which are diametrically opposed to those very things of the spirit that Sir Thomas White says are essential to peace? We are not left in any doubt. The Word of God says: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, here-

sies, envyings, murders, drunkenness, revellings, and such like." In the light of this ghastly catalogue of human works, how true the statement of Job is, and how impossible it must be to bring forth spiritual fruits from such a soil! We would suggest that every man who writes or speaks on the subject of permanent peace in this world first read the fifth chapter of Galatians, which sounds the death knell of humanistic panaceas and hopes. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." I am well aware that these words are written to Christians who have received the Spirit. But if that struggle goes on so keenly in them, what possible hope could there be of ever expressing the "fruit of the Spirit" (which includes peace) through those who never have received that Spirit?

That, it seems to me, is the first question that has to be answered by anyone who ventures a solution for the problem of war and the establishing of peace upon

The Wise Men

(Matthew 2:1-12)

*Though others did not seem to see or heed
The newborn light in heaven's wondrous Star,
We dared not spare the effort, time, nor cost
To cross the weary miles to lands afar.
Did futile seem the tiresome, weary quest?
The Star led on—and Him we found at last!
Hast THOU so sought?*

*Not earthly pomp or splendor did we find—
In humble arms a tiny baby thing!
Small Bethlehem, Judea, poor, despised,
Give shelter now to heaven and earth's great King.
Our hearts illumined by the light above
Beheld in Him—God's wondrous gift of love.
Hast thou so FOUND?*

*So having found, how should we honor Him?
He gives Himself to bear our guilt and loss.
Of heaven's glory stripped, before us lies
God, clothed in flesh, to die upon a cross.
We knelt before Him, laid into the dust
Our gifts, ourselves, yea, all that we possessed.
Hast WORSHIPED thus?*

*Our hearts had found, now satisfied and blest,
Back to our tasks we turned "another way."
As homeward bound, across our pathway lay
A radiance bright from holy Christmas day.
No road—nor we ourselves can be the same
Since in obedient faith to Him we came,
SINCE HIM WE FOUND!*

—From "In the Service of the King."

this earth. It brings us, of course, to the very heart of the Christmas message and to the purpose of the Saviour's coming to earth. He came, heralded by angels, to bring "peace on earth and good will among men." He came into a world that was under a curse, a world held in the grip of its "god," a world of war, bloodshed, darkness, and despair. That was the state of the world then, and it is the state of the world outside of Christ today. Into that polluted stream came the Incarnate Son of God to bring health and healing, peace and joy to mankind. To ignore this most tremendous of all facts and to seek to settle any of the problems of life apart from it is to arrive nowhere. He is the key to every problem, the solution to every ill of humanity. He was born in a miraculous manner, lived a miraculous life, died a miraculous death which was followed by a miraculous resurrection and ascension into heaven, all of which will be consummated by a miraculous appearing at the close of this age to establish that peace on earth the world longs to see. But the amazing thing today is that men and women live as though He had never come into the world, had never died for their sins upon the cross, had never risen from the dead, and was not coming back to this earth again. But sadder still is it that in a multitude of churches these tremendous facts are ignored, and for these profound and glorious truths weary and heartsick sinners are being given book reviews, sermons on world brotherhood, social reform, and temperance. It is little wonder that the perspective of men becomes distorted, and that they map out the course of human history according to what they hear and to the mind and the spirit that is in them, which is exactly what the prince of this world wants. But if the light that is in them be darkness, how great is that darkness!

Christ came into this world as the Light and the Life of men. There is neither light nor life apart from Him. He alone gives meaning to history. He it is who made the worlds, or framed the ages. He upholds all things by the very word of His power, and all things are working towards the fulfillment of His plan and purpose in human life. Is it not the height of folly then, the very acme of madness, to endeavor to speak on the future of the race and the momentous issues of peace and war and ignore the glorious but awe-inspiring fact of His incarnation and His death? It is either true or it is not true that our Lord "made peace through the blood of his cross." If

it is true (and we know it is), then that event transcends in importance all other events that have ever happened upon this planet. It is supremely important that this event should be recognized in any solution we may seek for the question of war. The peace that the Saviour came to bring extends to every realm of human life. Its effects are to be made manifest in the unseen world and throughout the "whole creation" which at this moment is pictured as groaning in travail because of sin. It is no more possible to separate peace on this earth and good will among men from the sacrifice of Calvary than it is to separate the glorious light of noonday from the sun.

Is there any other way by which peace can be brought about on this sin-cursed, war-torn earth? We say emphatically that there is none. Sir Thomas White is entirely wrong when he asserts it may be found in "the humanitarian teaching of all great religions." If the Word of God is true, it can be found in only one place, and that place is at the cross of the Lord Jesus Christ. That God has a controversy with this world is an obvious truth of divine revelation, and until man is right with God he will never be right with his fellow men. If man could solve this problem of peace on earth by himself, the Bible would be meaningless and of no more value as a spiritual revelation than Aesop's Fables. Apart from the regenerating power of the Holy Spirit in a man's life, no one can "love his neighbour as himself." If we are to wait, as the writer in *The Globe and Mail* says we are to wait, until this kingdom not of this world is established in the hearts of its 2,000,000,000 inhabitants before we can have peace, one would indeed be justified in yielding to despair. There are probably more non-Christian people in the world today than there were at the beginning of the Christian era, and millions more are born each year than are being converted. How long is it going to take then at this rate before this blessed consummation of permanent peace we all long to see is brought about?

Any consideration of this last question must take cognizance of the plan and purpose of God in this age, and the function of the Christian church in the world. Is it the purpose of the church to convert the world? No. It is the function of the church to fulfill the last command of the Lord and go into all the world and preach the Gospel of saving grace to all nations. But there is not the slightest shred of evidence to be found in the

Scriptures to lead one to believe that the world in this dispensation will ever be converted. Every indication that our Lord gave while here upon this earth was that the wheat and the tares, good and evil, would grow together until the time of the harvest. He never held out to His disciples the hope of a converted world as a result of their labors. He warned of wars and rumors of wars that would obtain right down to the end, of evil men and seducers waxing worse and worse, of distress of nations, and hearts failing for fear, of increasing hindrances to the spread of the Gospel, of false Christs and times of trouble such as never were upon earth. That is not the picture of a world evolving into permanent peace, but it is an exact blue print of the Christian age from His time down to this year of our Lord 1944. The hope of the world is that He who came in the long ago to Bethlehem as the Incarnation of peace and good will on earth will come again. He said He would and we believe His Word is truth. It is not to a world of peace that He said He would return, but to a world of unbridled wickedness, to a world of darkness and despair such as prevailed at His first advent, to a world in which faith had almost been eclipsed. That is His picture, not mine. So if anyone feels moved to write and reproach me with so-called pessimism, show me from the Scriptures where I am wrong. As for pessimism there is no room for it in the heart of any Christian today. We at least face realities, and do not delude ourselves with the whisperings of fancy and the wishful thinking that finds expression in so many pulpits and expects the Atlantic Charter to usher in the millennium. If peace is to come in the way that these men tell us it must come, it will never come at all. But God has promised to make wars to cease to the ends of the earth, and to bring in everlasting peace and righteousness. That promise is certain of fulfillment, and the blessed hope of its fruition blazes today like a beacon on the dark horizons of the world. Peace will be established by the coming again of the Prince of Peace and by no other way. He will return to a world exactly like this—or worse. Then this old world will see peace and righteousness flowing like a river. There will be no need then for the Atlantic Charter or the Four Freedoms. Then the work of righteousness shall be peace. He shall rule the nations with a rod of iron, and no hostile feuds, no fateful compromises with truth and righteousness, and no

(Continued on page 772)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Anonymous Writers

Occasionally ministers, church leaders, and editors receive communications to which no name is signed. Frequently the content of these anonymous letters or articles is critical, of such a nature that the writer would feel some embarrassment to have his person associated with it in the mind of the reader. Let us grant that the motive of these anonymous writers is sometimes good. There are facts that they feel ought to be called to the attention of certain persons. Nobody has the nerve to tell them personally, and so error or wrong action goes on unchecked. This, they feel, is too bad, and so they shout out the information from behind a wall of anonymity. There are occasions when certain things are published under the protection of a pen name. But a pen name is not an anonymity. The editor knows who is doing the writing and he agrees that it would be best not to have the real name of the author published. But someone is responsible. An article under a pen name is not a tantalizing whisper out of darkness. With very good reason editors usually refuse to publish anything that comes to them from an unknown source.

At its worst, an anonymous communication is a stab in the back. We all have respect for the persons who have differing opinions and who state these differing opinions with candor and with charity. But it is hard to respect the coward who says biting and cruel things but who is afraid to show his face. If we must have opponents we want to face them. The one who lurks in the shadows, however friendly may be his purpose, does not seem to us like a friend.

It is your privilege to express to your editor or to your minister your disagreements, but please have the honesty and the kindness to appear in your own person. Perhaps you are under a misapprehension. There are facts, which if you could know, would set you straight. But when you write anonymously you can receive no answer, and so you remain in ignorance, and in unchristian attitudes. Most people will receive with fairness

criticisms which are fairly brought. In the Scriptures we are taught to go to the brother with whom we have a disagreement. Face to face, or open letter to open letter, we can usually find mutual understanding and agreement. The anonymous letter gets us nowhere. It is a thrust and a threat, not an arbitrament. And so when you write, sign your name.

Drawing Lines

In the moral realm there is many an absolute. There are things which are clearly and definitely right and there are things which are clearly and definitely wrong. We do not often have very much trouble in bringing our lives into conformity with these absolute expressions of the good or the evil. But we do often have trouble with the more relative things in between. Our consciences instruct us to do what is right, but oftentimes there is a real problem to know just where certain lines ought to be drawn. We should like to insist, however, on the necessity for drawing these lines. Sometimes there is seemingly very little difference between the things we do do and the things we do not do. Others may taunt us with the inconsistency or the narrowness which makes us draw the line at some particular place. "Is this so much worse than that?" they say, and oftentimes we are tormented with our inability to defend in a strictly logical way the lines which our conscience has instructed us to draw.

It is no doubt true that what is questionable is probably wrong. That is a good old rule which says, "When in doubt, don't." And yet each one of us has some ethical problems. The thing we should like to urge here is that we do draw lines. If we dig in for our moral battle only at some large and obvious barrier, we are probably lost. The Christian should not be afraid to draw lines that may seem hard to defend. For if he does not take his stand here, he must take it some other place, and there too it will be just as hard to defend. Do the clearest and most honest thinking that is possible for you. Come to a conclusion which you are sure your conscience will

not condemn you for and then take your stand. God will bless the man who can say, "Thus far and no farther."

A Bombardment of Love

Bombardments from the skies are not anything new. One night almost two thousand years ago the earth was bombarded from the heavens. But it was not a bombardment of hate and fiery destruction. Instead the world was invaded by love. A Saviour of love sent by a Father of love brought a message of love to a lovelorn world. "The love of Christ, which passeth knowledge" was a new and foreign conception. In the Old Testament God's attributes of holiness and justice had chiefly been emphasized. At Sinai men trembled and quaked. Nor did the pagan world know what divine love was. Their gods had to be cajoled and bribed into favor. Relations between nations and clans were ruled by the law of brute force. Human love was only biological. Marriage and family love had not yet been graced by the tender affection taught in the New Testament. It was Jesus Christ who brought love into the world. The day which we celebrate as the day of His birth is the outstanding holiday of all history. On this day love is exalted. Mother love as illustrated in the Madonna and her child, the good will which is expressed in gifts and greetings, the triumph of sentiment over crass selfishness and materialism—all these are the by-product, at least, of the divine love which sent a Son to the world. During the Christmastide, at least, the old Scrooge of human indifference must be softened to something resembling a loving heart.

The one hope for the world is the love of God manifested to the world through Christ. Motivated by love, God sent His Son with the purpose that men might believe and so not perish. We do not see all men saved, but it is not God's plan that fails; it is man. We see a world filled with hate. This hate is neither a product nor a manifestation of God's will. Let us today as never before maintain islands of love in the sea of hate about us. Never before did the world so need the Gospel of love and its effective exemplification. Still among the bombers dropping bales of revenge, the angels sing, "Peace among men of good will." Let us all join the flying corps, which bombards the world with love.

Some Thoughts on New Testament Mutual Aid

By JOHN M. SNYDER

Among people who profess to take the New Testament literally as the indispensable guide for practical, everyday living, there will be little argument against the idea of Christian mutual aid. For a people with a historical background in which it was a condition for admittance into the fellowship of believers that applicants for membership pledge all their earthly possessions to the helping of their brethren in need, the acceptance of this principle should be a foregone conclusion. It is therefore only to be expected that the Mennonite Church should be giving attention to ways and means of putting this principle into practical operation for the needs that exist today.

The writer believes that the present proposal for setting up an agency in the church to give assistance to young people and others needing help in getting a start in some suitable financial enterprise is a worthy undertaking. It would seem to be infinitely better for the capital of Mennonites of means to be used for the building up of Christian communities than that it should be invested in enterprises which are not Christian, and which contribute nothing toward the development of those particular aspects of the Christian community which are of special concern to Mennonite people.

As indicated in a previous article, the writer, while favoring the other phases of the plan as outlined and presented to General Conference and the church at large, finds himself opposed to the proposal that MENNONITE MUTUAL AID include in its scope the organization of a Mutual Aid Insurance Plan both for property coverage and death benefits. It should be stated here that the writer has been informed by a member of the committee appointed to formulate the final plans for MENNONITE MUTUAL AID that the property loss and death benefit phases of the proposed organization are not yet definitely formulated, and that there is to be further study of these areas before the plan will finally be drawn up and presented to the Executive Committee of General Conference for final approval. However, it is clear that a Mutual Aid Insurance Plan is in the minds of some advocates of MENNONITE MUTUAL AID, and it is in view of this fact that the present discussion is presented in response to a number of questions that have been raised and suggestions that have been given.

The suggestions herein given as to what constitutes scriptural mutual aid do not purport to be a final, detailed, problem-free blueprint of a practical organizational and procedural Mutual Aid setup. It must be recognized that there are problems involved in whatever

plan may be put into operation to meet the needs resulting from the loss of property or the death of a loved one, particularly when the departed one was the main provider of the household. It must also be recognized that situations of acute need do exist and that the church has a major responsibility for taking care of these situations. That the provisions for these situations of need among us heretofore have not proved completely adequate will hardly be gainsaid. Admittedly something more needs to be done. For some guiding principles as to what and how, may we turn, as is our wont, to the New Testament Scriptures. The writer believes that clear guidance can be found here for the solution of the problems involved, if we will but allow ourselves to be directed by the Holy Spirit in accordance with His Word.

The first instance of mutual aid in the Christian church is recorded in Acts 2:44, 45; 4:34, 35. We need not enter here into a discussion of the merits of the "all things common" idea here practiced, by which funds were provided for the Aid program. But it should be carefully noted that the principle, twice explicitly stated, on which distribution was made, was "*as every man had need.*" The Apostle Paul, chief founder of the Gentile Christian Church and a foremost exponent of Christian mutual aid, also states this same principle in Eph. 4:28 (last clause). It is the basic formula for group aid, in the first case, and personal aid, in the second. This principle or formula is also expressed in the following passages: II Cor. 8:14, 15; 9:9, 12; I Jno. 3:17; Luke 3:11; Rom. 12:13; 15:26; Jas. 2:15, 16.

This is not insurance. The basic idea of any insurance plan is restitution of or compensation for loss, not the supplying of need. True, the replacement of loss may constitute the supplying of need, where the loss results in a situation of need. But insurance replaces or compensates for loss, irrespective of need, and in that it goes beyond the scriptural principle of Christian mutual aid. It is a matter of one's rights, not one's needs—of protection paid for and entitled to rather than of the supply of actual needs.

The church has a scriptural mandate to alleviate human need, both within and without the household of faith. She has no scriptural mandate to restore the economic status of members or non-members who may have experienced loss, but whose loss cannot reasonably be said to have brought them to a state of need as defined in the Scriptures. At least the writer has failed to discover such a mandate in the New Testament. It is the writer's conviction that the church *must* enter the area of providing for needs, but that she cannot properly enter the insurance field.

Here another question presents itself. What do people need? How determine

when and to what extent a *need* exists? Again we turn to the Word in the New Testament. Again we find clear statements, both in the teachings of Jesus and in the epistles, showing what the followers of Christ need in terms of material things.

We may not like what we find on this subject. It possibly may not coincide with our accepted ideas and standards. But what we find is clear; it is pertinent to the subject; and for true followers of the Lord Jesus Christ, it must be conclusive.

In Matt. 6:8 Jesus says that our Father "knoweth what things *ye have need of.*" In verse 32 He says that "your heavenly Father knoweth that *ye have need of all these things.*" What things? Verse 11—"daily bread." Verses 30, 31—food, drink, and raiment. Paul admonishes us that "having food and raiment, let us be therewith content" (I Tim. 6:8). These are not the impractical workings of idealistic minds. They are exhortations for Christian living by the two greatest teachers and leaders of the Christian era. These are the basic needs of life.

From the lives of Christ and the apostles we may reasonably make certain deductions as to other, secondary needs which may be admitted as applicable to Christian living. Christ constantly used dwelling houses and by inference approved their use for His followers (Luke 8:39; 9:14; 10:5-7; etc.), and neither He nor the New Testament writers utter any word of protest against them, unless it would be against extravagance as implied in the teachings on the subject of self-denial and the warnings against riches. Means of transportation adequate for the existing situations, implements of agriculture and other types of production, instruments for the performance of Christian duties and the necessary activities of life—such things as these are approved tacitly or by inference, if not expressly, as needed by at least some who follow Christ. But the basic needs of all Christians, indeed of all mankind, are those explicitly mentioned. These are universal and common to all men.

The New Testament further gives criteria by which we may judge what constitutes adequate provision for these basic needs. Food and drink are for the sustenance of life (Matt. 6:25) and should be adequate to supply the nutritional needs of the body. Clothing should adequately cover the body (modesty, I Tim. 2:9), give protection from the elements (warm the body, Jas. 2:15, 16), not ornamented or "costly array" (I Tim. 2:9), not for vain display or show (I Pet. 2:3), in short, not conformed to the carnal standards of the world, but to the reasonable requirements of practical godly living. All other secondary needs must also be subjected to the same test of practical usefulness in the light of New Testament teachings.

As to a workable plan for taking care of the situations of need that do exist, the writer does not presume to have a complete solution to offer. Further study will doubtless be necessary, and a committee has been appointed to formulate a workable plan. Here are proposed only a few suggestions as guiding principles. Further discussion and study will doubtless develop others.

In an ideal Christian community there would probably be little if anything required in the way of organization to provide necessary aid for those in need. With each Christian maintaining a vital, personal prayer relationship with God, who "shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19), enabling him to cast "all your care upon him; for he careth for you" (I Pet. 5:7), and with every Christian alert to the promptings of the Holy Spirit, sensitive to the needs of those about him, and conforming fully with the admonition of Paul to be "rich in good works, ready to distribute, willing to communicate" (I Tim. 6:18), there would be such a spontaneous "bearing of one another's burdens" as to make organizations practically superfluous. At least this would be true within the local community. Even in cases of distant need, organization might be kept at a low minimum.

But Christian communities are not ideal. Not all Christians have achieved the levels pointed out in the foregoing. In the early church it developed that some widows were neglected in the daily ministration" (Acts 6:1). So the first mutual aid organization was set up. A committee of seven was chosen to be "over this business." So in the present time it may be necessary to set up some organizational facilities and procedures to take care of the needs that exist. But whatever is set up by way of organization and procedures should function in harmony with the principles established in the New Testament, particularly since these principles are clearly stated. The writer believes that in line with the principles outlined above the following suggestions should apply to whatever plan is adopted for taking care of losses of property or in cases of loss of loved ones by death:

1. Let the dispensation of aid be on the basis of established need. This is the basis on which the other types of financial aid proposed under the MENNONITE MUTUAL AID plan will be offered, and it is clearly set forth as the New Testament formula for mutual aid. Some reasonable standards could be set up, as has been done in our present C.P.S. dependency support program, which would be flexible enough to prevent inequity, and which would be a guide in the dispensation of aid.

2. Certain cases of temporary financial need, as where persons may find them-

selves in financial straits temporarily through lack of current liquid resources, although they would be adequately provided for if their assets could be converted into current funds, might be subjects for help through the loan provisions of other departments of MENNONITE MUTUAL AID at a low rate of interest, or at no interest at all. Also the guidance and counseling services envisioned in the MENNONITE MUTUAL AID plan might be applicable in such cases.

3. One brother has suggested that contributions to the aid fund should be in the form of assessments based on the individual net worth of the members of the congregations and conferences participating, as indicated by tax assessment rolls. Some adjustment of tax assessment figures would probably need to be made if this were to be the basis for a church-wide plan, since the ratio of tax assessment valuations to actual value varies in different localities. However, this plan would seem to be a practical means of raising the needed funds, entirely in accord with the scriptural principle that "unto whomsoever much is given, of him shall be much required" (Luke 12:48). Those who are stewards of an abundance of material possessions would contribute, not "to receive as much again" (Luke 6:34, 35), but as an expression of their love for God and their needy brethren. I Jno. 3:16-18. However, some other method might possibly be devised which would be equally scriptural and as good or better in practice.

4. Let the church hold herself aloof from the insurance field. If insurance is right for Christians (and the writer believes that there is a valid question on this point), let it be provided as a business proposition by private organizations or associations of interested brethren. Let the church, as such, limit her program to the supplying of scripturally defined needs, for which she has a clear mandate in the Word of God.

5. Should those responsible for formulating the final plans conclude that a mutual aid insurance plan is desirable, let the plans or charter for the insurance organization be presented to the next session of General Conference for approval by that body. This suggestion is in view of the fact that no thorough discussion of the merits of mutual aid insurance was had at the August, 1944, special session, and the writer believes that it would be wise to get a specific decision from General Conference as to whether or not the Mennonite Church wishes to enter the insurance field. Mutual aid insurance is not a proposal of such immediate urgency that it could not well wait for the few months necessary to do this.

6. In whatever plan we set up, let us seek to safeguard the spiritual values which are to be gained from practical,

direct dependence upon God for the supply of material needs. Ofttimes in circumstances of unquestioned need there may be found the rich and satisfying experience of the providential supply for one's material needs, as the writer can personally testify. Such experiences are precious, and they deepen and enlarge the spiritual life. While we recognize the obligation of the church to look after the needy with material aid, yet it is to be hoped that the provisions made to this end will not draw people's attention away from the rich resources of our heavenly Father, and the precious privilege of experiencing the truth that "he careth for you."

Some Objections Considered

1. What you advocate would reduce those who suffer loss to the humiliating necessity of accepting charity. *Answer:* The writer believes that the receiving of material help from Christian brethren in times of need should never be considered to be humiliating, except to carnal pride. None of us have anything which was not freely given to us (I Cor. 4:7), and if God operates, as He does, to supply our needs at times through our brethren, why should this be considered humiliating? Christian missionaries and other Christian workers are not expected to be humiliated because their material needs are supplied by contributions from the brotherhood. Every Christian should be so definitely in the place and service to which God has called him that a contribution toward his material needs is as definitely a contribution to the cause of Christ as is a contribution toward the support of a missionary or other Christian worker. Besides, if mutual aid insurance is primarily a means of applying New Testament mutual aid, as its proponents claim, what is the essential difference in this respect?

2. Your proposal requires classifying men as either rich or poor, which would be impossible to do because these terms are relative and would be differently defined by different individuals. *Answer:* The writer's proposal is not dependent upon a decision as to whether a person is rich or poor, but rather upon whether a person is or is not in need as defined by the Scriptures cited. The writer is certainly not rich, and he does not have the feeling of being poor, but at the present time he, with the majority of those who read this, does not find himself in a position of unprovided need. Needs can be scripturally defined, and it is possible to arrive at a definition which would be standard enough to be a workable guide and at the same time flexible enough to be equitable in the various situations which would be encountered, in the writer's opinion.

3. We cannot suppose that the New Testament gives specific instructions as to how to deal with every practical prob-

(Continued on page 772)

FAMILY CIRCLE

For Christmas Eve—A Prayer

*O Lord, there sit apart in lonely places,
At this, the gladdest time of all the year,
Some stricken ones with sad and weary faces,
To whom the thought of Christmas brings no cheer.*

*For these, O Father, our petition hear
And send the pitying Christ Child near.*

*And there are tempted souls this night, still waging
Such desperate warfare with all evil powers.*

*Anthems of peace, while the dread strife is raging,
Sound but a mockery through their midnight hours.*

*For these, O Father, our petition hear
And send Thy tempted, sinless Christ Child very near.*

*Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthly love denied,
Who hear but dirges in the loud bell's throbbing
For loved ones lost who blessed last Christmastide.*

*For these, O Father, our petition hear
And send the loving Christ Child very near.*

—Author Unknown.

Our Sacred Obligation

BY MARGARET KAUFFMAN

Our Creator saw fit to place within us the ability to procreate our species. This is a sacred power. In this way we co-operate with the Infinite in giving an undying, immortal soul to the universe. This great work is at once a source of deepest satisfaction and fearful responsibility. To contribute to life in any form is gratifying. To mold and shape our own flesh and blood, to nurture a living soul for eternity, is more than gratifying—it is blessed. The individual who is in tune with his Maker loves humanity. He is concerned with every living soul, for he knows he is his "brother's keeper." He studies to show himself "approved unto God, a workman that needeth not to be ashamed."

The task of rearing children for God's honor and glory in these days is stupendous. But "as thy days, so shall thy strength be." All the fullness of the blessed Holy Spirit is at our command as a source of wisdom and strength for our holy task. I plead for consecrated Christian parents who know the power of prayer, who live a vital Christian experience with children day by day. The source of our youth's problems today is in the fact of the powerless Christian living of their elders: parents, Sunday-school teachers, and preachers. Yes, "ye have wearied the Lord with your words" (Mal. 2:17). "We are verbose," said a prominent educator this summer concerning secular education endeavors.

So are we as spiritual teachers. We just skim the surface in this business of living and interpreting Christ to the world and to our youth. We cannot teach something we do not ourselves know, but we might learn along with our students. To hold the gate open and tell the lambs that there is green pasture inside is not enough; we must enter and feed. So shall we know whereof we speak; so shall we be strong.

Cheraw, Colo.

What Is A Man Profited?

The other day in Emporia, the longest funeral procession that has formed in ten years followed the Rev. John Jones three long miles in the hot July sun out to Dry Creek Cemetery. Now, a funeral procession may mean little or much. When a rich and powerful man dies, the people play politics and attend his funeral for various reasons. But here was the body of a meek, gentle little old man—a man "without purse or scrip." It won't take twenty minutes to settle his estate in probate court. He was a preacher of the gospel—but preachers have been buried before this in Emporia without much show of sorrow.

The reason so many people lined up behind the hearse that held the kind old man's mortality was simple: they loved him. He devoted his life to helping people. In a very simple way, without money or worldly power, he gave of the gentleness of his heart to all around him. We are apt to say that money talks, but it speaks a broken, poverty-stricken language. Hearts talk better, clearer, and with a wider intelligence. This old man with the soft voice and the kindly manners knew the language of the heart and he spoke it where it would give zest to joy. He worked manfully and with a will in his section of the vineyard, and against odds and discouragements he won time and again. He was infinitely patient and brave. He held a simple, old-fashioned faith in God and His loving kindness.

When others gave money—which was of their store—he gave prayers and hard work and an inspiring courage. He helped. In his sphere he was a power. And so when he lay down to sleep hundreds of friends trudged out to bid him good-by with moist eyes and with cramped throats to wish him sweet slumber.

And then they turned back to the world to make money—to make money—what a hollow impotent thing! What is a man profited if he gain the whole world and lose his own soul?—Editorial

by William Allen White, in *The Emporia Gazette*, August, 1901.

The Fleeting Years

BY LINA Z. RESSLER

It was a rather timid knock that disturbed a bit of time planned for rest. At the door I found a caller. I did not know her very well, but invited her in and together we sat down to talk things over, as we had often done before. As I drew my chair nearer to hers, I found myself wondering at the graying hair. In fact, I hardly recognized her; she had "aged" much since last I saw her. Somehow the passing years seem to leave more distinct marks as we progress along the way of life toward the goal.

We spoke of days gone by, as we so often do. Somehow that is a subject on which we usually find common ground. Here again, I wonder why.

She was "house hunting." She wanted a smaller house; the present home was entirely too large. It takes so much work to keep it up. She did not say that she had not sufficient strength to work on as large a scale as she used to do in the old days. Of course we both understood, though we avoided the subject. Isn't it strange how we understand in such matters? She spoke wistfully of the old days, of the children. One daughter was home for a week; she had wanted to stay longer, but she was afraid the children were worrying her. Strange how things seem to work that way when we grow old! She had heard of a house a few doors down the street. She must look and try to get it. So many houses are being bought and sold these days. She would not want to buy a house. She only wanted to rent a small house. She would not want to own a small house, or a large one, for that matter. A small house, with the wherewithal to pay the rent for this life, for over there was her home, where she was going to stay. I liked her eagerness as she looked forward toward the home "over there." She gave me things to think about. Her eyes were dim; her hearing was bad; she used a cane. Soon she went on, still looking for a place to stay till the real Home would be ready for her. I was glad for the thought, "Here have we no continuing city, but we seek one to come."

Scottdale, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 767)

greater riches than the treasures of this world when we think of our reward.

Tomorrow a new year begins. Uncertainties of this world face us, but the man or woman who is truly building on the rock, Christ Jesus, need have no anxiety, evil foreboding, or fear. We know not what shall be on the morrow, but we know in whom we have believed. "Be of good courage."—A. M. E.

TO BE NEAR TO GOD

December 24, 1944

Read Psalm 90.

"The things that abide" could be a suitable subject for a meditation on this Psalm. How we have our values warped! We are indeed of the earth earthy. It is only in the presence of the everlasting God that material things take their proper place. People of other religions and some so-called Christians carried away by a "vain philosophy" seeing the futility of earthly things, are caught up in a kind of nihilism: nothing is eternal; nothing is important; and nothing matters.

How far this is from the true Christian point of view! God is eternal; knowing His will is important; and it matters a great deal what our relationship is to Him. David's last word is "Establish thou the work of our hands." Paul said, "Your labour is not in vain in the Lord." What we do for God has eternal value and significance; what we do selfishly perishes.

December 25, 1944

Read Luke 2.

"Joy to the world! the Lord is come!"

THE PRINCE OF PEACE

I wonder what the Prince of Peace would do
Were He to walk this war-torn earth again
And see the hate and greed which seethe and brew
Within the minds and hearts of godless men.

I wonder what the Prince of Peace would say
Were He to witness battles being fought
By half-crazed men He once had taught to pray,
But who forgot the lessons He had taught.

Would He not bow His head in grief and shame
And utter fervently these words anew;
"Forgive them, Father, in Thy holy name—
Forgive them, for they know not what they do?"
—M. H. D.

December 26, 1944

Read Psalm 73.

"For I was envious at the foolish when I saw the prosperity of the wicked." Is not this so often our own temptation?—measuring God's blessing by material standards. If a man is rich and can live in ease we say, "God has been good to him." If he suffers bodily pain or is poverty-stricken we ask, "Who hath sinned, this man or his parents?" These are heathen standards. Let us beware of the false conclusion that because a man has trouble God has failed him.

David says he was foolish as a beast to conclude that he served God in vain because he had trouble in the flesh. "Until I went into the sanctuary of God; then understood I their end." Looking at life's values in the light of eternity brings everything into proper perspective.

December 27, 1944

Read Psalm 4.

The Psalmist was never in doubt as to whether God heard his prayer when he cried unto Him with a true heart. Are we as certain? Would we not pray more if we believed more certainly that God hears and answers?

Always in prayer the Psalmist comes to the experience of awe as he realizes the presence

of God. "Stand in awe, and sin not" is the fruit of this spiritual nearness achieved through prayer. Nothing will keep us from sin as will a consciousness of the nearness of a holy God.

In prayer the Psalmist achieves the further experience of calm and rest. There is no peace worthy of the name except the peace Christ speaks to the trusting heart.

December 28, 1944

Read Psalm 130.

David seems to have become conscious of spiritual need, and this Psalm describes his experience. Becoming aware of need is the first requirement for spiritual progress. After this comes the desire to have that need supplied. "Out of the depths have I cried" indicates that David did not have a mere superficial wish that he might live closer to God. He desired and sought after God deeply.

"But there is forgiveness with thee" indicates that David became aware of his own imperfections and sins as he sought a new nearness to the Lord. We are never worthy. It is only because God forgives that we can ever be in His intimate fellowship.

"In his word do I hope" reveals what David already knew about the sanctifying and faith-building power of the Word. In this crucial matter of spiritual growth we must still follow David because he followed an eternal spiritual law.

December 29, 1944

Read Judges 1:12-15; John 4:10-14.

Water is a familiar emblem of the Spirit found in many parts of the Scriptures. The upper and the nether springs are a beautiful symbol of the Spirit's activity in our lives. The southland represents our legal estate in Christ, but Christ means for us to have much more than a merely legal justification, however fundamental and primary this is. Into this southland of merely legal right must flow the cooling, fertilizing, cleansing, and refreshing streams of the Spirit. These come into our lives for the asking. As Achsah asked them of her father even so will our "Father give the Holy Spirit to them that ask him." When the "upper spring," which is the Spirit's infilling, flows into our otherwise barren lives, then the "nether springs" of the abundant and fruitful life continue to well up in us, producing a perennial growth of the "fruit of the Spirit."

December 30, 1944

Read II Kings 4:1-7.

Our faith is the measure of our blessing. If we have much faith we appropriate richly of God's bounties. If faith is small and weak, we remain poor in spiritual treasure. The widow was required to gather the vessels before the miraculous increase of oil began and when the last of the vessels she had gathered by faith was full, we read that "the oil stayed."

That was the limit of God's ability to bless her. Oil is one of the scriptural symbols of the Holy Spirit. He flows freely into a life made large by faith and empty by self-surrender.
—J. D. G.

OUR HOPE IS IN THEE

Sunday School Lesson for December 31

Many people, perhaps more than ever before, are thinking ahead these days and wondering about their "basis of courage for the future." While they speak and write mostly of the near future, after the war, yet they show anxiety. We see even great men disturbed and somewhat pessimistic. A permanent peace seems like a will-o'-the-wisp. Present conditions in our nation are not very encouraging for a bright future. What about the church in the after-war program? Will our government always make provision for us to worship and live according to our own conscience as taught by the Holy Spirit? What if the church should pass through the refining pot of persecution? Will I stand the test? And what about my great future in eternity? This is a most important question.

Let us turn to the Word and find a firm rock on which to base our courage to press on. "What think ye of Christ?" is the foundation of faith and hope. If we truly believe like Peter that Christ is the Son of the living God and if we have become sons of God and members of the bride of Christ the invisible church, we can take courage. Hear Christ say, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." "If God be for us [as the church and as individuals] who can be against us?" Christ's church, for which He gave Himself, will never cease to exist. It is not a man-made institution but of divine origin. It is the only earthly institution that will stand. In spite of all the upheavals in the world the church is growing, and that even in Nazi lands. What encouragement for the future of the church!

We know Christ is coming back to earth again to receive His bride, the church. And all the works that are in the world shall be burned up. "Seeing that," says Peter, we should "be diligent that ye may be found of him in peace, without spot, and blameless." Many are falling from grace. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He who is growing in Christ is full of hope because "the Lord on high is mightier than the noise of many waters." "My times are in thy hand." "He is my defence; I shall not be greatly moved." A life built on the rock, Christ Jesus, and daily growing in His grace, shall stand no matter what winds and storms come. "It fell not."

There is yet another fact that greatly encourages us to purify ourselves and labor on. Some day we, the sons of God, shall see Him and be like Him. We shall dwell forever in heavenly mansions with Him. We, like Moses, can esteem the reproach of Christ

(Continued on page 766)

FIELD NOTES

The address of Bro. and Sister William Hallman, missionaries on furlough from South America, is 807 S. 14th St., Goshen, Ind. Bro. Hallman is attending school at Goshen College.

Correction.—On the Family Circle page in the issue of Nov. 24 the book, "Why the Chimes Rang," was listed as out of print. This book is obtainable from the Bobbs-Merrill Co., Indianapolis, Ind.

Bro. Leland Bachman, 507 East Adams St., Morton, Ill., Illinois representative of the Mennonite Publishing House, announces the organization of the Berean Book Club, which will furnish to its members monthly reviews of religious books, and a 10% book bonus on all purchases through the club. Write to him, either to become a member of the Berean Club, or to get ideas for the organization of similar clubs in other sections of the church.

Bro. M. L. Troyer, Elida, Ohio, is conducting evangelistic meetings at Lockport Church, Stryker, Ohio, Dec. 17-24.

Bro. Elmer Stoltzfus, Hudson, Ohio, is the newly appointed bishop for the Beaver Dam congregation near Corry, Pa. On Dec. 10 preparatory and communion services were held, and six new members received into church fellowship. Bro. Jacob F. Weirich is pastor of this congregation.

Instructors at the Quarterly Bible Conference of the York Mennonite Church, York, Pa., on Dec. 16 and 17 were the brethren A. J. Metzler, Scottdale, Pa., and Howard Charles, Lititz, Pa.

Dedication services for the new C.P.S. camp to be administered by the Peace Problems Committee at Malcolm, Nebr., near Lincoln, are to be held on Dec. 31.

Bro. and Sister S. M. King and two children, who have served a term as missionaries in India, arrived at a west coast port on Dec. 10. If plans carried, they arrived at the home of Bro. King at Hesston, Kans., on Dec. 14. We welcome them to the homeland, and may their stay at the home church be of mutual benefit.

Bro. E. E. Miller, Goshen, Ind., spent Dec. 19-21 in the interest of the relief training unit at Howard, R.I.

Bro. C. L. Graber, Goshen, Ind., preached at the Clinton Frame Church near Goshen Sunday morning, Dec. 10. Bro. Sanford Shetler, Hollsopple, Pa., began meetings at this church Sunday evening, Dec. 10, continuing to Dec. 17.

A **Christian Workers' Meeting** will be held at S. Christian St. Mission (for colored), Lancaster, Pa., on Dec. 24, 7:30 P.M. Everyone is welcome.

If plans carried, **Dr. G. D. Troyer** left Miami, Fla., for Puerto Rico on Dec. 19.

Bro. Andrew Jantzi, Flint, Mich., closed a very profitable revival meeting at the Sonnenberg Church, Dalton, Ohio, on Dec. 10. There were seventeen confessions and a number of reconsecrations. Praise the Lord.

The **annual Sunday School Meeting** of the East Chestnut Street Church, Lancaster, Pa., will be held Dec. 30, 31. Speakers on the program are the brethren Stanley Shenk, New York; Moses Slabaugh, Harrisonburg, Va.; and John M. Snyder, Akron, Pa.

Correction.—The article entitled **First Steps** in the Nov. 24 issue of the Gospel Herald was wrongly attributed to H. V. Yoder. The writer was Bro. Howard C. Yoder, Wooster, Ohio.

A **Youth Conference** is to be held at the Scottdale Mennonite Church Dec. 30 to Jan. 1, with Bro. John H. Mosemann, Lancaster, Pa., as the principal speaker. A Gospel team from Goshen College will also have part in some of the meetings.

Bro. Reuben L. Diller was ordained by lot, from a class of five brethren, to the office of deacon, to fill the vacancy caused by the death of his father, the late John H. Diller, at the Miller Church, Washington County, Md., at a very impressive service in charge of the following bishop brethren: Moses K. Horst, C. V. Martin, and Richard Danner. May the Lord richly bless our brother and his companion in their new responsibilities.

Calendar

Illinois Christian Workers' Normal, Morton Church, Dec. 26—Jan. 1. **Director:** Lester T. Hershey.

Maple Grove Bible School, Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Ministers' and Christian Workers' Week, Canton Bible School, Jan. 23-27, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945. **Special Bible Term**, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Western Bible Institute, Sheridan, Oreg., Mennonite Church., First Term, Jan. 2-19, 1945; Second Term, Jan. 22—Feb. 9, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Lancaster Mennonite School, Jan. 8—Feb. 16, 1945.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19—March 9.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

Because of the space required to publish the names of those elected to the various offices in our congregations, it has been the policy of the GOSPEL HERALD for some time past to delete such elections and appointments from the letters of our correspondents. Some of our readers have expressed disapproval of this policy. They want to know who's who. There is both personal and historical value in personal news. And so we shall try again to find room for your election reports, but we appeal to our correspondents to make them as brief and concise as possible.

Bishop T. H. Brunk, Denbigh, Va., left home Dec. 12 for an extended trip through the western states in the interests of the Virginia C.P.S. men scattered throughout those states. He expects to be gone a month or six weeks.

The **Mennonite Mission of Norristown**, Pa., announces the following schedule of activities: Preparatory and baptismal services, Friday evening, Dec. 22; Communion, Sunday morning, Dec. 24; Jail service, 3:00 P.M., Dec. 24; Christmas caroling, after services Sunday evening, Dec. 24.

Bro. C. F. Derstine, Kitchener, Ont., participated Nov. 27—Dec. 3 in a joint Bible Conference, held at Mummert's Church, Upper Conewago District of the Church of the Brethren near East Berlin, Pa. A clear testimony to the plain, nonresistant faith was given, and was received with marked interest by large audiences.

The brethren **J. L. Stauffer** and **Paul Mininger** are to be the instructors for the Ministers' and Christian Workers' Study Week at the Canton Bible School, Jan. 23-27, 1945. Bro. J. D. Graber, part-time instructor of the school, will also give special lectures during the week.

Bishop Noah Mack had charge of baptismal services at Sarasota, Fla., on Dec. 17, when four young people were received into the church.

Bro. Harvey E. Metzler was ordained as junior deacon at the Erisman Mennonite Church, Manheim, Pa., recently. Bro. Noah W. Risser preached the sermon, and Bro. Henry E. Lutz had charge of the ordination.

Bro. Paul Erb, Goshen, Ind., spent Friday and Saturday, Dec. 15, 16, at the Herald office, Scottdale, Pa., looking after editorial interests.—L.

"Some preachers have a wealth of thought; others have a thought of wealth."

There will be a lasting end to aggression only when the stream is purified at its source, when bad men are made good. Calamity does not purify men of evil unless they recognize that they have brought the trouble on themselves by their sins and unless they recognize in the chastiser an interest only in their good. These two conditions are not likely to be fulfilled in our time. . . . Goodness is not taught: it is caught by contagion with God—by the creative renewal which comes through prayer.—Rev. George A. Butt-rick at Wilson College Commencement.

CORRESPONDENCE

FALFURRIAS, TEXAS

Dear Readers: Greetings. On Dec. 3, Bro. and Sister E. S. Hallman, Tuleta, Texas, were present with us. Bro. Hallman preached both morning and afternoon. The latter was our communion service. They plan to spend a few days here, visiting in each home.

Other ministers who preached for us since the middle of August were, J. P. Klierer and B. W. Vogt, Premont, Texas, Ernest Garber, Nampa, Idaho, and J. F. Hoke, Welsh, La. Since then we got the sad news of Bro. Hoke's death. He was killed by a fast train near his home.

Bro. Titus Miller and family, Elkhart, Ind., moved into our midst on Aug. 20.

Bro. Arthur Schertz and wife moved to Nampa, Idaho, Sept. 8. That was the former home of Sister Schertz. While here they had charge of the Sunday morning services with the Mexicans. May they be used by the Lord in their new field.

Bro. Reist attended both the General Conference at Goshen, Ind., and the Missouri-Kansas Conference, at Hesston, Kans. On Sept. 10, he gave us a report of the conferences instead of a sermon.

On Thanksgiving Day we had union services with the Mennonite Brethren congregation at Premont.

Dec. 5, 1944.

Harold J. Schertz.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Readers of the Herald: Greetings in Jesus' name. We have much to be thankful for, both spiritually and materially.

On Oct. 27, Bro. Alva Swartzendruber, Hydro, Okla., came into our midst and conducted communion services.

Bro. Frank Horst, Culp, Ark., came on Nov. 24 and held thirteen services. We are thankful to God and to Bro. Horst for the words of truth that were brought to us.

We keenly feel the need of help. Who will hear the call? Souls are wandering away.

Dec. 6, 1944.

Cor.

SOUTH BOSTON, VIRGINIA

Dear Herald Readers: Greetings of love in Jesus' name. On Sunday, Nov. 5, we commemorated the suffering and death of our Lord in the communion service. Our bishop, Bro. Joseph R. Driver, Waynesboro, Va., was with us and conducted the services.

From Nov. 17 to 26 Bro. John Kurtz, Harrisonburg, Va., gave us some very helpful messages in a series of revival meetings. There was one confession, and Christians were strengthened. We ask you to pray with us for those who should have yielded but were not yet willing.

On Nov. 30 we had our Thanksgiving service. After the sermon, we reorganized our Sunday school for the coming year.

May we be "stedfast, unmoveable, always abounding in the work of the Lord."

Dec. 8, 1944.

Vera Good,

PERKIOMENVILLE, PA.

Dear Herald Readers: Greetings in Jesus' name. It has been a long time since you heard from our little mission station through this paper, but our silence is no indication that the interest in the work is decreasing. The Lord has been good to us and blessed us with many spiritual feasts throughout the summer months, for which we are truly thankful.

On the morning of July 25, at a very impressive service, Bro. Abram Metz was ordained to be the pastor of the little flock here. We believe this has had a strengthening effect upon us as workers, since we now feel that the work is more permanently established. This has aroused us to labor together more zealously with our brother and sister for the cause of Christ in this needy field.

From Aug. 27 to Sept. 3 we enjoyed a series of revival meetings, in charge of Bro. Charles Hostetter. Our brother brought us some very heart-searching messages, which inspired many of us to live in closer fellowship with our Lord. There were two confessions and one reconsecration as a result of these meetings.

Shortly after the meetings closed, our hearts rejoiced to hear that a young mother of two children desired to become a Christian. We now have two applicants under instruction for church membership.

On the first Sunday evening of each month we have young people's Bible meeting, which is another source of spiritual blessing for both young and old. Thus far the meetings have been well attended, and we are especially glad to see a goodly number of folks from the community come out to these evening services.

We crave an interest in your prayers in behalf of the work at this place.

Dec. 9, 1944.

A Worker.

LANCASTER, PA.

(North End Church)

Dear Readers: "O sing unto the Lord a new song; for he hath done marvellous things."

Since our last writing we have been blessed with spiritual blessings in Christ.

The evenings of Oct. 8 and 15 Bro. Jacob Hess, Millersville, Pa., and Bro. Stauffer from Ohio brought us inspiring messages.

The evening of Oct. 22 we commemorated the suffering and death of our Lord. We were sorry that two of our aged brethren could not be with us, since they moved to another district.

Since that time one of these brethren, Bro. Howard Dunlap, passed away. The funeral was held Nov. 8 at the North End Church. From the testimony Bro. Howard gave in his last illness we have reason to believe he is enjoying better things now.

Evangelistic meetings were held from Dec. 3 to 10, in charge of Bro. John S. Hess. We had rich food given us to feed upon, and sinners were warned. Several souls accepted Christ. An elderly man who is upon a bed of affliction wants to go all the way with Christ, and a young man who has been one of our Sunday-school scholars for a number of years, desires to live for Christ. We ask that all who know the power of prayer pray with us that these souls may have complete victory,

and that others who are counting the cost may be willing to say "yes" to Christ.

We are glad for visitors any time.

Dec. 11, 1944.

Lillie L. Sauder.

BELLEVILLE, PA.

(Rockville Congregation)

Beloved Friends: "God . . . giveth us richly all things to enjoy" (I Tim. 6:17). He surely has been flooding us with spiritual blessings of late, breaking the Bread of Life to us with a bountiful hand. We have been accepting His generous invitation in Isa. 55 to, "Come ye, . . . eat ye that which is good, and let your soul delight itself in fatness."

Our group has availed themselves of the privilege of worshiping with our neighboring congregations at times this fall and winter. The crowds have been large sometimes, and although we are happiest in our own small church, yet we thrill to worship with our larger neighboring congregations also.

We had a soul-stirring revival at Rockville this fall. Many of our members and friends humbly confessed their sins and resolved to live closer to God. Some parents and heads of homes came to the front of the church with the younger folks. Bro. Ernest Gehman, Harrisonburg, Va., was the evangelist.

Our communion services were held on Nov. 12. This was another time of rejoicing. One young sister was added to the church by baptism, two were received by letter, and one was reclaimed. Homecomers for the occasion included Bro. John Esh, serving at the State Hospital, Farnhurst, Del., and the Crist Sharp family from Bowers, Pa. Our bishop, Bro. Enos Hartzler, had charge of these services.

On Sunday, Nov. 5, Bro. Clinton Ferster brought us three messages. This was a real joy to us, having learned to know and love Bro. Ferster several years ago, when he served as our evangelist. We welcomed with him, Sister Ferster, Ida Brubaker, and Mable Leister, from Juniata County, Pa.

Sisters Martina Smith, Betty Krepps, Vanda Woodward, and Marjorie Zook are attending school at E.M.S. Sister Fannie Yoder plans to join them for short term. We miss them everywhere. We also miss Bro. David Kanagy, who is in C.P.S. at Luray, Va.

God has also remembered our material need. Our chapel is now brightly lighted with electricity. We surely appreciate this improvement, outside as well as inside, as it was quite dark beneath the pines. The homes in the village enjoy this convenience also.

We enjoyed prayer meeting at the chapel last Thursday evening. Bro. Eli Zook directed the lesson on the Shepherd Chapter, keeping it within the reach of the children who attended. The children and workers are busy preparing a Christmas program to be presented Dec. 24.

Our church attendance continues to average about ninety. This includes Sunday school and young people's meeting. Children's meeting is held alternately each Sunday morning and evening. Our memory work at present consists of Psalm 139.

On Monday evening, Dec. 11, Bro. Enos Hartzler and wife, Marshallville, Ohio, were with us. Bro. Hartzler preached for us.

Dec. 11, 1944.

Mrs. James Young.

WITH OUR MISSIONARIES

"Please Send Me"

BY ALICE M. STUTZMAN

*Across the golden harvest fields,
Dear Lord, I see
Many sad and hungry souls
Who long for Thee.
"Come, tell us of your Saviour!"
This is their earnest plea.
Father, use Thy humble child;
Please, dear Lord, send me!*

*I offer Thee my life, my all,
In deep humility;
It is so little I can give
For what you've given me.
Yet from my heart o'erflowing,
I'll tell of Calvary;
I'll point them to Thy precious Son
Who died to set us free.*

*Across the golden harvest fields,
Dear Lord, I see
Many sad and hungry souls
Coming to Thee.
"We love your blessed Saviour,"
They confess on bended knee.
My heart o'erflows with tears of joy,
Dear Lord, for sending me!*

Amenia, N. Dak.

A Plan for Church and Sunday-School Offerings

BY TILMAN R. SMITH

The Bible teaches that worth-while things should be done systematically and in order. Most Christian people live well-ordered lives. They dress neatly and their homes are cleaner and more orderly than the average non-Christian's. This is particularly true of our Mennonite homes, where cleanliness is by many considered next to godliness.

In contrast to our regularity in our arrangement of material things we are very haphazard in our giving. We have no real plan. Results show that not many people tithe in the strictest Biblical interpretation. Part of this poor response is due to the fact that church leaders offer no systematic guidance in giving. For instance, the Sunday-school offering is still thought of by many as a penny collection for supplies. If people perhaps give more than is needed for supplies, periodically the surplus is sent for some

cause which represents the first suggestion some brave soul in the assembly makes.

Our church and Sunday school at Metamora, Illinois, have worked out a new plan for offerings which promises excellent results. The regular Sunday-school offering with no specific purpose has been dispensed with. Instead, an offering is lifted between the church and Sunday-school periods each Sunday, and the people know ahead of time the specific purpose.

The arrangement for offerings is as follows: The first Sunday of the month the money goes for missionary projects as outlined by the Illinois State Mission Board. The second Sunday in the month the offering goes for Civilian Public Service—half to meet the M.C.C. quota and the rest as a direct gift or for a rehabilitation fund for those in the congregation in C.P.S. The offering on the third Sunday goes for the church's relief program. The fourth Sunday always brings forth a special need or purpose. It might be the sewing circle, education, or on several occasions in the year an offering for supplies and library books. Four or five months in the year have five Sundays. The contributions on the fifth Sunday go for ministerial support. The children's classes take up their own offerings each Sunday for purposes most in line with children's interests.

Before this plan was adopted our regular offerings for January, February, and March, 1944, averaged \$36.50. Since our new plan of scheduling offerings has been put into effect the offerings have averaged \$154.50. In addition to the contributions as outlined, individual classes carry on missionary projects of their own.

Although we have improved in our giving, we must not boast. All of us should realize that the higher wages we are receiving and our greatly increased farm incomes represent blood money. The expanded incomes which have increased faster than the cost of living are a result of the war. Surely we must increase our giving, for we can not consistently denounce war on the one hand and keep the profits accruing from the world's misery, on the other.

Roanoke, Ill.

THE BIBLE IS THE WORLD'S BOOK

The Bible, as no other book, is the world's book. Some part of it has been translated into over a thousand languages—the whole of it into 184. In it lies the one hope for the world—in it lie the answers to many daily, perplexing problems.

NEWS LETTER FROM ARGENTINA

"Hitherto hath the Lord helped us" (I Sam. 7:12). Yes, He certainly has, and will do so in the future.

We are nearing the end of another year, and everybody is getting ready for annual meetings. Mission council will be held the first week in January, and all the missionaries are expected to be present. Then there are numerous committee meetings at the end of the year, and reports have to be made out. Three families are getting ready to leave for North America by the beginning of the year, and plans have to be made to take care of the stations they are leaving. New plans have to be made for 1945. We are made to realize more and more that unless the Lord will help us, we will be at a loss to know what to do.

The committee in charge of the Institute and retreat for young people is working on the program, and the meeting is supposed to be held the last week in January in our grove in Trenque Lauquen. The young people are looking forward to this meeting with great anticipation.

Bro. and Sister Hershey have left for the Cordoba district, where they will "rest awhile," while Bro. Hershey looks after the work of building a house and church in Capilla del Monte, where Pablo Cavadore and family are living. He is also to look after the remodeling of a property in La Falda. This property was donated to the mission. I suppose Bro. Hershey will have to do most of his resting at night.

The national college and normal schools closed on Nov. 15 for the summer. The grade schools will close at the end of November, to reopen next March. The Rutt, Brenneman, and Litwiller children, and Orley Swartzentruber are looking forward to school life in North America.

One of the discouraging features of our work is that so many people move away from the interior towns to Buenos Aires, where it is easier to find work and also better wages. Here in Pehuajo during this year we lost about fourteen members, several converts, and several more who came to church regularly. These moved to other parts because of their work. You can thus see why our congregations do not grow faster. Even if we had ten or fifteen new additions to the church in a year, we might lose that many on account of working conditions. This would not be so bad if those who moved to Buenos Aires would continue to attend the services at our own mission, but because of the size of the city, and poor transportation facilities, many of them go to the church nearest their home. One can hardly insist that they should spend several hours on busses and streetcars on Sundays and spend forty to eighty centavos in order to attend services at our church when perhaps within a few blocks from their home there may be a church of another denomination. More and more effort is being made to contact families that move to the city, and to encourage them to attend one of our two missions we have—one of them being located on the south side and the other in a suburb west of the city.

As we look at the reports in the Herald and see the amount of money the church at home is giving for missions, relief, C.P.S., etc., we are encouraged to think that after the war all these efforts may be directed to the furtherance of His cause and that missionaries may be sent to the needy fields of the world and receive the undivided support of the church. While we labor on, will you pray for this end?

Pehuajo, F.C.O., Argentina.

Nov. 15, 1944. A. Swartzentruber.

AFRICA LETTER

Dear Herald Readers: We rejoice today in a resounding victory for the Lord at Nyabasi. As we come face to face with the enemy and his tactics on the mission field, we must again and again examine our position "in him." I would term that the war cry of Paul, as it is mentioned fourteen times in the first chapter of Ephesians. Modernists speak glowingly of imitating Christ, that should be a warning to us that imitation is not sufficient; it is only identification with Christ that brings with it power and blessing. Self would like to make the "old man" over, but Christ would tell us, "Let the old man die that I may be formed in you." It is the only way in which there can be a new creature. We must wield the Sword of the Spirit in the power of the Spirit if we would have its killing power to self revealed in others. One does not conceive of a sword being used for anything but killing, but praise the Lord it is that we, as well as others, may be made alive.

The victory that we rejoice in today is the faithfulness of our Lord in answering our united prayers against circumcision. The victory won must be followed by another, it would seem to us, but His ways are past finding out, and so we continue to pray for further victory. The Wakuria have those whom they consider prophets in their tribe, and before any big event the prophets are consulted as to the time most appropriate. This especially includes circumcision, formerly the time to declare war against a neighboring tribe, and the tribal meetings of the elders. This year was the time to hold circumcision rites, as it is usual to hold them every two years, but for some reason, which we believe was of the Lord, the prophets strongly advised against it.

The other day an incident occurred which will probably have its influence in preventing circumcision again for the coming year. I was called by the subchief to investigate what appeared to them to be a body lying in a dam, made for conserving water for their cattle. This was located about two miles from the mission. On arrival the object was pointed out, but at such a distance from shore as to prevent positive identification by the eye alone. The binoculars revealed their supposition to be correct. The subchief then assembled men to bring the body in for investigation; but the word "Umusamba" passed with fear from mouth to mouth, and in spite of heavy fines for disobedience, not a man would enter the water. I recognized this as unusual, as on two similar occasions there was no hesitancy. After dealing with a dead

body, a goat must be killed, and the patient is unclean for three days, not being allowed to eat with others. I knew that this was not the deterrent, however, but could not detect the meaning of the word they were using.

I finally went into the water myself, as an evidence of the lack of danger, while the young men slowly disappeared in the bushes. Finally I was left alone with the subchief and three old men, while on the hills about us, at a distance of about one hundred fifty yards, was a large group of youths, watching from a safe vantage point. The subchief said, "I am conquered; no one will get the body out." I said, "If you say that again, I will have to leave, but you better think carefully before you repeat it. You have held your position for only two weeks, and if I must leave without obtaining help, I must report to the Government, and you know that the armed constables will not have mercy on your people as I have." Within a few minutes, ropes with nooses were improvised and, without contaminating themselves, the work was accomplished.

Examination revealed that death was due to hemorrhage from circumcision, and when this information was conveyed to the chief, there was again a stir of excitement. It seems that a neighboring tribe held the rites this year and that this body was cast into the water to bring a curse on the land so that if they held the same rites, their sons and daughters would be expected to die. It grieves us to know of such darkness, but then we rejoice that the Lord brings the devices of wicked men to praise Him. We could not see anyone this year who would be ready to step out for the Lord on this matter. It would seem that He may in mercy be giving souls yet more time while His Spirit works in their hearts.

For His service,
Noah K. Mack.

Sept. 6, 1944.

The Home Field

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Herald Readers: Greetings. "Thanks be unto God for his unspeakable gift."

Bro. and Sister Edwin Weaver, returned missionaries from India, worshiped with us Sunday, Oct. 29. Bro. Weaver gave a message on John 14:6 in the morning, and in the evening Bro. and Sister Weaver gave us a program on India. These messages were enjoyed by all. May God be with them as they return to India soon, is our prayer.

Sister Weaver spoke in our sewing circle meeting Nov. 8. She told us many things about home life of the missionaries in India and also about the Indian homes. Sister Alta Erb, Goshen, Ind., and Sister Mabel Kauffman, Hesston, Kans., were also guests for the noon meal and the afternoon service.

In the absence of our pastor on Nov. 26, Bro. A. A. Bontrager, Yoder, Kans., filled the pulpit in the morning. His message was on prayer. Bro. and Sister Samuel Janzen, Greenburg, Kans., worshiped with us that

evening. They brought us a number of special music, after which Bro. Janzen brought us a message.

Bro. and Sister Headings returned from a two weeks' vacation in Manitou Springs, Colo., Dec. 2.

We are looking forward to the ordination of a deacon for this church in the near future. We ask an interest in your prayers that the Lord may have His way in this work.

Sister Anne Yoder, Upland, Calif., a former Sunday-school worker and member, visited here the past several weeks.

We are glad that Sister Anna King has moved close to us and worships with us regularly.

Bro. Sanford King and family bought a home at the edge of town and will move there soon.

Sunday, Dec. 3, we held our Sunday School and Missionary Conference. The primary children rendered a short program in the morning, after which Bro. Ivan Lind, Hesston, Kans., brought us a message on Acts 1:8. In the afternoon session we had our Missions Conference and in the evening the Thanksgiving Conference. Sanford King conducted a praise, thanksgiving, and prayer service. The brethren Jerry M. Yoder and Ivan Lind were our guest speakers in the evening service. These meetings were enjoyed by all who attended.

Sister Ruth Hamilton, now Mrs. Perry Troyer, is in the hospital, recovering from a serious heart attack. We request an interest in your prayers in her behalf.

May we continue to pray for each other as the Lord's work goes forward.

In His service,

The Workers,

Dec. 5, 1944.

By Magdalene Kuhns.

LANCASTER, PA.

(Colored Mission)

Dear Christian Friends: Greetings in Jesus' precious name. We praise the Lord for His presence and blessings. There are several under instruction for membership, and others are counting the cost. It is so hard for the boys and girls to accept Christ and live for Him in their ungodly homes.

Many of the people have work and have more money than they ever had before. Some of the members have gone back, and others have stopped coming. How true it is that when people prosper, they forget God! Pray much for these dear people. Their way is hard.

The Sunday-school superintendent and teachers are standing faithfully by their work, teaching God's Word both by precept and example.

The Lord willing, we will again pack Christmas baskets for the aged and sick. If you are led to give toward this work, your gifts will be appreciated very much. May the Lord bless you.

As you pray, we want to be more faithful in giving and living a full Gospel. Come and visit with us among the people. The Lord will bless you.

Dec. 10, 1944.

Bro. and Sister J. S. Lehman.

LANCASTER, PA. (Rossmere Mission)

Dear Herald Readers: Season's greetings. The work is going on with good interest. As a result of a series of meetings, conducted by Bro. Christian Frank, three precious souls made the good confession. Others are counting the cost.

A few new scholars are coming to Sunday school. The regular attendance is about eighty-five.

The Lord willing, we expect to give baskets to the poor and needy this Christmas season. Contributions toward this work will be gladly received. All goods should be brought to the mission by Dec. 23, when the baskets will be delivered. Many thanks, and may His blessings attend your gifts.

Remember the work in your prayers.

Dec. 11, 1944. David B. Groff.

ITEMS and COMMENTS

Dr. Jesse M. Bader, director of the Federal Council of Churches Evangelism Department, reports a four million drop in the enrollment of the Protestant Sunday schools since 1928. At the present rate of loss the Sunday school will cease to exist within thirty years.

* * *

A strong protest against the adoption of a peacetime military conscription act at this time has been made by a large number of the churches of the United States, including the Roman Catholic. Opposing a wartime adoption of conscription are also various educational organizations. The American Legion, on the other hand, is strongly urging immediate passage of the peacetime conscription act. A Gallup poll recently reported a large percentage of citizens favorable to permanent conscription. The fact that the unanimous voice of organized religion in America does not coincide with the state of opinion in the general public may indicate how much the churches have lost the ear of the American people. But at least the storm of protest has delayed action in Congress and has driven President Roosevelt to use in a recent press conference the more acceptable term, "youth training."

* * *

The biennial assembly of the Federal Council of Churches of Christ in America was held at Pittsburgh, November 28-30.

* * *

Representatives of the various Mennonite groups living in New York City occasionally gather in what is called the New York Mennonite Fellowship. On the Advisory Committee of this group is Stanley Shenk, of our own branch. Bro. Harold S. Bender, of Goshen College, spoke to a recent meeting of the fellowship on the subject, "The Anabaptist Vision."

* * *

According to a report by the Associated Press, the Senate Judiciary Committee would like to designate the Thanksgiving-to-Christmas period each year for nation-wide reading

of the Bible. A resolution sent to the Senate floor by the committee says, "Reading the Bible will bring faith, hope, and courage to millions of people now disturbed by doubt, uncertainty, and fear." Everything that can be done to encourage Bible reading we heartily favor. However, we must not think that a mere reading of the Bible can do everything. There must be action along the lines pointed out by the Bible. Some people first need to be given a godly fear in order that they may have a true basis for faith, hope, and courage.

* * *

One sees frequent evidences that leaders in world thought are keenly conscious of the fact that the superior knowledge and learning of our age, particularly in the scientific realm, will not solve our human problems. Dr. Will Durant, famous philosopher and author, spoke in Cleveland recently as follows: "Does man progress? Intellectually—I should say yes, for knowledge is cumulative and he inherits much from one generation to another. Morally—I am not so sure that he advances.

... Knowledge is power, but power is poison. ... That is our problem, the world's problem—not to let the knowledge become suicidal and destroy us. I predict that before we of this generation die there will be a tremendous saving resurrection of religion all over the western world."

George Sarton, professor of the history of science at Harvard University, has said, "Any remedy for a social evil is always at bottom a moral remedy. ... Science has never been more necessary than today, nor less sufficient; in the future it will become more and more necessary, and more and more insufficient."

Robert M. Hutchins, writing in *The Christian Century*, expresses himself in these words: "If we say that the god Science has placed in the hands of bad men for bad purposes the most destructive weapons, with which they may even yet wipe us from the face of the earth; if we say that we have had such faith in him as nobody ever had before, and yet we are on the point of losing our bodies as well as our souls; if we say that the miracles of the god Science are notably neutral in that they seem productive of good or evil in terms of the uses to which they are put, the reply is still the same: have faith and all these things shall be added unto you. Men can hardly be blamed if they prefer the faith of their fathers to the monstrous faith of John Dewey."

* * *

According to the Canadian historian of the Mennonite Brethren in Christ, the Mennonites have been the fastest growing group in Canada during the past ten years. The membership of all branches of the church has increased during that period about twenty-five per cent. This is accounted for in part no doubt, by the considerable immigration into the western provinces of Russian Mennonites. The Mennonites, with a total membership of 111,380, rank sixth among the Protestant denominations of Canada. Those which exceed them are the United Church, the Anglicans, the Presbyterians, the Baptists, and the Lutherans, in the order named,

The University of Southern California has decided to give college credit to any student who will study his own church and its own background on a college level. The university has initiated a course entitled, "The Church and Its Progress," with a professor chosen from each denomination and approved by church officials and by the university.—*Religious Telescope*.

* * *

A significant article in *The Gospel Messenger* by Rufus D. Bowman points out that "the requiring of a pledge not to go to war as a covenant of church membership has been dropped by sixty-two per cent of our churches. Sixty-four per cent admitted that very little peace teaching had been done in their local churches during the past ten years." The experience of the Church of the Brethren in its lost testimony on nonresistance and nonconformity to the world is a strong warning to the Mennonite Church, lest we drift in the same course.

THE CHRISTMAS MESSAGE

(Continued from page 762)

pacts of expediency will disturb those peaceful years. Then swords shall turn to plowshares and spears to pruning hooks, then nations shall not lift up bren gun, or machine gun, or bombers against nation, nor learn war any more. But there is no need to wait for that day to have peace in our own hearts. He came to Bethlehem to "raise our fallen state, and our lost hopes restore." He can break the age-bound chains of hell in your life and give you peace today, as He will one day break them in the whole world of nature and set all creation free. Permanent peace? Assuredly, in your own life now and in the world later. Both come by God's Christ and there is no other way.—*The Evangelical Christian*. Selected by S. C. Brubacher.

MUTUAL AID

(Continued from page 765)

lem that Christians encounter. It is incumbent upon the church and individual Christians to decide how these problems shall be solved in the light of the conditions and situations being faced. *Answer*: This is true. However, it is also true that many of the problems faced by the church today are specifically dealt with in the New Testament. In view of the frequency with which the Christian's attitude and relation to material possessions is discussed in the New Testament we might reasonably expect to find clear guidance as to how Christian mutual aid should be administered. As we have seen earlier in this article this is the case. The subject of Christian mutual aid is specifically dealt with, and guiding principles positively stated. These should be followed in working out today's solution to our problem.

4. Your proposal may have worked

well enough in the times of the early church, and even in the days of our Anabaptist forefathers, but in our day of complex economic life we need a plan based on accepted principles of sound business administration. It must be grounded on solid rock or it will fail financially. *Answer:* Although the writer has spent more than ten years in the field, of business accounting and has had close contact with many different business organizations, with consequent opportunity for observation of some of the things which make business successful, he does not profess to be a trained economist or a financial expert. But he does have a deep conviction that if a proposition is squarely founded upon the Word of God it is grounded upon solid rock and that it will work in practice. The fact that the principles of the New Testament are practical and workable by true Christians, even when the environment and circumstances would naturally militate against their success, is one of the strongest proofs, to the writer, of the truth and inspiration of the divine Word. This is certainly one of the outstanding characteristics of true Mennonitism, i.e., the belief that "if it's in the New Testament it is practical for all times, environments, and circumstances." Mennonites do not believe that New Testament principles grow out of date.

5. Your proposal may be scriptural, but it will not work in the church today because men of means will not support a plan which does not provide for coverage of their losses as well as the losses of those who are thereby brought into a situation of need. *Answer:* Is not this a confession that the true, New Testament concept of Christian stewardship is too much lacking among us, if the objection indeed be valid? If the proposal is scriptural, and if we are scriptural in our attitude toward our material possessions, then it should not be impossible to make available the funds necessary for the practical working of the plan.

6. Your proposal would tend to encourage those in need to take the position that the church owes them a living, thus destroying their self-respect. *Answer:* This is likewise a confession to an unscriptural attitude on the part of those who may be in need. The writer in his previous article stressed the fact that the scriptural corollary of the Christian's obligation to help those in need is the obligation of the needy to work to supply their own needs. In any case, mutual aid insurance would not provide the solution for this class of people. Outright relief, charity if you please, would have to be provided in some form to take care of the needs of such indigent cases, if they are to be taken care of. This class of people are not those who would likely have much insurable property or be able to pay the insurance premiums or assessments.

Other objections and problems could doubtless be raised. As stated before, the writer does not presume to have the solution to every practical problem involved in the application of scriptural mutual aid, nor the answer to every question. Better, however, to stay closely by clear scriptural principles, even if this entails problems, than to follow a course not supported by the Word, though the latter may seem at the moment to be less problematic. This the writer would hold to be axiomatic.

Akron, Pa.

RELIEF AND C.P.S.

RELIEF NOTES

Three M.C.C. Relief Workers Arrive in India

F. J. Isaac informed Akron Headquarters that Lawrence Burkholder, Clayton Beyler, and R. C. Kaufman arrived in India. These additional workers will relieve Bro. Isaac and other missionaries of the rice distribution, work camp, and hospital responsibilities, as well as begin to convert the changing relief program into a rehabilitation program.

* * *

Women Appointees for Middle East Reach Lisbon

The four women appointees traveling via neutral ship—Bertha Fast, Esther Detweiler, Marie Brunk, and Barbara Zuercher—are believed to have arrived in Lisbon, Portugal, according to a cable sent by fellow missionary travelers, Dec. 9. Passage to points beyond Lisbon was still a prayer concern at the time of wiring.

* * *

Additional Workers Sent to Assist Puerto Rico Medical Service

Mrs. Orie Gingerich left Miami, Dec. 11, to join her husband and become an additional M.C.C. relief worker in the Puerto Rico unit. Sister Miriam has been acting as matron to the nurses in the La Junta Hospital, and will be a women's attendant in the La Plata Hospital.

Farewell services were held at Akron Headquarters, Dec. 12, for Dr. and Mrs. George D. Troyer, their son and granddaughter. Dr. Troyer, specializing in optical service in addition to general medicine, will serve with three C.P.S. men in the Buena Vista area, several miles from the La Plata Center.

* * *

First Middle East Mennonite Conference

With the return of J. N. Byler from Palestine and Syria the latter part of November, a conference was called in Cairo for all M.C.C. Middle East relief workers then present on the field. Viewing the relief need, sharing work opportunities and experiences, and contributing in spiritual fellowship was found such an encouragement to the eleven workers that it was felt that the value of such fellowship justified calling another such meeting on New Year's Day.

M.C.C. Clothing Released from Customs and Distributed

Due to customs delays the M.C.C. clothing shipment which arrived in Egypt in late September or early October was found still undistributed when J. N. Byler returned from the Palestine-Syria trip. But, a letter written Dec. 2 has more heartening information from Bro. Byler:

"During the past week Dr. Pannabecker and I have been at the Tolumbat refugee camp where we spent two days with the three M.C.C. workers there (Dr. Richard Yoder, Nancy Hernley, and Mary Emma Showalter). While there we made plans for the distribution of the shipment of clothing which had just arrived at camp. We had many varied experiences getting this shipment cleared, the final one that of being accused of trying to bring in food concealed in the bales. . . ."

* * *

Doctor Appointed for Paraguay

Dr. A. M. Lohrentz, former missionary to China, and practicing, eye, ear, and nose specialist in McPherson, Kans., has been appointed to serve in Paraguay for one year, beginning early in the new year.

* * *

C.P.S. NOTES

Administration of Bowie Camp to Change

The Brethren Service Committee will assume administration of the Bowie, Md., Camp after Jan. 1, 1945. Up to this time this unit was administered co-operatively by the three church agencies.

* * *

Staff Appointments

Additional staff changes which have recently been made in M.C.C.-C.P.S. camps and units are as follows:

Mary Mann, Nurse-Matron, Medaryville, Ind.
Boyd Nelson, Assistant and Educational Director, North Fork, Calif.
Allen D. Stehman, Educational Director, Mt. Pleasant, Iowa.

Mrs. Arthur Wiebe, Matron, Missoula, Mont.
Margaret Reimer, Nurse-Matron, Luray, Va.
Marie Groening, Dietitian, Colorado Springs, Colo.

Mrs. Melvin Lauver, Dietitian, Belton, Mont.
Henry T. Reimer, Unit Leader, Norristown, Pa.

Girven H. Culley, Director, Fort Collins, Colo.

Clarence D. Hooley, Educational Director, Marlboro, N.J.

* * *

PEACE SECTION NOTES

Draft Age Extended Again

Selective Service has again resumed the drafting of men in the 26-37 age group. Since this past April the emphasis had been on the induction of men 18-26. This move for the drafting of older men is stated to be the result of the release of men from the armed forces to work in critical war industries, and also considered an effort to spur older men to transfer from nonessential to essential industries.

Released December 13, 1944
M.C.C. Headquarters, Akron, Pa.

Special Meetings

NEW HOLLAND, PA.

Report of the Sunday School Workers' Meeting held at the New Holland Mennonite Church, Nov. 11, 12, 1944.

Organization.—Mod., James Martin; Secy., Martin S. Lichty; Chors., Clarence Rutt, David Landis.

Program and Speakers.—How can a Sunday-school Library Be Made Helpful to Young People? John S. Wenger; Evangelistic Sermon, Milton Brackbill; The Importance of Sunday-school Lesson Preparation, Howard Charles; The Sunday School, an Agency for Evangelism, Milton Brackbill; Children's Meeting, Daniel Weaver; Biblical Examples of Home Teaching, Reuben Stoltzfus; The Sunday School as an Avenue for Teaching Bible Doctrine, Lloyd Eby; Every One Unto His Work, Benjamin Weaver; Evangelistic Sermon, Milton Brackbill.

Thoughts Gleaned.—Our young people are reading, and it is the church's responsibility to furnish the right kind of literature. The Sunday-school teacher is the channel through which the message of God flows to the pupil. We must tell the way of salvation over and over, and often give the opportunity to accept Christ.

Secretary.

LITITZ, PA.

Report of the Bible Instruction Meeting held at the Lititz Mennonite Church, Nov. 18, 19, 1944.

Organization.—Mod., Howard Charles; Secy., Luke Mosemann; Chors., Wilmer Eby, Paul Burkholder.

Program and Speakers.—Knowing the Will of God for My Life, Earl Mosemann; The Precious Promises (II Pet. 1:4), John Mosemann; Sunday School Period, Hubert Pellman; Children's Meeting, Wilmer Eby; The Precious Faith (II Pet. 1:1), John Mosemann; The Precious Blood (I Pet. 1:19), John Mosemann; The Devotional Life in the Home, Emery Herr; Youth and the Homes of Tomorrow, Henry Garber; The Precious Lord (I Pet. 2:7), John Mosemann; Victorious Living, B. Charles Hosetter.

Thoughts Gleaned.—When we are in the will of God, we are in safety. God has a purpose for every life. In Christ reside all the treasures of wisdom and knowledge. Would you know grace, then know Christ. Would you know power, then know Christ. Would you know peace, then know Christ. Would you know promise, then know Christ. The life and teaching of Christ were such that even His enemies knew He was telling the truth. Faith is the channel that connects us with God. Faith's beauty is only revealed when it is put under fire. Christ is the world's greatest blood donor, the only one who could supply the right type of blood. The home furnishes the environment for the most impressionable years of life. The child is wax to receive and granite to retain. Once the impression is there, it is there to stay. It was easier for God to get Israel out of Egypt than to get Egypt out of Israel. Our sufficiency is in Christ.

Secretary.

CHAMBERSBURG, PA.

Report of the annual Sunday School Meeting held at the Chambersburg Mennonite Church, Nov. 22, 23, 1944.

Organization.—Mod., Norman Martin; Secys., Paul Frey, Edgar Lehman; Chors., Irvin Frey, Harry Kuhns.

Program and Speakers.—The Value of Bible Knowledge, Moses Slabaugh; Son of Man, I Have Made Thee a Watchman, James H. Hess; Home Influences as They Affect Sunday-school Activities, Moses Slabaugh; Gratitude for Blessings Received, James H. Hess; Children's Meeting, Moses Slabaugh; What Is Lost By Being Absent from Sunday School as Teacher and as Pupil, James H. Hess; Keeping the Lord's Day Holy, Moses Slabaugh; Fortifying Our Young People for the Present-day Crisis, James H. Hess; Love, the Constraining Motive of the Sunday School (II Cor. 5:14), Moses Slabaugh.

Thoughts Gleaned.—The value of Bible knowledge cannot be measured. We need a heart knowledge rather than a head knowledge. We are all watchmen sent out by God to warn our fellow men. Home influences are very great. The church cannot be stronger than the homes. We are all indebted to God for His blessings to

us. Keeping the Lord's day holy is a privilege, not an obligation. Our motive should be to please God rather than man.

Secretaries.

SHIREMANSTOWN, PA.

Report of the fortieth annual Bible Conference held at the Slate Hill Mennonite Church, Nov. 23, 24, 1944.

Organization.—Mod., Eby Leaman; Secy., Florence Stroug; Chor., Eby Leaman.

Program and Speakers.—Let Us Build, John Hiestand; Thanksgiving Sermon, Christian Lehman; Is There No Balm in Gilead? John Hiestand; Lessons in Colossians, Christian Lehman; Children's Meeting, John Hiestand; Right Choices, Christian Lehman; Book Study (Colossians), Christian Lehman; Conscience Speaks, John Hiestand; Lessons in Colossians, Christian Lehman; Earnestly Contending for the Faith, John Hiestand; Talk to Young People (The Blood), Eby Leaman; Evangelistic Sermon, John Hiestand.

Thoughts Presented.—Let us not only give thanks to God each day; let us live our thanks day by day. May we walk worthy of the name we bear, being fruitful in every good work. All fear in the world today is the result of sin. We must continue in faith to be holy and unblamable before God. The greatest need in the world today is the testimony of a holy life.

Secretary.

WEST LIBERTY, OHIO

Report of the one hundred forty-ninth quarterly Mission Meeting and the forty-sixth annual Sunday School Union held at the South Union Church, Nov. 23, 1944.

Organization.—Mod., Joe L. Plank; Secy., Treas., Joe A. Yoder; Chor., Esther Miller.

Program and Speakers.—Thanksgiving Sermon, C. Z. Martin, Mountville, Pa.; Blessings for Which I Am Most Thankful, two-minute talks by six young people; The Sin of Unthankfulness, Nelson Kanagy; Expressions of Thanks, open meeting; The Sunday-school Teacher—His Responsibility, A. Lester King; Called of God, C. Z. Martiu; A Workman That Needeth Not to Be Ashamed, John Y. King; Children's Service, Annabel Shumaker; The Sunday-school Lesson—The Preparation, Loren King; The Sunday-school Lesson—The Presentation, Dorothy Detweiler; A Proper Reception, Wanda Kauffman; Account of Recent Missionary Tours, C. Z. Martin.

Comments.—This proved to be a very inspirational and uplifting service, for which we praise the Lord. The offering amounted to \$1,080.95.

Secretary.

CORNWALL, PA.

Report of the Bible Meeting held at Miners Village Mission, Dec. 3, 1944.

Program.—The Value of Nonconformity to the World; Watch; Prayer; Sermon (Eph. 2:19); The Blessing of Consecration; Evangelistic Sermon (John 3:16).

Thoughts Gleaned.—We are in the world but not of the world. We should watch ourselves and not other people. God watches us with His all-seeing eye. We should watch for the coming of the Son of man. A saint who enters heaven must first be a saint on earth. We are all sinners saved by grace. Christ died to save sinners.

David H. Burkholder, Secy.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Hostetler — Kramer.—John Hostetler and Frances Kramer, Sharon Mennonite Church, Plain City, Ohio, by Abram Kauffman, Nov. 30, 1944.

Whitmer — Farmwald.—Peter Whitmer and Freda Farmwald, Sharon Mennonite Church, Plain City, Ohio, by Abram Kauffman, Dec. 3, 1944.

Wivell — Rohrer.—Clair R. Wivell and Betty E. Rohrer, of the Mt. Pleasant congregation, Paradise, Pa., by Abram L. Martin at Mt. Joy, Pa., Nov. 22, 1944.

Herr — Landis.—Jacob B. Herr and Mabel D. Landis, of the Mellinger congregation, Lancaster, Pa., by Abram L. Martin at the home of the bride's parents, Nov. 11, 1944.

Peifer — Herr.—John R. Peifer Mechanics Grove congregation, Quarryville, Pa., and Elizabeth H. Herr by Abram L. Martin at the home of the bride's parents, Nov. 30, 1944.

Brubacher — Horst.—Raymond Brubacher and Emma Horst, St. Jacob's, Ont., Mennonite Church, by Roy S. Koch at the home of Freeman Gingrich, St. Jacob's, Aug. 26, 1944.

Zook — Stoll.—George R. Zook, Loman, Minn., and Dorothy Mae Stoll, Pleasant Lake, N. Dak., by the bride's father, John H. Stoll, at the Lakeview Mennonite Church, Wolford, N. Dak., Dec. 7, 1944.

Harnish — Sollenberger.—John K. Harnish and Dorothy M. Sollenberger both of the New Providence, Pa., congregation, by Abram L. Martin at the home of the bride's parents, Dec. 7, 1944.

Martin — Denlinger.—Paul B. Martin, Hershey congregation, Kinzers, Pa., and Arlene H. Denlinger, Mellinger's congregation, Lancaster, Pa., by Abram L. Martin at the home of the bride's parents, Nov. 18, 1944.

Shetter — Groff.—Eber H. Shetter, Pleasant View congregation, Chambersburg, Pa., and Mary K. Groff, Kinzers, Pa., congregation, at the home of the officiating bishop, Abram L. Martin, Oct. 28, 1944.

Nolt — Hershey.—Harry M. Nolt, Groffdale congregation, Bareville, Pa., and E. Luella Hershey, Hershey congregation, Kinzers, Pa., at the home of the officiating bishop, Abram L. Martin, Nov. 16, 1944.

Miller — Witmer.—John H. Miller, Rawlinsville congregation, Holtwood, Pa., and Anna E. Witmer, Willow Street, Pa., congregation, by Abram L. Martin at the home of the bride's parents, Oct. 7, 1944.

Yoder — Zook.—Wilbur W. Yoder, East Union congregation, Kalona, Iowa, and Virginia Zook, Stumptown congregation, Bird-in-Hand, Pa., by Abram L. Martin at the home of the bride's parents, Sept. 30, 1944.

OBITUARIES

Bean.—Anna Williams Bean was born Oct. 7, 1865; passed away at her late residence, Creamery, Pa., Nov. 9, 1944; aged 79 y. 1 m. 2 d. She was the youngest and last survivor of a family of seven children born to Isaac and Susannah Williams Kolb. On June 4, 1887, she was united in marriage to Warren G. Bean, and tried to fill her place as a minister's wife for forty-seven years and a bishop's wife for thirty-four years. Two sons and four daughters were born to this union: William K., Norristown, Pa.; Elizabeth—wife of John B. Guntz, Royersford, Pa.; Roscoe, Lindenwood, N.J.; Sara and Mary, at home; and Martha—wife of Willoughby Moyer, Souderton, Pa. She is also survived by 12 grandchildren and 5 great-grandchildren. She was in poor health for a number of years, suffering from kidney trouble, which developed into a heart condition and hardening of the arteries. She suffered several strokes the past year. The final progressive stroke caused her to be bedfast for one week. She was a faithful member of the Mennonite Church at Skippack, Pa., for fifty-seven years. Although she desired to go home, she tried in her weakness to await her call patiently. Many times she prayed for grace, mercy, and strength. Funeral services were conducted at the home by H. M. Johnson, J. Leatherman, and J. Mack, and at the Skippack Church by Jacob Clemens, John Lapp, and Amos Kolb. Text, Ps. 127:2. Interment was made in the adjoining cemetery.

Beck.—Simon H., son of Samuel and Elizabeth Beck, was born in Henry Co., Ohio, Feb. 11, 1883; peacefully passed away at his home in Cedarville, Ind., Nov. 28, 1944; aged 61 y. 9 m. 17 d. On Feb. 19, 1903, he was united in marriage to Caroline Yoder. Four children were

boru to this union: Eldina, wife of Max Heller, who passed away July 7, 1940; Virgil, of Cedarville; Fern Eicher, Archbold, Ohio; and Dale, Pettitsville, Ohio. His father and mother also preceded him in death. He leaves his sorrowing companion, 3 children, 9 grandchildren, 3 brothers (Emanuel, Auburn, Ind.; Eddie, Archbold, Ohio; and Erwin, Pettitsville, Ohio), 3 sisters (Sarah Schrock, Archbold, Ohio; Rosie Greiser and Clara Nofziger, Wauseon, Ohio), and a host of other relatives and friends. He was converted in the year 1902 and united with the Mennonite Church at Archbold, Ohio. In November, 1903, he and his companion moved to Alleu Co., Ind., residing in this community for thirty-seven years. He transferred his membership to the Leo Mennonite Church and served as Sunday-school teacher, Sunday-school superintendent, and chorister for many years. He was the first one to teach a Sunday-school class in the English language in the old church. On Oct. 3, 1926, he was ordained to the office of deacon to serve the Leo Mennonite congregation. In this office he faithfully served until his sudden sickness. On Feb. 26, 1944, he suffered a heart attack which led to complications. All was done for him that could be done, but God saw fit to take him home. We humbly submit and say, "Thy will be done." Funeral services were conducted at the home by P. A. Heller, and at the Leo Church by P. R. Lantz, S. J. Miller, and Oscar Hostetler. Interment was made in the adjoining cemetery.

Bethard.—Nellie Bethard was born near Kansas City, Kans., April 17, 1868; passed away at St. Margaret's Hospital, Kansas City, Nov. 20, 1944; aged 76 y. 7 m. 3 d. She was married to Harvey Bethard, who preceded her in death a number of years ago. To this union five children were born, two of whom preceded her in death. Besides her 3 children, she is survived by 14 grandchildren, 6 great-grandchildren, and 2 sisters. In the spring of 1943 she transferred her membership from the Baptist Church of Turver, Kans., to the Mennonite Gospel Mission, Kansas City, remaining faithful until death. She will be missed by friends and loved ones, but we rejoice that her sufferings are past. Funeral services were conducted by R. P. Horst and T. Schrock. Interment was made in the Shawnee Cemetery.

Burckhart.—Emma Catherine, daughter of Samuel L. and Mary (Horst) Weaver was born near North Lawrence, Ohio, Aug. 18, 1871; departed this life at her home near Dalton, Ohio, Nov. 27, 1944; aged 73 y. 3 m. 9 d. She was united in marriage to David Burckhart Nov. 24, 1892. To this union five children were born, four of whom died in infancy. She leaves her sorrowing companion one daughter (Rhoda—wife of Ray Horst), 4 grandchildren, one sister (Mrs. Amelia Eschliman, Orrville, Ohio), and one brother (Jesse E. Weaver, near Dalton, Ohio). She united with the Mennonite Church in young womanhood and remained faithful until death. She was a devoted companion and a loving mother. During her illness she was fully resigned to the Lord's will but expressed a sincere desire to go home. Inasmuch as it has pleased her Maker to fulfill her desire, we submissively say, "Thy will be done."

Hershberger.—Lucretia (Miller) Hershberger, oldest daughter of Pete J. and Catherine (Brenneman) Miller, was born in Washington Co., Iowa, Dec. 2, 1872; passed away at her late home in Kalona, Iowa, Dec. 6, 1944; aged 72 y. 4 d. At the age of six, she moved with her parents to McPherson Co., Kans., where her mother at the age of thirty-five passed away. She being the oldest child, yet only thirteen, became more or less responsible for the mother's place in the home. In 1892 the family returned to this community, and she has resided here since. In her youth she united with the Mennonite Church and was a faithful member until death, always manifesting a deep concern in the spiritual welfare of the church and especially in her children and grandchildren. On Dec. 7, 1893, she was united in marriage with J. L. Hershberger. To this union five children were born: Amy (Mrs. Enos Steckly), Nancy (Mrs. Dan M. Yoder), and Paul, all of this community, and Homer and Esther at home. Besides the above-mentioned children, she leaves to mourn her death, her bereft husband, 12 grandchildren, 3 sisters (Mrs. W. F. Gingerich, Mrs. Joel D. Reber, and Mrs. Arthur Yoder), 3 brothers (George, Jacob, and Noah), and 2 half sisters (Mrs. M. J. Troyer and Ruth Miller), besides many other relatives and friends. Two sisters and one half sister preceded her in death. On Nov. 28, she was afflicted with a paralytic stroke which left her speechless and practically

helpless, although with a limited use of her left hand she often pointed heavenward, which doubtless was her way of expressing her desire to go to her long home. Funeral services were held Dec. 8, at the home by D. J. Fisher, and at the Lower Deer Creek Church by J. Y. Swartzendruber and D. D. Miller. Text, II Cor. 5:1.

Kauffman.—Paul Amos, son of Amos and Ella Kauffman, was born in Kent Co., Mich., July 30, 1904; died near his home in Pleasant Valley, Mich., Nov. 23, 1944; aged 40 y. 3 m. 24 d. Death came as the result of an accidental discharge of a shotgun through the chest, causing instant death. On Feb. 25, 1927, he was united in marriage to Mima Sommers of Miami Co., Ind. To this union nine children were born: Orton, Verlin, Mary, Iva, Dana, Virginia, Esta, Loren, and Rozella, all at home. He was preceded in death by his father, who died thirty-one years ago. He leaves to mourn his sudden departure his companion and the nine children, his mother and stepfather (Mr. and Mrs. John Overholt, Clarksville, Mich.), 3 brothers (Norman, of Clarksville; Niles, Goshen, Ind.; Gleun, Alto, Mich.), one sister (Mrs. Ruth Christophel, of Clarksville), one half brother (Homer Overholt, of Clarksville), one stepbrother (George Overholt, of Clarksville), and one stepsister (Mrs. E. C. Emerick, Grand Rapids, Mich.). In his early youth he gave his heart to the Lord and united with the Bowne Mennonite Church, being an active and faithful member. He served as Sunday-school superintendent for a number of years, and for the past seventeen years was secretary on the board of trustees. His place was seldom vacant during church services. He gave his last public testimony in young people's meeting the Sunday evening before his death. He experienced real happiness in life by serving his Lord in the church and in the home. He had a great concern for the welfare of his family and will always be remembered as a loving and devoted husband and father. A few hours before his death he gathered his family around the breakfast table, and they all joined in singing the song, "Lead Me, Saviour." He will be greatly missed in the home, church, and community. Funeral services were held at the Bowue Church, conducted by T. E. Schrock and Daniel Zook. Burial was made in the near-by cemetery.

Leaman.—Annie E., daughter of the late Peter J. and Martha B. Landis, and widow of Joseph L. Leaman, was born July 27, 1858; died Oct. 6, 1944, at the home of her granddaughter, Mrs. John Dickinson, Lancaster, Pa.; aged 86 y. 2 m. 11 d. She had been ill with heart trouble for two months and was in bed the last two weeks. She was a member of the Mennonite Church for sixty-six years and was loved by all who knew her. Besides her granddaughter, she is survived by one sister (Mrs. Mary A. Rohrer, Smoketown, Pa.) and one brother (Harry B. Landis, of Lancaster). Funeral services were held Oct. 8 at the Mellinger Church by David L. Landis. Interment was made in the adjoining cemetery.

Martin.—Grace H., daughter of Jacob E. and Martha B. (Horst) Martin, was born Dec. 17, 1930, near Reid, Md.; departed this life at her home near Maugansville, Md., Dec. 2, 1944; aged 13 y. 11 m. 15 d. She was afflicted with infantile paralysis for over three years, which left her a cripple. At the age of twelve she accepted Christ as her Saviour and was baptized. She bore her affliction with Christian fortitude and had a smile for everyone. She was conscious to the end and expressed her desire to be at rest. She leaves to mourn her departure, her parents, 3 sisters (Anna May, Doris, and Fannie, at home), her grandparents (Mr. and Mrs. S. Leshor Horst, and Mr. and Mrs. Noah H. Martin), and her great-grandparents (Mr. and Mrs. Jacob Eshleman). Funeral services were held at the home and the Paradise Church, conducted by Moses K. Horst and Amos J. Martin. Texts, II Kings 4:26; II Sam. 12:18, 23. Interment was made in the adjoining cemetery.

Mosier.—Christian Henry, son of Levi and Charlotte Mosier, was born in Van Wert Co., Ohio, Aug. 4, 1854; passed away Dec. 5, 1944; aged 90 y. 4 m. 1 d. On Aug. 20, 1874, he was united in marriage to Sarah E. Brenneman. To this union were born 2 sons and 4 daughters. His wife, 2 daughters (Elizabeth and Ida), and one son (Cless) preceded him in death. There remain to mourn his departure, one brother (J. O. Mosier, Van Wert, Ohio), one half sister (Mae Bradley, Grandview, Wash.), one son (John, Bremen, Ohio), 2 daughters (Ella, wife of David Miller, and Dora, wife of Gabriel Brunk, both of Elida, Ohio), 21 grandchildren, and 50 great-grandchildren. He, with his com-

panion, united with the Mennonite Church in 1880 and remained in the faith until death. He enjoyed exceptionally good health throughout his life, being sick only about two weeks before his death. Funeral services were held in the home of his daughter (Ella Miller), in charge of Elmer E. Yoder, and in the Pike Mennonite Church, in charge of Gabriel Brunk and his brother (J. O. Mosier, a minister in the Evangelical Church), according to his own arrangements.

Moyer.—Mary, daughter of the late Jacob and Elizabeth Martin Horst, was born Nov. 4, 1880; died suddenly at her home near Newport News, Va., Dec. 4, 1944; aged 64 y. 1 m. On Nov. 16, 1913, she was united in marriage to Henry Shelley, who passed away Sept. 4, 1935. On March 3, 1937, she was married to Henry Moyer, who survives her. She is also survived by one daughter (Ruth—wife of Wilmer Good, of near Newport News), 5 stepchildren, 5 grandchildren, 2 brothers (Martin L. and Abraham, of near Hagerstown, Md.), and 7 sisters (Amauda Hege and Fanny Horst, of near Hagerstown; Katie Lehman, of near Harrisonburg, Va.; Leah Stover, of near Lebanon, Pa.; Lydia Spangler and Elizabeth Mellinger, New Holland, Pa.; and Maria Martin, Terre Hill, Pa.). She united with Reiff's Mennonite Church, Washington Co., Md., in her youth and remained a faithful member until death. She will be missed in the home and in the church. Funeral services were held at the Warwick River Mennonite Church Dec. 7, in charge of George R. Brunk and Truman H. Brunk. Texts, Mark 14:8; II Tim. 4:6-8. She was laid to rest in the adjoining cemetery.

Roth.—Fannie, daughter of the late Chris and Mary (Jantzi) Kennel, was born July 25, 1890, near O'Neill, Nebr.; passed to her eternal reward at the K.-W. Hospital, Kitchener, Ont., June 26, 1944; aged 53 y. 11 m. 1 d. For several years she suffered from an inward goiter. In 1910 she was united in marriage to Chris Roth. This union was blessed with ten children. She is survived by her husband, 5 sons and 5 daughters (Clarence and Elmer, Britton, Ont.; Irma—Mrs. Clayton Schultz, Poole, Ont.; Viola—Mrs. Abner Leis, Wellesley, Ont.; Mildred, Gladys, Clayton, Lester, Marjorie, and Mervin, at home), 8 grandchildren, 3 sisters (Annie—Mrs. C. O. Jantzi, Baden, Ont.; Mattie—Mrs. Joe Kaufman, Havelock, Iowa; and Ida—Mrs. Wesley Stutzman, Milford, Nebr.), one brother (Daniel Kennel, Huron, S. Dak.), and a step-mother. She accepted Christ as her personal Saviour and united with the Mennonite Church, in which faith she died. Funeral services were held at her late home June 29 by Chris Brunk, and at the Poole A.M. Church by Chris Schultz and Moses H. Roth. Text, Phil. 1:21. Interment was made in the adjoining cemetery.

Sarver.—Joseph B., son of George and Maria (Rock) Sarver, was born in Somerset Co., Pa., Aug. 30, 1860; died Oct. 4, 1944, near White Cloud, Mich.; aged 84 y. 1 m. 4 d. On Aug. 27, 1882, he was married to Fannie Miller, who passed away June 9, 1927. Five children were born to this union: Amanda, at home; Harvey, Howard City, Mich.; Rosa Davidhizer, Clarksville, Mich.; Bertha Miller, White Cloud, Mich.; and Melvin, Caledonia, Mich. On March 31, 1929, he was united in marriage to Emma Rauch, who survives him, with 4 stepsons and the afore-mentioned children. In the spring of 1944, he fell on the ice and broke his hip. As a result he was bedfast for seven months. A few days before his death, pneumonia developed. He was a member of the White Cloud Mennonite Church.

Yoder.—Ezra Mahlon, son of Moses and Barbara (Kauffman) Yoder, was born in Lagrange Co., Ind., Nov. 26, 1872; died near Midland, Mich., Nov. 28, 1944; aged 72 y. 2 d. Father had been in failing health for the past year, being bedfast the last ten days, during which time he suffered much pain, but bore it all patiently. At the time of his death he was a member of the Midland Mennonite Church. He was married to Susan Miller, near Inman, Kans., Dec. 13, 1897. He leaves to mourn his departure, his companion, 2 daughters and 5 sons (Ernest, of Hope, Mich.; Myrtle—Mrs. George Yoder, Clarence, Harvey, Reuben, Chester, Mildred—Mrs. Russel Moore, all of Midland, 23 grandchildren, one brother (Martin, of Harper, Kans.), one stepbrother of Oregon, and a host of other relatives and friends. One son, one grandson, father, mother, 3 sisters, and 3 brothers preceded him in death. Funeral services were held in the home, and in the Midland Mennonite Church, in charge of F. F. Bontrager and J. K. Zook. Burial was made in the Poseyville Cemetery.

THE BOOK SHELF

War, Peace and Nonresistance, Guy F. Hershberger; The Herald Press, Scottdale, Pa.; 1944; pp. 415; \$2.50.

For a long time the Mennonite Church has needed a complete analysis of its historical doctrine of nonresistance. To be sure, during the past decade many brethren have written helpful articles and tracts and have published a few small books. The cumulative impact of these works has undoubtedly helped keep our nonresistant doctrine clearly before our people. On the other hand, they have had the disadvantage of failing to present the whole history of nonresistance in a unified and systematic fashion. It is the opinion of this reviewer that Guy F. Hershberger's new book has admirably succeeded in giving the Mennonite Church and the world a comprehensive statement of the Biblical basis of nonresistance as practiced by the Mennonite Church and an analysis of the application of the principle, not only to nonparticipation in warfare, but to other aspects of Christian living. Brother Hershberger was relieved of his teaching duties at Goshen College for eight months to spend full time in work on this book. It is the product, however, not of eight months of thought, but is the mature judgment of a lifetime of study and research. Undoubtedly, it will become the standard interpretation of nonresistance as practiced by the Mennonite Church.

The book opens with a brief history of the nature of war and then proceeds to a penetrating analysis of the Biblical teaching on war with a separate chapter devoted to the Old and New Testament teachings. Brother Hershberger feels that God's fundamental moral law has always condemned war but that God permitted war in the Old Testament because of "the hardness of their hearts." Although not all will agree with this point of view, certainly all must admit that he has stated his point clearly and sincerely. An excellent grasp of the Scriptures is shown, and the reader is helped in following the author's reasoning by the numerous Scripture references. For example, there are no less than sixteen references on page 44 alone.

The next section of the book deals with the history of the application of the principle of nonresistance by the Christian church. Prior to 174 A.D. soldiers were apparently not permitted to be members of the church. Between about 174 and 313 A.D., however, a few soldiers were permitted to join the church and still retain their membership in military organizations. With the conversion of the Emperor Constantine in 313 A.D. large numbers of soldiers were members of the Christian church, and the church began officially to sanction war. This practice has been followed by the great bulk of the Christian church, even after the Protestant Reformation. In contrast, the great bulk of the Mennonite

Church has consistently opposed participation in war since the beginning of the Anabaptist movement. Though this meant untold suffering and emigration at times, the bulk of the group held firm. Under continual stress, however, the Mennonites of Europe permitted their members first to take part in noncombatant service and later to take full participation in military activities.

Another very interesting section gives a clear and concise history of the Mennonites in the various wars in which the United States has participated. Although the Mennonites were tested severely during the colonial period when hostile Indian tribes made frequent raids, and although some Mennonites were tested by the Revolutionary War and the War of 1812, the first really severe test came with the Civil War, because this was the first time America resorted to universal conscription. The chapters devoted to the two world wars show clearly the distinction between the first World War, which found the Mennonite Church largely unprepared, and the extensive planning for the second World War.

Another interesting section of the book points to the basic differences between Biblical nonresistance and modern pacifism. The author finds the Mennonite position to be quite different from that of the Quakers and considerably different from that of many of the modern members of the Brethren group. Numerous interesting quotations from C.P.S. camp papers are given to emphasize this difference in approach. The Mennonites in general have not objected to conscription as such but feel that it is their Christian duty to serve the government in a civilian capacity when the government requires it of them. Many of the other pacifist groups, however, have seriously objected to conscription, classifying it as involuntary servitude. Another basic difference between Biblical nonresistance and much of the modern pacifism is the fact that the latter tends to emphasize nonviolent coercion such as that used by Gandhi in his relations with the British government in India. The author rightly points out that such a position is not Biblical at all since it is resistance, although of a non-violent variety.

The nonresistant principle must also be applied to all phases of living other than warfare. A very interesting chapter shows the implications of the principle to the problem of industrial conflict by discussing the work done by the General Conference Committee on Industrial Relations. He also discusses the problem of the place of the nonresistant Christian in the state and the Mennonite nonresistant contribution to foreign relief activities.

The book ends with a strong statement concerning the service of nonresistant Christians to society with excellent arguments that show that a nonresistant Christian is not a parasite on society but is actually a leavening influence. He also gives some excellent suggestions for strengthening the nonresistant teaching in the Mennonite Church. Complete appendices and indexes will help make this book the Mennonite handbook of nonresistance for years to come.—Carl Kreider.

Announcements

YOUNG PEOPLE'S INSTITUTE AT LAURELVILLE MENNONITE CAMPGROUND FOR SUMMER OF 1945

Two Young People's Institutes will be conducted at the Laurelville Mennonite Campground during the summer of 1945. The programs of these two Institutes will be as nearly identical as it is possible to make them except for the length of the Institutes. Personnel and subject matter will be as nearly alike as it is possible to arrange the programs. The Institutes are scheduled as follows:

SEVEN-DAY INSTITUTE

Saturday, July 28, to Saturday, August 4

TWELVE-DAY INSTITUTE

Wednesday, August 8, to
Sunday, August 19

Registration to each Institute will be strictly limited to a maximum attendance of two hundred. All accommodations will be on the campground, and reservations will be made in the order that applications are received.

Plan now to attend one or the other, or both of these Institutes this summer. Arrange your vacation dates to fit into the Institute schedule. A profitable time in a Christian way awaits you in this beautiful mountain camp.

Plans are being made for extensive improvements for the coming summer. Pray that the Lord may very definitely direct the Campground Association as well as the Young People's Institute Committee.

Young People's Institute Committee,
Southwestern Pa. Mennonite Conference,
C. F. Yake, Secretary.

For "we know not what we should pray for as we ought;" but love leads us on, abandons us to all the operations of grace, puts us entirely at the disposal of God's will, and thus prepares us for His designs.—Fenelon.

Table of Contents

761—The Christmas Message and Permanent Peace
The Wise Men (Poem)
763—Editorials
764—Some Thoughts on New Testament Mutual Aid
766—For Christmas Eve—A Prayer (Poem)
Our Sacred Obligation
What Is a Man Profited?
The Fleeting Years
767—To Be Near to God
Sunday School Lesson for December 31
768—Field Notes
769—Correspondence
770—"Please Send Me" (Poem)
A Plan for Church and Sunday-school Offerings
News Letter from Argentina
771—Africa Letter
The Home Field: Hutchinson, Lancaster
772—Items and Comments
773—Relief and C.P.S.
774—Special Meetings
Marriages
Obituaries
776—The Book Shelf

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII _____ FRIDAY, DECEMBER 29, 1944 _____ NUMBER 39

Life's Varying Pathway

BY A. M. STUTZMAN

"Make me to go in the path of thy commandments; for therein do I delight" (Ps. 119:35).

With complete confidence we place our hand in that of the Lord, our faithful Shepherd. We know that for every pathway He wisely leads us into, we will find His hand of love ever present and waiting to guide us safely. If we cling to His nail-pierced hand and trust Him to uphold us, we shall emerge from darkest hours, severest trials, victorious, our heart rejoicing in His keeping power. We know our dear Shepherd, who gave His life to bring us back into the path of holiness that leads to our Father, will never forsake us. He who redeemed us from death will not be satisfied until He has safely led us through the perils of life's pathway and into the perfect calm and blessedness of our eternal home.

We cannot comprehend in its fullness all that He has done for us; but there, the glory of His wonderful, sacrificial love will burst upon our understanding, and adoration and praise will overflow our hearts.

"Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35).

He is a loving Shepherd and rejoices to lead us into cool, restful pathways that linger beside quiet waters. It is a peaceful path that soothes the weary feet, that refreshes and inspires anew the fainting heart. The soft, tender grass makes a delightful resting place, and all the cares and trials of life fade away into dimness.

Our grateful heart overflows with the goodness and love of God. We rest at the feet of our faithful Shepherd while He speaks tender, loving words that fill us anew with strength, hope, and greater faith for difficult future paths.

Wistfully we tell Him how wonderful it would be to dwell always in this quiet place of perfect communion and fellowship.

Tenderly He smiles as He answers. "We would not appreciate as we do these refreshing paths if it were not for the difficult ones that test and try us. The rough and steep paths must be traveled, for it is the only way to attain the per-

fection of character that leads us eventually to the gates of the holy city. Let us arise and be going."

Gradually the quiet atmosphere changes, the path is rough, the footing not so easy or sure. It requires careful walking, because Satan has laid many snares and we must be watchful. Our Shepherd is ahead, though, and encourages us to keep very close and cling to His hand, for the test ahead is severe. We love and trust that hand, but Satan is trying cleverly to work his way between us. The path grows steeper; he is using all his artful powers to make us withdraw our hand from that of our dear Shepherd.

For a moment we take our eyes from Him and with longing eyes our heart yearns for this false happiness Satan is tempting us with. The mistake is made. We are not watching the path, and we stumble. For an instant we go down and in desperation we let go of our Shepherd's guiding hand. Satan directs his attack at our weakest point and we, not realizing how serious this weakness, dare to take our eyes from our Shepherd and the difficult path ahead. Great is his joy, and he is confident the victory is won. Should we attempt to rise, he will seek to discourage us; he will tell us we've failed and it's too late now to be sorry and go back to our Shepherd crying. Satan will say we should never have sinned if we wanted God's love and mercy.

Ah, but his power over us is limited indeed! We know our Lord better than to believe He will forsake us if we come to Him, confessing our sin and longing for His blessed forgiveness. He does not ignore His wandering sheep; He seeks lovingly for it.

And so the moment we fall, His voice calls sadly to us, convicting us of sin, and grief-stricken, we arise and go to Him. His love is too precious to us, His presence too greatly needed and valued; we cannot reject Him for a lesser love that Satan has tempted us with.

We find Him upon the summit of the steep path, only a few steps above the place we stumbled and fell. With open arms He receives us as we weep in contrition on His loving breast. We tell

Him how hard it was to resist the temptation and that we cannot completely uproot the idol from our heart unless He will help us.

Sadly He smiles, and our heart beats fast as we realize how perfectly He understands and forgives us.

Gently He questions, "You are now ready and willing to give up the love completely for my sake?"

"Yes, dear Lord, if Thou wilt remove it. I cannot!"

"My child, it will be extremely painful. Are you willing to submit quietly while I perform the operation?"

"I must, my blessed Physician, because I cannot live and be a child of Thine unless it is removed. I long, above all else, to live in Thy presence and receive Thy all-sufficing love."

The painful operation is performed, and joy, how the fullness of His love floods our soul and soothes the deep wound! Again, we enter a quiet little retreat and beside the gently murmuring water we grow well and strong. His words have never been so precious; communion with Him has never been so sweet; nor have we ever understood so

But We See Jesus

(Hebrews 2:9)

FOR THE NEW YEAR

I don't look back: God knows the fruitless efforts,

*The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.*

*I don't look forward: God sees all the future,
The road that, short or long, will lead me home,*

*And He will face with me its every trial,
And bear for me the burdens that may come.*

I don't look round me: there would fears assail me,

*So wild the tumult of earth's restless seas:
So dark the world, so filled with woe and evil,
So vain the hope of comfort or of ease.*

*I don't look in, for then I am most wretched;
My self has naught on which to stay my trust;
Nothing I see save failures and shortcomings,
And weak endeavors crumbling into dust.*

*But I look up into the face of Jesus,
For there my heart can rest, my fears are stilled;*

*And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.*

—ANNIE JOHNSON FLINT.

well His wonderful, forgiving love. In humility and meekness we receive His wise instruction. Clearly He reveals to us why we failed to stand before the temptation. He tells us that we must press close and lean hard upon His blessed strength in such trying times if we would overcome.

All too soon the time comes for us to arise and be going. We are not so reluctant, though, to leave this time because our increased devotion and love for Him makes us eager to prove our loyalty to Him. He has restored our soul and directed us into His righteous paths. Our soul humbly and gratefully rejoices.

Now the path leads through a long, lonely valley. Often our heart becomes sad; friends forsake, misunderstand, and severely criticize us. No one seems to care or understand that we are walking the path our dear Shepherd is leading us in and that we are earnestly seeking to do His will.

Satan, having been defeated, appears again, more angry and determined than ever to snare our souls and bind us in his fetters. He is present at the most trying and discouraging places, to seek to crush us in despair. But that quiet rest and our Lord's wise teaching strengthened our souls. Also the sad lesson of our fall was well learned, and we press close to our Shepherd, who places His protecting arm about us. We keep our eyes fastened upon the path before us, watchful of snares, and refuse to turn to the right or left. We know we are led through this lonely path because He wants us to turn our hearts still more fully to Him. By removing the comfort of earthly friends we lean more and more upon Him, and He reveals to us richer and lovelier depths of His love.

But He is good and delights to shower us with blessings also when we are fitted for receiving them.

Suddenly in this wilderness journey we come face to face with a rare jewel of a friend. All our life we have longed for just such an understanding friend to confide in and here the Lord sends him; a precious gift indeed! So great is our joy in finding this loving friend that tears of mingled gratitude and praise roll down our cheeks. Our Shepherd smiles as He walks beside us, and His eyes shine with love. How dear to His heart, and what a source of joy to Him are His faithful children!

The untraveled path yet lying between us and the holy city is steeper and more difficult than any we have yet ascended. There is nothing on this earth Satan

hates so much as faithful Christians, and he uses all his power to bring about their downfall. We see him combining all his forces of evil in this world of deepening sin. Soon we may expect his fury to burst forth upon the faithful sheep of our dear Shepherd. But let us not become fainthearted at the scene before us. True, he will try in clever and artful ways to deceive us into serving him; but our faithful Shepherd is preparing His sheep. He is wisely cautioning them to watch and pray. He has instructed us what we may expect and look for, and He commands us to watch and be carefully on our guard, praying for wisdom and strength to see his deceptions and not become ensnared.

Many, many who are not watching and praying will be tricked into serving Satan. Living carelessly and indifferently, they will be caught off guard, snared, and taken before they are fully awakened to their sad plight.

"Therefore let us not sleep, as do others; but let us watch and be sober . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (I Thess. 5:6, 8).

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 23).

Let us seek to do all in our power to awaken the sleeping ones so that they may watch and be sober, thus escaping the deceptions of Satan. So many are being blinded and lulled into a sleep of false security!

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. . . . Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 20, 21, 24, 25).

"For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

"Even so, come, Lord Jesus."

Amenia, N. Dak.

You shouldn't read the Bible as you do other books—to gain information or be entertained or to train your mind to master some skill. You should read the Bible to find God, and to receive Him into your life.

Strength in My Soul

By MARY ROYER

The Sunday-school teacher was tired and discouraged. How could she teach her class on Sunday morning! She had not enough room to conveniently seat her pupils. There were classes all around her and so much noise that she could hardly keep her children's attention. She felt that she must tell the superintendent to find someone else to teach this Sunday-school class. But she remembered that she had heard the words of Jesus, "Follow me," when she had been asked to take the class a few weeks ago. In obedience to His call she had accepted the responsibility of teaching these children. She opened her Bible to her chapter for the day and read Psalm 138. The words glowed with new meaning and with just the message she needed for refreshment of soul. She underscored the third verse: "In the day when I cried thou answeredst me, and *strengthenedst me with strength* in my soul." She read on and underscored in the seventh verse—"Thou wilt *revive* me." Then came that gracious reminder of the goodness of her Lord in verse 8: "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever." She prayed the last clause of the verse with a sense of thanksgiving, for the answer was assured: "For-sake not the works of thine own hands." After that she turned to study her Sunday-school lesson. New ideas for overcoming the limitations of her crowded, and noisy class space came to her. She thought of new ways of approaching her little group of children as she prepared to teach them the Bible lesson. With a prayer for each of them and a prayer of thanks for the help God had just given her, she went to bed to sleep restfully until the morning light awakened her to a new Lord's day.

Goshen, Ind.

HOW THE ENGLISH BIBLE CAME INTO BEING

The English Bible which is now recognized as the Authorized Version wherever the English language is spoken, is a revision of the Bishops' Bible, begun in 1604, and published in 1611. It arose incidentally out of a conference between the High Church and the Low Church parties convened by James I at Hampton Court Palace in January, 1604, a few months after he came to the throne.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Mutual Aid Insurance

In this and previous issues of the *GOSPEL HERALD* there have been published articles dealing with the principles of mutual aid insurance within the church brotherhood. The varied viewpoints on this question have been expressed by our brethren in what we should call a Christian spirit of disputation. It is apparent that there are some fundamental agreements in all the arguments. All the writers are agreed that the end to be accomplished is brotherly burden-bearing. All are agreed in their desire to be loyal and obedient to New Testament principles as they apply to this question. Differences expressed have to do with ways and means. Are the methods used for brotherly aid in the New Testament church an exact and exclusive pattern for all time? Are precedents also commandments? Or may the means be adapted from time to time and from place to place according to the Spirit-led judgment of the church?

Mutual Mennonite Aid, according to a plan which has been approved by General Conference and a number of district conferences, is not as yet committed to any one form of aid. The organization, when it is formed and functioning, will give itself to meeting economic needs of our people wherever there seems to be the greatest necessity and opportunity. So far as property insurance is concerned, that has been pretty well taken care of in most of our districts in the various church-approved mutual aid organizations which have now been functioning for many years. There would seem to be greater need at present in the area of the needy who are left by the death of the bread earners, and also in helping our young men to get on their feet economically in our Mennonite communities. It is true that in this formative period there is need for very careful thinking. But it is also true that our thinking must be transformed into action and that without too much delay. In fact, our delay in doing something in these areas has already wrought great spiritual and economic damage to the church.

The brethren who have discussed this question in our columns are agreed, we think, that the church as such should not go into the insurance business. It is a much better plan to let interested brethren with the full knowledge and sanction of the official church bodies organize to take care of the various economic needs of our church people so that they need not go into worldly organizations to secure the help which they feel they need. All are agreed, also, in accepting the principle of mutual aid, which involves not only getting, but also giving. But how much shall we give to meet the losses of others, and how much shall we get when we ourselves suffer losses? What kind of mutual plan may be agreed upon so that some will not suffer from inadequate help while others are surfeited? It is apparent also that apart from any plan of mutual aid in which those who agree to cooperate meet each other's losses in a systematic way, there will be plenty of room for the relief of those who are utterly unable to help themselves or others. The church will still need to be wide awake to discover and to supply the necessities of those within and without our communities. The privilege of Christian charity will not be taken away from us.

Some other considerations demand our attention. In considering whether a brother is in need of aid one must decide whether it is proper to maintain the capital of our brethren as well as to supply mere living necessities. Is it for the prosperity of the church, either economically or spiritually, to allow a brother, perhaps of middle age or beyond, to be reduced to a status of near poverty through financial loss, thus making it impossible for him to maintain his basis of working and giving in the community? There is also the very difficult question of what actual needs are. Shall one who has suffered losses, for instance, keep his children out of school and thereby put them at a permanent disadvantage among their fellows, in order that the bare necessities of the family may be supplied? Without a systematic mutual plan there is bound to be a great deal of

arbitrary diversity on this point. The mutual plan allows each man to place his own estimate on his needs, and also on his ability to help others.

Whatever is done, something must be done. We can hardly say that the church's care for members has been adequately carried out. We profess that the church looks after the needs of the members, but it is dishonest to make this profession if we do not actually do so. Action of the right kind is long overdue and we trust that the Lord may so direct through the minds of our church leaders that all plans developed may be in accordance with the Scriptures and with the true spirit of brotherly love.

"Blaming God"

The Apostle James protested against the error of blaming God for our sins. "Let no man say when he is tempted, I am tempted of God." Then, as now, it seems that people are willing to justify themselves by proscribing God as the source of the evil in their lives. We may, for instance, justify our sin by blaming it on our disposition. We were born with a hot temper, we say, or with a naturally miserly attitude. The sin of lying exaggeration, we say, runs in the family. We plead these things as our special temperamental weaknesses and think that they should be accordingly overlooked. All this, of course, is merely a way of saying that since God made us as we are, He is responsible, and not we. Or we blame our environment. We say that the circumstances in which we are make it impossible for us to live right. Since God permits us to be poor, He cannot expect us to be honest. "I cannot be a Christian until I get a different landlord," said one farmer. "I'll be a Christian as soon as I get this stump field plowed with these mules," said another. Now God made no mistake in the creation of our dispositions, and as for our environment, He at least permits the things which happen to us beyond our control. What we do with our disposition and in our environment we are responsible for. To blame God is the old sin of fatalism—what is must be. The simple truth, of course, is that we could make things different if we only would. God does not fasten upon us the necessity of evil. He is not responsible for our sin, and therefore His just condemnation lies upon it.

The Insurance Phase of Mennonite Mutual Aid

By SIMON GINGERICH

As the missionary spirit and efforts have grown in the Mennonite Church we have reached out into unevangelized communities and into the congested industrial areas of cities, with the result that men and women have been brought into the church who knew nothing about the New Testament way of life as believed and practiced by the Mennonite Church. This, together with modern civilization as it affects modes of life, occupation, religion, and social relationships, has brought the church face to face with problems which challenge our most careful consideration. For the last decade the church has been grappling with some of these intricate problems through committees appointed by General Conference. The proposed Mennonite Mutual Aid plans to assist the Mennonite Church in the maintenance of a scriptural way of life by extending mutual assistance and helpfulness to needy and worthy members in a systematic and orderly way. It is the result of prayerful study and planning of our brethren. Let us examine as to whether or not the principles involved are Christian and have a scriptural background.

The particular phase of this plan that seems to be in question is that which proposes to provide for mutual aid in case of property loss, commonly known as property insurance. That the New Testament does not provide for a specific setup for financing the secular life of the Christian is well understood. It is, however, clear that the secular life does have a certain relationship to the spiritual and that its practices should harmonize with the Christian principles as taught in the New Testament. Matt. 7:12; Rom. 12:17; Luke 12:15-21; 19:8-10; I Pet. 2:12.

When we read the twelfth chapter of Romans and the twelfth chapter of the first Corinthian letter we get a very fine picture of the church as an organism. The simile between the church and the members of the human body is drawn primarily to illustrate the interrelationship of the spiritually gifted members of a church. Each member in his particular field, status and place should work sympathetically and harmoniously with every other member of the church. This is a description of a true evangelical, Spirit-filled, God-fearing brotherhood, the spirit of which will not only be felt in pulpit and pew on Sundays, but will find expression in all circumstances of human experience, in health or sickness, in joy or sorrow, in prosperity or adversity, and between rich and poor.

Mennonite Mutual Aid as planned will furnish abundant opportunities to give expression to the true Christian spirit in its various fields. As applied to furnish-

ing a systematic plan for reimbursement in case of property loss it purports to intensify the spirit of helpfulness one to another. It is simply an extension of that fine Christian co-operation of the church organism so vividly described by the apostle.

I am presuming that Mennonite Mutual Aid purports to furnish reimbursement on practically the same plan most mutual companies do. That is to say, all participants will list their properties as of a certain value and when one sustains a loss each one's share will be determined by the value of his property insured. It is alleged by some that this plan is unequal in its application and serves only to maintain the status quo of the participants. On the point of being unequal in its application, the Apostle Paul notes in II Cor. 8:3, 4 that some of the brethren in Macedonia gave more than their status warranted. Many who have had the responsibility of collecting the freewill gifts of brethren in the church have experienced the same thing. Some brethren give much beyond their means while their more able brethren perhaps fall short of what they should contribute. On the point of having only in mind the status quo of the participant and not especially taking care of a real need, it may be said that under this plan it is not likely that any one would be reimbursed in full for any loss, but that the spirit of II Cor. 8:12-14 may be properly expressed. In many cases the destruction by fire or storm of the buildings of a farmstead of a well-to-do Mennonite farmer represents years of honest toil and saving until after middle age. Now the loss of his property will mean that he is reduced to an object of charity, or he must begin again where he was thirty years or forty years ago. His family help is gone. He and his good wife have been faithful members of the church. Their children are energetic and may have set up homes of their own. They have leaned heavily upon the parents for assistance financially. The parents cannot dig; to beg they are ashamed. They have as much left as many other members of the church. There is no insurance. The church is going to do something. The solicitors hear all the shortcomings of the unfortunate folks of a lifetime. Some give hesitatingly; some give abundantly; some don't give anything; some give too much. Inequality is manifest throughout. The world has insurance. The church has no Aid plan. "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

Here in the Middle West there have been parochial Aid plans in operation for many decades. In the above case members of the Aid plan would be assessed according to the value of their property insured. Qualified brethren would meet the unfortunate folks, go over their loss, and reach a satisfactory agree-

ment; the amount would be paid over in a few weeks, and likely in less than a year these worthy folks would be comfortably situated, without having become objects of charity or being reduced to a family that could be classed as one in need in the truest sense of that term. To say the least, not more than one or two families even felt that it was any burden upon them at all to pay their share, and how glad most of them were to give, rather than to experience the loss themselves!

It is not expected that Mennonite Mutual Aid will become a panacea for all the financial ills of the church, nor is it the intention to encourage the covetous inclined in the church to hoard up more riches. (The New Testament presupposes both rich and poor in the church. I Tim. 6:17-19; Mark 14:7). The purpose is to provide a reliable means to conserve the resources of the brotherhood adequately without being tied to a worldly organization composed of a membership not wholly guided by Christian standards nor walking in the New Testament way of life. It is practically impossible to work out a plan that is foolproof or that may not appear unfair to some. This has been described as being the case even in the kingdom of heaven, as applied to mankind (See Matt. 20:1-16; 22:1-14.)

Fear has also been expressed that when such a plan is put into operation the charities of the church will be adversely affected and the needy and poor neglected. This has been proved not to be the case where plans of this kind have been in operation. It is true that insurance is not charity. However, when the resources of a given group of Christian people are bound together in an organization based upon Christian principles and operated by spirit-filled brethren, the spirit of Christian charity should be magnified. Folks who have scruples against listing their property in worldly organizations will be zealous in the proper care of the needy and poor of the church. May the Lord direct that we may proceed cautiously, that the Holy Spirit may dominate so that Mennonite Mutual Aid may prove to be a blessing to His work, and that the church may "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

Wayland, Iowa.

SCRIPTURES AT 25¢ EACH FOR BLIND

Scriptures for the blind are now available in 25 different languages and systems and at a fraction of their actual cost. Large volumes which cost from \$2.00 to \$8.00 to manufacture are sold at 25¢ each by the American Bible Society.

Meditations

BY HENRY ZIEGLER

"And without controversy great is the mystery of godliness" (I Tim. 3:16).

Have you ever noticed how often Paul used the word "mystery" in his epistles? There is surely a mystery connected with our salvation. Thousands of books have been written, thousands of sermons have been preached, and thousands of Sunday schools teach the Word; and still the great majority of church members are unable to explain just how God brought it about that we can be saved. It is true that we cannot save ourselves, for if we say something that we are sorry for, or if we do something that is wrong, we cannot unsay or undo those things. We cannot get rid of them of ourselves, do what we will, but God can, and therein is a mystery. How can God take the vilest sinner and make of him a saint, and do it truthfully? That is a mystery. Have you ever thought of it in that way?

Think it out for yourself, for it is a good thing to get people to thinking. Without thinking we cannot be very Christian. Perhaps by reading, studying, and meditating, we can arrive at the answer, for it is essential that we know. In the same verse as the above text, Paul writes, "God was manifest in the flesh," which he calls a mystery. We cannot explain how Jesus could be God and man at the same time, but we know that He was both God and man if we believe the Bible. In John 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God." And in the fourteenth verse we read, "And the Word was made flesh."

It is not my intention to explain all these mysteries, for I am not able to do so. I simply mention some of them to cause people to think and reason them out for themselves. Years ago, perhaps forty years, I asked a brother much older than I whether it was possible for God to forgive our first parents of their sin without making any promise to them first. He thought He could, for all things are possible with God. My thoughts ran this way: Why then did He not do so, and save all the trouble and suffering on the cross? Why did He not take the short and easy way and say, "Your sins are forgiven"? What would have been the consequence if He had done so? Would it not have been telling them, "No, you need not surely die"? But God had said, "Thou shalt surely die," if you eat of the forbidden fruit. Would that not have made God untruthful? For instance, a man, who was going away for a day, told his little son not to go down to the creek while he was gone, or he would surely whip him, but some neighbor boy begged him to go, and they went. The father, knowing how the other boy begged and tempted his son, forgave him and did not whip him. Did the father

keep his word, and could the son rely on his word afterward? God keeps His promise in truth, and in Him is no untruth. Now where is the man wise enough that he could have given God a plan to forgive man and still remain truthful? O mystery of mysteries! But God had a plan even before He laid the foundation of the earth. I Peter 1:18-20. God promised to send one who would bruise the head of the serpent, which meant that He would send one to destroy the works of the devil. I John 3:8. It was about four thousand years before He came, but those who looked for Him and lived righteous lives were saved because God knew what He would do in performing His promise.

Another mystery is how He came, how He was conceived and born of a virgin, and how God kept Him from inheriting that sinful nature from the virgin mother, for "there is none righteous, no, not one" (not even Mary). Rom. 3:10. These things are not explained to us in Scripture, and so will remain a mystery. But we are told that He, that is, the one sent to destroy the works of the devil, was absolutely sinless, although suffering the temptations not only of the devil, but of His fellow men with whom He mingled. But He was always the victor. Had He committed one little sin, He could not have been our Saviour. All would have been lost. No wonder He rose before day and went out to pray. No wonder He went out on a mountain alone to pray. No wonder He spent whole nights in prayer to get strength and wisdom to overcome the enemy that tried to destroy Him. How much do we pray? Could God not have sent an angel to tell us all that Jesus did and to do the miracles that He did? Why was it necessary to send one with a body of flesh? Heb. 2:9-14 is the answer, for an angel could not die, being a spirit; therefore, a body was prepared for Jesus so that He could die and make the great sacrifice necessary. Now God can forgive us and make us saints, and remain perfectly truthful in doing so.

This is such a great subject that it seems to me preachers should have no trouble finding a subject for their sermons. Just tell the "old, old story" and it will be sufficient for all time, for the "gospel of Christ . . . is the power of God unto salvation to every one that believeth. . ." (Rom. 1:16). The Apostle Paul even requests the Ephesian brethren to pray for him that "utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19). Also read Col. 4:3. In Hebrews 2:18 we read, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Now let us notice that His temptations all came from without, while ours come from within—from our sinful hearts. Jesus says in Mark 7:21, "For from within, out of the heart of

men, proceed evil thoughts, adulteries, fornications, murders," etc. Verse 23 says, "All these evil things come from within" because our hearts are evil. Jesus had no sinful nature, and so His temptations could not come from within; but the devil came to Him in person, as we read when He was tempted in the wilderness. Even Eve was tempted from without before she had that sinful nature, Satan coming to her in person to deceive her. In Gen. 6:5 we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." James 1:14 says, "But every man is tempted, when he is drawn away of his own lust, and enticed." So we must be careful of our thoughts and keep them under control, lest we be led astray before we are aware of it. The devil put forth his master stroke way back in Eden when he caused those two pure and sinless souls to become sinners and impure, so that all their descendants became impure and their very natures were sinful. Therefore, the devil need not come to each one of us personally to tempt us, for because of our evil hearts, evil thoughts will arise and tempt us. And if we are overcome by temptation and fall into sin and a sinful life, we cannot make all things right simply by ceasing to sin. In Leviticus 5 we read that when a man sinned he was to bring an offering to the high priest, who would make atonement for him. The man who sinned could not take his animal anywhere and offer it up himself. God would not accept his offering that way. He had to bring it to the priest. What do we learn from this? Jesus is our great High Priest. Hebrews 7:20-28. We cannot put away our sins ourselves. We must bring them to Him—confess them to Him, and we have the promise that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Oh, the great mystery of our salvation and the great price it cost God to bring it all about and make it possible for Him to save us! This is such a great subject that preachers should strive to make it plain so that all will understand.

Columbiana, Ohio.

JAP CHRISTIANS HATE WAR

During the fighting in New Guinea a "digger," a soldier, was left for dead by the side of a trail. Later he recovered consciousness and lay there, expecting every moment that Japanese soldiers would arrive and finish him off. Finally, four Japanese did arrive. To his surprise, instead of killing him, they lifted him gently and carried him to the side of a tract in another part of the forest. Before leaving him, one of them said, "You will be quite safe here. Some of your countrymen will arrive soon and pick you up. We are Christians and hate war."

FAMILY CIRCLE

Musings

OF A BUSY HOUSEWIFE

Dear God,
The cares of housework stare me in the face
And pall me.

Greasy dishes on the cupboard top—
Soiled laundry piled up high—
Buttons to attach—some shirts to mend—
The rug to clean—
The parlor cluttered up by careless hands—
Sticky fingerprints on wall and furniture—
Musty beds to air and make—
And cream to churn—
Dinner to plan, a pie to bake.

My spirit sags.

My mind's befuddled.

My back aches.

I want to gather flowers,
Roam the hills,
Play a song,
Read a book—joyful things.

O God,

Why must we eat, and sleep,
And work, and play,
And do the humdrum things of ordinary households?
Why couldn't you have . . . ?
And yet—and yet—

There is a joy in simple ordinary things.

The sudsy swish of water cleansing dishes—
The carefree flapping of clean clothes upon a line—
The efficient rustling of a starched apron—
The healthy tug that ripped the buttons off a youngster's coveralls—
The love bestowed upon a husband's ironed shirt—
The glossy sheen of windows newly polished—
The gullible whirring of a sweeper swallowing crumbs from last night's meal—
The satisfaction in a straightened room—
The symmetry of line in smooth, soft beds—
The inspiration in a bird call through my open kitchen window—
The color of a spray of flowers in a cookie jar, or pan of nut-brown biscuits deftly made—
The luscious sunshine in a pat of Guernsey butter—
The crisp snap of green beans morning gathered—
The art in dishes neatly table-set—
The tantalizing odor of a mince pie freshly baked—
The deep comfort in a cup of mellow coffee—
The leaping pulse from muffled, muddied music of loving footsteps coming through my door—

O God,

I see it now,
Why we must eat, and sleep,
And work, and play!
And so I humbly say,
Dear God,

I thank Thee for the humdrum of an ordinary household.

supervision and restriction is being most unfair. At this stage when the child is making so many adjustments physically and every other way he is not capable of judging properly. The thrice blessed youth is the one who has come to know his parents quite intimately through childhood, who loves his parents deeply, and last, but not least, who has a deep underlying respect for the godly discipline and authority of his home, so that in this period of strain and stress when his parents do find it necessary to obstruct his momentary desire with a firm "No," he will respect and obey, though he does not fully understand why. On the other hand, our Christian training has not been very successful if the child cannot be trusted at this stage to begin to make his own decisions. But I repeat, parents should reserve and maintain the right to veto action that leads in the wrong direction if persisted in.

Cheraw, Colo.

A Mother Wonders

Sometimes I wonder if it's worth the trouble and time to take the tiny tots to church. Do we as mothers receive enough food for our souls while trying to keep our little ones in order?

Our church has a mother's room. Well and good! Fine! The noise of crying babies can be somewhat lessened for the preacher and the congregation if we shut the door. Even if the door is left open, it's not too bad sometimes.

But a mothers' room has one great drawback.

"Does Junior have any teeth yet?"

"No, but I wish he'd hurry up and get them. I can hardly get any canning done when he's so fretful. It's hard enough to do my regular work."

"It surely is, but I did manage to can eighteen quarts of applesauce and fifty quarts of tomatoes this week. . . . Sally was so fussy. She doesn't have any teeth either."

"Where did you find those long stockings? I just couldn't find any in town last week."

"Did you see how short Judy Lan's dress is? I should think her father would say something to her. How can we expect the rest of the girls to dress plain, if the preacher's daughter doesn't?"

"Come here, Junior. Stop making so much noise. How can you expect Mamma to hear the preacher when you make so much noise?"

We mothers don't mean to desecrate the Lord's day, the Lord's house in such a thoughtless manner. But we do. It's next to impossible to hear the message sometimes when the babies are so fretful. Being a mother myself, I know it only too well. And, I cannot plead "innocent" to the inferences given.

This is written because the Lord has
Continued on page 790)

"And Jesus Increased"

BY MARGARET KAUFFMAN

Each stage of a child's development may have some need more urgent in that period of his life than it was in the stage through which he has just passed or the span of life which he is approaching. The physical needs are probably outstanding during infancy. From two to six proper play facilities, providing a variety of experiences, may be more urgent. During the school years up to puberty a balanced program of play and work, food and rest, and spiritual instruction makes up his daily routine. Then we come to the adolescent period, that turbulent period of transition when he is neither child nor man. This is the stage in which he should increase "in favour with God

and man," that is, his religious and social needs are more demanding. The youth is idealistic and sympathetic and, above all, active. He is awakening socially, which makes him very shy or overbold, as the case may be. He needs love and understanding at this time, but it must not be too obvious. He needs protection, but it must not be too apparent. A very outstanding need is opportunity for social development.

That parents should understand and provide for this need is very essential. The parent "that needeth not to be ashamed" when he faces his Maker in the day of reckoning will be the one that recognizes this need and is willing to give of himself, if need be, to provide for it. To turn youth of this age loose to create their own good times without

TO BE NEAR TO GOD

[We resume here the studies in Bible prayers discontinued in October]

December 31, 1944

Read Psalm 140:1-13.

The happy man is not the one who has no difficulties, but rather the one who knows where to go with his difficulties. He is not the one who has no enemies, but the one who can call upon a power greater than that of his enemies. Happy the man whose God is the Lord, and who has learned to trust in the One who is abundantly able and willing to deliver and preserve him. If we have the Victor, we will be sure to have the victory. How foolish it is, then, to rush to our own defense! Self-defense is needless and futile. It is inadequate in its resources and ineffective in its accomplishment. If any rise up against us, the Lord in His own time and way knows how to take care of them. In any emergency, O God, help us to put our trust in Thee.

"I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand."

January 1, 1945

Read Psalm 141:1-10.

Human speech is one of the greatest of man's accomplishments, but it is also the avenue to some of the most devastating sins. And so it is a fitting New Year's prayer that the Lord should set a watch before our mouths, and keep the doors of our lips. James tells us that, although it is so small a member, the tongue can no man tame. How well most of us know this! How often we have regretted the words which were not quite true, not quite pure, not quite kind, not quite reverent! How often our own puny guard has been broken through by the quick, impulsive, thoughtless sentence or ejaculation! Vain regret cannot call them back. They must be checked at the source, and only God can do it. Make this for us, O Lord, a year of right speaking. Teach us in the moment of opportunity to speak the golden word. And keep us from the world of folly, or anger, or deceit, or pride.

January 2, 1945

Read Psalm 143:1-12.

Surely we live in a thirsty land. It is scorched by the fires of human hatred and revenge. It is seared by the flames of unsanctified human passion. It is burned by human selfishness and greed. It is dried up by disappointment and disillusionment of human experience. It would seem that the enemy of our souls, before retreating to his own sure doom, is spoiling the human scene with a "scorched earth" policy. And here in the midst of all this devastation we must live. Our thirsty souls cry out after God, the fountain of living waters. Our parched spirits yearn for the shadow of the great rock which towers in the midst of a weary land. And we

have the promise that those who hunger and thirst will be satisfied.

"Beautiful lives are those that bless—
Silent rivers of happiness
Whose hidden fountains but few may guess."

January 3, 1945

Read Psalm 144:1-4.

A true appreciation of the character of both God and man must result in a wonder that the great and good God should be at all interested in the vain thing that man has made of himself. So limited is man in time and strength, so heedless of his Creator's purpose, so fallen from the high moral stature of God's intention, so abjectly earthly in his interests and affections, that God would seem justified in turning from us with disgust, and in giving His attention to the stars. But He does not! In the face of our degradation and sin, He plans and accomplishes our redemption. To supply our moral lack, He imparts to us His own divine nature through the indwelling Spirit. And He actually intends to spend eternity with us!

"To think of it! He knows me
Through and through;
And yet He loves me,
Tenderly and true."

January 4, 1945

Read Prov. 2:1-9.

When one turns from Psalms to Proverbs he finds himself in an entirely different atmosphere. The writers of the Psalms were chiefly concerned with the devotion and adoration of the heart toward God. Here the good man is on his knees, and the very essence of the book is the spirit of prayer. Psalm after Psalm is simply made up of prayer to God. In Proverbs, however, the writer is on his feet, treading the busy ways of home and market place. He is a good man nonetheless, but here he is working, not praying. And so the book has almost nothing that could be called prayer. In this passage we have an indirect sort of prayer for the wisdom without which one cannot walk aright. This wisdom comes only from the Lord, and it must be sought after with earnestness. Lord, make us wise to walk in paths of righteousness.

January 5, 1945

Read Prov. 30:7-9.

Common observation reveals to us the wisdom of Agur's prayer. Wickedness seems to flourish most in the luxury of the rich and in the sordid poverty of the poor. God seems to get most attention from the great middle class who are tempted neither to pride and independence by their wealth, nor to dishonesty and heedlessness by their indigence. The golden mean is best. But one must recognize that this mean may not be the same for all; some men can stand more prosperity than can others. And so we do well to supplicate divine wisdom to so order our financial affairs that our spiritual life may be safeguarded. Give us, Lord, our daily bread, and

whatever additional Thou mayest trust us with to feed our starving brother. Lead us not into temptation of too much or too little.

January 6, 1945

Read Isa. 6:1-12.

It is good to offer ourselves to the Lord for the carrying out of His tasks in the world. The cause of Christ would be far advanced if more would do so. God needs men to do His work. And so let us by the thousands repeat with all our hearts the prayer of Isaiah, "Here am I; send me." But sometimes we need to be willing also not to go. We are restless souls, and want to be on the move. God needs men also who will stay put.

"I'll stay where you've put me; I will, dear Lord,
Though I wanted so badly to go;
I was eager to march with the rank and the file,
Yes, I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight, straight and proud,
But I'll stay where you've put me, Lord."

—E.

"UNTO US A CHILD IS BORN"

Sunday School Lesson for January 7

"When the fulness of the time was come, God sent forth his Son." When all was ready God sent our Saviour. The world was at peace. Augustus Caesar had made very good laws and had brought order to the political world. Surely they could hear the good tidings. The good Roman roads would facilitate the carrying of the Gospel story. The world was somewhat unified, too, by the spread of one language, the Greek. This was a rich language for use in expressing the message of salvation. And the pagan worship had lost out largely. Men now believed in one God, although unknown. The Jews were waiting for the expected Messiah who would redeem them. In general, the world was very corrupt, and need of a Saviour was very evident. David Smith says the birth of Christ was the watershed of history because man began to reckon time from this event (even though the exact date may be obscure).

"He came unto his own, and his own received him not." Jesus was born a Jew but found His own unbelieving. They watched Him come, speak, live, and die without owning Him as Lord and King. There was no room for them in the inn. Herod, the Roman governor, must have believed that this Babe was divine and was the Messiah, yet he tried to kill him. Herod was a hated ruler and became very jealous and fearful of any other king. He and all Jerusalem trembled at the good news. The children Herod slaughtered were the first martyrs for Christ. The Babe was even exiled to a foreign country.

"But as many as received him, to them gave he power to become the sons of God." Mary sang, "My soul doth magnify the Lord." Joseph believed God and obeyed every command of God. "The shepherds returned, glorifying and praising God." From afar the believing Wise Men came and found the Christ and worshiped Him. The devout wor-

Continued on page 790)

FIELD NOTES

Bro. Wilbur Yoder, Middlebury, Ind., held evangelistic meetings at Clarence Center, N.Y., Dec. 5-15. Among the results were three confessions and seven reconsecrations.

Sister Alma Smucker, wife of Bro. R. R. Smucker, who with her husband was for many years a missionary on our India field, passed to her eternal reward on Monday, Dec. 18. The funeral was held at the Yellow Creek Church, near Goshen, Ind., on Dec. 21. A full obituary will appear in a later issue.

Bro. S. J. Miller, Leo, Ind., will be the guest speaker at a Christian Life Conference at St. Jacobs, Ont., over the New Year week end.

Bro. E. E. Miller, Goshen, Ind., preached at the Oak Grove Church, Smithville, Ohio, on Dec. 24. He spent two days last week at Howard, R.I., in the interests of the relief training unit there.

Bro. S. J. Hostedler, missionary on furlough from India, preached at the Clinton Brick Church, Elkhart County, Ind., on Dec. 17.

Bro. Paul Mininger, Goshen, Ind., will teach a course in I Corinthians for the Relief Training Unit at Denison, Iowa, Jan. 1-5.

Bro. John C. Wenger, Goshen, Ind., will be instructor in a Bible Conference at Kokomo, Ind., Dec. 28-31.

Bro. Jesse Short, Archbold, Ohio, recently conducted a ten-day series of revival meetings at the Yellow Creek Church, near Goshen, Ind.

Request for Prayer.—A sister requests the prayers of the readers for her father, mother, brothers, and sister who need to know the joy of salvation.

Recent meetings which were held in Chicago, Ill., were those of the Executive Committee of the Mennonite Board of Education and the Relief Committee of the Mission Board, both meeting on Dec. 18.

The Executive Committee of Mennonite General Conference met at Goshen, Ind., on Dec. 15. Among actions taken was the setting of Aug. 18-21 as the tentative date for the next biennial meeting.

A Ministers' Conference for the Indiana-Michigan Conference district was held at the Clinton Frame Church near Goshen, Ind., Dec. 19, 20. It was well attended and very helpful in the content and spirit of the discussions. The climax of the meeting was a communion service held on the second afternoon. It was for most a new and blessed experience to participate in a communion service with only ministers and their wives present.

A two-week winter Bible school has recently been announced to be held at the Lower Deer Creek Church, Kalona, Ia., from Jan. 1 to 12.

The Executive Committee of the Mennonite Board of Missions and Charities, at a meeting in Chicago on Dec. 18, accepted the report of its Hospital Committee, recommending that a hospital be built in the city of Elkhart, Ind. Read the article by Secretary J. D. Graber in this issue for further details.

Bro. Lloy Kniss, Johnstown, Pa., conducted a series of meetings at the Plain View Church near Aurora, Ohio, Dec. 17-24.

Bro. C. F. Yake, Scottdale, Pa., and **Bro. Chester Osborne**, Germfask, Mich., served on the program of an all-day meeting held at Kokomo, Ind., on Dec. 17.

A Bible Conference will be held at White Cloud, Mich., Dec. 31 and Jan. 1. **Bro. Daniel Zook**, Clarksville, Mich., will be one of the instructors.

A new mission station called Marion has been opened by the Indiana-Michigan Mission Board near Howe, Ind., northwest of Lagrange. The first services were held on Dec. 10, with an attendance of fifty-five. **Bro. Willard Sommers** was recently ordained to have charge of this work.

Bro. Moses Slabaugh, Harrisonburg, Va., will be the principal speaker at the watch-night service to be held at the Marietta, Pa., Mennonite Church. The program will begin at ten o'clock Sunday evening and will include an inspirational song service.

Calendar

Illinois Christian Workers' Normal. Morton Church, Dec. 26—Jan. 1. **Director:** Lester T. Hershey.

Maple Grove Bible School. Maple Grove Church near Atglen, Pa., Jan. 1-12, 1945.

Week-end Bible Studies. Lancaster Mennonite School, Jan. 19, 20 and Feb. 2, 3, 1945.

Ministers' and Christian Workers' Week. Canton Bible School, Jan. 23-27, 1945.

Ontario Mennonite Bible School. Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School. Jan. 2—Feb. 9, 1945.

Special Bible Term. Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week. Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Western Bible Institute. Sheridan, Oreg., Mennonite Church., First Term, Jan. 2-19, 1945; Second Term, Jan. 22—Feb. 9, 1945.

Johnstown, Pa., Bible School. Jan. 3—Feb. 16, 1945.

Winter Bible School. Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term. Lancaster Mennonite School, Jan. 8—Feb. 16, 1945.

Western Bible Institute. Hopewell Church, Hubbard, Oreg., Feb. 19—March 9.

Special Bible Term. Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education. Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Annual Meeting. Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

This issue of the Herald is being closed up on Friday evening instead of Monday morning, as usual, since Monday is Christmas Day. Accordingly, some material that would have been included this week will be held over for the next issue.

Ordination.—A deacon is to be ordained for the Falfurrias, Texas, Mennonite Church on Sunday, Jan. 7, the Lord willing. Your prayers are requested.

Bro. Stanford Mumaw, Dalton, Ohio, recently closed a series of meetings at the A.M. Church, Atglen, Pa. Eight souls confessed Christ.

NOT SAMPLES

C. H. Spurgeon used to tell this story: "An American said to a friend, 'I wish you would come down to my garden and taste my apples.' He asked him about a dozen times, but the friend did not come and at last the fruitgrower said, 'I suppose you think my apples are good for nothing; so you won't come and try them.'"

"'Well, to tell the truth,' said his friend, 'I have tasted them. As I went along the road I picked one up that fell over the wall, and I never tasted anything so sour in all my life. I do not particularly wish to have any more of your fruit.'"

"'Oh,' said the owner of the garden, 'I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sort to plant all around the orchard, so the boys might give them up as not worth stealing. But if you will come inside, you will find that we grow a very different quality there, sweet as honey.'"

"Those who judge the church by its worst members (the hanger-on around the edge), those most like the world, make the same mistake."—Sunday School Times.

CORRESPONDENCE

BERGEN, ALBERTA

Dear Christian Friends: We praise our heavenly Father for His Son Jesus and what He has done for us.

On Nov. 30 another family came into being to help swell the ranks of Mennonite families in our district. Sister Helen Reist, one of our faithful girls, and Bro. Elden Spicer, who has been serving as a C.O. in logging camp work at Seebe, B.C., were united in marriage. Bro. Spicer has been granted leave to serve as laborer on a farm of a member of Parliament, Mr. Cook, who lives in our vicinity. May God make them a blessing as they witness for Jesus in that part of His vineyard.

The men are doing some work on the new church building, and we are hoping to get it far enough along that we can have our services in it soon. Having church services

in the schoolhouse is not as ideal as it is in a building dedicated to the worship of God.

We have been having fine weather. At nights it gets quite cold (below freezing) and during the day it warms up enough to melt the snow. This is due to the warm chinook breezes that come over the Rockies from the seacoast.

Crops and gardens produced very well, in spite of the superabundance of rain the Lord sent us this past summer.

Several of our young people are making plans to attend winter Bible school at Carstairs and Duchess. We pray that they may be rooted and grounded in the Word so that they may be able to stand in the trying times that will come to them in the future.

Dec. 12, 1944. Grace L. Harder.

BROKEN BOW, NEBRASKA

Greetings in Jesus' name. We indeed have much to be thankful for. When we think of the nations that have closed their hearts and minds to the truth and have closed the doors of the churches to the preaching and teaching of the Gospel of Jesus Christ, we feel grateful that we live in a land where the churches are still permitted to have open doors.

We were permitted to enjoy a series of revival meetings this fall. They were an inspiration and a help to us in our spiritual life. Bro. S. S. Hershberger, Garden City, Mo., was in charge of the meetings. May the Lord bless him and continue to use him for the upbuilding of the cause of Christ.

We were also permitted to enjoy three days of Bible conference during the time of our meetings. We received much spiritual food for our never-dying souls. The brethren Elmer Hershberger, Detroit Lakes, Minn., and C. J. Garber, Aloha, Minn., were the instructors. May the blessings of the Lord rest upon them in their further service for Him.

Our church attendance has dropped some the past few weeks because of the stormy weather.

Continue to pray for us that we might work together in love and unity.

Dec. 12, 1944. Alvin B. Eichelberger.

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Dear Herald Readers: Greetings. As we near the close of another year, we feel we have much for which to be thankful. God has abundantly blessed us both temporally and spiritually.

Our bishop, Bro. E. D. Hershberger, arrived home on Dec. 9 from Nebraska, where he had been engaged in Bible Conference work since Nov. 1. In his absence the following brethren preached for us: Nov. 12, Bro. Edw. Hershberger, Amenia, N.D.; Nov. 19 and Thanksgiving Day, Bro. Llewellyn Groff, Ogema, Minn.; and Nov. 26 and Dec. 3, Bro. Linford Hackman. We are very grateful to these brethren, and enjoyed their messages very much.

Our district winter Bible school opened at this place on Dec. 11, and will close on Dec. 29. Bro. John Hochstetler, Creston, Mont., and Bro. Noah Landis, Jackson, Minn., are

the instructors. The brethren were with us on Dec. 10 also. Bro. Landis preached in the morning service and Bro. Hochstetler in the evening.

We expect to have our evangelistic meetings over the week ends while they are with us. We solicit the prayers of God's people in behalf of the work at this place.

Dec. 13, 1944. Ruby Grieser.

STERLING, ILLINOIS

(Science Ridge Congregation)

Dear Readers: We enjoyed having Bro. M. C. Lehman with us on Sunday, Dec. 10. He spoke in the forenoon and afternoon. His talks were on "Can Mennonitism Endure?" and "The World's Need and Our Relief Program." Both subjects were thought-provoking and a challenge to more consistent Christian living.

On Thanksgiving Day the United Brethren Church (also a rural church) worshiped with us. Their minister spoke, using the one-hundredth Psalm as his text.

Our Sunday school was reorganized for the coming year, with the following results: Supt., Glen Ebersole; Secv., Orville Wade; Treas., Arlene Steiner; Chor., Harold Frey; Supt. of Junior Dept., Donald Ebersole; Supt. of Primary Dept., Mrs. Howard Mellinger.

Dec. 16, 1944. Laura R. Conrad.

LOUISVILLE, OHIO

(Beech Congregation)

Dear Herald Readers: Greetings in Jesus' name. On Sunday, Sept. 24, our members' meeting and preparatory services were held, followed by the communion services on Oct. 8. Bro. and Sister Paul Lehman, missionaries from Minnesota, were with us in the evening service and gave testimony of God's protecting care and answers to prayer.

Bro. Paul Yoder, Columbiana, Ohio, gave the morning message on Oct. 15, speaking on the life of Samson and lessons we can learn from it.

Bro. E. M. Yost, Greensburg, Kans., was in our midst Nov. 8 to 15, to conduct evangelistic services. During the meetings he gave a series of messages from Ps. 91:14-16. Twelve souls confessed Christ as their Saviour.

Missionary Day was observed Nov. 19. It is always a time of great interest in the primary and junior departments. A short program was given, with the children taking part.

Thanksgiving services were held on the evening of Nov. 23, with several speakers discussing an appropriate theme.

On Nov. 26, Bro. I. B. Witmer, Columbiana, Ohio, was with us in the morning service, in the absence of Bro. O. N. Johns. Bro. Witmer based his message on Heb. 2:1-4, using as a text, "How shall we escape, if we neglect so great salvation?"

A number of C.P.S. boys were home recently on furloughs and gave us a glimpse into their work and lives. We are always glad to welcome them home.

Our annual Christmas program, given by the primary and junior departments and the church chorus, is to be held the evening of Dec. 24.

Dec. 18, 1944. Savilla Taylor.

HESSTON, KANSAS

(Pennsylvania Congregation)

Greetings to Herald Readers: We greatly enjoyed a ten-day series of revival meetings, conducted by our former pastor, Bro. Paul Erb, Goshen, Ind. Each evening before the sermon Bro. Erb gave a short discourse on the Christian and his neighbor, his home, his church, his recreation, and his talents.

We had services on Thanksgiving forenoon, and on Friday forenoon Bro. Erb spoke on the subject, "The Mennonite Church Today and Tomorrow."

On the closing day of the meetings we had an all-day meeting, with communion services in the forenoon. In the evening Bro. Erb gave his final message on "The Second Coming of Christ."

As a result of the meetings two young men accepted Christ as their Saviour. They need our prayers.

We also appreciated Sister Erb's children's meetings and the talks she gave. It seemed like old times to worship with them, and we wish them God's richest blessings in their labors for Him.

Bro. Edwin Weaver and family are ready to go back to India as soon as the way opens.

Bro. S. M. King and family, who just returned from India, were here overnight, then went on to Garden City, Mo., where Sister King's mother lives. We are thankful to our Father for their safe return and are happy to have them back with us.

Our sewing circle went to the M.C.C. clothing depot at Newton to do patching. Several brethren went along to bale clothing. The depot has fifty bales ready for shipment at the present time, and clothing is rapidly coming in from all points north, south, and west.

Dec. 18, 1944. Mrs. O. O. Hershberger.

VERSAILLES, MISSOURI

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad." May we thank Him for every blessing He bestows upon us. Especially may we thank Him for the peace and quietude we can have by fellowshiping and worshiping together in the house of God, unmolested.

Our evangelistic meetings were held from Oct. 26 to Nov. 5, in charge of Bro. Raymond Hershberger, Garden City, Mo. We were inspired and strengthened by the messages brought to us. Two young girls were willing to make the wise choice of letting Jesus come into their hearts and lives. May others heed His call before it is too late.

Three of our young men have been called away and are serving in C.P.S. work—Samuel Ramer in a mental hospital at Norristown, Pa.; Edward Diener in the same work at Farnhurst, Del.; and L. Roy Wenger in C.P.S. camp at Hill City, S. Dak.

On Thanksgiving evening our Sunday school met and elected officers for the coming year, as follows: Supt., Harry Nice; Asst., J. A. Ramer; Secy.-Treas., Paul Wenger; Asst., Paul Nebel; Chor., Albert Wenger; Assts., Georgie Diener, Bertha C. Wenger; Lib., Georgie Diener.

May we all be faithful in filling our place in the work of the Lord.

Dec. 18, 1944. Bessie Wenger.

WITH OUR MISSIONARIES

My Gratitude

*I have a clean, soft bed on which to sleep,
I have a table with gracious things—
How can I pray the Lord "my soul to keep"?*

*How can my heart lift up on joyous wings
While there are those about me in the night*

*Who toss on filthy rags and cannot rest,
Who have no food, no raiment, and no light?*

*How can I sleep unless I do my best
To ease and comfort them, and how can I
Be deemed a follower of the Christ until
I heed humanity's unbroken cry
And move to feed the hungry, heal the ill?*

God help me keep remembering—help me to see

How great is my responsibility.

—Author Unknown.

Clouds and Sunshine in Mission Work

BY GEORGE J. LAPP

The missionary pastor was discouraged. After refreshing, helpful spiritual fellowship in a communion service the previous Sunday, a distressing quarrel broke out between two families of the community. The one family had spread a false report about the other. The pastor and the deacon, with their local Church Council members as helpers, could not bring about the desired reconciliation. There had even been violence shown, especially by the father and son who had been aggressors in spreading the false rumor. Although they were at fault, they refused to meet any conditions required of them. The bishop would have to be called to help in the final settlement.

Just when the shadows were deepest, a Brahman woman from a country hamlet in a remote part of the district came to the missionaries, with blood marks on her face, and requested baptism. Her daughter and son-in-law had previously accepted Christ and received baptism. She had helped to persecute them. But their Christian patience and fortitude under severe trial had so impressed her that they won her heart. When she expressed her religious convictions to her family members, some of them at once

proceeded to appropriate her land. Difficulties and differences resulted, and in an altercation the non-Christian members beat her. She came to the missionaries with the scars and blood spots, determined to be baptized at once and end the difficulty if possible. In her anger she also had decided to file a court case against the relatives who had so misused her. After conversation and prayer with her, her attitude completely changed. The Lord had wrought in her heart. The spirit of retaliation left her, but not her resolve to accept Christ. She is remaining true to her conviction and at the proper time will seal her faith by baptism and be received into church fellowship. This sudden break of sunshine through the cloud of local church community difficulty dispelled the spirit of despair that had prevailed. It was an assurance that as the Lord wrought in this woman's heart He also would work in the hearts of the two families that had brought about this sad state of affairs in the congregation.

From an outlying village of one of our other evangelistic fields came a boy with tears in his eyes, requesting baptism. He had been attending one of our station schools and had graduated with honors from the Middle School. The Bible teaching he had received convicted him and during last year he told his teacher that he intended to become a Christian. His parents came to know of it and took the son out of school before the end of the school year, but he had already taken his examinations. During the hot season the parents arranged for the consummation of the son's marriage to an illiterate village girl four years older than himself. This established him in his caste and according to their thinking would lead him to settle down in the father's home. He took a dislike to the young woman to whom he was married without his consent. He also wanted to pursue his studies in the Mission Academy and was determined to act on his religious convictions. Disappointed and distressed, he suddenly turned up at the home of his teacher of the previous year and, weeping, told him his story and also his sincere desire. His case also was considered by the school manager and mission authorities and he was granted the privilege of continuing in school. His preparation for baptism was left in the hands of the pastor in charge of the congregation where he would worship. He is the second of two such lads who have in a similar manner accepted Christ. At his age (seventeen) he cannot legally be baptized without his parents' consent. But he will have gained his majority by

the time he has been properly instructed and prepared to be received into church fellowship. He has already broken his caste relationship by eating with Christians.

May God abundantly bless this young man who comes from a field which was seemingly unresponsive. Another rift in the cloud! Pray for him.

Balodgahan, via Dhamtari, C.P., India.

NEWS LETTER FROM ARGENTINA

Before and After

I. Before. Eph. 2:1-13.

1. "You . . . were dead," although walking, desiring, thinking, working, rebelling.

2. "Without Christ . . . without God"—without hope; a hopeless atheist!

3. Uncircumcised—that is a nickname for Gentiles, wops, dogs, disinherited.

4. Self-made men—decent, intelligent, extraordinary, but "dead," "far off."

5. A deadly death!

II. After. Eph. 2:13-22.

1. After what? V. 13. After divine intervention in our condition. "But God."

2. He made you alive. V. 5. No more patchwork, but a resurrection.

3. He brought you nigh. V. 13. Nigh to the republic of God—even to God Himself.

4. He gave you a citizenship and a home. V. 19. No more tourists or visitors.

5. A living, victorious life. Neither prisoner nor refugee—LIFE!

Thank God we are seeing this repeated in the lives of those who come to Him in repentance and faith.

The last two Sunday nights we were happy for eight who made professions of faith. One is a Waldensian woman who has lived in this town for nearly thirty years. About two months ago one of our members, a bread deliveryman, invited her to a meeting when the secretary of the American Bible Society was here. She said she had another religion. And when he asked her what her religion was, she said there weren't any adepts of her religion here, since she was a "Protestante." "Why," he replied, "I am a Protestant myself, and there is quite a large group of them here." She said she thought the "Evangelicos" were a kind of "Spiritists" and she was afraid of them. After he had calmed her fears, she promised to come to the meeting—and has not missed any since then. Two of her children (already grown up) came also and followed her to the "mercy seat."

Another of the converts is the director of a private commercial school. His wife, who was suffering with cancer, died some time ago. We believe she also was changed. Earlier she claimed to be an atheist and even threatened to commit suicide to relieve herself of her misery. But after a number of visits with her, she became resigned to the will of God and asked me to teach her to pray. There was such a marked change in her attitude that before she died she was able to say, "Hasta luego" (See you later) to her family, which she certainly would not have said two months before.

Baron Maurice von Hirsch

Baron Maurice von Hirsch is the name of a small town that was named after the great Jewish colonizer who, about 1900, bought up large tracts of land here in the county of Casares for the colonization of Russian Jews. The town itself, like Casares, is probably half Jewish. A Polish Christian from La Plata, who came here to live and buy up chickens and eggs, offered us a large room for a hall in which to hold meetings. It is not in the center of the town, but we have been having thirty and forty out on Sunday afternoons. This is not bad since the Jews say it isn't for them, the Polacks say they can't understand Spanish (or at least our Spanish), and the Russians say the same; so what we have is a group of people who are curious, or brave, or hungry enough to make the best of handicaps. We need your prayer support for this town.

Twins

Another bit of news, although it is not the biggest of the happenings on the South American mission field, is after all news. No, we did not win a "premio," nor are we the proud parents of quintuplets. That would be passing into the dubious heights of this world's fame. No, we just have twins—twin girls—born Nov. 5. Their names, approved and duly registered in the Casares Civil Registry, are (with slightly different spelling in order to conform to the Argentine laws!) Esther Marie Snyder and Edith Marie Snyder. All are doing well.

Nov. 24, 1944.

Elvin V. Snyder.

AFRICA LETTER

Dear Herald Readers: Greetings to you from Shirati station. It is rather easy to turn our minds to America this evening because today was our monthly prayer day and many prayers were sent to the Father that He would raise up more missionary workers in America and bring them forth to this land. I praise God that there is a growing concern in the native church to reach out to regions beyond. Some evangelistic trips during these vacation months have touched new parts, and there was a good response. I am sure our Father will soon have more workers on the way here in answer to the prayers offered. This monthly prayer day is the one day each month when all those burdened get together and have enough time to bring their petitions to the Father unitedly. All work is laid aside, school is closed, and the hospital work is done as quickly as possible in the morning so that by 9:00 a.m. every one is free to enter the prayer meeting. The forenoon is often spent in praying for the needs on our own station and in Musoma district. The afternoon is given to praying for other parts of the world and for "all the saints." I believe this is the day with the biggest dividends for the month, for Shirati.

During the latter part of August all our teachers were gathered together for a week's instruction and spiritual help. A native evangelist from the Africa Inland Mission was here to give two messages daily during that week. His messages were deeply spiritual and edifying. He spoke on being a vessel

meet for the Master's use and took the prophet Ezekiel as an example. He drew many lessons from the Book of Ezekiel for the servant who wants to be fully used of his Lord. In one of his messages he spoke on Moses' call. When he was told to throw down what he had in his hand, it was found to have the form of the tempter, but being commanded to take it up again, it held the power of God. He was told to put his hand into his own bosom and found only leprosy there. There was "no good thing" in there. The evangelist then said, "If I would go to America where the missionaries come from, I would teach this much." He evidently sees much being done by missionaries that is of the flesh.

The second term of the Bible Standard began this week. I am glad to report that all but one of the former pupils are back again with a hunger. The missing one says he is coming too. Two new ones have come into class this term. This makes seven at present who are taking these teachings that are planned for Christian workers.

School opened this week with a good attendance. It is entirely in charge of natives thus far. Sister Eby has gone on her extended leave to Kenya. I do not know what the enrollment in school is, but the group is considerably larger than last year.

For some time there has been united prayer here that God would save old men and women of this land as a testimony to His saving power. Some old men and women are showing more interest in the Gospel. One of these lived less than a mile from the mission but was not strong enough to come here. He was always interested in the Gospel message when we went to his village. During the past few months he was going back physically, and our visits were a bit more frequent. To us he professed faith in Jesus Christ, but he seemingly never made a very public declaration of his acceptance of Christ as Saviour. When he felt that he was dying, he sent for us to come to him. That is an unusual thing for an old man in this land to do. We could scarcely talk with him when we got there, but he could still declare his faith in Jesus Christ. He enjoyed the singing and before he died asked that the Christians should dig his grave and bury him. This was done gladly, and a testimony was given in that heathen village. This is the second old man this year to manifest an interest in the Gospel message and profess an acceptance of Christ. We accept these tokens of the working of the Gospel with gratitude, but will not be satisfied until old men and women will be worshipping God in the church here with us. Let those who can exercise believing prayer take up the challenge and PRAY.

The health of the group here is good at the present time. We just returned from a leave to the coast that took us away about six weeks. Sister Eby just left for Kenya, where she will spend about three months on extended leave.

Sincerely yours,
Elam W. Stauffer.

Sept. 7, 1944.

It is one thing to listen to a message, it is another thing to hear it. There must be submission on our part.—Nelson E. Kauffman.

The Home Field

LOMAN, MINNESOTA

(Northern Light Gospel Mission)

Dear Christian Friends: "Grace unto you, and peace, be multiplied." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

On Nov. 19, six precious souls were baptized and received into the church. Some had a hard time to give up earthly treasures, but are now rejoicing in their surrender. We were asked to cut a wedding ring, which could not be removed any other way. This we consented to do, knowing God could not bless anyone who did not fully resign. Pray for these souls. We feel this is another milestone in the work.

A neighbor, whose children came to services here, was suffering from complication of diseases, due to a life of sin and immorality. We went to see him several times. The last time we saw him, he was near death's door. We again pointed him to the Lord, the Saviour of all who believe. We had the blessed privilege of seeing this man confess Christ. He lived only a short time after this, then passed on to his eternal reward. We are trusting to see him in heaven.

One of the members of our Sunday school had to go to the hospital for an operation. She desired her husband to accompany her; so we consented to help them by milking their eight cows the four weeks they were gone. This meant driving about thirty miles a day, but we were glad we could help them in their time of need.

Also on the sick list is the mother of the children who were forbidden to come to Sunday school, read their Bibles, or sing religious songs. She has since consented to their coming to services, and came a few times herself. At our last revival meetings she was approached about her soul, but she refused to surrender to the call of the Spirit. She has cancer and probably will not be with us long. Pray, with us, that she may give her all to the Lord "while it is day."

(The following paragraph was written while the brethren were "batching at Menahga, and contains a bit of the humorous side of life.)

At this writing we are conducting services in the Menahga district. Bro. Llewellyn Groff and Bro. Joe Graber kindly consented to help in the services. As we are writing Bro. Llewellyn is making dinner on the heater, which uses wood four feet long. (That aroma engenders one's appetite.) This is a big hall, 40 x 80, which we use for one of our services. We have our headquarters in one corner, around the stove, using the benches as our beds. (The springs are a long ways from a "Beauty-Rest.") Bro. Joe didn't think much of our accommodations, but after a few nights of these springless beds and our unique

meals, he consented to the inevitable, in his usual good-natured way.

This is one of the many ways missionaries bring the Gospel to the neglected rural places. There were seventy-five hungry souls at our last meeting, to hear the precious Gospel message. There are three places in this community in which we conduct services. The people are mostly Finnish people, and are showing quite a friendly attitude. At one of the previous meetings, a Finn mother, who is married to an Indian Brave, gave her heart to the Lord. There are many communists in this community, and they need our prayers, as well as spiritual help.

We praise God for two young couples, from Pennsylvania, who consented to move into this field. These workers are leaving friends and loved ones for Christ's sake. May God bless them in this needy field, and may our prayers follow these workers. This is a holy calling of God to bring the Gospel to the unsaved.

Bro. George Zook and Sister Dorothy Stoll, two of our workers here at Loman, were married Dec. 7, at the Lake View Church near Mylo, N. Dak. May God bless them as they continue, together, in mission work.

For the past several weeks we have been spending some time in building a new garage. It is almost completed, except for a few finishing touches. To date we have had the cars outside, but with winter approaching, it is almost necessary to have them inside. We have had very nice weather so far. The lowest temperature was only eighteen below zero. We have had very little snow.

May we thank the many who have shared of their means—sewing circles, churches, Sunday schools, and individuals—to make this a joyous Christmas for all the families in the community. We feel unworthy of all you have entrusted to us in the Lord's work this past year, and our prayer is always that God may direct us in His service. May God bless and reward each one is our prayer.

In closing may we wish you all a Happy and Prosperous New Year in the Lord.

Prayerfully yours by faith,
The Workers.

FAULT FINDING REBUKED

There was a blacksmith who was always carping at professors of religion, especially when he could get a Christian to talk to, or knew one who was near enough to overhear him. Some choice morsel of scandal was sure to be served up about an erring minister, or a sinful deacon, or a Sunday-school superintendent who had fallen from grace.

One day he was dilating with uncommon relish his favorite theme to a venerable elder. The good old man bore it quietly for a while, and then he said, "Did you ever hear the story of the rich man and Lazarus?" "Yes, of course I have." "Remember about the dogs—at the gate there—how they licked Lazarus' sores?" "Yes. Why?" "Well, you remind me of these dogs—always licking sores. All you notice in Christians is their faults."—Christian Life and the Word of the Cross.

Praise Is Victory

BY RUTH N. GRAYBILL

Praise pleases God. The child of God who maintains a thankful heart toward his heavenly Father for every circumstance in life, whether of good or seeming ill, has learned the secret of victorious living in Christ. God created and commanded man to praise Him. "Let every thing that hath breath praise the Lord." The way to victory in Christian warfare is to begin to praise God for the victory on the basis of God's sure promise. Satan cannot stand before the one who recites God's praises to him. He will recede at once, for he knows he is defeated.

Many a child of God has been defeated because he has allowed Satan to sow the seeds of doubt into his heart because of God's seeming delay in the fulfilling of His promises. God's delays are often for the perfecting of our faith, and when we will begin praising Him for the answer, our faith will be strengthened to keep hold of it until it is manifested.

The praise of faith puts God's fulfillment of His promises in the past tense as if He had already given them to us. And in reality this is certainly true, for faith's eye sees that which is not yet manifested. In the Scriptures we have many illustrations of appropriating faith that rejoiced in God's working before it was manifested. In Joshua 2:23, 24 we have the report of the two spies whom Joshua had sent into Canaan. By faith they counted the conquest of the land as already accomplished, for "They said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." Again in connection with the taking of Jericho in Joshua 6:2: "And the Lord said unto Joshua, See, I have given into thine hand Jericho." Joshua and the men of Israel met this challenge of faith. By obedience to the directions of the Lord they encompassed the city, and at the proper time they shouted the shout of victory and the walls of Jericho fell flat. The praise of faith will always bring victory. Though the walls which Satan builds before our eyes may be high and wide, they will fall down at the sound of the shout of victory. When God gives us a promise, He wants us to believe Him and also act as though we believed Him.

Again in the time of Jehoshaphat, when a great multitude came against Judah, we find that the secret of victory was in praising God. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten" (II Chron. 20:22). When Judah began singing and praising, God began working, and a great victory resulted. He is waiting to hear us praise Him, and

He will work wonders among us too. Praise brings victory not only in our own lives but also in the lives of others who are being defeated by Satan and for whom our Lord asks us to enter into prayer warfare.

At the grave of Lazarus, Jesus said, while Lazarus was still dead, "I thank thee that thou hast heard me." The prayer of faith is believing our prayer is answered before the answer materializes. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." It is before we see any evidence of an answer to our prayer that our faith may rejoice and praise God, saying as Paul did, "I believe God, that it shall be even as it was told me." True faith refuses to see anything contrary to God's Word. Jesus says to us, "As thou hast believed, so be it done unto thee." God is always delighted to see in His child a simple, childlike faith that trusts and praises Him for the answer, though the manifestation of it may not be in evidence as yet. He asks us to believe Him and He will give whatever we ask. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Too often we want to see the answer before we believe, but the law of faith is believing and then receiving.

Are you yearning for God to answer your prayers? Try thanksgiving. Praise Him for the answer and He will reward your faith. If you find that you do not have that faith that can praise Him in advance for the answer, go to the Word to have your faith strengthened. Abide in Him who is the Word. As you live and abide in Him, the living Word, your faith will become strong to claim His promises.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

New Holland, Pa.

CASUALTIES

The Rockefeller Foundation has been noting some of the losses caused by war. The University of Warsaw has ceased to exist. The entire Polish faculty of the University of Cracow is believed to be in a concentration camp. The University of Madrid library was devastated by Moors who used the books as rifle emplacements. The University of Prague has been closed by the Germans. Half the universities of Germany have been closed, and at the University of Paris the student population has shrunk from 20,000 to 5,000.

For these things, life will render its bill later.—The Lighted Pathway.

THE BOOK SHELF

George Washington Carver, Basil Miller; Zondervan Publishing House, Grand Rapids, Michigan; 1943; \$1.50.

Anyone who blames his lack of education and knowledge upon the fact that he had no chance to go to school should read the biography of this unusual man, born in Missouri of slave parents (no one remembers exactly when), stolen by night riders during early Civil War days, and finally traded back to his original owner for a horse. His mother never was found, and so the kindly wife of Moses Carver took in the sickly baby, desperately ill with whooping cough, and cared for him as one of her own. In a short time the Carver family adopted the frail lad and named him George Washington because he was always a straightforward, honest chap, like the hatchet-bearing father of his country.

His education came the hard way. He fought and worked for it step by step. His formal schooling began when he was ten, in a little log schoolhouse located quite some distance from his home. Having no place to stay, he slept in a stable a few nights until a kind farmer took him in to work for his room and board. In a year he had mastered all that could be learned there, and so he walked on to his next adventure—school at Fort Scott, Kansas. He marched the streets, knocking on doors, smiling his famous smile, which revealed the most even set of pearly white teeth one had ever seen.

His story was simple. He was there to barter his kitchen ability for a place to sleep at night and something to eat at times. "Yes, ma'am, I can cook, mend, bake, and darn. . . . Just give me a chance." He even did laundry work, literally washing his way through high school. He worked, earned, and saved, and finally was ready for college.

Rejected at the University of Iowa because of his color, he finally found his way to Ames, the State Agricultural College, where he received his B.S. degree in agriculture in 1894, and was later added to the faculty. But during all this time he felt the call to help his own race more definitely.

Through Booker T. Washington, he found his place in life at Tuskegee Institute in Alabama. There he taught the Negro how to make a better living from the soil. He took a tract of the worst soil he could find, applied his own fertilizer made from wood ashes, lime, muck, and dead leaves, rotated crops, and in two years was making a profit. Then he wrote a bulletin for the farmers in clear, simple language, telling them what to do and how to do it. He taught them how their worn-out soil could be made productive again by growing sweet potatoes and peanuts instead of cotton. This was the first of about forty bulletins he wrote for the southern farmer.

Faith and works went hand in hand with Dr. Carver. He lived in an atmosphere of prayer. Up until now the "no-account" peanut

was grown for little more than food for hogs, and Dr. Carver knew that if the farmers would take his advice and grow great quantities of peanuts, they could easily become a glut on the market. So he shut himself up in his laboratory and asked God to show him what the peanut could be used for. His simple faith was rewarded. Often he told this story in his famous lectures:

"Years ago," he said, "I went into my laboratory and said, 'Dear Creator, tell me what the universe was made for.'"

"Said the Creator, 'You want to know too much for such a little mind as yours. Ask for something your size.'"

"Then I asked, 'Dear Creator, tell me what a man was made for.' Again the great Creator replied, 'Little one, you are still asking too much. Bring down the extent of your request.'"

"Tell me then, Creator, what the peanut was made for."

"Then the great Creator taught me how to take the peanut apart and put it together again. And out of this came all these products which the Creator taught me to make."

Here are a few of the uses Dr. Carver has since found for it: milk, buttermilk, cheese, plastic, breakfast food, coffee, flour, vinegar, insulating boards, paper stains, dyes, lard, axle grease, printer's ink, and oil for the treatment of infantile paralysis. Altogether he found three hundred different uses for the peanut.

He gave most of his life to the Institute for a thousand dollars a year, refusing offers from great companies that would have paid \$175,000 a year. For all his services to humanity he received not one cent. "God does not charge for His work, neither can I," he said. He believed that if he had taken money for his formulas he would have lost the gift. His ingenuity, directed by divine guidance, created big business, enriching thousands, yet he always returned the money sent to him for some scientific services to peanut growers. When asked how he did it, he said it was no miracle, simply a revelation of the proper method to use.

"What I have done with the sweet potato and the peanut can be done with all the things of earth," says this "Peanut Wizard." "God has said that every herb and plant that He has created can be made of use to mankind if we will only put our hand in His and let Him help us."

"The basis of my life work," said this great Christian negro scientist just before his death in January, 1943, "is Proverbs 3:6: 'In all thy ways acknowledge him, and he shall direct thy paths.'"

Mr. Miller has studied thoroughly the life of this great man and is well able to tell his story. It will be an inspiration to anyone who will take time to read it.—Kathryn Snyder.

Heart Talks to Ministers and Christian Workers, compiled by E. E. Shelhamer; available at Graybill Book Store, Souderton, Pa.; \$1.00.

This is a challenging and inspiring book for every minister of the Gospel and all Christian workers. The compiler of the book brings together in practical form the messages

of more than a dozen Christian ministers. The writers of these messages are all holiness preachers, but nothing in this book is to be feared by any one desirous of fulfilling his calling in the Christian church. In fact, the flavor of holiness in this book is to be much desired, for all Christian ministers need more of this.

The messages are very practical, pointing out many common errors and weaknesses found in the lives of ministers. If one reads the book with his eyes opened towards himself, he can't help receiving benefits. Personal life, Bible study, pastoral visitation, preaching, personal business, conduct, social standards and social contacts, and community life are all treated very thoroughly and practically. If preachers will carefully give heed to the warnings, there will be less fallen ones, more consecrated full-time workers, and the church will receive more thorough teaching.—John E. Lapp.

The Birds of America, John James Audubon; Macmillan Company, New York; 1942; \$4.95.

This is a type of book not usually reviewed, yet it is one that should find a welcome in any good library. With the co-operation of my pupils, we earned and paid for a copy of this book for the library of our small rural school last year. It was highly appreciated by the children, and would be equally appreciated by adult bird lovers.

The book is composed of four hundred thirty-five reproductions from the original paintings by Audubon, the great American naturalist. With each plate is a descriptive text, giving the range, habitat, and identifications of each bird. One of the aims of Audubon was conservation of wild life, upon which the economy of our nation is largely dependent.

Audubon prints on antique paper suitable for framing are available in sets of fifty at \$2.95, postpaid, from the Crest-Andover Co., Dept. 11, 415 Lexington Ave., New York 17. These are attractive hung in pairs or groups in a young person's room.—Shirley Erb Gingerich.

ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday-school missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zachaeus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary command.—Amos R. Wells, in "The Free Methodist."

A MOTHER WONDERS

(Continued from page 782)

laid upon my heart the guilt of my own soul, and also in the hope that we as mothers might take more seriously our responsibility toward these jewels whom the Lord has loaned to us.

The guilt does not all fall on those in our mothers' room. Often from the open door we can look out and see mothers and grandmothers whispering during the reading of the Word and the singing; and even during prayer I have heard snatches of whispered conversations between mothers. And their children are with them!

What kind of impressions are received by those who are strangers within our gates, especially by those of other denominations? How does our Lord Himself regard such thoughtless irreverence? What about the Lord's messenger? Does he receive encouragement to preach the Word faithfully? And our little ones! Will they be reverent, sincere, consecrated Christians because of our attitude in the house of God?

God help us to realize our great responsibility to our children in these days of increasing godlessness and evil.—Contributed for the Gospel Herald.

SUNDAY SCHOOL LESSON

(Continued from page 783)

shippers, Simeon and Anna, recognized the Redeemer in the Christ Child.

"The angel said." God directed all the details of this event from His throne. A virgin conceived. Joseph was reconciled. A taxing was first made. An angel made the annunciation. A multitude of heavenly host sang the Baby's praises. Wise Men got a revelation and a warning. Joseph was commanded to sojourn in Egypt a while, "until I tell thee" to go to Nazareth. God's Son was protected by the providence of God.

"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God . . . took upon him the form of a servant, and was made in the likeness of men." All this humiliation was for you and for me. "Bless the Lord, O my soul." —A. M. E.

HE DIDN'T MENTION HIS LORD

When I was a boy of about fourteen years a minister stayed in our home overnight. In the morning as he started on foot for a neighboring village, I went with him to assist with his baggage. I have never forgotten that walk; it comes back to me with a feeling of sadness. One great desire was surging through my soul, and it was, "I wish he would talk to me about Jesus and my soul"; but he didn't. How much of sin and sorrow I might have been saved had he spoken the word I believe God wanted him to speak. Men unsaved expect it of you, Christian, and they have a right to expect it.—A. B. Kendall, in "The Sunday School Times."

From Our Schools

MENNONITE HOSPITAL SCHOOL OF NURSING

(La Junta, Colorado)

The Student Council re-election resulted in the following officers being elected for the school year: President, Myrtle Christensen '46; Vice-President, Mildred Shoemaker '45; Secretary-Treasurer, Wilma Wenger '47; Faculty Sponsor, Mary Jane Swartzendruber. The chairmen of the committees are: Religious, Adella Brunk '47; Social, Helen Cutrell '47; Problems, Grace Hardee '46; Recreational, Hazel Schrock '47; Program, Alta Hartzler '46; Library, Neva Schmidt '46. The Student Council meets regularly the last Monday evening of each month. Various school activities are sponsored by this organization. At present, its chief interest is preparing for the Christmas activities for school personnel and sanitarium patients.

The nurses' chorus this year is in charge of Edna Amstutz '35. In addition to rendering a Thanksgiving program to the sanitarium patients, a thirty-minute program was given during the young people's meeting hour on Sunday, Nov. 26, at the La Junta Mennonite Church.

Word comes from our seniors in Denver that the entire class of eighteen gave a Christmas program of song and Scripture reading at the Denver Mission on Sunday evening, Dec. 3. On Dec. 11, eight of these students transferred to the Colorado State Hospital in Pueblo, where they will spend the next twelve weeks in psychiatric nursing. The two Yoder sisters transferred to the University Hospital in Denver for their experience in the same field. The remaining nine students will continue their work at the Denver General Hospital for the next twelve weeks.

Our preclinical students have been spending ten to twelve hours on the hospital wards for the past four weeks. Their heavy science courses, in addition to these hours of clinical practice, keep them very busily occupied.

Helen Moser, science instructor, will soon be leaving for relief nursing in the Middle East. Her work here will be completed by Nora Miller, educational director. The school will keenly feel a loss at her going, but we know others will profit through our loss.

Twenty-six alumnae of this community enjoyed a sumptuous turkey dinner at the home of a fellow alumnae, Mrs. Marvin Rhodes, on the evening of Nov. 30. After dinner a short business meeting was held, followed by an informal program of accounts of the activities of five of our alumnae who are in foreign relief work and two who are in foreign mission work. At this time policies were adopted by the association for the administration of the Lydia Heatwole Memorial Scholarship, which was instituted at our annual business meeting last spring.

Edna Amstutz was the only faculty member who attended the state nurses' meeting in Denver in November. Genevieve Lehman

was the student representative sent by the school.

Our number of staff nurses is becoming less each month. This throws added hours on the instructors and students. It has been our policy to have only graduate nurses assigned to night duty during the school year. However, with shortage of graduates, it has become necessary to assign students to this shift.

We enjoyed having Bro. S. C. Yoder in our midst for a few days. He was here in the interests of the hospital.

We solicit an interest in your prayers for the work of our school of nursing.

Maude Swartzendruber, R.N.,
Dec. 15, 1944. Director.

RELIEF AND C.P.S.

RELIEF NOTES

New Director for England-Europe Relief

Sam Goering is on the high seas en route for England. After his arrival and period of orientation in assuming directorship of the M.C.C. relief work for England and Europe, Glen Miller will return to his teaching position at Goshen College.

* * *

Woman Appointee for England-Holland Unit

Elma Esau, who has been assisting the Kitchener, Ephrata, and Newton clothing centers, directing the work at the Newton center since its opening in September, has been appointed for the England-Holland unit. Mrs. Selma Linscheid is designated as the new director of the Newton center.

* * *

Head Nurse at Tolumbat Hospital

Nancy Hernley started working in the Tolumbat refugee camp hospital shortly after its initial opening in August. She has been the only graduate nurse who has remained throughout the hospital's adjustments and rearrangements. Dr. Richard Yoder comments upon Sister Hernley's assignment:

"She has become the head nurse in the hospital and has also acted as chief nurse of the Camp Nursing Services for short periods during the time we were changing chief nurses twice. It has been a difficult and somewhat unpleasant assignment, but she has stood and mastered all situations like a veteran and has the admiration of everyone. She has even won for herself the nickname of 'Sunshine' which seems quite appropriate. Within the past week U.N.R.R.A. has finally been able to send us an adequate number of nurses and nursing aides to staff our hospital and clinics in an efficient manner. Therefore, we believe our most difficult days so far as nursing personnel is concerned are over."

* * *

Doctor Views Tolumbat Dietitian's Task

Dr. Richard Yoder requested that Mary Emma Showalter come to Tolumbat to concentrate on diets for children confined to the hospital or slowly erasing the marks of starvation and malnutrition. A measure of her responsibilities is cited from his letter:

"Mary Emma has taken over her duties as dietitian by beginning in the hospital which needed the supervision and advice of an experienced person very urgently. She is rapidly effecting much-needed changes and improvements and the results in terms of children's weights and appetites are already very evident. The much larger problem of an adequate diet for children feeding from the three camp kitchens has yet to be tackled and will be begun in about a week. . . . But it will be difficult, as the present cooks know absolutely nothing about nutrition in terms of vitamins, calories, and minerals. Their only criterion is a full stomach. . . . Besides preparing the menus and supervising the preparation of the food, she will first have to convince the kitchen staff that the food which is being prepared is best for the children and that if it is prepared properly, it will be approved by the children's tastes, always taking into account in the preparation of the diet that each nation has its own peculiar likes and dislikes so far as food is concerned. . . ."

* * *

C.P.S. NOTES

C.P.S. Canning and Drying Program

Again this year, the churches have responded liberally in preparing large amounts of food for the men in the camps. More than 235,000 quarts of fruits, vegetables, and meats, and over 9,000 pounds of dried goods have been reported. This figure will be increased when reports for food taken to the camps after Nov. 30 and all accounts from collection centers are sent in. Last year the reports covering this same period showed that 177,900 quarts were given.

At present all the food is in the camps with the exception of several carload shipments which are in transit to the western camps; also, more than 30,000 quarts of fruit have been stored at Goshen and a similar amount in Lancaster County, Pa. This stored food will be used in 1945 when it becomes clear at which of the camps it is needed. The possibility of camps and units closing makes it inadvisable to store unusually large amounts there.

This year it was not necessary to ship any fruit from Pennsylvania and Virginia to the West since the Midwest churches contributed more fruit than was expected. A number of cash contributions were received. These were used for defraying the expense of the canning program. Much good and hard work was done by the sisters in the churches in processing large amounts of food. Instructions given earlier in the year in the **Gifts in Kind** folder were followed quite carefully. There is good reason to thank the sisters and all others who had a part in providing for the material needs of the men in the camps.

* * *

PEACE SECTION NOTES

Civilian Bond Report

Subscriptions to civilian bonds have now gone by the five-million-dollar mark. As of Nov. 22, 1944, the cumulative total was \$5,009,059.50. Of this amount \$3,629,456.00 was subscribed by Mennonites.

Released December 20, 1944

M.C.C. Headquarters, Akron, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Spicer—Reist.—Elden Spicer and Helen Reist by Abraham Reist, Carstairs, Alta., at the J. C. Harder home, Nov. 30, 1944.

Shetler—Ross.—Carl W. Shetler and M. Ruth Ross, both of the Detroit, Mich., Mennonite Church, by Frank B. Raher at the church, Oct. 22, 1944.

Good—Dawson.—Lawrence Good, White Hall congregation, Oronogo, Mo., and Virginia Lea Dawson, Hannibal, Mo., Mission, by William Tweedy at the home of the groom's parents.

Long—Boyer.—George W. Long and Erma Mae Boyer, both members of the Salford congregation near Harleysville, Pa., at the home of the officiating minister, Elias N. Landis, Nov. 23, 1944.

Kauffman—Lambright.—J. Howard Kauffman, West Liberty, Ohio, and Verda Lambright, Shipshewana, Ind., by Percy J. Miller at the Shore Mennonite Church, Shipshewana, Ind., Nov. 26, 1944.

Blosser—Smucker.—Evan Blosser, North Lima-Midway congregation, Columbiana, Ohio, and Ruby Smucker, Oak Grove congregation, West Liberty, Ohio, by David C. Steiner at the home of the bride, Nov. 23, 1944.

OBITUARIES

Erb.—Malinda, daughter of the late Martin and Mary Snyder, was born in Waterloo, Ont., April 11, 1879; died at the General Hospital, Didshury, Alta., Dec. 9, 1944; aged 65 y. 8 m. 29 d. In 1905 she was united in marriage to Anson K. Erb. They left Ontario for the west in 1908, and spent their lives together on their farm west of Carstairs, Alta., until the passing of Bro. Erb in April, 1944. She leaves to mourn her departure, 2 daughters (Florence—Mrs. Willis Yoder, and Stella—Mrs. Willard Hartzler), 5 grandchildren, 5 brothers (Allen, Urias, Noab, Milton, and Irvin), and 2 sisters (Alina—Mrs. George Shirk, and Hannah—Mrs. Nelson Shuert). Her passing will be keenly felt by her many friends, and especially by the sisters of the sewing circle, for she took an active part in that work. Funeral services were held at the home by Isaac Miller, and at the West Zion Church by H. J. Harder and Abraham Reist. Interment was made in the adjoining cemetery.

Hershey.—John K., son of the late Elias and Ann Kreider Hershey, was born near Paradise, Pa., Sept. 21, 1866; died at the Lancaster Osteopathic Hospital, after a four days' illness of uremia and pneumonia; aged 78 y. 1 m. 7 d. In 1895 he was united in marriage to Mary Hershey, who departed this life nine years ago. Two daughters (Anne and Rhoda) also preceded him in death. He is survived by 2 daughters (Ruth, wife of Willis H. Hershey, Paradise; and Mary, at home) and 4 sons (John W., Downingtown, Pa.; Lloyd E., Honeybrook, Pa.; Paul M., Gordonville, Pa.; and George K., Lancaster, Pa.). In his early life he became a member of the Mennonite Church and was a faithful contender of the faith till death. Since Mother's death, he traveled all over the neighborhood, selling honey. He had friends everywhere and a smile for all. He will be greatly missed, especially in the home. Funeral services were held Nov. 1, at the home by Martin Hershey, and at the Paradise Mennonite Church by Parke Book. Interment was made in the adjoining cemetery, where the service was in charge of Abram Martin.

Jones.—William T., son of William D. and Minnie N. Jones, was born Nov. 7, 1878, at Peshtigo, Wis.; passed away Sept. 14, 1944, at Detroit, Mich.; aged 65 y. 10 m. 7 d. His death was due to a fall from a scaffold while at work. On Nov. 3, 1935, he was baptized and became a member of the Mennonite Church in Detroit. On May 20, 1908, he was married to Lucy Groenke of Racine, Wis. Besides his loving companion, 4 sisters and 2 brothers survive: Mrs. Martha Trent, Seat Pleasant, Md.; Mrs. Gertrude Hasset, Hartford, Mich.; Mrs. Rachel Ward, Joliet, Ill.; Mrs. Florence Hutchins, Mauston, Wis.; Clarence Jones, Mauston, Wis.; and Frank Jones, Chicago, Ill. Funeral services were held from the Northropp Funeral Home Sept. 16, in charge of Frank B. Raber. Burial was made in the Grandlawn Cemetery.

Mast.—Emanuel, son of Benuel and Sarah (Stoltzfus) Mast, was born near Morgantown, Pa., April 4, 1872; passed away at St. Joseph's Hospital, Lancaster, Pa., Nov. 4, 1944; aged 72 y. 7 m. In 1902 he had his right arm amputated while shredding corn fodder. He united with the Millwood A.M. Church in 1890 and remained a faithful member. When Sunday school was first introduced in the congregation, he became a strong supporter. Later, he was one of the founders of Coatesville Mission, and also of a rural Sunday school, organized at Harmony Hall (near Honey Brook), of which he was superintendent. On Dec. 29, 1892, he was married to Anna Blank, who survives him. He also leaves 5 sons (Ernest, of Lancaster; Elam and Omer, Parkesburg, Pa.; Paul, Kinzers, Pa.; and Marvin, on the home place), 3 daughters (Lina—wife of Chris R. Miller, Pomeroy, Pa.; Lizzie—wife of Elam Smoker, of Parkesburg; and Naomi—wife of Elam G. Stoltzfus, Atglen, Pa.), 29 grandchildren, 10 great-grandchildren, one brother (Isaac), his stepmother (Mrs. Rachel Spotts Mast), and one half sister (Mary—wife of Charles Dice, Cochransville, Pa.). His mother preceded him in death when he was four years old, also one sister (Mrs. David Hooley). He was a kind and loving father, and was always concerned about the spiritual welfare of his children. The last few weeks of his life he was anxious to be relieved of his suffering. Funeral services were held at the house by Isaac Kennel, and at the Millwood Church by J. M. Stoltzfus and J. S. Mast. Text, Phil. 4. Interment was made in the adjoining cemetery, the service being in charge of John A. Kennel.

Shoemaker.—Rose, daughter of Christopher and Margaret Baker Mayer, pioneer settlers of Florence Twp., Ill., was born March 17, 1861; passed away Dec. 16, 1944, at the Bowen Convalescent Home in Orangeville, Ill., following an extended illness; aged 83 y. 8 m. 29 d. On Feb. 18, 1886, she was united in marriage with George Edward Shoemaker. They made their home in Lancaster Twp., where Mrs. Shoemaker still resided. Her husband passed away four years ago. Four children were born to this union, two of whom survive: Florence—Mrs. Joseph O. Hutchison, and Ruth, both of Lancaster. She also leaves 2 grandchildren (Mrs. Carl T. Lycan and Leland Hutchison) and one sister (Mrs. William Ploeger, Charles City, Iowa). She was a member of the Mennonite Church for many years. Funeral services were held in the Freeport, Ill., Mennonite Church, in charge of A. H. Leaman and Howard J. Zebr.

Torrance.—Mary (Conrad) Torrance, daughter of Christian and Barbara (Earnest) Conrad, was born in Washington Co., Iowa, Feb. 26, 1857; passed away at the Washington County Hospital, Dec. 2, 1944; aged 87 y. 9 m. 6 d. She grew to womanhood in the home community and united with the Eicher Mennonite Church. About the year 1900 she went to Tacoma, Wash., and was married to David Torrance. No children were born to this union. After about four years of married life, her husband passed away. Some thirty years later she returned to her native community and lived with near relatives until three years ago, when she went to live with Mrs. W. F. Leppert, Washington, Iowa. Her health began to fail about nine months ago. She is survived by 2 sisters (Mrs. Judith Wittwer, Ft. Wayne, Ind.; and Mrs. Lydia Schindler, Edwardsville, Ill.), one brother (Isaac Conrad, who lives on the old Conrad homestead near Wayland, Iowa), and 15 nieces and nephews, besides other relatives and friends. Funeral services were held from the Stacy Funeral Home in Wayland, Dec. 4, conducted by Simon Gingerich. Interment was made in the Sommers Cemetery.

ITEMS and COMMENTS

According to "The Christian Century," the Gideons at their forty-fifth annual convention, held recently in Denver made plans to distribute the New Testament and Psalms to all children in the public schools of the United States who will accept them, regardless of faith, and to place a Bible on the desk of every teacher.

* * *

Bernard Iddings Bell has an interesting article entitled, "The Church and the Veteran" in the *Atlantic Monthly* for December, 1944. He argues that much of the postwar planning of the churches for the absorption of the returning soldier is mistaken in its assumption that the returning soldier will have an increased interest in the church. Four out of five of the service men, he says, know little and care less about Christianity. These men are anxious to return to an America which is much as they left it, a paradise of materialism where they can live self-centered, secularistic lives with freedom; and a church which fits into this comfortable, secularistic pattern, these veterans, who, by the way, will pretty much dominate our national life after the war, will gladly tolerate, but will have no enthusiasm for it. The church which will have a message for the returning soldier is one which will challenge the worldly secularism which is his passion and the thing he is really fighting for. "He may reject that sort of church, resent its existence, persecute it, try to stamp it out. That will not matter much to the churches if they are honest. Religion, if it is real religion, must of necessity proclaim, even at risk of martyrdom, the truth that things seen are temporal, relative, secondary; that it is the unseen which is eternal, absolute, primary. It is not to be supposed that churches out to rebuke the present secularistic mood of America, no matter how lovingly they speak and act, will win the allegiance of the vast throng of veterans; but such churches will attract those of them, not a few, to whom it has come home forcibly that, for freedom to be worth a man's life laid down, it must be not only freedom from oppression, but also, and even more, freedom from triviality. A church which goes on making compromises with secularism, trying to bless the unblessable, will not interest any honest man for long."

One might add that the Mennonite Church likewise will have her chief challenge for the returning service man in so far as she challenges the evil which has cost him his sacrifice. To fall into the pattern of a worldly, spineless Protestantism, to which the rank and file of the soldiers are indifferent, would be the one chief way in which we would lose our testimony to them. It is probably true that even those of our own young men that have gone into the army would be disappointed in their church if she changed her attitude toward the sin of war.

OUR NEW HOSPITAL AND NURSES' TRAINING SCHOOL

After several meetings and a great deal of study and prayer, the Hospital Committee of the Mission Board has decided to recommend to the Executive Committee that our new hospital be located at Elkhart, Indiana. The Board Executive Committee, on Monday, December 18, decided to accept the recommendation and proceed with plans accordingly.

In our earlier meeting the Committee decided that Goshen College should take the responsibility for setting up the Nurses' Training School, since the Board had earlier determined that the training should be on a college level. The Executive Committees of both the Mission Board and the Board of Education have agreed to this division of function. Just how soon the nurses' training program can be started is a question which the Board of Education and the Goshen College administration are now studying. Due announcements will be made as the study begins to bear fruit.

A Nurses' Training School, such as we feel the church wants, requires a hospital of at least one hundred beds. The hospital subcommittee and the Board Executive Committee agreed that it would be wisest to locate the hospital in the city of Elkhart. The decision was not easy to make, but the committees worked conscientiously and we believe that God's guidance and providence have overruled.

We visualize in this hospital and nurses' training program a new institution that will be the means of a great blessing and strengthening to the entire church. In addition to this the testimony of a well-managed hospital, in which the sick are cared for in the name of Christ and in the spirit of love, and where the healing of the soul through faith in Christ's finished work is ever kept foremost, will be an honor to our Lord and a source of blessing to the community it serves.

But, the building of such an institution will require much consecrated effort. Much divine power and wisdom will need to be released through prayer. Many people upon whom the Lord has laid the responsibility of stewardship will need to give sacrificially to make the necessary building program possible.

The treasurer of the Mission Board has been instructed to open a hospital building fund. We shall be working out more detailed plans for solicitation at a later date, but we appeal even now to the brotherhood to set aside a portion of their income for this project. It may be that there are those who will wish to forward their contributions to the Board treasurer, 1711 Prairie Street, Elkhart, Indiana, before January 1, in order to take advantage of a 15% income tax deduction that the law allows for gifts to accredited charitable organizations. But it is essential that the check

Edward R. Stettinius, newly appointed Secretary of State, has issued a statement which insists that passports to missionaries are issued "without prejudice for or against any religious sect or denomination."

bear a date before the close of the year in order to get the advantage of the deduction in the 1944 accounts.

If everyone will give "as God hath prospered," the necessary sum, however large it may seem, will soon be in hand.

—J. D. Graber, Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

Announcements

SPECIAL BIBLE TERM LANCASTER MENNONITE SCHOOL January 8-February 16, 1945

Courses are offered in Bible Study, Bible Doctrine, Missions and Evangelism, Christian Education, Church History, and Church Music. Numerous courses are offered leading to a Christian Workers' Training Certificate. In addition to the courses offered, there are additional features, such as, lectures, inspirational programs, discussion groups, prayer circles, and revival meetings.

Instructors include Mahlon M. Hess, Director; Amos W. Weaver, Assistant Director; Henry E. Lutz, Christian K. Lehman, J. Paul Graybill, Henry F. Garber, Clyde B. Stoner.

Besides the day sessions, similar courses will be offered each Tuesday and Thursday evening throughout the term. Additional instructors will serve in these classes. To make unnecessary a special registration session, and to enable the group to spend most of the first evening in class, prospective evening students should mail registration forms by January 1 or earlier.*

A descriptive bulletin will gladly be mailed upon request. Address all correspondence: Special Bible Term, Lancaster Mennonite School, Route 4, Lancaster, Pa.

Mahlon M. Hess, Director.

* On the same evenings special meetings will be held for ordained brethren.

Table of Contents

- 777—Life's Varying Pathway
But We See Jesus (Poem)
- 778—Strength in My Soul
- 779—Editorials
- 780—The Insurance Phase of Mennonite Mutual Aid
- 781—Meditations
- 782—Musings (Poem)
"And Jesus Increased"
A Mother Wonders
- 783—To Be Near to God
Sunday School Lesson for January 7
- 784—Field Notes
Correspondence
- 786—My Gratitude (Poem)
Clouds and Sunshine in Mission Work
News Letter from Argentina
- 787—Africa Letter
The Home Field: Loman
- 788—Praise Is Victory
- 789—The Book Shelf
- 790—From Our Schools: Mennonite Hospital School of Nursing
Relief and C.P.S.
- 791—Marriages
Obituaries
- 792—Items and Comments
Our New Hospital and Nurses' Training School

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII FRIDAY, JANUARY 5, 1945 NUMBER 40

A Heaven-Sent Revival

BY MARCUS LIND

[Condensed from a stenographic report of an address given at the 1944 General Conference.]

I wish to read a text we use often in speaking about revival. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

This verse starts with an "If." Many of us came to this General Conference with an "if." It is a powerful word. It makes a great difference. A revival starts with an "if." That is because revivals, though heaven-sent, depend upon man. God will do His part—there is no difficulty there—but the "if" depends upon man. The heavenly breath is a constant breath. God is constantly blowing that heavenly breath, but man must hoist the sails in order to catch it. God does His work through man.

I rejoice that for one time in my life I can talk to three hundred Mennonite preachers all at once, and tell them just what I think, without any danger of being molested. Dear brethren, I must tell you this: If there is going to be the heaven-sent revival in the Mennonite Church which we are all longing for, you are the most logical avenue through which God will send it. It must begin with you. When you go home from this Conference, you go with a responsibility tremendously greater than you had before you came here.

Someone says, "But this is just a small nucleus. It takes many people to make a revival. The text says, 'If my people.'" After all, great revivals have small beginnings. You think of the great national revivals that way, and speak of them as "The Finney Revival," "The Spurgeon Revival," and "The Moody Revival." And then in the Bible we read about "The Isaiah Revival," "The Ezra Revival," and "The Nehemiah Revival." You think of these revivals as having started with one man, or at least with a small group of men. I don't know of a group of people that is more responsible for starting a church-wide revival than

this group before me right here. So much depends upon us!

The church today is surrounded by the slop and filth of sin. Under such conditions how can she endure, and how, oh, how can she have a revival? So much depends upon what we feed the people; it comes back to us shepherds of the flock.

"If my people . . . SHALL HUMBLE THEMSELVES." There are different kinds of pride that hinder revival. I shall discuss three of them.

Personal Pride

Personal pride sometimes says, "We don't need a revival; literally that means to give life, and we are not dead." True, dead people don't need a revival, they need regeneration. But I think of a revival as something that is needed by a fainting man. One very dangerous thing in our experience as Christians is the spiritual plateau. We don't get much higher, and we don't get much lower. So often at the end of the plateau there is a precipice. We need to be getting closer to God these days. Peter said we should grow.

Personal pride says, "We are pretty good after all." But for what? How often we hear or see this attitude taken! Where does the Bible advocate that we be PRETTY good? We find that all the standards that are given for the church are perfect standards—not "pretty good." If they were anything short of perfection, man would strive toward the imperfection rather than the standard.

God gives the standard for purity in I John 3:3—"even as he is pure"—a perfect purity! He gives the standard for our walk in I John 2:6—"even as he walked"—a perfect walk! He gives the standard for love in John 13:34—"as I have loved you"—a perfect love! He gives the standard for our thinking in Phil 2:5—"Let this mind be in you, which was also in Christ Jesus"—a perfect thought life! Then in culmination He gives the standard for all our life in Matt. 5:48—"Be ye therefore perfect, even as your Father which is in heaven is perfect"—a perfect life! So, by looking into the perfect law of liberty, we see that "pretty

good" is not enough. God asks for perfection. Personal pride is a hindrance to revival.

Generic Pride

Then there is generic pride, the pride that each generation, each group of people, each individual has when thinking that they will be an exception to great historically formulated rules and tendencies. God has pictured very clearly in the Book of Judges the great but vicious cycle upon which mankind has ever revolved. Briefly the cycle is: prosperity followed by apostasy, followed by spiritual corruption, followed by oppression, followed by repentance, followed by revival, followed by prosperity again. Thus it keeps going round and round, unless, oh, unless God's people keep the revival fires burning perpetually. God warned His people in Deuteronomy to beware of this very thing. When your herds and flocks multiply, and your silver and gold is multiplied, and all that you have is multiplied; then *beware* that you don't forget God.

Right now we must especially beware of this form of pride—now at a time when our dear church is going through the greatest period of prosperity she has ever known in America. Every man thinks that he will be an exception to the rule, that he can make a lot of money and still maintain his Christian experience. Few do. "Yes, I know that these other churches went off on this channel, but we Mennonites are going to be an exception; we won't; we won't." We think that our generation, our group of people, our particular household, our

Penitence in Wartime

BY IRVIN HORST

*This grievous war and suffering, O God,
Is it because of sin?
And if of sin, is it the sin I knew
Before Thy call I heard and turned?
Or is it sin I daily seek forgiveness for:
Engrossment in material things,
Great lack of love sincere for every man,
Pride of life and selfishness,
Weak devotion to Thy will?
If this, Father, then, I too have failed.
I too have known the sin that curses earth this
day!
Forgiveness, O God, I pray, and true humility
In common guilt with suffering men today.*

Akron, Pa.

church will be different. No, it won't! "Yes, I know that is the rule, but—" We always put in that "but."

I feel that a means toward revival would be that we leaders read more Mennonite history. That masterpiece of our brother John Horsch—what a blessing to read it! If you don't have a copy, you may possibly find one in your local bookstore. I was pleased to find it on a shelf of our local bookstore in Portland. The world considers it a book worth reading. It reveals certain tendencies among our people.

I have never learned of any people who were more scripturally pious than the Anabaptists, the early Mennonites, when they were so severely persecuted by the rulers, when the greatest crime that one could commit was to become baptized upon confession of faith. Those early Mennonites were hunted down. I think of the Dutch Mennonites especially: they were slain by the hundreds, and finally, over a thousand were slain because of their faith. In spite of this, they testified before men. Even though there were often spies among them who would be glad to hear someone testify in order that they could report them to the authorities, they did not hesitate to give out the pure Gospel. In face of every obstacle, they grew until they numbered 160,000. But when finally the government, realizing the piety of this faith, ceased to persecute, the people became prosperous, discipline became lax, and spirituality became cold. In one century their membership dropped from 160,000 to 27,000, and today this group is considered the farthest away from the Word of God of any body of Mennonites in the world. If any think we must compromise doctrine in order to hold our people, they would do well to study this picture.

Denominational Pride

Denominational pride stands in the way of revival. I hope we never get to the place where we think that God can't get along without the Mennonites. Looking back over history, it is wonderful how God has preserved the great principles that have been held before us in this Conference—principles that have been maintained by some peculiar people or other ever since Jesus trod the earth. Those principles will not die. God will preserve them as long as this age lasts. He has used our church in a unique way to perpetuate them in times past, but He is not necessarily dependent on the Mennonite Church for their survival. If our

church fails, the faith will go on— regardless.

The Waldenses were once chosen of God to preserve the Biblical faith. They practiced nonresistance, nonconformity, nonswearing of oaths, were against infant baptism, worldly attire, wearing of jewelry, and dancing; they were Christian disciplinarians toward transgressors. There came a time when they too compromised, and became a part of the Zwinglian movement; gradually they became cold and gave up the true Biblical faith.

God did not preserve this faith through the ages by any one line or lineage. Before the torch was extinguished in one group, the Holy Spirit had already lighted it in another group. When the Waldenses were in process of apostatizing, quite unknown to them, away over in Czechoslovakia God was raising up the Bohemian Brethren and the Moravians. Then, quite independent of them, there followed in western Europe the Anabaptists and Mennonites.

Our Biblical interpretation is today almost identical with that of the early followers of Peter Waldo, but shall we maintain it or let it slide? Today our comparatively small body is the largest in the world that is holding to the doctrine of nonresistance, but as we heard last night, we are about forty-five per cent sold out on this. When we give up, God will from some unexpected place bring out His seven thousand who have not bowed the knee to Baal.

Prayer and Revival

"If my people . . . shall . . . pray." Every revival there ever was began with prayer. Can you think of one that didn't? We could talk about Praying Hyde, and the revival that followed one man who was willing to give his life to the ministry of intercession. He is said to have literally prayed himself to death at the early age of thirty-six, yet thousands of souls were brought into the kingdom through his short life. Peter had 3,000 converts through one very short sermon, but he was in the upper room for ten days preceding it. Elijah was given the keys to heaven, and through the wicked Ahab's reign it rained not for three and a half years. Again Elijah prayed, and there was abundance of rain. In this sinful generation there is a wonderful drought of the principles of Jesus Christ. The key to unlock the cloudless heavens for a great revival, is prayer.

We talk so much about prayer, but do we really pray? So often we hear it said,

"We can't all go to the foreign field, but some who can't go can stay at home and support the work; and one thing that we can all do if we can neither go nor give, is to pray." That statement is not true. We can't all pray—not when it comes to real intercession that prevails with God. The hardest of the three—go, give, or pray—is pray. Two things the apostles requested of Jesus in His matchless three-year course of instruction were, "Lord, increase our faith"; and "Lord, teach us to pray."

I feel that the success of this Conference is the result of the upper-room prayers. What a blessing when we gather for prayer, and really pray things through! Many of us who came to Goshen with some misgivings have had our confidence inspired while up there on our faces before God. So often, when struggling with weighty problems, we jump to a conclusion without a solution. How much better, if, like last evening, we get on our knees for an hour of prayer! That's what melts us together. And once melted together, a large percentage of the problem is solved.

"If my people . . . shall . . . seek my face." How important that revival be the result of thoughtful seeking after God! So many think of revival as a great boisterous, emotional, fanatical, noisy something. Let there be plenty of joy, but, brethren, we need to maintain a scriptural balance.

There was a time when some of the Mennonite colonies in Russia became so worldly and cold that it is said they couldn't have a revival. During that time many of them gave way to fanatical tendencies, and it is surprising how many of the major divisions in our beloved church are a result. One leader went off on a prophecy tangent, and thinking the time had come when, according to the teaching of Revelation, the church should flee into the wilderness, he led a large number of his fanatical followers into the wilds of Siberia to perish. Another leader led a group called the "Overjoyous" in great emotional ecstasy, with plenty of movement, shouting, and finally dancing in the services, with little or no Bible teaching. Ultimately it was necessary for the authorities to shut down the movement entirely because of unspeakable licentiousness. Then there was one, Claas Ramer, who was a student of the Bible and of Menno Simons' writings. This man led out in a revival that was a great spiritual boon to the church

(Continued on page 804)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Workers with God

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends" (John 15:15).

The Christian is the servant of God. Even eternally in the heavens "his servants shall serve him." To serve the Lord of glory is an honor, and we need seek nothing higher. But it is a glorious thought that our service to Him is not a menial subservience to a condescending monarch, who scorns or oppresses his servants. We serve One who loves us, One who has admitted us to the high position of friend, One who takes us into His confidence and labor with us in the yoke of love. We are "workers together with him [God]." His interests are our interests, and our cares are His cares. He has a heart to feel our burdens, and He inspires us with His own vision of service to the world and His own assurance of ultimate victory. Who would not enter such a service, in which, whether we "only stand and wait" in reverence before Him, or whether we are among the thousands who "at his bidding speed and post o'er land and ocean," are His intimate friends and confidants? "In his service is perfect freedom."

Trusting in the Dark

The Christian walks by faith and not by sight. He must oftentimes believe when he cannot understand. The patriarch Job is the classic example of this. Perplexed beyond measure by the circumstances which had come upon him, and tormented by the foolish accusations of his friends, he nevertheless maintained his faith in God and insisted on believing in divine truth and goodness. The great triumph of Job was that God rewarded his faith by appearing in the storm to justify Job and to condemn his friends. God did not explain even then His dealings with Job. Perhaps that was of small interest to the patriarch. He only wanted to be assured that God had heard him and thus have his faith vindicated.

God does not promise to resolve all our intellectual difficulties. He does not promise to make us as wise as He is.

But He does promise to be with us. Faith does not wait upon understanding. It is more important to have confidence in the integrity of a person than to have a complete understanding of all his purposes. We can believe the word of one whom we have accepted as worthy of trust. Someone has written,

"I may not know the way I go,
But oh, I know my guide."

This is more important. Dark days will come. Life is beset by perplexities and mysteries. The rest of faith is found when we are able to trust our God, even in the dark.

Yesterday and Today

We are often told that we must live in the present. We cannot change what was in the past, nor can we foresee what will be in the future. The present is ours to shape and to use.

But no man can utterly disregard his yesterdays. The past has helped to fix the form of the present. What I have been is tremendously significant in an understanding of what I am. Our roots are always in the past, and our present life is pervaded with a sense of continuity. History is full of valuable lessons for us.

This is even more true of a group of people than of an individual. The character of the Mennonite Church, for instance, can only be understood in the light of her history. We would be foolish indeed to attempt to define the purpose and opportunity of the Mennonite Church in our modern world apart from an understanding of what we have been in the past. The character of the Mennonite Church was set by its original purpose, which was to maintain, against an opposing world, a church which practices New Testament principles. The Anabaptists of Europe had a vision of truth to which they were faithful. In order that the world might receive their testimony they paid a fearful price in bloodshed and migration. They set forth in their teachings and in a consistent supporting life a concept of Christian life and Christian living to which we have fallen heir. It would be utter blindness on our part to fail to see that the present opportunity of the Mennonite Church

is largely in terms of the maintenance of that testimony of our spiritual fathers. Our today is a continuation of our yesterday.

Service, Natural and Supernatural

Christian service must be in the power of the Spirit. The disciples were ready to preach only when they had received power from on high. The Old Testament prophet assures us that the kingdom of God comes not by might nor by power but by the Spirit of God. There are those, however, who think of Christian service in natural terms. They think of men and men's talents and men's money; of buildings and equipment of all kinds. If the human means is sufficient, they feel they have a right to expect success. Failure in service, with these, must always be accounted for by some defect in the human machine.

There are others who think of Christian service only in supernatural terms; minimizing everything that is human, they put their entire dependence upon the supernatural. They expect God to work and wait until He does. They pray and expect a supernatural manifestation of God in the world to carry on His work.

But here as elsewhere we cannot reduce our thinking to an either-or basis. We do not choose between natural service and supernatural. God's way is to make a supernatural use of natural means. We have often been reminded of an engine mechanically perfect but standing on the tracks powerless and ineffective because it had no steam in it. We need also to be reminded that steam expanding and wasting itself into thin air is powerless unless it has a mechanism like an engine to work in. God has power and without His power we are helpless. But it is His plan to use the natural means which we can put at His disposal. He uses men, not angels, to preach the Gospel. He uses human talents and gifts which need to be consecrated to Him. He uses human inventions and human devices like the printing press and our modern means of communication. He uses books and literature which men have written and published. Let us not make the mistake of working without God or of expecting God to work without us. God works in us and through us.

Is It All Dark?

BY LINA Z. RESSLER

We were putting the dinner on the table, and we both felt rather heavy-hearted, for the sermon had been quite ominous and dark. "Is every thing really so dark as nearly all of the sermons we hear nowadays seem to tell us?" she asked. "Is there nothing bright and happy about our religion? Has Isaiah, with all the glory of his prophetic vision, so bright and glorious, gone into oblivion? Must those who teach us nowadays all adopt Jeremiah's outlook and bring us only weeping messages?"

I have been thinking about this many times since. True, there is a great deal of darkness in this world of ours. We are sometimes inclined to wonder if there is really one bright and happy spot. When things look very dark in our lives or in the lives of our dear ones, I would like to suggest that we go to "The Book," to find help in the solution of the problems that trouble us. The text that bothered us that Sunday afternoon had come from the Book of Jeremiah. Now Jeremiah is all right, and we all believe that his messages were timely and necessary, but right near the book of Jeremiah we find his coprophet, Isaiah.

Yes, "life is real," and every day we meet with experiences that cast shadow or sunshine over the day and over us. We all might help to make life in our home a bit brighter, but this was not our thought as we began this little line of thought. What in the midst of war and sickness and hardship and disappointment is there to be glad about? "In the Lord shall all the seed of Israel be justified, and shall glory." With such a God to love and serve there is joy even in the hardest circumstances. Our religion is not a gloomy religion. There is joy in the service of God. This joy is not for this world only; it is a joy for all time and for eternity. So, friends, let us look up and live the joy that really is ours. Many of the experiences of the last days seem to be crowding upon us. Let us read thoughtfully Luke 21. Things there predicted seem to set our poor world reeling; then notice the commands, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). So after all there is something glad and bright ahead, and if there is a person in the world who should have joy in his heart and life, it is the child of God—the Christian.

Have you noticed how people seem to look for and long for some bright thing to look forward to? Have you thought too that really the only bright outlook is the Christian outlook? Let us cling to the faith and the hope, and let us keep remembering that to the Christian alone falls the happy privilege of reminding the weary, sad, burdened people about us

that God is on the throne, and that we have the trust and confidence that all will be well for His own.

Of course our environments exert an influence over us, and we in turn do much to brighten or darken the lives of those about us. If this is true, then it is all the more necessary for us now to "look up." The very darkness is an evidence that there is light and joy ahead. May we live every day in the happy confidence in our loving Lord, eager to save and to help the souls about us who, like us, are longing for and seeking to give to others "the joy of the Lord."

Scottdale, Pa.

A Jangle in the Concert

BY M. T. BRACKBILL

The lake and the air got into a quarrel. It was during time out in the concert of the elements. The Maestro was resting. The winds dropped their zephyr scores for terrifying shrieks, and the wavelets left off their rippling tremolos for roars and crashes. The winds kicked at the waves, and the waves lashed back at the winds. It was a nasty squabble, and the little boat that happened to be about with its crew of fishermen was in danger of being sunk in the fury of the fight—and the Maestro was asleep in its stern! "Master, we perish!"

The great Maestro rose and saw the angry tiff between His concert players—and then He raised His hand: "Peace, be still." The winds unsnarled their squawls and took up again their zephyr strains, and the waves melted down to purling ripples. "There was a great calm." The deep and the height again were at attention for the next recital of the sea.

Harrisonburg, Va.

Growing in the Christian Life

BY KATHRYN A. HESS

On the hillside there bubbles forth a small stream of water. It flows down the hill and into the valley. It curves and bends, but ever flows onward until it is miles from its little starting place back on the hill. But it is no longer the little brooklet that trickled feebly over the pebbles on the hillside. As it flowed it grew. Each mile of its journey it increased in width and depth until now it is a river of broad expanse and mighty usefulness.

This is indeed a true picture of life. But does it portray our spiritual life? Are we going on and on, expanding into lives of mighty usefulness for our Lord? Are you making any progress in your Christian life? Am I in mine? Life is a stream, not a pool, and are we not on it, either going up or down?

I believe the only way to grow, to expand, to reach a greater depth, is to walk with God. When Christ called the fishermen on the shore of Galilee, He said, "Follow me." And they followed. Wasn't it the greatest thing that they did in their lives? And for them the leaving of their nets and walking and talking with Jesus along the shore of Galilee was completeness and fullness of life. But oh, suppose they had stopped there! How incomplete their lives would have been! Instead they spent three years with the master Teacher, and their training was not confined to textbooks and classrooms, but was amidst the rush of life. In the midst of the sin of the world He taught them wisdom and how to live a pure life. Day by day and year by year they walked by His side and they grew. Peter's testimony and love for his Lord reached such a depth that he was willing to die for Him. From a feeble, faltering testimony that was almost lost, it grew until it was a river of mighty expanse.

Yes, Peter grew. And he grew because he had a vision of his Lord. He knew his Lord because he walked closely with Him. He trusted His promises because he knew His faithfulness. He yielded his will to Him because he knew the perfect will of his all-wise Saviour. Oh, it sounds so precious, doesn't it? And how we do wish we could have been there with Peter to walk along the shore of Galilee beside Jesus, and to look into His face and hear Him speak! Isn't it just the thing our hearts are longing for? Yet today He has given us the blessed privilege to fellowship with Him, to walk closely beside Him and talk with Him in the quietness of our own hearts and homes.

Only with much effort and a continuous pushing forward do we grow and become more Christlike. How truly we need to do like Peter—keep close to Him. No matter where He leads us, we need to trust Him. And we must follow Him closely, for failure is so easily possible. A wonderful pattern of spiritual growth is found in II Peter 1:5-7: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." This scripture teaches us that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." In our conversion we have denied the worldly lusts and have vowed our service wholly to the Lord. But we are still in the world and there is danger.

The season of spiritual growth with some, I believe, may be long. Man is weak, and Satan isn't asleep. He is continually watching to find man idle; and when spirituality in him is low, he is

ready to enter in and occupy. And the Holy Spirit cannot dwell in a heart where Satan is. If Satan can find a man unemployed in his Master's business, his victory is half won.

I believe we have some elderly people whom the Lord has given a long season to grow in grace, yet they have given very little heed to the opportunity of growth. Therefore their Christian virtues are chilled to lukewarmness because their concern was only about the things of the world. Such may be able to talk about everything the world over, but when they sit in a Sunday-school class their lips are sealed. These, I believe, we may class with those spoken of in Hebrews 5:12: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

If we want to grow, we must let God take His way; we need to be rooted deeply in the grace of God and allow Him to meet all the needs for our growth. We need to be concerned that we remain in Him, for a branch cannot bear fruit except it remain on the vine.

For a number of years I have been teaching Christian growth in summer Bible school. We use a small booklet written by Bro. Milo Kauffman, and I like so much the simple definition he gives for Christian growth. He writes, "By Christian growth we mean becoming more and more like Jesus." What a perfect example is placed before us!

And you know that the more we sit at His feet and learn of Him, the more we will become like Him. It is said of the disciples that people could see they had been with Jesus. They had been in fellowship with Him; they had grown like Him; and people could see Jesus in them.

Several times in Bible school I have asked my pupils if there is anyone they know whom they believe to be a real Christian. And very seldom do I receive an answer. They are thinking seriously, and are not sure if they know a real, true Christian. You could answer immediately and so could I. But why do children always hesitate? Are we failing to witness properly?

In Phil. 3:12-14 Paul says of himself that he has not yet attained, nor is he yet perfect, but he is pressing on. In this life we can never become fully like Jesus. So we, with Paul, will continue pressing on.

Now we are going to think about several hindrances and helps to Christian growth. The first hindrance is hidden sin. We just cannot grow if we are attempting to hide any known sin—sin that is unconfessed. The Lord tells me that if I regard iniquity in my heart, He will not hear me. And I believe it. There is no burden so heavy as the burden of

sin. And are we not thankful that this is so? We personally should thank the Lord when there is no peace, rest, or satisfaction for the one who is hiding sin. The remedy for peace is quite simple. How often children are found by their parents in tears because of a consciousness of sin. When this is taken to the Lord in penitence, peace and satisfaction flow into their hearts. This is just as true with the Christian, but seldom realized.

Pride also is a great enemy to growth. God hates even a proud look. And pride goes before destruction. King Saul grew while he was humble, but when he became proud he fell.

Third hindrance is doubt. Great blessings are lost because of doubt, and it is a great hindrance to growth. Doubt is just the opposite of belief and faith. Jesus rebuked His disciples when they doubted. I wonder if He could not rebuke us many times. Why should we doubt? Has God not always kept His word?

The selfish person is little in character. I am sure it is an unhappy life. And such cannot grow. We must be willing to give up all for Jesus, and live for others, if we would be growing Christians.

Hatred may also be classed as a hindrance. If we hate, the Bible classes us among murderers, which have not life. And how could a murderer grow in the Christian life, when he is not a Christian? He needs to repent and get right with the Lord. We could mention many more hindrances, but let us go on to some helps to Christian growth.

Turn away from all sin. Yes, we do perhaps turn from the things that we know are sin, but should we not also turn from those things that are doubtful and questionable? We surely need spiritual guidance, for if one yields to sin it hardens his conscience. This is quite displeasing to God.

Let no day pass without feeding on God's Word. True indeed is the fact that a child cannot grow without food. And neither can a Christian grow without feeding on God's Word.

Many who start out in the Christian life fail because they have tried in their own strength. They have neglected to call upon God. The result of this may be quite serious. A brother once said that in his dealing with backsliders he has always found a neglect on their part of prayer and the proper study of the Word. He also said that in our pill case of remedies for the soul's ills, we would need only these two—prayer and Bible study. Truly a Christian life without fellowship with God is an impossibility. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). We are given the divine nature, and this new nature can be satisfied only by the things of God.

The longings of the inner man for divine help, for deep fellowship, and for growth are expressed in prayer.

The Bible is God's message, and He has given us our minds as avenues of understanding. He has blessed us with the ability of reading and meditating. Truly these are gifts from God. And besides this He promises us the Spirit to aid us in understanding. But suppose we close our eyes and hearts to this privilege. I fear it is doubtful if He will reveal His will to us. We need to occupy our thoughts with His Word and pray for grace to yield fully to His will.

We must also use every opportunity to witness for Him. After Jesus had cast the many demons out of the man, He said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

If the Lord is precious to us, we will want to tell others about Him. If we are not witnessing and telling others about Him, probably it is because we are ashamed of Him. If so, then we are not growing.

Present your whole life to Christ for service. Be busy for Christ; an idle Christian does not grow. There is much to be done, and the laborers are few. Many souls need the Lord, and the babes in Christ need to be fed and encouraged. What are we doing about those in our Sunday-school class who show very little evidence of Christian growth? Yes, we know which ones they are! If we have several like this, does it challenge us to work harder and dig deeper? It should. We in part are responsible.

Now, deep down in our own hearts do we feel that we are making progress in our Christian life? Are we growing daily in the grace of Jesus? Do we realize a little more clearly today than we did yesterday the joy of serving the Lord? Is our vision a little clearer? Is our love for God a little deeper? Is our love for His children a little stronger? Are we more ready to forgive? Are we more fervent in prayer? Are we more anxious to know and obey the Word of God? Are we satisfied with our present spiritual condition? Or are we longing to go deeper and deeper with the Lord? If not, truly we are slipping back, and our life is losing its joy for ourselves, and its influence upon others.

Let us be "stedfast, unmoveable, always abounding in the work of the Lord." Strasburg, Pa.

DO YOU HAVE YOUR OWN PERSONAL COPY OF THE BIBLE?

Men have labored incessant hours, spent all they had, gone footsore and weary to an exile's rest, died in agony a martyr's death, that we might have the Book of Books—the Bible. Do you have and use your own personal copy of the Bible?

FOR OUR SHUT-INS

To the Aged

BY ONE OF THEM

*December with its frosts has come,
The fields are not so gay,
We're thinking more of "Home Sweet Home,"*

*When we're inclined to stay.
We love to think of summer's bloom,
But winter's on our track;
We'll shut our eyes to all its gloom,
For summer's coming back.*

*The seasons, how they roll around!
They tarry but a day.*

*They stop to tell us as they bound,
We, too, will pass away.*

All nature dies and lives again.

*The flowers that paint the field;
The spring will come, with sun and rain,
And buds their blossom yield.*

How many of our friends are gone!

They've reached their home at last.

We'll meet them, if we travel on;

Their building is secure.

We'll find them when our work is done

If here, our hearts are pure.

Some of us on the border stand;

We have not long to stay.

*Have we secured the summerland
When earth has passed away?*

If Jesus is our chosen friend,

He will a place prepare;

He'll keep us to the journey's end;

Go on! I'll meet you there.

—Selected.

Blessings in Affliction

BY MABEL H. BUCHER

To you who have heard the call, "Come apart and rest a while," this message is written. Job said, "The hand of God hath touched me." Have you recognized your affliction as being from God? David prayed, "Examine me, O Lord, and prove me; try my reins and my heart." If we pray thus, I'm sure the Lord will help us to see some blessings in our affliction. Have your eyes poured out tears unto God? Job 16:20. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Have you claimed this promise? We can be joyful even through afflicted. Phil. 4:4.

Tried: "The fining pot is for silver, and the furnace for gold: but the Lord

trieth the hearts" (Prov. 17:3). "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

Proved: "For thou, O God, hast proved us: thou hast tried us, as silver is tried" (Ps. 66:10).

Purged: "And I will turn my hand upon thee, and purely purge away thy dross" (Isa. 1:25). "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isa. 48:10). Can He say this of us? Have we yielded to His ways?

Chastened: "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). "As many as I love, I rebuke and chasten" (Rev. 3:19). Read also Deut. 8:5; Prov. 3:11, 12.

Hedged: "He hath hedged me about" (Lam. 3:7). "Thou hast beset me behind and before, and laid thine hand upon me. . . . Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Ps. 139: 5, 7)? We cannot escape His all-seeing eye.

Have you noticed how often the sick, the lame, the blind, or the crippled were brought unto Jesus? Not once did He refuse one, but in loving compassion He healed them all—some by only a touch, and to some He but spoke the word. His power is no less today. Read the Gospel of Matthew and notice the instances of healing.

"Oh, never shrink from the probings of our beloved Physician. Dearer and dearer will the hand become as we yield to it. Sweeter and sweeter will be the proofs that He is our own faithful friend, who only wounds that He may perfectly heal. How specially tender the Master's hand is when it is laid upon us to put us forth into any path of suffering! How specially precious, then, to know that it is indeed His own doing" (Frances Ridley Havergal)!

Take your Bible and turn to Hebrews 12. This is a personal message. After you have read it, read it again, especially verses 1 to 11. This time read "I" instead of "ye" and "me" instead of "you," and in verse 5 instead of "my son" use your name. Does it not have a new meaning to you?

Read also Psalm 139. Has God searched you? Has He revealed unto you something in your life which needed correction? Has this experience drawn you closer to Him? May you turn the searchlight of God's Word upon your heart. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This is a precious

verse to the shut-in, but no less precious to any Christian. Oh, that we might recognize God in all things!

Spend much time in reading God's Word, asking Holy Spirit guidance, and much time in prayer. You will find this has brought you closer to your Lord. You can then say with the psalmist, "And he hath put a new song in my mouth, even praise unto our God."

Lititz, Pa.

"No Visible Means of Support"

I have occasionally asked about the vocation of a certain person and the reply came in whispered tones, "He has no visible means of support." This implied that the person resorted to illegitimate methods of making money. Since there was no apparent job, then one would conclude that the person was a gambler, or illegally sold alcoholic drinks, or resorted to some other off-color activity. So I came to associate the phrase, "no visible means of support," with persons of questionable character. But since I have been living the Christian life for a number of years, I find that the noblest souls of our world are those who "have no visible means of support," for the greatest source of power is from the invisible and spiritual world and not from the visible and material world.

Jesus counseled His followers to draw constantly upon the invisible means of support. His advice was to "seek those things which are above," and "lay not up for yourselves treasures upon earth." Our bodies are a part of the visible world, but our souls are a part of the spiritual world which is hidden by the veil of the physical. At first, one finds difficulty in transcending the natural and entering into the immaterial, inaudible, and intangible life of the soul. But with a little experience in this new field, the worshiper is able to catch a voice which only calls within, to follow a mystical presence through trackless realms of truth and beauty, to gain inspiration from that which eye hath not seen nor ear heard.

Jesus condemned two types of worldliness, namely, an act of partaking of things which were unchristian and an attitude of mind. The latter was inferred when Jesus warned against taking thought "for the morrow" and against seeking the best places in the synagogue. In other words, if your attention is glued to material necessities and official positions, then you are worldly. You are guilty of trying to find a visible means of support. But the victory which Christ brings, makes us independent of visible sources of supply.

This invisible means of support enables us to live like an immortal; it gives us a constant undergirding in the midst of flux and change in material surroundings; it delivers us from the tyranny of

(Continued on page 804)

TO BE NEAR TO GOD

January 7, 1945

Read Isa. 12:1-6.

Of all the Old Testament books, Isaiah is outstanding for its message of salvation. It is the rhapsody of Zion redeemed. Clear in its witness that the kingdoms of this world shall fall, it is equally clear in the proclamation of deliverance for God's people. And so frequently, as in this passage, after the promise of the final triumph of Jehovah and His cause, the prophet breaks out into paeans of praise. The Lord's accomplishment of salvation, wrought for all the righteous nation, is also the particular and individual salvation of the singer. Like him, may we trust, and not be afraid.

"Praise to Thee—our loving Father;
Praise to Thee—redeeming Son;
Praise to Thee—Almighty Spirit;
Praise to Thee—Thou Holy One."

January 8, 1945

Read Isa. 25:1-5.

The power and might of our God is a terrible thing to those who by opposing Him have become the object of His wrath. The wonderful things for which the prophet praises God include the ruin and desolation of the strongholds of wickedness. The strong people must learn by frightful discipline to fear the Lord. But to the poor and needy the Lord gives strength. To those who recognize Him and throw themselves upon His mercy He is "a refuge from the storm, a shadow from the heat." Without love, power may be only tyranny; with love, it is effective deliverance from every distress. Let us put our confidence in

"One who will answer when we call,
One who will always hear!"

January 9, 1945

Read Isa. 26:1-19.

The Hebrew idiom expresses superlatives by the repetition of words, as in the phrase **Holy of holies**. And so in verse 3 of this passage, the perfect peace which the Lord gives to the steadfast mind that trusts Him is expressed by a repetition of the word **peace**. "Thou wilt keep him in peace, peace." In that repetition one can feel the deep, resistless flow of a calm river, always full, always satisfying. It is a derived peace, coming from the God who is never frustrated, never disturbed. And so in Him, not in ourselves nor in our peaceless world, do we find uninterrupted quietness.

"O rest of rest! O peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fullness of joy, forever and forever."

January 10, 1945

Read Isa. 33:1-6.

We need to pray daily for the grace of God. Never in His presence do we stand on a platform of merit or deserving. Grace is undeserved favor. We have no rights, no claims upon Him. If we ever had any such,

long ago have we sinned them all away. All our salvation, all our daily need, both physical and spiritual, must come from a gracious hand. Throw yourself, then, upon Him. Grace is the essence of His being. He loves to help those who cannot help themselves; He delights in kindness and mercy. His compassions are new every morning; His love is exhaustless and free.

"Thou grace divine, encircling all,
A soundless, shoreless sea
Wherein at last our souls shall fall
O love of God most free!"

January 11, 1945

Read Isa. 37:8-20.

Isaiah took the ugly, stabbing, blaspheming letter, and spread it before the Lord. How wise he was not to wear his spirit out in worry or angry reprisals! One of the chief satisfactions that the Christian has is the privilege of spreading before the Lord all those things which hurt and trouble us. He wants to bear our burdens. He wants to give us counsel and loving guidance. He wants to fight our battles for us. O Lord, we know not where to turn or what to do. The enemies of our soul outwit us and distract us, but Thou art able to deliver us. Show Thyself strong in our behalf.

"Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer."

January 12, 1945

Read Isa. 38:1-8.

Hezekiah's gift of fifteen additional years is one of the remarkable answers to prayer in the Bible. Not only did the Lord answer his prayer in the postponement of his death, but He also gave him a miraculous sign to prove that He had heard him. No doubt the Lord laid upon Hezekiah's heart this request and He was honored in granting it. There is danger, of course, of mere willfulness and selfish desire in the requests which we bring to the Lord, but it is good to know that God delights in the faith which dares to come to Him with the unusual request.

"Thou art coming to a King,
Large petitions with thee bring
For His grace and pow'r are such
None can ever ask too much."

January 13, 1945

Read Isa. 38:9-20.

We frequently request great things from the Lord and then when He grants them we forget to praise Him for it. The nine lepers were eager to be healed, but they forgot to come back and say thank you to Jesus. Hezekiah was not so neglectful. He received a great benefit and then he wrote a great psalm of praise to God to express his gratefulness. There is no foolish boasting or exultation. There is a fitting recognition that it was the Lord who saved him and that he owed to the Lord not only a testimony of praise but also a life consistent with the

benefit received. For every blessing which comes our way from God let us send back to Him a fitting thanksgiving.

"Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of ev'ry joy,
Let Thy praise our tongues employ."

—E.

THE BEGINNING OF THE GOSPEL

Sunday School Lesson for January 14

The beginning of any great program of work is important. The ushering in of the kingdom of heaven, the most important program ever launched, was of utmost importance. The people must be prepared because the kingdom is at hand and "there shall in no wise enter into it any thing that defileth." Jesus, being human, must be prepared for His divine ministry.

"Came John the Baptist, preaching." "Repent ye" was John's message to the many people who came out to the Jordan. It is believed that thousands of people heard John. If the people brought forth "fruits meet for repentance," he baptized them with water. John was not afraid to call sin sin. "O generation of vipers," he said to the Pharisees and Sadducees. John boldly declared that he that cometh after me would "thoroughly purge his floor." His "fan is in his hand." Many from Jerusalem, from Judea, and from the region round about Jordan were prepared for the kingdom by baptism upon confession of sins.

"Then cometh Jesus . . . to be baptized." In some way John knew there was no sin in this man and therefore "forbad him." But Jesus asked baptism of John, not on confession of sin, but that He might "fulfil all righteousness." Symbolically He was already taking the sinner's place. Perhaps this outward act was done as a sign that He was about to enter His great life work.

"A voice from heaven." "This is my beloved Son, in whom I am well pleased." John "knew him not" until he heard this voice and saw the dove descending. This was the baptism of the Holy Ghost, of which water baptism is but the symbol. The Father and the Holy Spirit gave testimony to Jesus and John that this was the Messiah. Now John knew the Lamb of God had come. He had been given the promised sign. John 1:33. The sins for which he baptized could be taken away. And certainly this voice must have encouraged Jesus Himself. The Father spoke and Jesus knew His hour had come.

"Then was Jesus led up of the Spirit into the wilderness." Alone with God for days and nights was the preparation given a number of God's great men. This wilderness scene, however, was unique. Since Jesus was human as well as divine, we believe God here met His Son and they together laid plans for revealing the secret "from the foundation of the world." Jesus fed on heavenly manna for forty days and forty nights. Here in this wilderness Jesus, being human, was prepared to succor them that are tempted. He "was in all points tempted like as we are, yet without sin." From the three temptations

(Continued on page 804)

FIELD NOTES

Ordination.—In an impressive service at the Metzler Mennonite Church, Akron, Pa., Wednesday morning, Dec. 20, Bro. Paul H. Weaver was ordained as deacon to assist Bro. Amos Sauder. Bro. Abram Martin preached the sermon, and Bro. Mahlon Witmer had charge of the ordination.

Bro. R. P. Horst, Kansas City, Kans., conducted a week-end meeting, Dec. 23-25, at the Sycamore Grove Church, Garden City, Mo., emphasizing the relationship of the Holy Spirit to the believer.

A minister was ordained at the Vincent Mennonite Church, near Spring City, Pa., on Thursday morning, Jan. 4, if plans carried.

Bro. J. C. Gingerich, Detroit Lakes, Minn., delivered a much-appreciated message to the little flock at Porter, near Estacada, Oreg., on Dec. 17. Prayers are requested for the work at Porter.

Bro. William Jennings, Knoxville, Tenn., is serving as evangelist at Mill Run, near Altoona, Pa. The meetings began on Dec. 31. He also served as one of the instructors at an all-day Bible meeting on New Year's Day.

Correction.—In the obituary of Mattie A. Kurtz, issue of Dec. 15, it should have been stated that there was one child (Erma). Howard Vernon and Mrs. Clarence A. Kauffman were foster children.

Request for Prayer.—On Dec. 6, five members of the family of Deacon Henry K. Stover, Lebanon, Pa., suffered a tragic automobile accident in Delaware, en route to the funeral of Sister Stover's sister in Virginia. They were struck by a trailer truck. All escaped serious injury except the parents. Sister Stover passed away Dec. 15 (see obituary notice on another page). Bro. Stover's condition is serious at this writing. He is confined to the General Hospital, Wilmington, Del. Continue to pray for the family.

Bro. Ira S. Johns, Goshen, Ind., served as instructor at the quarterly meeting of the Reading, Pa., Mission, Dec. 30, 31.

The seventeenth annual Sunday School Meeting of the Elizabethtown, Pa., Mennonite Church was held on New Year's Day. The brethren Christian Lehman, Christian Charles, and Charles Hostetter served as instructors.

The sixth annual Conference on Prophecy and Doctrine was held at the Lindale Church, Linville, Va., Dec. 30, 31. The guest speakers were the brethren Elmer Martin, Bird-in-Hand, Pa., and John Risser, Hagerstown, Md.

The brethren J. L. Stauffer, Harrisonburg, Va., Paul Mininger, Goshen, Ind., and J. D. Graber, Elkhart, Ind., are the instructors for the Ministers' and Christian Workers' Study Week of the Canton, Ohio, Bible School,

Jan. 23-27. They will also serve on the program of the Christian Life Conference, Saturday evening and all day Sunday, Jan. 27, 28.

Bro. G. J. Lapp, Dhamtari, C.P., India, writes that he and Sister Lapp expect to arrive in the homeland in the spring. Among other things he says: "The brethren Burkholder, Beyler, and Kaufman are in Calcutta in relief work and studying Chinese. They will be with us for Christmas. Bro. Beare hopes for release to return to the mission work soon, when we shall give over to him. . . . We are hoping and praying that more missionary personnel will soon join us in the growing work in this field and in Bihar. . . . Expenses are mounting with the high cost of materials. Hope relief will come soon. Thank all for their liberal support."

A Bible Conference was held at the Springs, Pa., Mennonite Church, Dec. 29 to Jan. 1, with Bros. John R. Mumaw, Harrisonburg, Va., and A. J. Metzler, Scottsdale, Pa., as instructors.

Almost one hundred young people of the Illinois district attended the Christian Workers' Normal held at Morton, Ill., Dec. 26-Jan. 1. The staff of instructors consisted of J. D. Graber, Raymond Yoder, Karl Massanari, Alta Erb, and Paul Erb. Bro. Lester Hershey directed the Normal. Evening messages were delivered by Bro. Graber.

Calendar

Maple Grove Bible School, Maple Grove Church near Aten, Pa., Jan. 1-12, 1945.

Week-end Bible Studies, Lancaster Mennonite School, Jan. 19, 20 and Feb. 2, 3, 1945.

Pigeon River (Mich.) Winter Bible School, Jan. 22—Feb. 2, 1945.

Ministers' and Christian Workers' Week, Canton Bible School, Jan. 23-27, 1945.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 1—March 22, 1945.

Canton, Ohio, Bible School, Jan. 2—Feb. 9, 1945.

Special Bible Term, Hesston College, Hesston, Kans., Jan. 2—Feb. 9, 1945.

Ministers' Week, Eastern Mennonite School, Harrisonburg, Va., Jan. 2-5, 1945.

Western Bible Institute, Sheridan, Oreg., Mennonite Church, First Term, Jan. 2-19, 1945; Second Term, Jan. 22—Feb. 9, 1945.

Johnstown, Pa., Bible School, Jan. 3—Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4—Feb. 15, 1945.

Special Bible Term, Lancaster Mennonite School, Jan. 8—Feb. 16, 1945.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19—March 9.

Special Bible Term, Eastern Mennonite School, Jan. 10—Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

Bro. Harold S. Bender, Goshen, Ind., conducted a week-end meeting at Kouts, Ind., during the holidays.

A Young People's Conference was held at the Scottdale Mennonite Church Dec. 30 to Jan. 1. Bro. John H. Mosemann, Lancaster, Pa., was the principal speaker, and a Gospel team from Goshen College also took part in two of the services. The meetings were well attended and the messages much appreciated.

Bro. Mahlon M. Hess, Lancaster, Pa., led the midweek meeting at the Scottdale Church on the evening of Dec. 27. He was accompanied on his trip to Scottdale by Bro. and Sister John S. Sensenig, Ephrata, Pa., and Bro. and Sister John S. Wenger, Lancaster, Pa.

Change of Address.—Bro. John H. Goch-nauer, Manheim, Pa., to East Petersburg, Pa.

Bro. C. B. Shoemaker, secretary of the Mennonite Publishing House, on Jan. 1 left with his family for a four months' stay at Goshen, Ind., during which time he will devote his attention to the interests of the Goshen Gospel Book Store, a branch store of the Publishing House.

A Bible Instruction Meeting will be held at the Mennonite Gospel Mission, Coatesville, Pa., all day Sunday, Jan. 14.

Bro. Ivan J. Miller, Grantsville, Md., was with the Conservative congregation near Hartville, Ohio, Dec. 7-10, conducting evangelistic meetings.

Bro. Emanuel Swartzendruber, Pigeon, Mich., is scheduled to be with the Conservative congregation, Greenwood, Del., Dec. 31-Jan. 7, in a series of meetings.

Bro. Joseph J. Zehr, junior bishop of the Conservative congregation in Lewis County, New York, passed to his eternal reward recently.

SCRIPTURES FOR THE BLIND

For 110 years the American Bible Society has been serving the blind. 1943 was a record year in distribution. A total of 9,070 volumes were furnished to the sightless. Of these, 3,414 were talking-book records for those who do not read with their fingers. Progress was made during the year in the recording of the seven remaining Old Testament books, which will complete the Bible on talking-book records.

A first edition of the Gospel of St. Matthew in Spanish Braille was one of the new achievements for the year 1943.

All of the embossed volumes and talking-book records are furnished by the Society, irrespective of the cost of their production, for the nominal sum of 25 cents per volume, plus postage. The balance is met by the gifts of the friends of the Bible and the blind. During its 110 years of service to the blind, the Society has distributed, at home and abroad, close to 200,000 volumes.

After the war, the demand for Scriptures for the blind will be very heavy because of the large number of men who have been rendered blind by the war.

CORRESPONDENCE

HUBBARD, OREGON

(Hopewell Congregation)

Dear Herald Readers: The evening of Nov. 12 Bro. James Bucher, Portland, Oreg., brought us a timely message. Sister Bucher took part in the young people's service. Sister Amy Yoder told the children a story. We appreciated their presence with us and their help in the services.

On Thanksgiving morning Bro. and Sister Jacob Roth and family worshiped with us. Bro. Roth conducted a testimony and praise service. The testimonies were a real inspiration. We have so much to be thankful for.

Bro. Howard King, a member of our congregation, now in Belton, Mont., C.P.S. Camp, recently spent his furlough with home folks and friends.

Our pastor, Bro. Leroy Cowan, is giving us a series of lessons on Bible Doctrine. His health is much better.

We are eagerly looking forward to revival meetings the first of February, and also to a three-week Bible Institute from Feb. 19 to March 9. Come and enjoy these meetings with us.

On Dec. 10 we reorganized our Sunday school for the coming year. We are a few in number, but we trust that our united efforts will bring forth much fruit.

Several weeks ago a group of sisters from four neighboring congregations met at the church to sort and pack clothing for the relief shipment. A very profitable day was spent. Some mended used garments, while others sorted, stacked, and packed both new and used garments. We are glad that we can share with those who are less fortunate.

May we each live daily the overcoming life.

Dec. 12, 1944. Kathryn Shank.

BRETHREN, MICHIGAN

(Pleasant View Congregation)

This has been a busy and a very blessed year for our congregation. Many spiritual blessings have come our way. Bro. J. Kore Zook, St. Johns, Mich., was guest speaker for all our services on Easter Sunday.

On May 7 Bro. Lester Wyse, formerly of Midland, Mich., was ordained to the ministry for our church. Bro. I. S. Johns preached the sermon, and Bro. Edwin J. Yoder had charge of the ordination. In the evening of the same day we had communion. Bro. Wyse was ordained to give the writer more time for his Bible teaching and evangelistic work, and at the same time adequately care for the congregation. Bro. Wyse's address is Chief, Mich., and ours is Brethren, Mich. Some folks have gotten our addresses mixed this summer.

On May 14 Bro. Edward Diener, Wellman, Iowa, was here in the interest of the Board of Education.

On July 22, 23 Bro. I. S. Johns conducted a Bible Conference; and from Sept. 17 to 24 Bro. B. B. King, Sheldon, Wis., conducted a Prophetic Conference in connection with our

revival meetings. The latter conference drew large crowds. Two denominations closed their services on the last Sunday evening for their members to attend here.

During the year we studied the Book of Colossians and also a "Preview of Romans."

Our congregation numbers thirty-one members now.

The writer has been away a number of times during the past year in Bible conferences, evangelistic meetings, summer Bible schools, and winter Bible schools.

Dec. 20, 1944.

C. C. Culp.

SHELLSBURG, PA.

Dear Herald Readers: Greetings. Bro. Stanford Mumaw, Dalton, Ohio, had charge of our revival meetings. There are now five precious souls under instruction for church membership. Two of these accepted Christ at a prayer meeting before the revival meetings started. We ask an interest in your prayers in behalf of these souls that they may continually look to the Lord for help and guidance. Also pray that others may join this class of converts in their instruction meetings.

On Sunday evening, Dec. 10, we had with us Bro. and Sister Harry Shetler and Sister Susan Thomas. Bro. Shetler brought us a very inspiring sermon.

Pray for the work at this place.

Dec. 21, 1944.

Mrs. John Weyant.

EDWARDS, MISSOURI

Dear Readers of the Herald: In October Bro. J. R. Shank was here for communion services. Sisters Sadie Bissey and Mary Holsopple also worshiped with us at that time.

Bro. Richard Birky, Adair, Okla., was the evangelist for our revival meetings from Nov. 10 to 19. There were no visible results, but the believers were encouraged.

On Nov. 19 our congregation observed Missionary Day. A program was given, with Bro. Birky and Sister Swartzendruber, matron of the Kansas City Children's Home, as guest speakers.

A sewing circle is being organized in this community.

Dec. 22, 1944.

Margaret Bentsch.

METAMORA, ILLINOIS

As we come to the close of 1944 and are to step into a new year we can say with David, "Goodness and mercy shall follow me all the days of my life."

It remains true that we find what we seek. The botanist in his strolls finds a new plant. The geologist finds and makes new scientific discoveries. So the Christian in every year sees evidences of God's goodness.

Some folks perhaps remember only the hardships of a year, but there is never a twelve-month period that the sunny days do not outnumber the cloudy ones, never a year that is not sprinkled thickly with proofs of God's love.

As we glance over the church calendar of 1944 we find many things to be grateful for as a congregation. In this war-torn world we have been privileged to worship unmolested fifty-two Sundays—privileged to sit under the sound of the Gospel. In addition to

the faithful service of our pastor, we have been privileged to hear the following guest speakers: S. C. Yoder, Bro. and Sister Hemingway, Lawrence Burkholder, Carl Kreider, Roy Roth, C. A. Hartzler, J. N. Kaufman, Dr. Troyer, P. C. Hiebert, and Orie Miller. During the holiday season we are privileged to have Bro. Paul Erb and wife with us as evangelist and teacher. Their services are greatly appreciated.

During the year we note a better attendance at our services. For this we are most grateful. The first of the year we reversed the order of our services on Sunday morning; we now have our worship hour before Sunday school. This has proved quite satisfactory.

May we as a Mennonite Church ever be grateful for the privileges that are ours in this age, and ever be mindful that the lines have fallen unto us in pleasant places, that we have "a goodly heritage."

Dec. 26, 1944.

Cor.

BEEMER, NEBRASKA

(Plum Creek Congregation)

Dear Herald Readers: Greetings in Jesus' name. We have many things for which to thank the Lord. He blessed us with bountiful crops, and we have also been blessed with spiritual food.

On Nov. 5, our bishop, Bro. J. E. Zimmerman, was with us to conduct communion services. Bro. J. C. Gingerich, Detroit Lakes, Minn., was also with us at that time. He preached the communion sermon. He was with us for several weeks and preached for us on Sundays.

Our Bible Conference was held from Dec. 5 to 7. The instructors were the brethren Elmer Hershberger, Detroit Lakes, Minn., and C. J. Garber, Alpha, Minn. The attendance was rather small because of muddy roads. Those who did attend were richly blessed and enjoyed very much the discussions and the messages from the Word of God.

On Nov. 30 we had our Thanksgiving service.

We observed Missionary Day on Nov. 19. The earnings and savings were brought in at that time.

Our Sunday school was reorganized on Dec. 17.

One of our aged sisters is confined to the hospital at this time. We pray that the Lord will be very near to her.

Dec. 26, 1944.

Boyd Schantz.

NORTH LIMA, OHIO

A Youths' Conference was held at the North Lima Church from Dec. 8 to 10. Bro. J. C. Wenger, Goshen, Ind., our instructor, brought six timely messages.

On Dec. 17 a farewell service was held at the Midway Church for Bro. and Sister Levi Hurst, who are under appointment to leave for the African mission field.

The election of officers for the coming year resulted as follows: Midway—Supts., John Steiner, Caleb Yoder; Secy., Morris Detwiler; Chor., Dan Martin; Treas., John Detwiler. North Lima—Supts., Paul Swope, John Allen Cullar; Secy., Paul Weaver; Chor.,

(Continued on last page)

THE MINISTER'S PAGE

For His Name's Sake

BY MIRIAM SIEBER LIND

*Here on the lowering land, sloping down to the river,
Giver of all good things to Thy sheep—
Here hast Thou given us our flock.*

*Rich shepherds, we, to have within our fold
Strong, friendly country folk,
Warm-handed, broad-smiled,
Eager for the saving of their little ones.*

*Rich shepherds, we, to have among our flock
The young sheep, fine and beautiful
To look upon; the daring who would leap the streams
And try the farther pastures, and who say,
"Oh, give us food that we might grow and serve."*

*Rich shepherds, we, to have about our feet
And in our arms—the tender lambs.—
So many tiny ones
Whose star-eyes and flower-faces plead,
"Teach us well how to grow meekly, mildly
As grew the Lamb of God—Himself a child like us."*

*Rich shepherds, we, to have ourselves a Shepherd
Who with His ever-faithful rod and-staff
Gives us His comfort in the deepest night—
Prepares each day a strengthening feast—
Pours out His blessed oil upon our heads
And gives for tears and weariness a full sweet cup.*

*Here on the lowering land, sloping down to the river,
Giver of all good things to Thy sheep—
Here hast Thou given us our flock
To love, to tend,
Ever to lead to higher, greener pastures.*

*And other sheep there are; not of our fold . . .
Them also must we bring. . . .*

*Good Shepherd, may we seek no greater call
Than this.*

Boone Grove, Ind.

The Highest Hour of the Highest Office

Some time ago, one of our popular magazines carried an article on the subject, "Why I Don't Go to Church." The author, a man who displayed a fearful need of some knowledge of the Lord Jesus Christ, asked a group of young divinity students this question, "What does the church have to offer which I cannot get elsewhere?" One of the stu-

dents made this wise and all-sufficient answer: "The church offers you Jesus Christ, and He is not offered to you anywhere else in the world."

This, in my opinion, is preaching—to offer Jesus Christ and all He means to a lost, needy, suffering, sinful world. Phillips Brooks tells us that "the business of preaching is that of bringing revealed redemptive truth to hearers through the human personality." Paul summed up the whole meaning of preaching the Word of God when he said, "We preach Christ crucified."

"There are some preachers we know of," said Spurgeon, "who preach, preach, preach, but they never preach what is Israel's glory. They talk of anything but Christ. How often have I heard the complaint from Christian people, 'Sir, our minister is a talented man, on the whole a sound man doctrinally, and he preaches to us a great deal about the Gospel, but oh, we wish he would preach the Gospel' . . . Oh, that he would preach Christ! The best sermons are the sermons that are fullest of Christ. A sermon without Christ—it is an awful, a horrible thing. It is an empty well; it is a cloud without rain; it is a tree twice dead, plucked by the roots.

"It is an abominable thing to give men stones for bread and scorpions for eggs, and yet they do so who preach not Jesus. A sermon without Christ—how can it feed the soul? Men perish when Christ is not there, and yet His glorious Gospel is the easiest thing to preach and the sweetest thing to preach. There is more variety in it, there is more attractiveness in it than in all the world besides, and yet so many will gad abroad and make their heads ache and turn over those heavy volumes to get something which shall be nothing better than a big stone to roll at the mouth of the sepulcher and shut in Christ as though He were still dead.

"Oh, brethren, let us, if we cannot blow the silver trumpet, blow the ram's horn, but let the blast always be Christ, Christ, Christ."

The preacher's life is filled with many high hours. Every day seems laden with heavy responsibilities that press upon us, and in all these varied experiences with our people in joy and sorrow, on the mountaintop and in the valley; our touch with those whose lives are blighted and broken with sin; our association at all times with all classes of people and under all sorts of circumstances—surely all of these experiences bring to us rich hours, high and holy hours.

But the highest hour of the preacher's life is that hour when he stands behind

his pulpit, ready to perform the highest function of his calling, the preaching of the Gospel. His congregation is looking up to him for spiritual guidance and help. There are those present who are rich in Christian experience. Long have they fought the good fight. They come now for a fresh vision of the Crucified One, "whom having not seen, [they] love." There are those who are struggling along in the Christian race. They need help on this Sabbath day to strengthen them for life. They are saying to the preacher, "Sir, we would see Jesus." There are those who are lost in sin. Their lost souls appeal to the preacher to point them to "the Lamb of God, which taketh away the sin of the world."

Then it is that the preacher *must* come with the message of a Saviour who died for men, who loves men, who can forgive sin, and lift them up and bless them and give them hope and help them to live. If he is a true preacher, he will stand there behind that sacred desk and in the strength of the Lord God, and with all the passion and love in his soul, pour out his heart to the waiting congregation.

How Must We Preach Christ Crucified?

We must preach *prayerfully*. Every sermon must be bathed in prayer. Every word must be saturated with the essence of heavenly communion. We must mix our truth with prayer. We must prevail with God, and then we shall be able to prevail with men. We are to come to our highest hour direct from our knees.

We must preach *dependently*. God pity the preacher who tries to preach in his own strength. He will find it insufficient, and his preaching will be without power and without effect. The secret of the great preaching of our greatest preachers is just this—they come depending absolutely upon the Holy Spirit. They put themselves altogether in God's hands. They depend on Him alone. Paul says that he preached "not with wisdom of words." He knew this kind of preaching would not win. No, he preached the Gospel with the words that God gave him. His dependence was entirely upon the Spirit. So must ours be.

We must preach *objectively*. I wonder if we all do that. I wonder if, when we come to the highest hour, we have in mind a definite objective in preaching. Or do we merely fling our polished words in the air and hope that possibly they will accomplish some good? The great apostle said that his object in life was "to save some." This is our object—not to amuse, not to educate, not to moralize, but to save some. Let us never preach without having in mind a definite object. Let us send away the people with definite decisions formed in their hearts, simply because we have preached to turn them to a definite purpose.

We must preach *earnestly*. When a man of God comes to preach the Gospel,

when the people sit in their pews with faces upturned to him, when souls are depending on his message, how can a man preach lightly? How can a man deal in trivialities when eternal issues are at stake? Oh, my brother preacher, if you have been to the foot of the cross, if you have left your sins there, if you have been born again, if you have in your heart the love and the power of the risen Christ, you cannot but preach with all the earnestness of your soul, truly as "a dying man to dying men."

We must preach *expectantly*. God has said that men are going to be saved through the foolishness of preaching. He is saving men every day through the means of preaching. God has always blessed the right kind of preaching. We have a right to expect something to happen when we preach.

Do you remember what Mr. Spurgeon once said to the young preacher who was discouraged because more souls were not being saved under his preaching? "You don't expect conversions every time you preach, do you?" said Spurgeon. The young preacher said, falteringly, that he did not. "That's the reason they are not saved," answered Spurgeon; "you don't expect them to be." We need to have the element of expectancy in our preaching. If we pray about our sermons, if we depend entirely upon the Holy Spirit for help, if we preach with all the earnestness of our souls with a definite purpose in our hearts, we may expect God to bless our preaching.

Why Are We to Preach Christ Crucified?

Because this is the only message we have. Regardless of the text on which we preach, Christ crucified is our only theme. If we tell of Abraham and Isaac and the sacrifice on Mount Moriah, let us tell of the One who became the Sacrifice for us all, when He was offered up on Mount Calvary. If we preach of Moses, the great deliverer, let us tell men of a greater Deliverer, who frees us from the bondage of sin and leads us onward toward the Promised Land. If we talk of Joseph and how he went from suffering to success and was given a high place in the kingdom, let us tell also of One who suffered as no man ever suffered, but who came to glory, and now sits upon the highest throne as the King of kings. Yes, the thrilling, heart-gripping, life-giving message of the crucified Christ is the only message we have.

Because this is the only message men need. Once when I was holding a meeting in a country church, a deacon requested me to preach on card playing, saying that many young men of the community were indulging in this sin. I did not take his advice, but simply held up sin and its consequences, and then pointed them to the crucified Saviour. In that meeting the young men found Christ; they gave up their card playing; and the deacon was satisfied.

All lives are filled with sin and sorrow and trouble. There is only one remedy for them all. We must give them the remedy of the cross.

Because this is the only message that will produce results. Sensational, hair-raising, claptrap methods may draw a crowd, but these methods will not hold the people, nor will they produce spiritual results in their lives. Only the true Gospel of a crucified Redeemer will do this. Christ said, "If I be lifted up . . . [I] will draw all men unto me." The preaching of this uplifted Saviour will attract men to your ministry, and under the power of His Spirit they will be saved.

Surely we want our ministry to bear fruit. We want it to produce results for God's eternal glory. We want to see men swept into the kingdom, saved from sin and hell to righteousness and heaven. We long to see souls lifted up from sordid lives and habits, to lives of peace and power and goodness and usefulness. Then we must preach Christ crucified, for this is the one and only message that will produce such results.

It was coronation day in London. Westminster Abbey was thronged with royalty. Outside the illustrious chapel, the common people looked on in wonderment and admiration. As the ceremonies proceeded, a little, old, nervous man was seen pacing the sidewalk and wringing his hands. Another man stopped him and said, "What's the matter? Are you crazy?" And then the little old man raised upon his toes and, pointing to the new king, said, "Do you see the king yonder? Do you see the one who is now the ruler of the country, upon whose possessions the sun never sets? Oh, sir, I taught him, I taught him!"

Some day there is going to be a coronation day in heaven. The child of God will receive a fadeless, immortal crown that will never grow dim. And as some soul sweeps into the gates—maybe some great soul-winner—and the multitudes crowd about to welcome him, and the crown is placed upon his brow, how blessed it will be if we can tug at the Master's garment, and as His kindly face looks down upon us, say to Him, as we point to the new soul in heaven, "Master, dear Master, I taught him, I taught him the way of eternal life." It will be worth all the struggles and toils of life when we receive His kindly approval in the world to come.

My brothers, let us be true to the Gospel when we come to the "highest hour of the highest office." Let us preach Christ crucified, the one and only all-sufficient remedy for the sins and the problems of life.—William Herschel Ford, in "Moody Monthly."

The teacher or preacher who throws up his hands and cries, "It's too late; it's too late!" is a defeatist.—Simon Gingrich.

Some Unanswered Questions of the Bible

SUGGESTIVE SERMON TEXTS

"If God be for us, who can be against us" (Rom. 8:31)?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)?

"What shall a man give in exchange for his soul" (Mark 8:37)?

"Can the Ethiopian change his skin, or the leopard his spots" (Jer. 13:23)?

"Is there any thing too hard for me" (Jer. 32:27)?

"Do men gather grapes of thorns, or figs of thistles" (Matt. 7:16)?

"What man is he that liveth, and shall not see death" (Ps. 89:48)?

"Will a man rob God" (Mal. 3:8)?

"For who hath known the mind of the Lord or who hath been his counsellor" (Rom. 11:34)?

"Who can bring a clean thing out of an unclean" (Job 14:4)?

"For who can make that straight, which he hath made crooked" (Eccl. 7:13)?

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun" (Eccl. 6:12)?

"Where is the way where light dwelleth" (Job 38:19)?—Selected.

Something to Leave Out

Once I knew a preacher who took his rather small boy with him to the pulpit and left him seated there while he preached—which was a rather gratuitous bid for a distracted audience.

Some other preachers are inclined to talk much about the family until the people yearn to have that subject let alone. "Don't take the family with you to the pulpit," was advice given to such.

But more common and perhaps more offensive is the man who talks much of himself.

With some extravagant praise a preacher was introduced to an interdenominational gathering, which excessive recommendation gave him some handicap before he began. The sermon did not go too well. By and by the speaker told of the vast audiences to which he had been speaking in other cities. No doubt all this was true, but the present hearers were left wondering just why great crowds in other places had gathered to hear him. His indirect commendation of himself helped him not at all. If a man is not getting along in the present pastorate or before the present audience, he might about as well keep still about the great things with which he has been associated elsewhere.

An able man gave his address before a select group of trained people. He said many good things. But as I was leaving

that meeting I overheard one of his hearers say to another, "He talks too much about himself"—and the saying was true.

If a man is sure that he is able and great, it will be just as well to leave others to make the discovery.—Free Methodist.

Only One . . . But A Lion

Of itself, it is no evidence that we are right, or that God is with us, simply because converts are made through our instrumentality. The true test is found, not in their number, but in their character.

In the classic fables, it is said that a fox once ridiculed a lioness because she had but one whelp. The reply of the mother of the monarch of the forest was: "One, but a lion."

One real convert to God is, for all purposes for which the Christian religion was instituted, worth more than a thousand who have mistaken conviction for conversion; or who have been simply converted to the minister, or the church, or been made fiery partisans, or fierce bigots.

He who makes the gate so broad that men can pass through it without renouncing the world, or confessing their sins, or repairing the wrongs which they have done to others, will not want for disciples in this fallen world. . . .

Men usually get converted to the standard of piety that is held up in the preaching to which they listen, and the testimony which they hear, and the lives of the representatives of Christ with whom they are familiar. How important then that the church should be pure! To secure this, strive with the utmost diligence.—B. T. Roberts in "The Burning Bush."

PREPARING FOR PEACE

Rising ever greater during the war years has been the urgent necessity for large quantities of Scriptures for the quickest possible restoration and expansion of the religious life of the churches of the occupied areas as soon as they are freed. In country after country in Europe and the Far East, the printing of Scriptures has been stopped, or reduced to a mere trickle. The exhaustion of stocks, the destruction of paper-making and printing establishments, and the dispersion of the trained manufacturing personnel will make it impossible for any speedy supply of Scriptures to come from within these countries.

As a beginning toward meeting this situation, the American and British Bible Societies are uniting to print in Sweden 105,000 Bibles and 270,000 New Testaments in French, Bulgarian, Czech, Estonian, Greek, Lettish, Polish, Rumanian, and Serbian. Some additional publication is being undertaken in the United States.

NO VISIBLE MEANS OF SUPPORT

(Continued from page 798)

circumstances; it gives us a reserve strength within which is greater than any force which might beat upon us from without; it gives a sense of security when every material fountain of hope is drying up. The modern writer was right when he declared: "An atheist is one who has no invisible means of support."—Mendell Taylor, in "Herald of Holiness."

A HEAVEN-SENT REVIVAL

(Continued from page 794)

in Russia. Balance in revival results from seeking the face of God.

While under quarantine a few months ago, I made a brief study of the religious programs given over the air in the Northwest. I found that a large majority of the expounders taught salvation through the blood, and the great general theme was, "Believe in Jesus." That is good—we must teach that. But there is such a thing as crying, "Lord, Lord," and doing not the things which He says. "Believe in Jesus" is what Paul told the Philippian jailer, but soon the jailer was washing stripes. We need stripe washing (restitution) in our revival, as well as all the other doctrines which are included in "believe in Jesus."

A Revival of Discipline

I would like to see a revival of New Testament discipline in our church. In my home city I have a friend preacher of another denomination who, being an eloquent speaker, expounds the doctrine of nonresistance with more power than any Mennonite preacher I ever heard. But in spite of his preaching, with only one exception, every one of the thirty-nine men of his congregation who were conscripted is in the armed forces. The reason is that this preacher uses little or no discipline.

"If my people . . . shall . . . turn from their wicked ways." After all, we ministers are just pretty human; yet the Bible asks that we be blameless. Just as much as we are responsible to be the instruments through which revival comes, so much also are we responsible to cleanse the channel through which the Holy Spirit can work. When there is "nothing between my soul and the Saviour," then God can send the fire.

I have in mind a dear brother in this audience who in his early ministry gave many invitations but had no response. When he agonized before God, the Spirit showed him some things away back in his former life that weren't made right. Conviction finally became so strong that he made complete restitution and confession in everything the Spirit revealed. Then, as evidence that all was right, he asked the Lord for one soul to respond in his next message. That night conviction fell on the audience with great power, and God gave a tenfold evidence when ten

souls responded to the appeal. "Lord, send a revival, and let it begin with me!"

When Isaiah had a vision of God, he cried, "Woe is me! for I am undone . . ." Most men who have a vision of God, and then look at themselves, have a similar expression. After the Lord had purged his lips, Isaiah became the leader of a gracious revival. This morning we sang, "My Jesus, I love Thee, I know Thou art mine; for Thee all the follies of sin I resign." Did we really mean that, as sung? How much better are we than Ananias and Sapphira, when we make certain promises in song to God, and then keep back part of the price? Some lips should be sealed in singing such songs, because it is lying to the Holy Spirit.

"If my people . . . shall . . . then will I hear from heaven, and will forgive their sin, and will heal their land." Man *ifs*, and man *shalls*, but God *wills*. It depends upon man; it depends upon us, if we receive a revival, because God will do His part. There is just one question mark upon God's promises, because "The Lord is not slack concerning his promise." The question mark is whether man will permit God to function.

So, dear friends, I stress this thought in closing: If we are to have a revival, the logical channel for it to start, is through us ministers. After the war, when the soldiers come back, which is a very dangerous time for any country; they tell us there will be one of two "R's"—Revival or Revolution. If it is the former, it will be because the church got on fire for God. May God grant that you and I may be fit channels for a heaven-sent revival to start within the church, and then to sweep over the land and bring the people back to God!

Portland, Oreg.

SUNDAY SCHOOL LESSON

(Continued from page 799)

recorded we see that Satan tempted Jesus to disobey the word of His Father, to act selfishly, to tempt His Father, to worship Satan, and to take an easy road to the kingdom. But Jesus did not yield to any of these temptations. He stood on the Word of God. He resisted the devil, and the devil left Him. He then returned in the power of the Spirit into Galilee to be faithful to God's plan. The decisions of the wilderness, made when facing His life work, determined the character of His entire life.

"And Jesus . . . saith . . . ; Follow me." Jesus chose four men to be with Him. He needed them in the kingdom work, and He must prepare them to fish for men.

(Remembering that Jesus was also human, is not this a great lesson on the beginning of anyone's life work? If Jesus, the Son of God, had to be thoroughly confident of His mission so strongly fortified against temptation, and so prepared for His great work, who are we that we must hurry forth unprepared and so weak?)—A. M. E.

THE BOOK SHELF

Christ in All the Scriptures, A. M. Hodgkin; Pickering and Inglis; may be ordered through the Mennonite Publishing House, Scottsdale, Pa.; \$1.25.

This book is a very practical volume for the Bible student, whether he be advanced or just a beginner. It is a comprehensive study of the whole Bible. The discussions of the topics are brief yet clear and enlightening. It is written so simply and interestingly that young people will enjoy it.

To me it has been a well of water springing up to satisfy my thirsty soul. It has been meat in due season. It has enabled me to have a new appreciation of the Old Testament. I have often referred to it for sermon suggestions and illustrations.

It will help a minister prepare Christ-centered sermons. It is so rich in content that the reader is rewarded manifold times for the hours spent in study. The author examines each book in the Old Testament for references, types, symbols, and figures of Christ. Old Testament ceremonies, services, institutions, sacrifices, and persons take on new meaning as they are discovered to symbolize God's redemptive plan through Christ's atonement.

The author frequently points out difficult passages, alleged contradictions, and attacks by higher critics. His explanations are scholarly, concise, and convincing.

The fact that the book was published in the sixth edition in 1922, bringing the circulation up to 25,000, is indicative of its wide acceptance and approval.—Stanford Mumaw.

Europe's Uprooted People, *The Relocation of Displaced Population*; Planning Pamphlets, No. 36; National Planning Association, 800 21st Street, N.W., Washington 6, D. C.; 25 cents.

Relief service to most of us usually connotes material aid in the form of food, clothing, shelter, and medicine. There is a larger problem which includes frequently the forms of material aid but is in itself a greater and more complex situation. This larger task is the relocating of millions of people who have been uprooted from their home communities. To give the average person some comprehension of the refugee problem in relief administration this small book has been written.

The size of the problem is staggering. That there are upwards of thirty millions of people in Europe—a group comparable in numbers to almost the entire population in our country west of the Mississippi River—who have by their own volition or by force been uprooted by the war, is difficult for us to imagine. Among this shifting population are fugitives fleeing from hostilities on the war front, evacuees escaping from alien governments, deportees moved by the order of their government, artisans and farmers imported into strange countries to support the war economy, racial refugees such as the Jews, prisoners of war, and others.

The major portion of the book takes up "The Tasks of Relocation." What might be done to help and resettle these large groups of refugees? The size of the problem is baffling and one is inclined to become pessimistic when one realizes that the governments involved apply all kinds of political and economic pressures for their own ends. U.N.R.R.A., private relief agencies, and others will serve where they are given opportunity and one can only hope that they will be given a large share of the task.

This book deals with bare facts of the refugee problem in Europe; and facts are cold. One cannot help but wonder what is happening to the minds, emotions, and spirits of these millions of people, the majority women and children, roaming through the mountains of Europe and the wastes of the Middle East. As Christians we must always be sensitive to the human element, for the world in pursuing this cruel war is indifferent to it. Mennonites in this day would do well to reflect that a few centuries ago we were a group of uprooted people in Europe, and that now having escaped such experiences in the present war we are in a position to succor others who are in a similar plight.—Irvin Horst.

The Robe, Lloyd C. Douglas; Houghton Mifflin Company, New York; October, 1942; \$2.75.

This is a very moving story. It is without doubt a true historical reproduction of the Roman Empire in the height of its dominion, showing vividly the reasons for its coming decline and fall. The main reason was woven into the story of Christ and His coming kingdom, which is a kingdom of love and good will, not force and hatred. It is a Utopian ideal which spreads like a contagion everywhere, and men and women will die in order to attain it. Here lies the strength of the book. On the other hand, it is a beautiful shell without the kernel. It lacks the bread and water of eternal life. It fails to ascribe salvation to the atoning blood, not one drop of which appears in the book. It fails to ascribe power to the Holy Spirit, whose personality is not found in its pages. It rationalizes and weakens the miracles of Christ and puts the robe of Christ on the pedestal of a god. It presents no hereafter for the ungodly; they die as the beast. It is the book of a pacifist, but it does not ascribe supernatural power to its characters through the only source of power, the Holy Spirit.

However, it is a very heart-searching book and challenges its readers to a real sacrifice. If read in the light of full knowledge of the Word, this book ought to do something for its readers.—Rose F. Buckwalter.

The Gospel of St. John is one of the three books of Scripture most often translated, and the 16th Verse of the Third Chapter has possibly been translated more often than any single verse in the Bible. Here it is: "For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

ITEMS and COMMENTS

Tidings from Spain, a publication of an English-Spanish Gospel Mission, calls attention to the challenge presented to the Christian church to provide Christian literature for the millions who in the decades ahead of us will step out of the ranks of illiteracy. It quotes Cecil Northcott as follows: "Nothing is more vital to the growth of the Christian church in the world than the provision of Christian literature." Another quotation: "Propaganda for good or ill is destined to be one of the greatest forces in the world, and if the provision and distribution of Christian literature is not raised to the highest point of proficiency, the work of evangelism may receive a serious setback." Dr. Laubach, the "apostle of literacy," is also quoted as saying that "within fifty years . . . five hundred million new readers will step out of the ranks of illiteracy. . . . Everybody is flooding that unthinkable vast multitude with reading—everybody except the church."

* * *

The British government has issued a report which reveals total casualties of the British in the war so far as 733,030, including 135,115 civilians. These figures include the killed and wounded. One British house in three has been damaged and one in thirty destroyed. Financial assets have been terribly reduced and standards of living have tumbled. What gains can be pointed out to balance these losses?

* * *

The recent meeting of the Federal Council of Churches in Pittsburgh admitted the Greek Orthodox Church to membership in the Council, but by a vote of twelve to six refused the application of the Universalist Church. The newly elected president of the Council is the Methodist bishop, G. Bromley Oxnam. The Council expressed opposition to a permanent system of military conscription.

* * *

According to the annual report of the United Stewardship Council the giving of Protestants in the United States and Canada increased 21.7 per cent during the past year. This figure is for outside benevolences. Giving for local congregational expense increased 10.4 per cent. Total giving was listed at \$441,868,327. This is the largest figure since 1931 and this year is the fourth consecutive year of increased giving.

DANGEROUS FAMILIARITY

A colored man had applied for a job as a teamster. "Are you familiar with mules?" asked the employer. "No, sah!" replied the applicant, "for Ah knows mules too well to get familiar wid 'em." There is great danger of our getting used to sinful practices because of their commonness. Let us insist on keeping a conscience which will not grow dull to sin because it is prevalent. We should have convictions and follow them.—Alliance Full Gospel Quarterly.

RELIEF AND C.P.S.

RELIEF NOTES

Enlargement of Middle East Relief Unit Continues

Three workers leaving for the Middle East early in the new year include two nurses, Helen Moser of Orrville, Ohio, and Martha Eimen of Wellman, Iowa. Miss Moser has been under appointment for some time but has been unable to leave her work until now. Arthur Jahnke, Canadian representative from Herbert, Sask., is already at Akron Headquarters awaiting sailing notice.

Twelve Ton Clothing Goal Realized in November

The contribution of 9,562 pounds of clothing at the Newton Clothing Center, 12,664 pounds at the Ephrata Clothing Center, and approximately 2,721 pounds received at the Kitchener Clothing Center made it possible for a goal of twelve tons per month to be generously realized during November. The response to the clothing need during the months of September, October, and November, has amounted to 21,468 pounds for the Newton center, and 33,830½ pounds for the Ephrata center.

M.C.C. Worker Becomes Accountant in El Shatt Camp

Henry Detwiler's accountant experience is being used in an under-staffed office of one section of the El Shatt camp. Sam Yoder and he are in the same camp division and are tent mates:

"Sam showed me around his office and the various shops that they have to keep the men busy—shoe repair and even manufacturing, tailor shops, tinsmithing, blacksmithing, artistry, sewing, mattress making, etc. These people seem to be very good with the use of their hands. They take great pride in their work, for it must be done just right or it isn't good enough. Slow but very thorough. They are quite happy, too. They go around singing, especially the younger group. They do a lot of harmonizing and it sounds very well."

Articles made in the Yugoslav refugee camps were scheduled to be displayed in Cairo. The variety of articles on display had been of surprising proportions the previous year, but our M.C.C. workers believe this year's display will be even more outstanding because the refugees have added many more items to their list of articles made.

M.C.C. Workers at Tolumbat Unpack M.C.C. Bales

Dr. Richard Yoder was selected to supervise the distribution of the M.C.C. shipment of clothing at the Tolumbat camp. Mary Emma Showalter and Nancy Hernley enjoyed the opportunity of assisting in the unpacking, and expression of their joy is reflected in the following:

"We are quite thrilled to have the Mennonite clothing arrive in our camp at last. For all these weeks it has been held in customs office. Nancy and I thrilled beyond words to unpack and really handle those very bundles which were so neatly assembled at Ephrata Clothing Depot. The one bale was opened soon upon arrival for the hospital, as the supplies it contained were so much needed. I am hoping to be able to see more of it and to have a small share in its distribution. Nancy and I have said that we think it would be quite interesting to run across one of our own dresses which we shared with those who are more needy than ourselves. We may see them some day on some of the girls here in camp."

C.P.S. NOTES

Special Projects Encouraged

Earlier in the year it was thought that the total number of men in Mennonite camps and units would fluctuate only a bit around 3,000. Since that time, however, the camp population has increased considerably. As of Nov. 30 there were 3,606 men in the camps, and inductions are continuing at the rate of seventy-five to one hundred per month. With this increase the C.P.S. Section at Akron has been faced with the task of deciding whether more base camps are to be opened or special projects expanded. The recently opened camp at Powellsville, Md., has absorbed new men for the past several months, but it is now necessary to make assignments elsewhere. In the light of this situation the M.C.C. has decided that C.P.S. men should be encouraged to volunteer for special projects, particularly mental hospitals, to take care of the increase in base camps.

Mississippi Public Health Unit

Application forms have been sent to all the Mennonite camps and units for C.P.S. men to fill who are interested in volunteering for the Mississippi unit. Men in the camps who have expressed a desire to do relief work but because of certain circumstances cannot see their way clear to do foreign service are encouraged to volunteer. The intention is to select men for this project who have a strong desire to do greater Christian service. While the camp strength will be small, only twenty-five to begin with, it is hoped that this project will be able to do something to assist people who are living under adverse and unfortunate circumstances. The work project will consist in carrying out sanitation measures for the elimination of hookworm and malaria.

Released December 27, 1944

M.C.C. Headquarters, Akron, Pa.

SCRIPTURAL MATHEMATICS

The lad with the loaves and fishes was willing to give up his lunch. Subtracting it from himself, he added it to the resources of Jesus. Jesus divided the gift, that it might be distributed, and in the division it was multiplied until the great throng was fed. So there is a divine arithmetic.—Earnest Worker.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Erb—Bauman.—Addison Erb and Emma Bauman, Waterloo, Ont., by J. B. Martin at the home of the bride's mother, Dec. 6, 1944.

Yoder—Weaver.—Rufus L. Yoder and Mary M. Weaver, both members of the Kempsville, Va., A.M. Church, by Jonas Hershberger at the church, Dec. 19, 1944.

Hostetler—Bontrager.—Marvin Hostetler, McPherson, Kans., and Helen Bontrager, Elkhart, Ind., by S. C. Yoder at the Elkhart Mennonite Church, Dec. 9, 1944.

Hochstetler—Swartzentruber.—Emery Hochstetler, Mylo, N. Dak., and Audrey Swartzentruber, Parnell, Iowa, at the home of the bride's parents, Nov. 16, 1944.

Gingerich—Blankenship.—Freeman C. Gingerich and Bertha Blankenship, of the Tuleta, Texas, congregation, by Amsa H. Kauffman at the Tuleta Church, Dec. 10, 1944.

Brenneman—Yoder.—Mark D. Brenneman and Vernie N. Yoder, both members of the Kempsville, Va., A. M. Church, by Jonas Hershberger at the church, Nov. 30, 1944.

Landes—Raber.—William Landes, Norris-town, Pa., congregation, and Ida Raber, Lansdale, Pa., congregation, by Jacob Z. Rittenhouse at the home of the bride, Nov. 11, 1944.

Holderread—Schiffler.—Wilber H. Holderread, Cushing, Okla., and Rachel P. Schiffler, Filer, Idaho, by Leland Brubaker and Franklin K. Cassel at Adjuntas, Puerto Rico, Oct. 29, 1944.

OBITUARIES

Adams.—Margaret C. Adams was born Jan. 26, 1866, near Winchester, Va.; passed away, after an illness of two days, Dec. 7, 1944; aged 78 y. 10 m. 11 d. On Feb. 26, 1899, she was united in marriage to William J. Adams, and they located in the vicinity of Massillon, Ohio. The same year she and her husband united with the Pleasant View Mennonite Church near North Lawrence, Ohio, where they retained their membership until death. Her husband preceded her in death by approximately thirty years. She is survived by 6 sons (Ira, Alvin, Clem, and Ernest, of Massillon; Oliver, Canton, Ohio; and Ralph, Stanwood, Ohio), 3 daughters (Mrs. Ira Berg, Dalton, Ohio; Mrs. A. L. Lynds, Akron, Ohio; and Mrs. Earl Walters, of Massillon), one sister (Mrs. Susan Clark, Western Port, Md.), 3 brothers (Oliver, Luther, and John Lewis, Winchester, Va.), 25 grandchildren, and 8 great-grandchildren. She was a kind and loving mother, and was faithful in the service of her Master. Funeral services were held in the Arnold-Lynch Funeral Home, Massillon, Dec. 10, in charge of I. J. Buchwalter. Interment was made in the Pleasant View Cemetery.

Earhart.—Maria B., widow of the late Daniel B. Earhart, passed away suddenly at her home near Manheim, Pa., Oct. 14, 1944; aged 84 y. 4 m. 17 d. She is survived by one daughter (Lillie), 2 grandchildren, and 3 great-grandchildren. Funeral services were held Oct. 17, at the home by Martin Metzler, and at Hernley's Church by Homer Bomberger, Abram Risser, and Clyde Metzler. Interment was made in the adjoining cemetery.

Blough.—Anna Leota (Walton) Blough was born Oct. 6, 1876; died at her home in Bowne

Twp., Kent Co., Mich., Dec. 6, 1944; aged 68 y. 2 m. On April 9, 1893, she was united in marriage to Jerry Blough. To this union were born two children, Roy and Jesse, both of Freeport, Mich. Soon after their marriage they united with the United Brethren Church. On Dec. 8, 1940, she united with the Mennonite Church. She experienced much sickness in her lifetime, and while she could not attend church services regularly, she retained a keen interest in the brotherhood, and in the work of the Lord in general. She leaves to mourn her departure, her husband, 2 sons, 15 grandchildren, 6 great-grandchildren, one sister (Mrs. Harvey Blough, Hastings, Mich.), and many other relatives and friends. Funeral services were conducted at the Bowne Mennonite Church Dec. 10 by — McRoberts and T. E. Schrock. Burial was made in the adjoining cemetery.

Buehler.—Eunice, infant daughter of Edwina and Sarah Buehler, was born near Floradale, Ont., Nov. 26, 1944; died Dec. 2, 1944; aged 6 d. Besides her parents she is survived by 3 sisters and one brother. One brother and one sister predeceased her, also in infancy. A short private funeral service was held Dec. 3 at the home, followed by a public service at the Floradale Mennonite Church, in charge of Reuben Dettwiler. Texts, Isa. 40:11; II Sam. 12:23. Burial was made in North Woolwich Cemetery.

Fisher.—John L. Fisher, son of the late Benjamin L. and Elizabeth Lapp Fisher, aged 75 years, died in St. Joseph's Hospital from injuries sustained in a fall down a flight of stairs at his home in Bird-in-Hand, Pa. He was a minister in the Amish Mennonite Church for thirty years. Besides his wife, Mrs. Susannah King Fisher, he is survived by 8 children (Benjamin L., Honey Brook, Pa.; John K., Kinzers, Pa.; Lizzie, wife of Gideon Lapp, Ronks, Pa.; Susie, wife of Daniel Esh, Gordonville, Pa.; Levi J., Lavina K., Amos L., and Emanuel R., at home), 28 grandchildren, 2 great-grandchildren, one brother (Amos L., Ronks, Pa.), and one sister (Sara, wife of Levi Stoltzfus, of Ronks). Funeral services were held from his late home, and interment was made in Beiler's Cemetery.

Hershberger.—Rosa Hershberger, daughter of John and Catherine Yoder Johns, was born in Somerset Co., Pa., Nov. 4, 1848; died at the home of A. E. Hostetler, Middlebury, Ind., Dec. 21, 1944; aged 96 y. 1 m. 17 d. At the age of seventeen she united with the Forks Mennonite Church and remained faithful to the end. On April 27, 1871, she united in marriage to John C. Hershberger, who preceded her in death in 1924. No children were born to this union. They, however, raised a foster daughter, Ella Yoder Miller, who resides at Midland, Mich. Six grandchildren, 17 great-grandchildren, and a large number of nieces and nephews also survive. In 1882 she and her husband moved to Kansas, where they resided until 1910, when they moved to Colorado. In 1916 they moved back to Middlebury. "Precious in the sight of the Lord is the death of his saints." Funeral services were held at the home of L. J. Pletcher and at the Middlebury Mennonite Church, in charge of D. D. Troyer and Clarence Yoder.

Kennel.—Barbara Schrag Kennel was born in East Zorra, Ont., Aug. 28, 1865; died Nov. 9, 1944; aged 79 y. 2 m. 11 d. She accepted Christ in her youth and remained faithful to the end. On Sept. 14, 1887, she was united in marriage to Christian Kennel, who preceded her in death seven years ago. This union was blessed with eight children. She leaves one son (Daniel, Baden, Ont.), 6 daughters (Mattie and Mrs. Samuel Lehman, Castorland, N.Y.; Mrs. John J. Jutzi, Kitchener, Ont.; Mrs. Emanuel Steinman, New Hamburg, Ont.; Mrs. Samuel Erb, Wellesley, Ont.; and Mrs. Ervin Ropp, Detroit, Mich.), 23 grandchildren, and 5 great-grandchildren. Funeral services were held at her late home by Gordon Schrag, and at the Maple Grove meetinghouse by Daniel Jutzi and Samuel Schultz.

Krause.—August, son of John and Bertha Krause, was born near Rosenberg, in East Prussia, Germany, Aug. 10, 1882; departed this life at his home near Auburn Corners, Ohio, Dec. 16, 1944; aged 62 y. 4 m. 6 d. When five years old he came with his parents to America. They lived for a short time in Clairton, Pa., then moved to Cleveland, Ohio, where he grew to manhood. When about thirty years of age he united with the Plain View Mennonite

Church, Aurora, Ohio, and remained a faithful member to the end. On Dec. 16, 1920, he was united in marriage to Edith Yoder. He is survived by 3 children (Arthur Glenn, Kenneth Richard, and Nancy Ann), 2 brothers (Fred and William, of Aurora), and 4 sisters (Mrs. Auna Johnson, Aurora; Mrs. Charlotte Knapp, Elyria, Ohio; Mrs. Elizabeth Kline, Pittsburgh, Pa.; and Mrs. Ida Wern, Aurora). Two children (Betty Jane and Junior) preceded their father in death. Funeral services were held at the Plain View Church, in charge of Elmer Stoltzfus and Eugene Yoder, assisted by Lloy Kniss, Johnstown, Pa.

Miller.—David, son of — and Edna Miller, was born March 11, 1935; passed away Nov. 24, 1944; aged 9 y. 8 m. 13 d. David took sick the beginning of November with a cold. He soon got worse and was taken to the Sellersville, Pa., Hospital. The doctor thought he had a ruptured appendix. When he was operated on, it was found that he had cancer. This was on Nov. 7. The doctor said he could live only a few days. When asked if he wanted to be baptized, he said he did; so he was received into the church by baptism. A few days before he passed away he told his mother that he was ready to go. He did not complain in all his suffering. Besides his mother, he is survived by one sister and one brother. His father, 2 brothers, and two sisters preceded him in death. Funeral services were held Nov. 29 at the home by Abram Yothers, and at the Deep Run Church by Wilson Overholt, Ervin Nace, and Joseph Gross. Text, Psalm 39:5.

Myers.—Charlotte (nee Buehrle), widow of the late A. O. Myers, was born Oct. 19, 1860; died Oct. 8, 1944; aged 83 y. 11 m. 18 d. She was of a family of nineteen children. Her last year was spent at the old people's home, Souderston, Pa. Surviving are 5 sons, 2 daughters, 20 grandchildren, 2 sisters, and 4 brothers. Funeral services were held at the Deep Run Mennonite Church Oct. 12, in charge of Wilson Overholt and Abram Yothers. Text, Heb. 4:9.

Schlabach.—Melvin, son of Christ O. and Maryann (Miller) Schlabach, was born near Sugar Creek, Ohio, Aug. 23, 1927; died Nov. 18, 1944; aged 17 y. 2 m. 25 d. While Melvin and his brother Albert were out hunting, Melvin accidentally shot himself, dying about an hour later. He leaves his sorrowing parents, 4 sisters (Ella, Esther, Katie, and Fannie), 5 brothers (Albert, Roman, Aden, Norman, and Henry), and his maternal grandparents (Mr. and Mrs. Albert D. Miller). Funeral services were held Nov. 21, at the home of his uncle (Andrew Schlabach) by Abe J. Yoder, Andrew N. Troyer, and Robert M. Troyer, and at the home of Joe Swartzentruber by Ammon B. Troyer and Levi R. Troyer. Burial was made in the Schlabach Cemetery.

Stover.—Leah, daughter of the late Jacob L. and Elizabeth Martin Horst, of near Hagerstown Md., was born Oct. 4, 1891; departed this life Dec. 15, 1944, at the Wilmington, Del., Hospital from injuries received in an accident Dec. 6, while on her way to the funeral of her sister, Mrs. Mary Moyer, Denbigh, Va.; aged 53 y. 2 m. 11 d. On Nov. 27, 1913, she was married to Henry Stover. She leaves to mourn her departure, her husband, 5 daughters (Lizzie, Mary—wife of Oscar L. Delp, Annie, Leah, and Esther), one son (John), 2 brothers (Martin and Abraham, of near Hagerstown, Md.), and 6 sisters (Amanda—wife of Amos Hege, and Fannie of near Hagerstown; Katie—wife of John Lehman, of near Harrisonburg, Va.; Elizabeth—wife of Elijah Mellinger, and Lydia—wife of Arthur Spangler, of New Holland, Pa.; and Maria—wife of Jonas Martin, of Terre Hill, Pa.). She united with the Reiff Mennonite Church, Washington Co., Md., in her youth and remained a faithful member to the end. She will be missed in the home and in the church. Funeral services were held at the Gingerich Mennonite Church, Annville, Pa., Dec. 19, in charge of Martin Weaver and Simon G. Bucher. Text, Num. 23:10b. Interment was made in the adjoining cemetery.

Tyson.—Elizabeth (nee Wismer), widow of the late Joseph M. Tyson, was born Jan. 13, 1864; died Oct. 16, 1944; aged 80 y. 9 m. 3 d. She was twice married. Her first husband, William Detweiler, died when a young man, leaving her with two daughters and two sons. Later she was married to Joseph M. Tyson, who also preceded her in death. She was a faithful member of the Deep Run, Pa., Mennonite Church. Surviving are 2 daughters, one son, 3 step-

children, one brother, 22 grandchildren, 22 great-grandchildren. One son also preceded her in death. Funeral services were held Oct. 21, at the home by Abram Yothers and Ervin Nace, and at the Deep Run Church by Wilson Overholt and Melvin Bishop. Texts, Ps. 90:10; II Tim. 4:6-8.

Thomas.—Lydia Howard Thomas was born Dec. 15, 1862, near Johnstown, Pa.; died Dec. 22, 1944; aged 82 y. 7 d. She was married twice. Her first husband, Abram Blough, died in 1897. She is survived by 2 sons to this union: Irvin Blough, Davidsville, Pa.; and Stephen Blough, Hollsopple, Pa. Five children to this union preceded her in death. On Dec. 21, 1899, she was married to Silas Thomas. He passed away Jan. 21, 1941. Three daughters to this union survive: Gladys—wife of Clarence Shaffer, and Annie—wife of George Sala, both of Hollsopple, Pa.; and Olive—wife of Curtis Gindesperger, Boswell, Pa. A stepdaughter (Linnie—wife of Norman Hershberger) also survives. She also leaves 29 grandchildren and 27 great-grandchildren. She was a faithful member of the Mennonite Church for over sixty years. Funeral services were held at the Thomas Mennonite Church, Dec. 24, in charge of James Saylor, Harry Y. Shetler, and Aldus Wingard. Interment was made in the adjoining cemetery.

Yoder.—Lydia Catherine, daughter of S. D. and Francy Blough, was born Dec. 18, 1863, near Middlebury, Ind.; passed away, after an illness of one week, Dec. 8, 1944; aged 80 y. 11 m. 20 d. In her youth she united with the Mennonite Church and remained a faithful member all her life. On Dec. 18, 1888, she united in marriage to Ira T. Yoder. To them were born 5 sons and 2 daughters. Two sons preceded her in death. She is survived by her husband, 3 sons (Truman, Orrville, Ohio; Leland and Thomas, Streetsboro, Ohio), 2 daughters (Mrs. Edith Krause and Mrs. Nora Miller, of Geauga Co., Ohio), 12 grandchildren, 4 brothers (Menno and Simon, Goshen, Ind.; Frank, Grover Hill, Ohio; and Truman, of Middlebury), and one sister (Nora Blough, of Middlebury). Funeral services were held at the Plain View Mennonite Church, Aurora, Ohio, in charge of Elmer Stoltzfus and Eugene Yoder, assisted by Charles Grove of Stuarts Draft, Va.

Yoder.—Sovina Jane came to gladden the hearts of Henry V. and Martha (Coblentz) Yoder, Hartville, Ohio, Nov. 20, 1944. She became seriously ill early in the morning of Nov. 28 and was taken to the children's hospital in Canton Ohio, where medical aid proved of no avail and she passed away during the night, being just eight days old. Although she was not with us long, she brought much joy into the home and will be sadly mourned by her parents, paternal grandparents (Valentine and Mary Yoder, Hadley, Pa.) maternal grandparents (Simon and Sovina Coblentz, Uniontown, Ohio), great-grandparents (Mrs. Elizabeth Yoder, Hadley, Pa.; Mrs. Nancy P. Miller, Middlefield, Ohio; Joe D. and Annie Coblentz, Uniontown, Ohio; and Dan and Mattie Miller, Hartville, Ohio), and other relatives and friends. Funeral services were held Dec. 1, in the home by Roman H. Miller, and at the Maple Grove Conservative A.M. Church by John Bender and Roman H. Miller. Interment was made in the Walnut Grove Cemetery.

Special Meetings

SOUTH ENGLISH, IOWA

Report of the Thanksgiving Day meeting held at the Liberty Mennonite Church, Nov. 23, 1944.

Organization.—Mods., Jesse Hartzler, S. J. Horst; Song Leaders, Mary Helen Culp, Haunah Good; Secy., Mrs. L. J. Powell.

Program and Speakers.—The Value of Thanksgiving—(1) To the Church, Harvey Yoder; (2) To the Nation, Mrs. Erma Erb; Trouble in India, J. D. Graber; Children's Meeting, Mary Maple; Why Our Church Has Missions, Abbie Blosser; Blessings I Receive from Supporting Missions, Fred Gingerich, Dale Yoder; The Four Horsemen Stalk Across China, J. D. Graber; (evening program at Wellman Church)

Worker's Meeting, Norman Hobbs; Sermon (P's. 107:8), J. D. Graber.

Thoughts Presented.—The grace of God makes it possible to praise Him even in sorrow. India can be reached through love. The world is full of needy ones. The command, "Go ye," is to every Christian. China may not want the Gospel, but she needs Christ. The prayer of every Christian should be that all might know the saving power of Christ. There is no happiness out of Christ. Missionaries are happy because their spirits are free. God wants to make of us sons and daughters; we can be children of the King. Secretary.

CORRESPONDENCE

(Continued from page 801)

Ernest Martin; Treas., Lauren Shank; Primary Supts. (same for both schools), Laura Blosser, Margaret Lehman, Wilma Lehman, and Laura Metzler.

Dec. 27, 1944. Mrs. N. E. Blosser.

PHOENIX, ARIZONA

"Great is the Lord, and greatly to be praised."

We arrived here Nov. 11. En route we enjoyed the hospitality of friends and relatives at Middlebury, Ind., Kansas City, Kans., and Hydro, Okla. We are located at Sunny Slope, about ten miles from the center of Phoenix. (Our address, Cave Creek Road, Box 19 E.) This is known as "on the desert," but is only a mile from the edge of the irrigated valley. The picking of citrus fruits is in full swing. The crop appears to be good. The many cattle, sheep, and lambs in pasture are an attraction to the northerner at this season, as well as the large fields of lettuce, carrots, and other vegetables.

On Nov. 21 we were agreeably surprised to have Bro. Amos Kropf, wife and daughter, Harrisburg, Oreg., here. They have since purchased a dwelling near us. Sister Kropf came here with ear trouble, which is already much improved. Bro. and Sister Clifford Martin and two children, Columbiana, Ohio, also came several weeks ago. We are enjoying the periods of worship and fellowship together in our home every Sunday morning. We were sorry to see Sister Sarah Yoder and daughter leave us a few days ago. They returned east to help care for a sick relative.

As a group we invite other interested families to locate here. Especially do we invite ministering brethren to visit us. We feel the need of a place of worship for those of our people who come here with various afflictions, and also as a testimony to those about us who do not know the Lord. Pray for us.

Dec. 25, 1944. Jacob D. Esch.

CONCORD, TENNESSEE

Dear Christian Friends: This Christmas season was a very happy one for us, and we want to thank all our friends who helped make us happy with cards and gifts. "It is more blessed to give than to receive" was brought to our minds many times as we received and opened packages and again

as we saw the happy faces of those to whom we gave boxes here in the community.

On Saturday evening before Christmas a small group of young people went with Bro. Blosser and us to sing carols in the community. Everyone seemed to enjoy this feature of the Christmas season. On Sunday evening we had a program at the church. Quite a few of the parents were present. The theme of the program was, "What Is Your Gift to Him?"

We were happy to have the brethren Lewis Martin and John Kurtz, Harrisonburg, Va., pay us a short visit several weeks ago. On Dec. 24 Bro. and Sister Jennings from Knoxville and three men from the C.P.S. camp at Gatlinburg, Tenn., spent the afternoon with us. We are always glad for these times of fellowship.

Our Sunday-school attendance is averaging between twenty and twenty-five during the winter months. Several new pupils were present last Sunday.

"Pray without ceasing."

Dec. 26, 1944. Harry and Edna Hertzler.

IN GOD WE TRUST

"In 1861, Reverend W. R. Watkinson, a minister living at Ridleyville, Pennsylvania, wrote a letter to the Secretary of the Treasury, suggesting that the Deity be recognized in some form on our coins. Acting upon this suggestion, Salmon P. Chase, the Secretary of the Treasury, instructed James Pollock, the director of the Mint, to have such a device prepared. Owing to legal difficulties, Pollock did not submit his designs until 1863. One of the mottoes suggested was, 'God, Our Trust.' Chase approved the designs, but suggested that the motto be changed to 'In God We Trust.' In 1864, Congress passed an act authorizing the coinage of the two-cent piece, and it was upon these bronze two-cent pieces that the motto, 'In God We Trust,' first appeared. It will thus be seen that Salmon P. Chase was responsible for the exact wording of the motto. No doubt Pollock and Chase were both influenced by the following line in the 'Star Spangled Banner': 'And this be our motto: In God is our trust.' Later Congress passed an act giving the proper officials authority to place the motto on all coins which would admit of the inscription. During the second administration of Theodore Roosevelt, Augustus St. Gaudens, the great sculptor, prepared some designs for new coins with a view of improving our coinage from an artistic standpoint. When the double eagle and eagle of the new designs appeared in 1907, the motto, 'In God We Trust,' was omitted. Roosevelt objected to the motto on the coins on the ground that such use of the beautiful sentiment tended to cheapen it. A storm of criticism all over the country was the result. Once a design for a coin is approved and accepted, it cannot be changed within twenty-five years without the act of Congress. Therefore, an act of Congress was necessary to restore 'In God We Trust' on the eagle and double eagle. This was done by a bill which passed Congress in 1908, providing that 'the motto "In God We Trust" heretofore inscribed

on certain denominations of gold and silver coins of the United States of America, shall hereafter be inscribed upon all such gold and silver coins of said denominations as heretofore."—"Nuggets of Knowledge," by George W. Stimpson, New York: George Sully and Company.

THE USE OF AFFLICTION

God never permits affliction without a wise purpose. When Dr. Moon, of Brighton, England, was at the height of all his mental powers and acquisitions, he became blind. At first there was a constant rebellion against God. "What are my acquisitions, what are all my powers worth now, when I am shut up here and the whole world is shut out?"

But Dr. Moon began to ask himself if it were possible that he might help the blind to read the Word of God. While his own eyes were sightless, he invented the Moon system of alphabet. This has gone into twenty different countries, and has assimilated to itself the languages of those countries. From three to four million blind people all over the world are reading the Bible in their native tongue because Dr. Moon became blind. Trouble was sent in order that Dr. Moon might help other people out of trouble.—The Dawn.

Announcements

PIGEON RIVER WINTER BIBLE SCHOOL

January 22-February 2, 1945

The following subjects will be offered: Gospel of John, Joshua, Music, Romans, Bible Survey III, and Christian Life. The instructors will be Earl Maust, E. W. Kulp, and Orie Kauffman. Board, room, and tuition are free. Visitors are welcome. Write to Floyd Steckley, Secy., Bay Port, Mich.

Table of Contents

- 793—A Heaven-sent Revival
Pentence in Wartime (Poem)
- 795—Editorials
- 796—Is It All Dark?
A Jangle in the Concert
Growing in the Christian Life
- 798—To the Aged (Poem)
Blessings in Affliction
"No Visible Means of Support"
- 799—To Be Near to God
Sunday School Lesson for January 14
- 800—Field Notes
- 801—Correspondence
- 802—For His Name's Sake (Poem)
The Highest Hour of the Highest
Office
- 803—Some Unanswered Questions of the
Bible
Something to Leave Out
- 804—Only One . . . But a Lion
- 805—Book Shelf
Items and Comments
- 806—Relief and C.P.S.
Marriages
Obituaries
- 807—Special Meetings

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

January, 1945



"Dost thou know the balancings of the clouds?"—Job.

God thundereth marvellously with his voice;
Great things doeth he,
Which we cannot comprehend.
For he saith to the snow,
Fall thou on the earth;
Likewise to the shower of rain,
And to the showers of his mighty rain.
He sealeth up the hand of every man;
That all men whom he hath made may know it.
Then the beasts go into coverts,
And remain in their dens.
Out of the chamber of the south cometh the storm:
And cold out of the north.
By the breath of God ice is given:
And the breath of the waters is congealed.
Yea, he ladeth the thick cloud with moisture;
He spreadeth abroad the cloud of his lightning:
And it is turned round about by his guidance,
That they may do whatsoever he commandeth them
Upon the face of the habitable world:
Whether it be for correction,
Or for his land,
Or for mercy, that he cause it to come.

—Job 37:5-13

(Moulton's Translation).

"Filled with all the Fulness of God . . ."

In the Epistle to the Ephesians is recorded the essence of two prayers of intercession. In the first Paul prays for their additional enlightenment. In the second (3:14-19) his chief concern is that the Christians at Ephesus might have strength.

Christians are of the family of God and constitute the Church of Jesus Christ. After calling attention to the character and purpose of the Church, the writer proceeds to present the need for Christians to have divine strength. The total strength of the Church is furnished by the individual members within the Church. Since the manifold wisdom of God needs to be made known by the Church, there is an urgent appeal for Christians to avail themselves of divine power.

Spiritual energy is at a premium. There is no lack of power with God but few Christians possess what God intends us to have. There are unsaved people living in our communities but so few are touched by our testimony. Our membership is increasing but few are demonstrating the strength of spiritual life. It is not the large number of names on the church roll that gives strength to a church but it is the power of Christian testimony that counts.

Christians are strengthened by His Spirit in the inner man. The conservation of strength for Christian service is found in the building up of the hidden man of the heart. The natural man is living in subjection to the flesh. The spiritual man is living in subjection to the Holy Spirit. The flesh must be crucified if the Spirit is to have freedom to exercise His power through the Christian. That makes consecration to His will a prerequisite to spiritual strength.

A man who is strong spiritually possesses strength in his whole inner spirit. Reference to a strong man physically implies that he possesses strength in his entire body. A person who is strong intellectually has a balanced mind, one that functions equally well under all circumstances and in every respect that involves his mental activities. So it is with the Christian worker. His spiritual strength is to be measured by his appropriation of divine power in all the spiritual activities of life. It is not sufficient to have a singular zeal for personal evangelism without a passion for holiness of life. Devoted companionship with Christ is indispensable to spiritual strength, but it needs the balance of obedience to the Gospel to insure the total strength of the Christian. This prayer calls for a spiritual balance, to be "filled with *all* the fulness of God."

The strength of a Christian is measured also by his faith. Paul prayed that Christ may dwell in our hearts *by faith*. The indwelling presence of Christ is realized in the indwelling possession of His Spirit. There is no spiritual strength apart from these. The Spirit has come to us to take up His abode and to dwell within. This perpetual fellowship is made possible to us through faith. The fullness of God dwells in Christ. Christ living in us brings God into our lives in a very real sense. The Holy Spirit is the representative of deity in earthly quarters. Faith appropriates His power.

Another source of spiritual strength is *love*. The con-

straining power of divine love makes a way for effective Christian testimony. When love gains the supremacy over natural passions and the selfish ambitions of the human heart, the life is equipped with power for Christian service. To love as we ought to love requires an apprehension of the love of God. To speak of the love of Christ requires the concept of four dimensions—breadth, length, depth, and height. This suggests a divine immensity, a symbol of unparalleled greatness. When such an irresistible force prevails in the life of a Christian in whose heart the love of God is shed abroad by the Holy Ghost, other lives will be touched by its influence.

To be filled with all the fullness of God requires the exercise of many virtues. We are living in an age of specialization but this is no time nor place to concentrate in any single spiritual grace. The balance of strength is realized by the possession of all the promises of God. A knowledge of God and of Christian duty is balanced by a firm purpose to be obedient to His Word. Our devotion to Christ will be accompanied by a strong affection for the brethren. A generous care of the needy will not overshadow the delight of righteous living in matters of personal concern. An abiding joy in our present standing with God in Christ will not be unmindful of the Christian's hope of immortality. This is merely representative of what we mean by a broad experience in the fullness of God. It is giving attention to all He has revealed to us for the exercise of the inner man. Every Christian worker has access to this strength and has power with God in the proportion of his attainment of all these spiritual possessions.

In Spain from San Sebastian to Madrid, a distance of 400 miles, one could travel by road and not find one Christian center. Twenty-five provincial capitals had not a single resident preacher of the gospel. There were 34,000 towns and villages with no witness for Christ. These figures show Spain's need just before the civil war broke out in 1936. Since then many Protestant centers of witness have been closed. In Spain today there are only a few places where the gospel of Christ can be preached.—Europe's Millions.

"FILLED WITH ALL THE FULLNESS OF GOD . . ."—Editor . .	810
THE OPEN DOOR—J. N. Kauffman	811
MAKE ME THY FUEL (Poem)—Amy Carmichael	812
THE GOSPEL WITNESS—IN THE KENTUCKY HIGHLANDS— —Lester C. Shank	813
THE GOSPEL WITNESS—IN THE KENTUCKY HIGHLANDS CONGREGATION BUILDING—H. S. Bender	814
THE OPEN DOOR—IN CHINA—J. D. Graber	815
"THE WHOLE ARMOUR OF GOD"—J. Clyde Shenk	817
AFRICA PAGE	818
SOUTH AMERICA PAGE	819
GLEANINGS	820
FINANCIAL REPORT	823
CHINESE PASTOR STEPS OUT IN FAITH—Selected	824

The Open Door

By J. N. Kaufman

"For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).

In order to get a clearer view of this text we ought to read the preceding verse: "But I will tarry at Ephesus until Pentecost." On his way to Corinth, Paul planned to take some time off to preach again to those people of Ephesus with whom he had a glorious experience some time before. We turn to the nineteenth chapter of Acts to find a complete account of his first visit to Ephesus. We go through the chapters of Paul's first letter to the Corinthian church and note with amazement the ease with which the apostle passes from one great subject to another. Beginning only with the twelfth chapter we note a discussion of "spiritual gifts." The thirteenth is the "Love" chapter. Going on to chapter fourteen we read about "prophecy" and the "gift of tongues." In the fifteenth Paul discusses the great subject of the "resurrection." Now note that immediately following his discussion of the "resurrection" he begins the sixteenth chapter with the words, "Now concerning the collection for the saints." The apostle speaks of this phase of Christian service without apology. Following this Paul speaks of the opportunity for Christian service at Ephesus, to which we have already referred—"a great door and effectual."

Doors are important things. They have several purposes. They indicate a place of entrance. The other day Brother Graber reminded me of an experience we had in India. On a hot season night, as usual, we had carried our beds outside where we slept on the lawn. The bungalow doors were left open. About midnight we found a cow lying on the floor of our bedroom, comfortably chewing her cud! A door, when closed, presents a barrier—a useful purpose when such a need arises. There are also revolving doors. These have their special use. Sometimes we as Christian workers move in circles in our Christian work. We get into revolving doors as did a certain lady who tried one for the first time. After she got in she just kept going around and around, not knowing how to get out! Like this lady we may get caught in a certain routine, going in circles and making no real progress. There are also a number of varieties of doors. In Acts 14:27 we read of the "door of faith." In Col. 4:3 we read of the "door of utterance." In Hos. 2:15 the prophet speaks of a "door of hope," and in our text we are discussing the "door of opportunity."

Let us consider *doors of Christian opportunity*. Some of these doors have been open for a long time and are open now. Some are only partly open. Some of them appear to be temporarily closed. However, let us not allow ourselves to believe that the doors of Christian opportunity are permanently closed. They are not. It is true, we are not as free to move as we once were, but, praise the Lord, the doors are not closed. There is a trickling of Christian missionaries getting into India even now. Eventually, these doors will open wider, presenting to our church greater opportunities. Our plans for relief work in China have been foiled, but that does not mean that the door to China is closed. It is extremely difficult if not impossible to carry on an extensive relief program in China today, but the door is still open. Let us not allow ourselves to believe anything else.

We think also of the tremendous relief needs in Europe and other parts of the world. Men, women, and children are starving to death. We would like to get to them with the natural bread, of which we still have plenty. We would like to share our abundance with those who have not, but for the present this seems impossible. However, in God's providence, these doors

may open, some of them so soon, in fact, that you and I may be taken by surprise and then we may not be ready. Let us plan today, in our thinking and praying, with the idea that these doors may open soon, so that we will be ready to enter.

So far we have been thinking of "doors" in distant fields. Perhaps because of them we fail to see the many opportunities right around us. I am enthusiastic about the open doors in our own communities and am glad when I hear of groups and congregations opening extension Sunday schools and spreading the Gospel in the mountain districts. There are no great hindrances in connection with the extension of our mission work at home. These opportunities are open to us now. I am happy to note that within the last fifteen or twenty years a great many of these doors have been entered and thousands of people have been given the Gospel. Sometimes we get the idea that it takes a lot of organization to start new work. It is true that the work should be carefully planned, but there is considerable similarity of pronunciation of the words "missionary" and "machinery." There is danger that we have so much machinery that we neglect the missionary phase of our efforts. In this respect, what I like about extension work by local congregations is the fact that the "machinery" is already in existence, with consecrated men and women waiting and ready to do His bidding, as directed by the church.

We have already referred to the mountain districts as presenting opportunities for mission work. The mountain districts of the South are just one example of the many neglected fields in our own country. The people in these districts are just as much in need of the Gospel as unconverted people in foreign lands. I learn of Christian schoolteachers who teach school in neglected areas who are giving their Christian testimony as a major part of their activities, reaping, as a result of their Christian services, fruit in the form of conversion to Christ on the part of the boys and girls in their charge. These teachers are as truly missionaries as if they were sent to witness in foreign lands.

Another open door in our own country leads to the stranger within our gates—foreign people in our country. Some time ago we made some investigations concerning Chinese in San Francisco. There are many of them in that city. Then I thought, "If we can not go to China with the Gospel, why not preach to the Chinese in San Francisco and in Chicago and in New York?" Mexicans present a similar opportunity. Besides these, we might be more Christian in our attitude toward the colored people, toward the Jews, and toward others of our own nationality.

We may get the idea that people are so hardened in sin that they are indifferent to the preaching of the Gospel, that they do not want to hear it. That is true to a large extent, and yet we are frequently surprised. A few years ago, while traveling on a train, the brakeman came and seated himself beside me. He said, "I see you are a minister." In the course of the conversation I discovered that he, too, was a minister and had charge of a church where he preached regularly. This gave me a surprise, for I had not considered a brakeman as particularly religious. As the train approached a station, the brakeman went to attend to his duties. In a few minutes the conductor of the train came and sat beside me, remarking, "That brakeman is a very fine boy." We were soon deep in religious conversation. He is a responsible officer in his church and takes a keen interest in religious matters. A few years ago in Chicago one of our missionaries accompanied me to a rescue mission. When we arrived, the mission hall was crowded with men—so crowded, in fact, that

there was no room for us except the platform. Perhaps many of those men were there primarily for a cup of coffee, but they were hearing the Word of God, and many of the men took part in the singing of the Gospel hymns. The next morning there was a service in another part of the city, announced for six o'clock. My missionary friend and I arrived ten minutes earlier, but the church was already crowded with 1200 to 1400 worshipers! I went away thinking that there are after all still quite a number of people interested in spiritual matters.

Well, there are other doors. We hope it will not be so long until the boys in the camps will come home. We regret to say that a large percentage of our Mennonite boys are in the armed forces, contrary to our belief. There are several attitudes we can take toward these boys. One is to disown them as brethren and have nothing to do with them. Another is to keep in close touch with them and show them that we are their friends. Probably a large number of them are sorry for the step they have taken. It is my conviction that we ought to give these boys an opportunity to make their confession so that they may be continued in fellowship. It is my belief that a large number of them can be reclaimed, but in order to do so it is necessary for us to prove to them that we are their friends now.

Paul facilitated his missionary journeys by utilizing the great military roads Rome was so expert in building. He made use of those highways for the purpose of preaching the Gospel. Great military roads are being constructed by the nations today. Why should not we, as ambassadors for Christ, make use of these highways in taking the Gospel to the uttermost part of the earth? As far as we can see now, even airplanes will become very common after the war. Probably planes will be no more expensive than automobiles were before the war. You and I may have our private planes by means of which we can take the air and herald the great message as the Lord may lead! If India, for instance, be reached within a few days instead of a number of weeks by the slower method, then why shouldn't we fly?

Yes, it is true, marvelous new wonders may be aiding us in the coming years, giving God's people new opportunities, presenting new open doors. And we are aware of the fact that there are also many things to hinder the work of God. Paul states it thus, "And there are many adversaries." Paul knew that opposition was always to be reckoned with. And yet he never ceased preaching the Gospel on that account. Hindrance and opposition in mission work of today can not be compared with the opposition and antagonism with which Christ had to contend. This opposition finally brought Him to the cross. Yes, He knew He was going to be crucified. As we think of things, He might have compromised, but as the divine Son of God He could not compromise. When those Greeks came to Him with a request, we can only surmise what that request was from the reply He gave them. They probably begged Him to abandon the Jerusalem course and take the Greek way of compromise. But Jesus said, "The hour is come, that the Son of man should be glorified." A voice of confirmation came from heaven which some of the bystanders mistook for thunder, but Jesus continued, "Now is the judgment of this world. . . . And I, if I be lifted up from the earth, will draw all men unto me."

There are many opponents today which we have to meet—some within the church, some without. I am inclined to think that the opponents within the church are the more difficult to overcome. This was Paul's experience, but he forged ahead and kept on going in carrying out the will of God, knowing full well that persecution and maybe even death would be his earthly lot.

What are some of our adversaries? Let us name a few. One is worldliness. One of our greatest hindrances is worldliness in the church. We like to mimic people whose lives are not Christian. We want to do the things the world does, with the result that a sad condition of carnality prevails among us. We want to

follow the styles, however ridiculous. When I was a boy and my shoes were worn through at the toes, I tried to hide them so that folks would not see them. Now the shoe manufacturers make the shoes with holes in them so that we may expose our toes! Another adversary is lack of conviction. There is not sufficient conviction to enter doors, especially if the task beyond may seem difficult. I think of Jonah. He was commanded to preach to the people of Nineveh, but as a Jew he did not feel like preaching the Word of God to Gentiles; so he ran off another way. God brought him back and commanded him the second time to preach to the people of Nineveh. This time he obeyed, and he must have preached a mighty sermon, for the whole city repented. But instead of rejoicing, he complained bitterly. You see, Jonah, being a Jew, had no conviction that the Gentiles should or could have salvation unless they first became Jews. I heard of a Mennonite congregation who discouraged their young people from preaching to prisoners in jail. They were told, "If you preach to the convicts and any be converted, we would hardly know how to handle the problem; so you'd better not preach." I know of a young minister who tried his best to interest his community in Christian effort. He had a conviction to reach the unsaved in that community. As a result of his efforts children in the community began to attend Sunday school. Then the congregation said, "These children are not Mennonites and we do not want them to mix with our children"; so the efforts of the minister in community evangelism came to a stop. Discouraging? Yes. There were open doors within easy reach, but the effort was thwarted due to lack of conviction on the part of the congregation.

Another hindrance within the church is inconsistent living among ourselves. We say we are not preachers or deacons; so it does not make so much difference what we do. I think we have modified our attitude toward honesty. I am wondering if we as a people are as keenly conscientious as we once were. How many of us have found ways to evade the rationing laws? I am thinking of the young man who passed a church as he walked along the street. He heard singing and praying and went in, occupying a seat in the rear. The worshipers were giving testi-

(Continued on page 821)

Make Me Thy Fuel

AMY CARMICHAEL

*From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.*

*From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not this way went the Crucified)
From all that dims Thy Calvary
O Lamb of God, deliver me.*

*Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.*

The Gospel Witness in the Kentucky Highlands

By Lester C. Shank



Astride "Tippy," Ready for Visitation Work

The mission work that is being carried on in the hills of eastern Kentucky, amid winding, rocky streams, beautiful waterfalls, huge rock cliffs, and hillside farms, is an outgrowth of four summers of itinerant evangelism conducted by the Young People's Christian Association of the Eastern Mennonite School. In the summer of 1940 the brethren John Kurtz, Aaron Showalter, Harry Hertzler, and Clarence Kreider, with a folding tent-trailer, first visited the Ophir community in Morgan County, Kentucky. No services were held at that time, but a few contacts were made, which revealed that there were no churches close, and that the community was in need of regular church services. A little later in the same summer the brethren Elmer Moyer, Norman Loux, Aaron Showalter, and James Eshleman visited the community and held one service. The following summer a group composed of the brethren Otis Yoder, Irvin Horst, Lloyd Hartzler, and Landis Martin spent over a week in the Ophir community in the tent-trailer, conducting summer Bible school and revival meetings in the Lost Creek schoolhouse, which is about a mile and a half from the Ophir post office. They received a warm welcome from most of the people on the creek, and the attendance at evening meetings ranged from forty-five to eighty. The summer Bible school had an average attendance of thirteen. In one of the reports from this group to the Y.P.C.A. are found these reasons for the absence of any churches in the community.

"There are several reasons why Ophir is a neglected community. It is isolated (1) because of the lack of roads; (2) because religious groups are terrorized by a band of desperadoes who make it their business to drink, and run such people out of the country. Men carry weapons when drunk. Our camp and meeting were assaulted twice since we are on Lost Creek and we expect some more assaults. One man came into the schoolhouse, sat down, and pulled his revolver. Some of the men from the community saw the situation and prevented his firing the weapon." The report then vividly describes how on another night a gang with drawn knives did

quite a bit of damage to the trailer and car, and fired their revolvers as they left. The report contains this significant statement, "It is to be understood that this lawlessness is not found in the Lost Creek community. It has such a reputation, not because of the people who live on the creek, but because of the fellows who come in here to 'cut their shins.'"

In the summer of 1942 a group composed of Brother Otis Yoder, Brother and Sister Stanley Shenk, and Brother and Sister Lester Shank spent about twelve days in the Lost Creek community, conducting summer Bible school and revival meetings, along with several other communities in eastern Kentucky. The conviction continued to grow during these years, believing that Lost Creek was a community in which permanent work should be started. The people as a whole gave the itinerant workers a warm reception and a hearty invitation to come and conduct regular services. During the fall and winter of 1942-43 several week-end trips were made by groups from Virginia, until the summer of 1943 when another itinerant group consisting of the brethren Daniel Sensenig, Paul Peachey, David Landis, Russell Baer, and Norman Derstine visited Lost Creek for summer Bible school and revival meetings. While located there, several members of the group were out visiting one day and were led to take the road that led to the Burchetts Flat schoolhouse. After some inquiry in the near-by homes, it was found that there were no regular church services in that community also, and at least some of the people gave the boys a hearty invitation to come to their schoolhouse for Bible school and revivals, which was done the following week.

By this time it was felt that resident workers should be placed in the community, to hold services for the people at both of these schoolhouses. In addition, the people of Lost Creek were very anxious for a teacher for their day school. There are approximately one hundred homes within reasonable walking distance of one or the other of these two schoolhouses.

In August, 1943, the writer with his wife and Sister Cora Mason arrived as the first resident workers, under the direction of the Virginia Mennonite Board of Missions and Charities. It was soon necessary for Sister Mason to return to Virginia, and she was replaced by Sister Rosa Mae Kurtz. In some respects it would have been much better for the workers to have located on Lost Creek, but the roads there were almost impassable for an automobile; so they located near Relief, where they could get in and out with a car most of the year. The mission home is about one and one-half miles from the Burchetts Flat schoolhouse and about five miles from the Lost Creek schoolhouse. During the winter of 1943-44 I taught the Lost Creek school, making the

daily trips either by horseback or on foot. The summer of 1944 brought Brother Russell Baer as an additional worker. He is teaching the Lost Creek school this winter, and rooming and boarding in that community. He spends the week ends at the mission home. In November, 1944, Sister Mina Glick arrived on the field to assist in the work for a few months.

The present weekly schedule of services is as follows: Sunday school and preaching at the Burchetts Flat schoolhouse every Sunday morning; children's meeting and preaching at the Burchetts Flat schoolhouse every first and third Sunday



Lost Creek Pupils (1943-44)

(Continued on page 821)

The Open Door That No Man Can Shut

In Congregation Building

By H. S. Bender

I am thrilled at the subject we have for this year's missionary conference, the theme of the Open Door. It is a courageous theme. I am glad for the courage of our committee in planning this theme. In a dark time when it seems as though the door to India is closed as well as to China, and other difficulties abound, our committee sees fit to tell us of ten open doors, and they have done the right thing. The doors that God has opened are always open; they are never shut. And the reason God has opened the doors that never will be shut is because we are too weak to open them ourselves. That is what the passage in Revelation says. "I have set before thee an open door, and no man can shut it." Why? "For thou hast a little strength." That is why God gives us an open door. We may falter sometimes, we may let our lights go out sometimes so that we can not see the open doors, but they are still open. The only kind that go shut are those that shut before the five foolish virgins. So I am happy at this time.

In these ten open doors we are to look around the world: Africa, China, India, Spanish America, and in certain special fields at home, but my theme is one that comes right home to everyone here tonight—The Open Door That No Man Can Shut—in Congregation Building. Sometimes there is a temptation for every speaker to think and to say that his subject is the most important on the program, and yet it seems to me in a real sense this is the most important open door for the Mennonite Church tonight, for three reasons.

First, our congregation is where we are at home as Christians, where we live. It is where the church really exists; it does not exist anywhere else. Apart from the congregations of the church there is no church. I used to think when I was a boy, when a minister used that expression, "So and so has decided to make his church home with us," why didn't he say, "So and so has decided to join the church here," but now I know that there is a very real truth in that. The congregation is where we are at home.

Second, the congregation is a home base for all the extension work of the church. Without that home base there will be no foreign mission work, no relief work. We dare say that the strength of that home base, its vigor, spirituality, and power, will determine how much we can enter other open doors.

In the third place, the congregation building at home is important because in the last analysis it is the place where all the work of the church finally is done. Conference works on problems and makes decisions, sets up regulations; who carries them out? Conference does not. The congregations do. The Mission Board passes on something, wants to enter a new field, wants workers, wants funds. In the last analysis, who makes it possible? It is the home congregation. We want to conquer the enemy. Where do we conquer him? Not in a conference like this or in the columns of a church paper. If we conquer, we conquer him at home—in the home congregation; and if we do not, he is not defeated.

So this is a great theme for us. I want to read a few scriptures which give us the setting for thinking how a congregation is built. They are familiar. Jesus said, "I will build my church." Luke tells us in Acts, "And the Lord added to the church." Paul tells us, "But now hath God set the members every one of them in the body, as it hath pleased him." And again, "God hath set some in the church, first apostles, secondarily prophets." Isaiah tells us in that great vineyard parable that God planted the vine-

yard. Paul says, "Ye are God's husbandry." Peter says, "Ye also, as lively stones, are built." Paul says, "Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This last passage does not refer to individual Christians. Read that passage and you will see that it refers to the church as a congregation and that the defiling of the temple of God is division in the congregation. [There is also another verse which tells us that individuals are temples of the Holy Spirit.] The congregation is a temple of God where the Holy Spirit dwells; it is a house which God has built; it is a glorious demonstration of what the church really is. God is building that church right now. He has been building it for two thousand years. I for one, as a collaborer, would not want to work in that church if I were not sure that God was doing the building and I was only helping. If we have that faith that God is building in our congregations, we get the faith, lift, and joy in service that we could get in no other way.

I thought of four ways in which we can think of congregation building being carried on.

First, building in the sense of numerical growth. Here there is truly an open door. We have four hundred ninety-four congregations in the Mennonite Church according to the yearbook. Probably a few more have been organized since then. Twenty-five years ago we had four hundred; so we have built one hundred more congregations in these twenty-five years. There is an open door to build a new congregation by evangelization, colonization, etc.

In the second place, there is building to do by enlarging the membership of the home congregation right where we are, through evangelization, through the winning of our children, through all the methods of winning souls for Christ and the church.

There is a third method of building, namely, the congregation works out into its territory through mission Sunday schools and extension work until it finally comes to the place where it can say, it is now time for us to establish a congregation on this side of us and one on that side of us, because we can do better work, we can accomplish more if we have new centers of work and experience.

I would like to suggest one more point that I have thought of a great deal, namely, work among the Mennonite dispersion. The Mennonite dispersion are those members who move away from their old homes and have no fellowship in any congregation. They live in cities or districts where no congregation has been established and too often we neglect them. We lose, and they lose. Some years ago on a visit to the Mennonites in Holland I found that they had a system for reaching scattered members. Almost every congregation must have ten, fifteen, or twenty names on the membership list who have no real church home. We sometimes think we have to wait to have a congregational center until we have a large number of members. If we have ten people in Cleveland, why do we not have a congregation

(Continued on page 821)

The Open Door -- In China

By J. D. Graber

The Mennonite Church has been eager for quite a number of years to share in bringing the Gospel to the millions of China. I believe with a firm faith that in the near future that great work will be begun. This new mission will not be in competition with the India or South American or African missions. I believe that the Mennonite Church will find that an added responsibility will mean a stimulation of the mission program all along the line.

The Open Door in China

What I say will be integrated around this open door idea. First, the open door, historically; second, the open door brought about by the fact that the people in China have a false religion; and third, the open door in the present situation.

You can read in history books about the opening of the door in China; about the "open door policy," but that is not the kind I want to speak about tonight. The "open door policy" has reference to the unprincipled manner of opening up the ports to western trade. In 1842 some exasperated nationalists broke into a warehouse that contained about half-a-million dollars' worth of opium. They set fire and burned it. The East India Company could not stand that sort of loss; so we had the opium war. England won the opium war, with the result that the doors of China were opened. Ten other ports were opened to trade and many nations flocked in with their wares and forced upon China opium and other undesirable things. That is a very dark chapter and it is this kind of thing that goes far to explain some of the attitudes that are still in China. But through this open door, opened by the opium war, also flowed in the missionaries from the West. I am not saying they should not have come in when the door opened. I believe that when God opens a door, regardless of how it opens, we are commissioned to take in the Gospel. Paul used the Roman roads. When the treaty ports of China were open and ships went in to carry trade, bad and good, the missionaries rode on the boats and established a great evangelistic work in China. But I would like to emphasize the fact that Christianity came to a country like China with a handicap, and throughout all these years of history the Christian religion in China has had hanging over it some sort of shadow of western imperialism, of the Boxer uprising with its terrible results, and the handicap of the favored nations treaties. It is a rather sorry piece of history, and Christianity, in their minds, is interwoven with this sordid business. Although it was an open door for trade, it became an open door for mission work.

The first missionaries that went to China, carrying the Gospel, were the *Nestorians*, about the year 600, but for centuries we knew nothing about it. They were there for quite a number of years and finally died out, and nobody knew that they carried Christianity into China and that a church was established in those early years. But in 1625, a thousand years afterward, they found the famous Nestorian tablet buried under the great wall in northern China. This tablet bears the date 781. It is written in Chinese and Syrian and tells about the early missionaries, their successes, and the large number of believers. But this movement completely died out and not a trace of it was left.

Then you have the *Early Roman Catholic Period*. You associate that with Marco Polo who went to China in 1270 and brought back to the people of Rome a significant invitation from the king of China. He brought a request to send four hundred missionaries. The church failed here because they could not be found. But finally, some years later, one Roman Catholic missionary arrived by the overland route; so in 1294 you have the beginning of the period. He had considerable success. He allied himself with the Mongol rulers of China. He made translations;



A Chinese Coolie Woman

churches and orphanages were established. But only seventy-five years later the Ming dynasty came in and drove out the Mongol rulers, and the Christian religion was swept out with it. There is a lesson in this for the present day. Missions have a tendency to ally themselves with the present party in power. The Generalissimo and Madame Chiang Kai-shek are, in their way, devout Christian people. They are, however, not Christians in the Mennonite sense of the word because making war and saving a country by force apparently does not interfere with their idea of what it means to be Christian. Missionaries in China have allied themselves largely with the present party in power. But in case this party should be driven out and an opposing party should get hold of the reins of government something similar might happen again today, because with the present party in power *might* be swept out the whole Christian movement. Such things have happened and may happen again.

After they were swept out in 1368 you have two hundred dark years. We are covering great stretches of history. For two hundred years there was no Christian movement in China and then came the *Later Roman Catholic Period* with Francis Xavier, in 1586, and then again you have a developing missionary movement. But again the missionaries were meddling in politics. If the history of missions in China has taught any lesson it is that the church and the state must be kept consistently separate; that when the church allies itself with the government, even though it may mean temporary advantage, it will in the end mean disaster to the church. They brought the power of the pope to bear on the rulers of China, until in 1724, after only about one hundred twenty-five years, Christianity was proscribed by law. It was made an illegal cult, and again the mission cause went into eclipse.

In 1807 *Robert Morrison*, the first Protestant missionary, arrived in China. He had to flee many times from those who were seeking his life. He had to spend much of his time in a port town. He made his living by being a translator, but it was hard going until 1842 when the opium war opened the door. From 1842 to 1860 no less than fifteen different mission societies became established. Over and over there was this antforeign feeling because of the imperialism of the West and the unprincipled methods of the traders. There was uprising after uprising. Missionaries frequently lost their lives. I was surprised when I was told the number of missionaries martyred in China. It is

a long list. The history of missions may be said to be bathed in blood, and this is true right up to 1900 when several hundred missionaries lost their lives. After 1900 to the present time, when the missionary movement is again suffering a severe shaking up because of the Japanese occupation of China, there has been comparative peace and a nation-wide expansion. Even so there have been sporadic outbreaks, and year by year there has been the toll of martyrs.

False Religion

The next application of the open door is, China as an open door today because the people have a false religion. If you view China statistically you have figures that make you dizzy. There are perhaps 450,000,000 or 460,000,000 people, one fourth of the world's population, in China. Out of that one fourth of the world's population you have only about one half of one million Protestant members of churches! Out of 450,000,000 half a million Protestant Christians! Statistically that is an almost unbelievable picture. May the Holy Spirit use that to bring before us an unprecedented need.

Furthermore, the people of China present an open door be-



A Group of Chinese Children

cause of the false religion they hold. In China they have Confucianism, Taoism, and Buddhism. Confucianism is what? I think if you remember two things you will have the truth in a brief form. It is first, a code of ethics for Chinese gentlemen. They are very particular about their etiquette and how they bow and how long they stay when making a call, and all those matters that pertain to social and religious customs. The second part has to do with the worship of ancestors: ancestor worship, and the code of the gentleman—these are the two elements. It is not really a religion. It is a philosophy of ethics and etiquette.

Taoism was also some sort of philosophy that was founded about fifty years earlier than Confucianism. But even this has gone astray. The only thing that mankind has ever done to religion is to degrade it. Religion is not by evolution. Only devolution has taken place. In the beginning it was a system with high ideals and with many beautiful ideas. But, today it represents idol worship, superstition, and all sorts of vile practices. It is a religion reduced to its most undesirable terms; a popular religion; heathenism in the raw.

The third religion of China is Buddhism. This represents a philosophy which is, really, Hinduism carried to its logical conclusion. Buddhism believes that we are born over and over again, from one form of life to another. Salvation consists in getting away from this round of transmigration and having our soul merged back into the great impersonal God as a drop of rain may be merged into the ocean.

People may be Confucian, Taoist, and Buddhist all at the same time. It is a confusion. In fact most people follow in some form or another all three religions. You have plenty of religion

among hundreds of millions of people, but they lack the true light. That is the religious picture.

The Present Situation

Now, the open door in the present situation. I wish to speak very specifically. This is the main point of the talk, with that background of history and religion.

I want to speak of three distinct mission fields. When I arrived in Chungking, I inquired about people who could give information about unoccupied fields. I was told that no one knows more about West China than the China Inland Mission. So I went to see Bishop Houghton, who is a successor of Hudson Taylor, the head of the China Inland Mission. He has two secretaries, one for the north and one for the south. They gave me an hour or two of their time. We talked over who the Mennonites are, and when they were satisfied on Mennonite doctrine and practice they suggested that we take up a field in northwest China, in the Kansu province—what is called the "Kansu corridor." There are mountains to the west and right up this valley runs the road into the interior of Russia and central Asia. They said here is a field which they had occupied at various times, but which now seems to be beyond their ability to evangelize. Their missionaries are going on furlough and they would be very happy to turn the work over to us.

The field has advantages. There are nearly one million people in the area. In the second place they are people that belong to the north China group. They are not Moslem people for the most part and are a people more susceptible to evangelism. But, be that as it may, evangelism is difficult anywhere. Besides these facts you have the climate factor. This corridor has a very desirable climate. The weather in winter is cold, and clear, and sunshiny. There is no malaria. Missionaries maintain good health. So, apparently, that field has many advantages. Our own mission Executive Committee has decided to look favorably to this particular field if the Lord continues to lead in that direction. That was the first contact.

Two other fields were offered to us. This offer has a very interesting bit of history. Shortly before we left Chungking I was invited to preach in the Sunday afternoon English service. I preached on the text, "Lo, I am with you alway," stressing the idea that Christianity on the level of experience is a fellowship with the living Christ. Immediately after the meeting there was waiting at the door Mr. Thompson, China Inland Missions Secretary for North China. We entered into conversation as we walked down the street. He said, "If you are interested in taking up some other mission fields, there are two more areas we would offer. We are responsible for these areas and we cannot turn them over to people who do not preach the true Gospel. We do not want to turn them over to people with whom we cannot have happy Christian fellowship." He said, further, "You preach the same Gospel we do. If you want to call tomorrow I will talk over these fields with you."

The next day when we called he took a map and a postal guide and showed us the two other fields which he said they would turn over. The one extends southward from Chungking. He said, "If you are willing to undertake it we could arrange to let you have all the territory on both sides of the highway for one hundred fifty miles. There are about 1,250,000 people in that area. But if you prefer another field, you may have the territory that runs along the Yangtze River to the west. There are big trading towns along the river and smaller towns up the tributaries. Travel by boat on the river and make that your field. Here are some less than 1,000,000 people."

This is indeed an open door. Here we have 3,000,000 people in three different fields that have been definitely offered to the Mennonite Church. Some fields are more difficult from the language point of view than others. In the north we have the more

(Continued on page 822)

"The Whole Armour of God"

By J. Clyde Shenk

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:10-12).

As we look about us, we see clearly that we are dwelling in the midst of a world gone mad. In the minds of many there is a fear of the future, when the world will reap from the seeds of hate and sin that are now being sown. But it need not be a matter of surprise to us if we soon find ourselves in the midst of very dark times, for the Word of God plainly tells us that it will be so in the last times. It is very important, however, that we be armed for the spiritual conflict that is on at present and for the more intense conflict that will need to be faced as the darkness deepens and the age draws to a close. In face of all this we have great reason to rejoice that our Lord has not left us to be victims of circumstances but has made it possible for us to abide in victory position as we wrestle "against armies of evil spirits in the spirit world" (literal translation of verse 12b from the Swahili). This is certainly not possible if we do not have the "whole armour of God." But the "*whole armour of God*," is to be taken "*unto you*" "*that ye may be able to withstand in the evil day, and having overcome all* [*marginal reading*], *to stand*" (Eph. 6:13). Then in the following verses we are told what the armor is.

I suppose many of us have known all about this armor for years. Perhaps you have known these verses by memory, but the important thing is—Have you really taken unto you the whole armor of God? Now if you have put on the whole armor, you need to be able to tell others how to put it on and where to get it. If you have not yet put it on, that is your great present need, for without it there is no hope for you to "withstand in the evil day."

In verse 14 you are told to have "your loins girt about with truth." This to me suggests strength, solidness, and soundness of character. When truth reigns within, it tends to health of soul and mind. This enables one to speak the truth with conviction and power, without fear of what others might think. Much preaching and teaching, though perhaps theologically correct, falls flat because truth does not reign in the speaker's own soul, and the Spirit of truth simply is absent. "The letter killeth, but the spirit giveth life" (II Cor. 3:6). Where truth is absent, there must be weakness and decline. Satan fell because he "abode not in the truth." The darkness and sin in the world today can be attributed to a departure from truth.

The source of truth is Jesus. He said, "I am . . . the truth . . ." (John 14:6). In His prayer in John 17:17 He said, "Thy word is truth." We also read that "his name is called The Word of God" (Rev. 19:13). So he who would be armed with this mighty weapon TRUTH must have Jesus abiding in his heart.

Next we are to have on the breastplate of righteousness. This is a righteousness which is not our own through the works of the law, "but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). After Peter had committed the sin of denying the Lord he was a man without a testimony. From the standpoint of his own righteousness he was far from being able to preach a sermon, without a condemning conscience, on the following text: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). But Peter came to true repentance, was

washed in the blood of the Lamb, and through faith doubtless experienced the truth of Rom. 8:33, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Then in Acts 3:14 we find Peter preaching to others who had "denied the Holy One and the Just" and exhorting them to repent. How I praise God for this righteousness through faith in Christ's blood which enables us to open our mouths boldly in warning against sin—and even sin that we ourselves had formerly been guilty of. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (Ps. 130:3, 4). It is important to remember that this second piece of "the whole armour of God" is only obtainable by faith in the blood of Christ. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). "Take unto you . . . righteousness."

Thirdly, the feet of the warrior of God are to be "shod with the preparation of the gospel of peace." To me this speaks of being prepared and ready to take the Gospel to needy souls. We are powerless to take this Gospel of peace to the lost except we be commissioned and enabled by Him whose Gospel it is. But are all commissioned and enabled for this task? I believe the answer is found in II Cor. 5:14, 15: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." It is an old truth, yet ever new, that God figures that we have died in Christ. Of course, we *must* accept to die to sin and self and on acceptance of this, along with faith in the blood of Christ, we find that, "*behold, we live.*" "Yet not I, but Christ liveth in me." And we are told that "they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Through being genuinely converted—and united with Christ in death and newness of life, we know that we have only one duty in life and that is to live "unto him which died . . . and rose again." Those who live in Christ and He in them find that the Lord wants their entire lives for His service. Their tasks may be of a hidden and lowly nature, but whatever the duty, it cannot be performed acceptably unless the servant be empowered by the indwelling presence (through the Holy Spirit) of Him who said: "All power is given unto me in heaven and in earth. Go ye therefore. . . ." How terrible are God's words concerning those who "go" and have no message from Him! "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing" (Ezek. 13:3)! Yet of the true messenger it is written: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isa. 52:7)!

The fourth weapon mentioned in this armor is "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." May we humbly praise our Captain for this very important weapon. If it were not for this shield, how could we stand against the subtle fiery darts of the enemy? When Satan comes into the soul like a flood, as an angel of light, or as a roaring lion with fears, doubts, and with lies wrapped in the truth, how blessed that we have a shield that does not fail! "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). If we are justified in God's sight, what else matters? How blessed when God speaks to the

(Continued on page 823)



AFRICA

NYABASI

Enemy Action

We continue to rejoice in our Lord's victory. The certainty of it constantly makes us bold to continue on in the battle against the enemy. Though Satan is defeated by our Lord, yet he has not given up his dastardly work of deceiving men and women in order that they too shall share in his doom; he hates to see souls liberated from his clutches to enjoy freedom and fullness in Christ Jesus. The enemy would rejoice if he could turn us back from the battle by making us fear his power and doubt the faithfulness of our God. But why should we turn back when we are fully confident that our Leader has the upper hand and will never know defeat?

Truly the devil is extremely busy these days, but we likewise rejoice that we can testify to the faithfulness of the Holy Spirit in continuing to strive with men and women to make them conscious of their need and to magnify our blessed Lord as the One abundantly able to liberate any who come to Him in faith believing. One incident in particular shows how very active the enemy becomes when a soul begins to show interest in the Lord. One old woman, the mother of a believer, started coming to services and when spoken to personally about God and the way of salvation gave evidence of wanting to know more. She was on our prayer list, and the Spirit did instruct her of the judgment on sin and her need; of that we are confident. Recently this same woman has absented herself from services and upon enquiry we were informed of the reason. Apparently the devil must have been frightening her as to what evil might come to her because of her interest and also because her two sons are coming to services and to the instruction classes. These days she has been offering sacrifices to the enemy, apparently to appease his wrath. Are we discouraged now? No, because our Lord is still the Victor and His promise remains true that His Word shall not return void.

Not in a Hurry

We are continuing children's meetings each Sunday morning before the regular services. At times the attendance is very good and other times some of the children will arrive after children's meeting is over. The African is not in a hurry, nor is it very important to him if he is on time or late; this also holds true among the children. Some of our Christians here have not yet learned the importance of teaching small children, seemingly blind to the fact that even small children learn many things in their villages which are definitely of the enemy. This is one of our prayer burdens that the children of God become conscious of their responsibility and privilege to teach their children the Word of God. Will you share with us this burden? These black

children do enjoy hearing Bible stories. We believe this is one way the Lord would use to show His mighty power and His great love even to these dear little children of this land whom the devil would desire to ensnare early in life.

We praise the Lord for the things God gives freely to His children. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God" (I Cor. 2:12). God's way is always to give freely and our part is—not to try to win His blessings by our feeble, futile efforts, but only to receive His gifts. And when we look for the ground of this free giving of God, we find it always and only in the fact that Jesus has died; that "by one offering he hath perfected for ever them that are sanctified." On the ground of the perfect work upon the cross, God can give freely and forever every blessing that His children need. What a blessed full and complete salvation we have to proclaim to these people who through fear of death are all their lifetime subject to bondage unless they find deliverance at Calvary. Pray for His name to be glorified in and through us here at Nyabasi.—Edna S. Hurst.

Need for More Cleansing

The Spirit continues to lay a heavy burden of prayer on our hearts for a further cleansing of the church here at Nyabasi. Recently one of the believers who was a candidate for baptism confessed to having gone to the witch doctor for help after the death of his child and during the illness of his wife. He said that the people in his village who are all living in heathen darkness and in bondage to the devil urged him to go and he consented. After his return from the witch doctor he felt condemned in his soul for this transgression against God and then refused to carry out the instructions of the witch doctor to offer some sort of heathen sacrifice. Some time after the death of his child he also shaved his head but says that he did not perform the heathen rites connected with this custom. This, however, was another defeat in his life, for the heathen who saw him with his head shaved so soon after the death of his child would naturally associate that with the usual rites connected with it. We rejoice that the Spirit of God again called him back into fellowship with his Lord. We are standing for him in prayer that he may learn to know experimentally in his life that blessed victory over all the power of the enemy which our Lord made possible for us at Calvary.

There have also been reports coming to our ears that two of the Christians here are living in sin. We continue to claim the victory of Calvary regarding this that if these reports are true the Spirit come in mighty convicting power into their hearts to bring repentance and to liberate them from the

enemy. We likewise pray that if these reports are lies of the devil to destroy the testimony of the church here that they be speedily brought to naught. The devil does everything in his power to keep any Christian or group of Christians from learning to know the full deliverance of Calvary and thus going on the offensive against him. If he cannot get a Christian to fall into sin, he will endeavor to bring false accusations against him or else to keep him blind to his full inheritance in Christ and the power of the cross.

His Power to Usward

Paul in praying for the Christians at Ephesus prayed that the eyes of their understanding may be enlightened and that they may know what is the exceeding greatness of His power to usward who believe, that same power that raised our blessed Lord from the dead! Christ has been exalted and set at God's own right hand in the heavenly places far above all principality and power, and we have been raised up together with Him and made to sit in heavenly places in Christ Jesus. Eph. 1:18-21; 2:6. What a wonderful inheritance has been prepared for those who will accept by faith to enter into their possessions in Christ! Union with Christ in His death and resurrection gives one access to all the equipment needed to wage war against the powers of darkness. Christ said to the seventy upon their return that He gives unto them power to tread on serpents and scorpions and over ALL the power of the enemy. Luke 10:19. In Christ we are made partakers of His victory, and it is His life in us that enables us to stand in the evil day. All the ability and strength that is in the flesh and the natural man is of no avail in this spiritual warfare. Paul says, "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)" (II Cor. 10:3, 4). May you continue to pray with us for great liberty of the Spirit as He searches and tries the hearts of God's children here at Nyabasi in cleansing and strengthening the church. Our desire is that He who was made Head over all things to the church may have His rightful place in our own hearts as well as in the church here.—Simeon W. Hurst.

African Children

Africa is a land of many children. The other day in speaking to a group of women here at Nyabasi, I asked them what one thing they most wanted in life, and practically without exception they said that what they most wanted was to have a family of children. Now many of these women have not yet learned of the greatest gift, but to the average woman who does not know her Lord, she has no greater desire. There are a number of reasons for this. Children are wealth. For little girls, the parents will someday get cattle. Boys will marry and settle at their parents' village and in that way increase the size and prestige of a village and also provide children who will herd the cattle and help with the work. About half of the children die in infancy, but in a large village where polygamy is practiced, there may often be as many as twenty children growing up together.

What a challenge these little ones present to the Christian! Practically all of them are just left to "grow up" without any teaching or instruction of any kind. Even parents who have accepted the Lord need much encouragement and instruction to get their children to come to church and school; especially is this true in our heathen tribe here.

Children's Meeting

Some time ago the Lord led us in starting a children's meeting at Nyabasi each Sunday. This is scarcely a beginning in the great need that there is around us, but God has blessed in the work. Perhaps today you would like to visit one of these meetings with me. They are held before the preaching service. At the call of the second bell, the congregation gathers into the church to begin the service (the first bell is for prayer meeting). All sing together several songs first and then the children take their places on the front benches. Not all of them are here to begin the service because time is so meaningless to them. But they will keep coming, and many of them are learning to do better. Today among those who are here on time are three little boys from the hospital huts. One has a badly injured eye, and the other two are here with some member of their family who is sick. These little chaps like to come to the meetings. The first Sunday they were here, singing was a very new experience to them, and apparently they thought that its main object was to make noise. Even with some of the grownups helping, they almost drowned out the leader and the others who were singing. Today they are doing quite a bit better and seem to have some little idea when to stop and start. A little girl is coming in now who has no clothes on at all—only a few strands of braided grass around her tummy. Most of the others have a few clothes on, of one sort or another.

After singing, the children give their memory verses. Some know quite a few—a dozen or more; others know only one or two. They like to give verses. The story today is more about David. All these children know about herding sheep, and so the story has an appeal to them. Some simple little cutouts and a sand tray help to make the story more real. The grownups listen with attention too, because to them also the story is interesting, and many of them are hearing it for the first time.

The harvest truly is plenteous, and the laborers are few. Many have never heard the story of salvation. In your praying for Africa, don't forget the little children.—Muriel T. Mack.

AFRICA LETTER

We are glad for the opportunity of bringing the work of the Lord in Africa before our prayer helpers and interested friends again. Even though the letters from Africa do not seem to reach you as often as from some of the other mission fields, yet the Lord is working here and He is establishing His church. I shall tell you some of the news from the Nyabasi station.

This afternoon four Wakuria women and Sister Hurst and I met together for prayer, especially for the unsaved women round

about us. Over a year ago we first started meeting together to pray for the women, but then there was only one woman who could come and pray for others. How we thank God for those whom He has saved, but there are so many who are still blinded by the enemy. The Lord is calling us unto prayer for the young girls too, none of whom have come to know Him, or seem to have any desire for the things of the Lord. But God is working, and we know that He is speaking to some of the heathen girls.

School has started again, with a large attendance and a good interest. We are offering a third standard this year for the first time, and a number are taking advantage of it. From among this group we are hoping there will be those who will give themselves to the work of the Lord in outschools. Just now there are two districts where the people are asking for teachers and where preaching services have been held for a number of months. We believe that God is going to lay his hand on some for this work. One boy is from an outlying district and walks many miles each day to school, so that he can teach his own people.

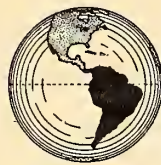
Through the medical work we come in contact with many of the open sores of heathenism. When I first came to Africa,

I thought the people seemed so happy and carefree and satisfied, but that is surely just one phase of their lives. In the hospital just now there is a little girl, three or four years old, who on admission weighed nineteen and one-half pounds. She was practically starved, and that because her father refused her sufficient food. Others have been in fights; one woman was beaten and received a broken back. All these things are merely the external manifestation of an internal condition. The devil has the people so blinded that they do not see that, except where the Holy Spirit has had opportunity to open their eyes.

Several weeks ago we enjoyed a series of meetings on the deeper things of the spiritual life, held by a native brother from near Mwanza. Every message was soul food. One thing that impressed me was the knowledge of the Word which this brother had, and how the Holy Spirit had opened the meaning of the Word to him. The church was strengthened and many helped on in their Christian walk of victory.

The enemy is pressing in on all sides, but our Lord is still the Victor, and as we are joined to Him, that victory is manifested in our own lives and in this land.

Musoma, E. Africa. Muriel T. Mack.



SOUTH AMERICA

NEWS LETTER FROM ARGENTINA

Pehuajo Church 25th Anniversary

Since many visitors were already in Pehuajo because of the pastors' institute, it was fitting to have them attend the anniversary services. The first meeting was an informal gathering for the sake of old friendships. Although a heavy rain spoiled the plan for an open-air meeting, the people gathered in the basement of the church. Experiences of past years were exchanged and at the end all partook of refreshments.

The Sunday afternoon service was the formal anniversary meeting. Aside from devotions and music there were several talks fitting for the occasion. Bro. Hershey, the first pastor, gave details of history during the quarter of a century just passed. Bro. Litwiller spoke of ideals for the future of the Argentine church. There was a large attendance at these services.

News from the Chaco Indian Mission

The rains came frequently in the months of September and October; so the farmers could get their cotton planted. For three weeks in succession the rains came on Saturday night, thus preventing the missionaries from making the nineteen-mile trip to league "15." Rains also hindered the progress of the school at that place.

During the time after the cotton harvest and before time for hoeing cotton most of the Indians are at home. During that period the attendance at our services is larger than usual.

The hoeing season began this year in October. The Indians are delighted to have work again.

Several new Indian houses have been built at "Nam Cum" within the last few weeks. It was quite necessary, as these people had trouble to keep dry when it rained heavily. One family borrowed a large canvas until their house should be finished. A young couple asked for the privilege of sleeping in our auto shed.

Sister Holderman has been having classes for the children for a few hours during several days a week. The writer has a class of young men who are trying to improve their reading and oral Spanish. We use the Bible as one of the reading books.

This year we hope to have better success with our truck gardens. The Indians each have their particular spaces for garden. The first seeds they always plant are squash and watermelon. Other things for them are of minor importance. We furnish the seed of the things we want planted.

The Indians have their ups and downs spiritually. Some who have had most opportunity to know the way of Christ, make, at times, some rather foolish mistakes. We must bear with them and try to make them see the need of spiritual firmness.

Casilla 53, Pcia. R. Saenz Peña, Chaco, Argentina.

J. W. and Selena Shank.

GLEANINGS

A FAIR EXCHANGE

Meeting Finance

The Bible deals with temporal affairs as well as spiritual. This is true in the proportion of approximately one to seven. The New Testament, especially, teaches how we may enjoy spiritual blessings through proper use of temporal blessings.

Here is an exchange in which we may lawfully participate, and there is no danger that we may become desolate overnight and, in despair, end our lives by jumping into the river, as is the custom of some disappointed money men. These investments are rightly classed A-1 without any depreciation or collapse. Financial support is needed in order to carry on Christian work.

Scripture Supports Financial Aid

The Apostle Paul puts special emphasis on this, namely, that the ministers "should live of the gospel," and he felt free to emphasize this teaching because he didn't use it, and so he was free from any personal bias.

In First Corinthians 9 he argues from different analogies: first, from that of a soldier—"Who goeth a warfare any time at his own charges?" Second, from that of a husbandman—"Who planteth a vineyard, and eateth not of the fruit thereof?" Third, from that of a shepherd—"Who feedeth a flock, and eateth not of the milk of the flock?"

He also quotes from the law of Moses, namely, "Thou shalt not muzzle the ox when he treadeth out the corn," and mentions that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers of the altar; even so has the Lord ordained that "they which preach the gospel should live of the gospel" (I Cor. 9:14).

God's Financial Plan

Man is supposed to be God's steward. The whole earth is entrusted to him; he is to replenish and subdue it, and have dominion over it. Gen. 1:28. A strict account must be rendered. Luke 16:2. The silver and gold belong to God but are entrusted to man. This, according to New Testament teaching, is no menial position. The kings had their stewards. Luke 8:1-3. Better far be a steward of the King of glory than of the king of Judah. But a strict account must be given and "if ye have not been faithful in that which is another man's, who shall give you that which is your own" (Luke 16:12)? If we spend God's money for selfish purposes, we will miss that which God would give us and would be our own, namely, the joy of heaven. On the other hand, the proper use of wealth is to use it for the advancement of the kingdom of God by helping others in every way we can.

History of the Mennonite Financial Plan

Forty years ago our church had no plan beyond responses to famine conditions that gripped the entire church. Mennonites always supported their own poor and gave liberally to all men as the need presented itself. Even the tramps spotted out Mennonite homes for food and a night's lodging. They

would mark the generous homes by placing some signal near the place so that others of their number would know. At one place a shoe was placed on a roof for a signal.

Since the development of the mission interests, the church schools, the Publishing House, and the charitable institutions, a steady income has been made necessary.

One of the methods now in vogue is monthly missionary offerings (some quarterly). Folks give the same amount monthly as they formerly gave quarterly. The ones who start this method keep it up.

The special object method seems interesting. It seems easier to collect \$400.00 per year for a missionary than the same amount for the general fund; easier to donate \$36.00 per year for a native Bible woman than to pledge the same amount for the general fund.

How to Invest the Lord's Money

Two factors usually determine the placement of our savings, namely, security of the principal and a fair rate of interest. No earthly enterprise can guarantee returns equal to those of the heavenly. In the King's business we have the twofold promise of a hundredfold for time and life eternal in the world to come (Mark 10:28-30), secure from thieves and corruption (Matt. 6:19-21), and kept by the power of God through faith. I Pet. 1:5.

As colaborers with God in finance we share responsibilities with Him. We are safeguarded against miserliness, selfishness, wastefulness, fruitlessness, and bankruptcy, while as sole owners of our temporal means we have the care in getting them, anxiety in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and the account in judgment of wasting them.

A Fair Exchange Guaranteed

The blessings of returns from these investments are not measurable in dollars and cents because they are spiritual. "It is more blessed to give than to receive," must be experienced. It calls for a special gift from God in the first place and is then made experimental, as in the case of the Macedonians who gave their own selves to the Lord. II Cor. 8:5.

It is said to the credit of Matthew W. Baldwin, founder of the Baldwin Locomotive Works, Philadelphia, Pennsylvania, that he became a steward of the Lord and contributed largely to religious and charitable works. John D. Rockefeller when eight years old earned eight cents a day, giving one tenth to Five Points Mission. William Colgate first gave one tenth, then one third, and finally all. The writer met an engineer on a railroad who told of the joy of giving. For thirty years he gave a tenth and held that that was the least a man should give to the Lord. Although tithing is not commanded in the New Testament, it may be used to advantage as a system of giving.

Money is a medium of exchange, a potential factor for weal or woe; the love of it is the root of all evil, and the proper use of it is the means of untold blessings here in time and when life itself fails we are received into everlasting habitations. Luke 16:9.

Save and Invest

Wesley said, "Make all you can; save all you can; give all you can." Saving is unpopular except it be for war purposes. England produced four hundred tons of iron in one year out of old tin cans. Germany is denying herself a decent living that her military power may dominate the world. The American people might save the liquor bill, which in 1937 amounted to six billion dollars, and the tobacco bill another billion and a half. Our national debt has reached the peak of about forty billion dollars, which is staggering. Spending is the slogan in America.

Many churches run heedlessly into debt by building costly church buildings so that their members are burdened over a span of years and unable to contribute to needy places. Thousands of dollars could be saved on high-priced automobiles and invested in the Lord's work. Costly homes, furnishings, and clothing absorb large sums of the Lord's money and bring no fair exchange on the investment.

The rich young ruler forgot his liabilities to his master, and the foolish farmer also had his eyes on his assets, with his barns filled, and forgot that he carried a mortgage on his soul.

Saving is fine when it is for a good cause. It is right to save for self-improvement, for marriage, for securing a home, for repairing it, for a rainy day, for sickness, for old age, for enlarging business, for giving, for extending the kingdom of Christ. It is impossible to invest unless we have learned to save; that seems to be the hitch nowadays. We have forgotten to "lay by him in store"; we spend it before we have it, and if we give, we donate someone else's money.

May we save and invest where it will gain other talents and receive the "well done." The promise is, "And he shall have abundance" (Matt. 25:29).—J. C. Clemens, in "Mission News" (July, 1939).

RUSSIAN EVANGELICAL CONFERENCE

Professor Martzinkowski, prominent in student evangelization in Russia during the nineteen twenties when the campaign to destroy Christianity there was at its height, was imprisoned and finally exiled. He is now living in Palestine, and writes of the first Russian Evangelical Conference ever held in that land, when three hundred Russian Christians, banished from their homeland because of their belief in God and immortality, came together for fellowship and the deepening of spiritual life. There was also the witness to the Jews, of the Messiah. Russian-speaking Hebrews came to the Conference in large numbers, listened attentively, and bought Testaments. On Easter morning there was a communion service near Tel Aviv, the city that is practically one hundred per cent Jewish. This service was in English, Hebrew, Russian, Arabic, and Armenian. Prayer was offered for Russia, and for all its people wherever they may be.

THE OPEN DOOR

(Continued from page 812)

monies, and the young man asked permission to give his. "When I was a boy," he began, "I was one of six boys in our Sunday-school class. Our teacher taught us the Bible lesson and then used to invite us to her home on a certain evening to enjoy a social time. One of our activities was card playing. It was an 'innocent' parlor card game, but we learned how to play cards. As we grew up we no longer were content to play the parlor game, and so we began to gamble." Then he gave the history of that class of boys. One boy had been hanged. Another boy died a drunkard. Each boy had a similar experience. "And," he continued, "I have committed murder and if the authorities would know where I am, they would arrest me." Suddenly an elderly lady in the audience jumped to her feet. "My God," she cried, "I am that teacher!"

As intimated before, there is opposition from without the church as well as from within the church. We have to deal with rationalism, with great religious systems such as Hinduism, with Romanism, to say nothing of the apathy and indifference of the masses toward the Christian way of life. Shall we quail before these enemies of Christianity? Or shall we take a determined stand for the spreading of the Gospel and keep on in spite of all difficulties? We do not approve of the profession, but we can certainly recommend the persistence of the life insurance agent who called on a businessman to sell him insurance. The businessman's office was on the second floor. Promptly when the street door opened the salesman was there to call on his "prospect." After several such calls the businessman told him he was not interested, that if he called again he would kick him downstairs. The next morning bright and early the salesman was there. Said the business man. "Didn't I tell you that if you came again I would kick you downstairs?" and forthwith he proceeded to make good his threat. The salesman partly jumped and partly stumbled downstairs. After recovering his balance, he turned around, looked up at the businessman with a smile, and said, "May I come up now and sell you insurance?" "Come on up," replied the businessman; "a man like you cannot be suppressed." The agent went up and sold the businessman five thousand dollars worth of insurance. We have something of infinitely greater value to "sell" than life insurance.

I wish to close by recalling to our minds one more open door—the door that only you and I can open, each for himself. I have reference to the door of our hearts. Jesus says, "Behold, I stand at the door, and knock." Are we who are praying the Lord for open doors barring Jesus Christ from our own hearts? Or are we inviting Him in so that He may sup with us and we with Him? If we do we will experience a great welcome to the Father's house. A certain minister was traveling on a train on a branch line. Passengers alighted at each station stop until only he and a young man were left in the coach. The minister noticed that the boy was very restless. He would take up a book, read a little, and put the book down. He would get up and take another seat but would not remain long until he changed to another. The minister went and sat beside the boy, put his hand on the boy's knee, and said, "What's the matter, son?" At first the boy was silent but finally spoke. He said, "I ran away from home some years ago. I would like to go back. I wrote to my father for permission but received no reply. I could not stand it any longer; so I wrote my mother telling her that I am coming home and if it is all right with Father, she is to tie a white rag on the crab apple tree down by the tracks. As I pass, if I see no white rag on the crab apple tree I shall understand and go on." He continued, "We are nearing the place where the crab apple tree is and I am afraid to look." "You needn't look," said the minister; "shut your eyes. I will do the looking." The

train rolled on. Suddenly the minister's hand tightened on the boy's knee as he cried, "Son! There is a white rag on every limb of that tree;" What a welcome home!

Peoria, Ill.

(A sermon delivered at Kidron, Ohio, during the annual meeting of the Mennonite Board of Missions and Charities in May, 1944.)

IN THE KENTUCKY HIGHLANDS

(Continued from page 813)

night; and children's meeting and preaching at Lost Creek school-house every second and fourth Sunday. In addition to the week-end services there is the visitation work during the week, with its Bible reading, personal work, and literature distribution. There are also many opportunities to take sick people to the doctor—the nearest one being around twenty miles away.

Summer Bible school and revival meetings were held at each schoolhouse during the past summer, with fair attendance at both places. In September, the first baptismal service was held at Lost Creek, when one woman was received into fellowship by baptism. Her consistent Christian life and testimony for the Lord are an inspiration to all the workers. Communion was also observed at the same time, in the presence of a large audience. One woman at Burchetts Flat has expressed a desire to unite with the Mennonite Church and has received some instruction, but has not yet been baptized, while still another has been converted, but has not yet decided on a church home.

In remembering the Kentucky work in your prayers, remember the workers, the few faithful Christians, and the vast number of souls who still need salvation.

Relief, Ky.

THE OPEN DOOR THAT NO MAN CAN SHUT

(Continued from page 814)

there, at least a center for worship and fellowship? Why could we not work through some board or conference in reaching Mennonites away from their congregations?

May we now turn to a consideration of our goals in congregation building.

The ultimate goal of all Christian preaching and ministers must be congregation building. Is it right to say that in the long run we should not devote our energies too much to forms of Christian work which do not end up in congregation building somewhere? Our first goal is that men should be saved through the faith that they will have in the redeeming work of Christ individually, but that is not the final goal of God on this earth. God is building His church, putting members in His body. If we are working with God, then we should not stop until we build congregations.

Let us think of congregation building in terms of spiritual growth. Here we have the members that are saved, that have committed themselves to the keeping power of God, young and old, weak and strong. For all of these, in congregational building, one of the great goals is to attain what Paul sets before us in Ephesians when he speaks as follows of this whole work and those who are set in the church for various forms of work: "Till we *all* come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It seems to me there can be no higher goal in congregation building than this magnificent goal that Paul sets forth: "Till we *all* come." Weak, erring, carnal as we may be—till we *all* come. Or as he says again, that we "may grow up into him in *all* things." One of the great

works in congregation building is to take the young members, the babes in Christ, and lead them and feed them and teach them. Is this not one of the most neglected works in the church in congregation building? We take in young members; we baptize them. How long do we stay with them in instruction and direction and inspiration? A few Sunday afternoons only, or a year or two in instruction? Or how about the weak? There are weak members in the church. What do we do with them? What is our purpose in congregation building with our weak members? To talk about them, complain about them, perhaps hold them back from communion. What is to be the goal in congregation building for these? Paul tells us, "Ye which are spiritual, restore such an one in the spirit of meekness." What is restoring? "He [the Lord] restoreth my soul." Certainly it is to restore them in the fullness of the first experience of salvation and to open their lives to the riches of the grace of God. This would be a marvelous goal, to work so that all the weak members should be restored and built up, and so that *all* of us should grow in enrichment in the grace and the knowledge of the Lord Jesus Christ.

I would like to suggest here two conceptions of a congregation. The word "congregation" literally means a collection. But if our conception of a congregation merely is as a collection of individuals where each one looks after his own salvation and merely meets together with the other occasionally in worship, then we have no real Christian congregation in the scriptural sense. A Christian congregation does not come into existence just by meeting together. A congregation exists when all the members are "members one of another" according to the scripture. When the members labor together and bear each other's burdens, when love is the bond in a congregation, then you have a brotherhood, and this is the ancient Mennonite concept of a congregation, Christian friends. The conception of a congregation as individual members who somehow occasionally meet together and then go back home each to his own ways, is a modern conception of the church, and it is not scriptural. You can have that kind of church over the radio, with each one staying by himself; or by each one reading a book or having private devotion. But the Christian church is a brotherhood; it is a body with Christ at the head, with the members working and fellowshiping and sharing together. It includes all the Christian expressions of living, including mutual aid and burden-bearing in so many ways.

Lastly, congregation building means building a working force for the ongoing work of the kingdom of God. It means creating members who will be workers and go forward in all the work of evangelization, in building the church at home and abroad.

I close with this question: For whom is congregation building an open door? For the ministers only? No. First of all it is for the members. I truly believe that congregation building will go forward effectively and happily and gloriously only when the members are at work building the congregation, when they are all taking a part and having their place. Read I Corinthians 12 and see that we do have a place, when the minister leads the membership into their place. Even the best minister can be broken down by his congregation, and the weakest minister can be built up by his congregation. How often when we as members feel that things are not going as they should, do we begin to tear down the minister, the leadership, the conference, and the board, because we think something is weak and isn't going quite right. But what should we do as members? We should get into the work, and help to build.

But certainly above all, congregation building is the great privilege of the appointed and divinely called leadership of the local congregation. I remember at this point what Brother T. K. Hershey said on his last furlough home. He had written to a number of leading men in the church and asked them what the greatest need in the Mennonite Church was. As a result of their

answers and his study he concluded that the greatest need was effective leadership in the home congregation. I personally share that conviction. We have a great program in the church; we have the missionary program, the educational program, the relief program, etc., and sometimes we get to thinking too much of these programs. But the greatest thing in the church is congregation building in the home field, where we build spiritual growth, brotherhood living, service for the kingdom of God, under the divinely blessed leadership of a good minister with the co-operation of a good membership. Let us enter into this open door.

Goshen, Ind.

(A message delivered at the annual meeting of the Mennonite Board of Missions and Charities held at Kidron, Ohio, May, 1944. Stenographically reported by Lester C. Shank.)

THE OPEN DOOR—IN CHINA

(Continued from page 816)

pure Mandarin. Near Chungking we have a rather impure language which would offer some difficulties, but not so serious. We also have a better climate in the north. They say in Szechwan province, in which Chungking is located, the dogs bark when the sun comes out, because they see it so infrequently. Certainly in December and January of this year the dogs did not have much occasion to bark. In summertime it is very humid, rainy, and hot, with diseases like malaria, typhus, cholera, and others like them. But here are people who need the Gospel.

They Are Carrying On

The time has come to close and I have not said anything in a descriptive way on how missionaries are carrying on. I could tell you of bombed towns. One missionary from Kunming said they had fled to the fields because of air raid alarms no less than one hundred fifty times. Let me give one specific illustration of these missionaries who are so marvelously holding the line in difficult China today. We were guests in the home of Mr. and Mrs. Ashcraft of the Free Methodist mission. They told us this story of their experiences in 1940: Mrs. Ashcraft was ill in a wheel chair at the time. In the morning after breakfast they were having their prayers. They had with them a guest. They were continuing in prayer while the Japanese bombers were bombing the town, but they kept on and on with their prayers. The servants were frightened. They heard the crash of falling bombs and were worried and thought they ought to be getting to the dugouts. Finally their prayers were finished. Mrs. Ashcraft was in a wheel chair and could not go to the dugout; so they placed her in the hallway, and Mr. Ashcraft and his guest were going out to the dugout. The instant they got to the edge of the veranda they saw the bombs begin to drop from a plane overhead; so they dashed inside. Mr. Ashcraft got just inside and the other man was still in the door when the bomb fell directly on the dugout in front of the bungalow. The dugout was obliterated by the bomb and the front of the bungalow was spattered with steel. They counted the pieces of shrapnel that spread around the door and the total was about one hundred. Some passed through a fourteen inch brick wall. A four by six inch oak beam over the door was cut entirely in two. The whole porch roof collapsed. The guest in the doorway was thrown to the floor, but the only wound he suffered was a small piece of shrapnel in his back that they removed themselves with a pocket knife. That is all the harm he received.

Certainly these missionaries in China have been miraculously preserved. There is not on record a single case of an American missionary killed by Japanese bombardment or deliberately executed by the enemy. We visited a missionary lady who told us of how she sat in her house while the Japanese shelled her village. A thousand shells fell in the village, but not one struck the mission home.

Missionaries have won the warm admiration of the Chinese

General

Total	2,725 75
India	
General	1,795 53
India Missionary	1,097 23
Missionary Children	1,125 71
Evangelist	107 00
Bible Women	114 50
Educational	25 00
Orphan	383 59
Widow	26 62
Medical	102 40
Bihar Bungalow	50 00
Famine	26 23
Lepers	25 00
Personal	328 36
Total for India	5,207 17
South America	
General	2,056 80
S. America Missionary	1,607 85
Missionary Children	535 36
Evangelist	405 64
Bible Reader	18 50
Orphan	182 19
Bible School	22 86
Bible School Students	19 30
Chaco Indians	240 20
Chaco Indian Auto Fund	160 91
Nurses	2 32
Personal	70 00
Publication	46 10
25th Anniversary	780 71
Total for South America	6,148 74
Africa	
Total	605 10

FINANCIAL REPORT

Mennonite Board of Missions and Charities
NOVEMBER, 1944

City Missions

Chicago Ill	190 86
Chicago Mex Miss Ill	128 04
Detroit Mich	100 00
Denver Colo	136 30
Fort Wayne Ind	33 58
Hannibal Mo	41 66
Kansas City Kans	123 82
Lima Ohio	161 55
Mex Work Colo	119 94
Mex Work Texas	514 20
Peoria Ill	92 86

Total for City Missions 1,642 81

Charitable Institutions

Children's Home K C Kans	837 55
Children's Home Bldg Fund	1,064 70
Orphans' Home Ohio	764 03
Old People's Home Ohio	33 00
La Junta Hosp Nurse Support	105 00
New Hospital Fund	340 00
Proposed Eastern Menn Hosp	500 00

Total for Char Institutions 3,644 28

Other Funds

Administration Expense	369 13
American Bible Society	1 50
Annuity	250 00
Board of Education	391 84
China	672 95

China Inland Miss	16 21
Church Bldg—Calif	119 88
Commission for Chr Edu	46 77
Church School Fund	66 21
Culp Library Ark	40 00
Goshen College Ind	114 35
Hesston College Kans	72 47
Iowa-Neb Dist Conf	29 18
Jewish Evangelism	30 00
Loman Minn Workers	295 67
Personal	38 05
Rural Missions	326 25

Total for Other Funds 2,880 46

Relief Funds

War Sufferers	6,303 46
Amish War Sufferers	1,451 36
China Relief	230 51
Puerto Rico Relief	30 12
French Relief	4 00
General Relief	346 86

Total for Relief Funds 8,366 31

C. P. S.

Civilian Public Service	19,497 13
Amish CPS	3,505 00
CPS Dependency	3,613 93
CPS Needy	22 00

Total for CPS Funds 26,638 06

SUMMARY

India	5,207 17
South America	6,148 74
Africa	605 10
City Missions	1,642 81
Charitable Institutions	3,644 28
General and Other Funds	5,356 21
Annuity	250 00
Relief and CPS Funds	35,004 37

57,858 68

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS

which are under the
MENNONITE BOARD OF MIS-
SIONS AND CHARITIES

Canton Ohio	88 75
Chicago Ill	19 50
Chicago Mex Miss Ill	46 31
Detroit Mich (Oct)	63 14
Detroit Mich (Nov)	18 18
Fort Wayne Ind	25 19
Kansas City Kans	70 27
Lima Ohio	271 44
Mexican Border Texas	50 00
Peoria Ill	85 00
Toronto Ont	14 75
K C Children's Home Kans	757 27
Orphans' Home Ohio	735 88
Home for Aged Ill	720 95
Old People's Home Ohio	947 72
La Junta Hosp Colo (Oct)	3,863 01

7,777 36

Total Rec by Elkhart Office

and Institutions 65,636 04

Respectfully submitted and

Gratefully acknowledged,

E. C. Bender,

P.O. Box 574, Elkhart, Indiana.

people by staying with them through fire and sword. This will have a bearing on the future of missionary history in China. Regardless of what party may rule China, the people will want their missionary friends near them.

Because of the recent Japanese advance thousands of refugees are again on the march. Some time ago I saw a cablegram that mentioned the names of missionaries whom we learned to know in China leading bands of ten thousand, of eight thousand refugees as they trek westward. It is difficult to enter China now. Our relief program, apparently, must wait. It may be a year, or more, or less until that door swings open. But we must keep ready. We must garner our resources of money and men so that when the opportunity comes we shall be able to enter in. Pray the Lord of the harvest to send forth laborers. We must preach the Gospel in China also.

Elkhart, Ind.

"THE WHOLE ARMOUR OF GOD"

(Continued from page 817)

soul the message that He spoke to the father of the faithful after a severe trial: "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1). "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Another essential part of the armor is the "helmet of salvation." The unbeliever and carnal Christian must of necessity twist and deny the truth in an effort to render it void. If they reject the Spirit's call and refuse to be reconciled to God, their minds become so bound by the deceptions and lies of the enemy that they are incapable of understanding the truth. It must ever be so with unbelievers for we read: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4). They, through being out of tune with God, think we are foolish or mad. Praise God, we can be fools "for Christ's sake," and we can go on testifying to the truth and praying for the lost. Of those who have this "helmet of salvation" it is written: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). There is no way in which the mind can be delivered

from the cesspool of sin and carnality except through faith in the cleansing blood of our blessed Lord which brings salvation. "Take unto you . . . salvation."

The "sword of the Spirit, which is the word of God," is an aggressive weapon. I believe Satan likes for us to speak to people and tell them what we "believe" or what we "hold to." That gives the sinner an opportunity to sit down and tell you about his views of religion also. But did you ever notice the effect when the sword of the Spirit is properly used? The Word can be cold and ineffective—a killing thing. But when used by the power of the Spirit it is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). May we humbly beseech our Lord for the fullness of His blessed Holy Spirit that by His guidance and power we may use this sword effectively.

We see clearly in considering this armor of the Christian warrior that it is only obtainable in Christ. And it is in Him that we have our resources through prayer—and watching. Eph. 6:18. This must be done through the Spirit, and is all too much neglected by Christians. How many souls have gone down to hell because there was no Christian warrior to pray for them! Think of the young people being lost now because no one loves them enough to wrestle in prayer for their salvation from the hand of the Evil One! And again think of the many sons and daughters who have grown up and gone through life, dwarfed and robbed in mind and soul because no loving parent "watched" enough to notice a besetting sin. No father, no mother to travail in prayer till there was deliverance and the wound was healed! Beloved, these things do not have to be! Let each one point his finger at himself and acknowledge: "I am to blame"; then with humble and repentant hearts seek that forgiveness and cleansing which only Christ can give. When this is granted, claim the promise of God through which one may be a partaker of the "divine nature" (II Pet. 1:4). And when you know that Jesus alone reigns within "rise up!" And now having put on Christ, who is the armor, enter the battle for the cleansing of Christians and the salvation of the lost. But do not forget to keep the humble attitude which gave the Spirit entrance. Thus your warfare and victory will be constant.

Musoma, Tanganyika Territory.

CHINESE PASTOR STEPS OUT IN FAITH

It was a bright, hot Sunday morning in a small town on a rather busy highway. A very modest little church bell rang, hardly daring to lift its voice lest it should be mistaken for the air raid alarm. Its appeal brought a few more stragglers to join the group already seated in the church. We slipped into the cool building to unite our worship with the Christians there—all strangers to us, since we were just passing through that part and had stopped there for a few days' rest during the course of a rather long and tiring journey. Soon a very young preacher in a plain blue cotton gown stepped up onto the platform and bowed in prayer before leading the service. His message was simple, yet given with real conviction and assurance, and we felt that there was someone who knew the Lord. We might have passed on, knowing nothing more of the youthful pastor of that place, had not an afternoon's conversation with the missionary there given us a most interesting and heart-stirring story, which showed us how that Chinese preacher had come to prove the Lord and find Him faithful. This is the story:

A year previously the young man had come to that church in answer to a call from the leaders. Although fresh from Bible school and quite inexperienced in real pastoral work, he was sure it was God's own place for him. He was unmarried, and convinced that he would not marry until he found someone who would be one with him in the Lord's work. Being single, he had to cook his own food. He enjoyed the work but soon found that his salary was totally inadequate for his daily needs. He longed to be able to help his aged parents and to put his young brother through school, but he had nothing extra from the money given him by the church. What should he do? He spoke to the church leaders about it, but their story was always the same—"We can't give you any more. We are all poor ourselves and it takes all we have to support our own families—there's nothing we can do about it!" He took the matter to the Lord, and after much prayer and Bible searching, he felt that he was in the wrong. It wasn't for him to look to the church members for his support. He was a servant of the Lord; so why not look to the Lord alone for the supply of his needs? He prayed about it.

A few Sundays later the church members were rather jolted out of their daydreaming during service time, to hear the announcement from the pastor that he no longer wanted a salary from them. He asked if it would be all right with them if he placed two collection boxes at the front of the church in the future—one marked for church use and the other marked for the pastor. The church box's key must be in the hands of the treasurer, but he'd keep the key to the other box, taking what money he found in it for himself. This news rather stunned the members, but they agreed, though rather reluctantly, thinking that the pastor would never keep the scheme up. "Why, he'll lack

for sure," they said, "and then he'll be asking us for more money again!" The young pastor made no further reference to the subject—but week by week he took from the box for him what money he found there, and thanked God for it, never mentioning to anyone how much he received. Now and then curious Christians would slip up to him asking, "How much do you get from your box these days?" But his answer was always the same—"I have sufficient."

Months later, after repeated questioning from the church members, he took the story of Daniel for his Sunday morning message, making it his own testimony. "The Lord sometimes allows His children to go through the fire—but He never lets them be burned," he said. "You wonder and ask so often how it has been with me since I decided to take the Lord at His word and trust Him and Him alone for the supply of all my needs, and I say to you that the Lord has taken me through the fire to test me, but He has never let me be burned." Then followed a simple, humble testimony of how week by week he had gone to the box, taken from it, and found the supply was sufficient for all his needs. But after a while money became less, till one day in the middle of the week he found himself with no money left, and no food in the house. The box was empty. He had some firewood to cook his food, but where was the food? He told the Lord about it, and waited. Mealtime came and still no food, but he went to his little kitchen and lit the fire in the stove there and boiled water in the cooking pot, "for," he said, "if I didn't light my fire at all, the neighbors would notice something was wrong and would ask me if I had food to eat, and that would be the same as letting them know my needs; so I lit my fire as usual, and so no one suspected that I lacked. The Lord alone knew." Two meals went by in the same way, and still there was nothing. He was really hungry now. In prayer he cried out to the Lord, "Lord, it would bring dishonor to Thy name if a servant of Thine die of starvation. I am willing to die of hunger for Thy sake—but what of Thy reputation if I did?" Late that night he went once more to the box in the church, and there found money—enough for him to go out and buy food for a late evening meal. A most unusual thing it was for anyone to put money in the box during the week, but the Lord often does unusual things to supply His people's needs. He gave other instances of the Lord's supply just at the right time. "And so you may rest assured that God's faithfulness is sure, and that He will never let anyone who has faith in Him come to dishonor or want," he said in closing. The audience was wide awake and thoroughly interested. This was something quite new to their experience. Some must have found that day that God is more real than they had thought, and that He is vitally concerned with the needs of His people—a God, not afar off, but near at hand.

How we thanked God when we heard this testimony to the Lord's faithfulness. I asked myself, "Would I be willing to let the Lord test me to that extent?—to make the fire even though there was nothing to cook?—

to go to such pains to make sure that no one knew of my needs but the Lord alone?" Hold fast the faithfulness of God—for He is faithful that promised.—Mrs. K. T. Gray, in "China's Millions."

ON PRAYER

Last week I went to hold the leper service and found the lepers greatly troubled. It seems that they dug a well themselves in the valley near their houses so that they might have water to drink without going so far to get it. Then some men working on the motor road decided to drive them away from the well so that they themselves might use the water. (One needs to know the attitude of the common man towards lepers to understand things clearly!) One leper protested; so the workmen smashed his water buckets.

I arrived for the service soon after it happened, and the lepers at once pleaded with me to take action on their behalf, they of course thinking a foreigner can get what he wants. I had gone that day intending to speak on the power of prayer; and it seemed to me that Satan had got there exactly the right time ahead of me so as to have me challenged. I feel certain someone was praying for me just then as I had guidance and liberty—and victory. I went ahead with the sermon from John 4:46-50: the nobleman "besought," verse 47; he expressed definite faith in Christ and asked again, verse 49; he received an answer, which he believed, verse 50; and he obeyed—"went his way." He might easily have insisted that Christ go with him as he wanted, but in this he obeyed Christ.

After the sermon we had prayers and I went home. Today they told me that the road builders did not go near the well again after our prayer meeting, and no one did anything to stop them. There were some happy faces today, and more of the lepers attended the service than usual.—J. D. Harrison, in "China's Millions."

BEANSELLER SAVED

Preaching on the market just outside the city, Mr. Fang was disturbed by a heavy downpour of rain which not only made him physically uncomfortable but also dampened his spirits. On the way home from market he kindly bought some beans for me, and asked the farmer who sold them to bring them to the mission. As they two walked along together Mr. Fang explained the way of salvation to Farmer Tan, who took in the message at once. After Mr. Tan had delivered the beans and had received the money for them, Mr. Fang again dealt with him and he accepted the Lord Jesus as his Saviour. Three visits have since been paid to his home, ten li east of Pingpa. On the first visit Mr. Tan took down his house gods. Now he is keen to win his family and neighbors for Christ.—Miss K. M. Jepson, Pingpa, Kweichow.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JANUARY 12, 1945

NUMBER 41

The Eternal Character of the Church

BY E. S. HALLMAN

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

The church, which is the body of Christ, of which He is the head, is so vitally associated with Him that she already is risen with Him into the heavenlies. "For our conversation [citizenship] is in heaven . . ." (Phil. 3:20). The burden of the Apostle Paul's prayers in Ephesians 1 and 3 is that the church may have "the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." What a challenge this is to the church, having entered into the promised land of her present Christian life and experience, to be with Christ in the heavenlies!

The brevity of our pilgrim life in heavenly places, on the earth, to which we are strangers, is but a moment in comparison with eternity. In this life we then have light afflictions which are but for a moment. In comparison, in the life to come, we have an "eternal weight of glory." In the heavenlies, we have a conflict with the forces of the Evil One, but our conquest is assured. We wrestle with forces internal, external, and infernal. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Thus we are equipped with the whole armor of God, to be victors and not victims. May we have patience in this "moment." "In your patience possess ye your souls" (Luke 21:19). Even with this conflict in the heavenlies, there is so much "grace, mercy, and peace, from God our Father and Jesus Christ our Lord" given that the church has begun her thanksgiving and praise, which will continue throughout the ceaseless ages of eternity, which is the eternal character of the church. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

The church's spiritual deliverance by the Gospel of Christ so far transcends the deliverance out of Egypt that we can say, "The Lord hath done greater things for us, wherein we 'rejoice with joy unspeakable and full of glory.'"

In this age, the true church is the habitation of the Holy Spirit in the heavenly places, or the heavenlies. "In the ages to come," the true church shall dwell in the place Christ has gone to prepare for her. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). This "place" is prepared, permanent, and eternal. Here, we have no abiding city, but we seek one to come. Thus in the ages to come, what a display of blessing there is awaiting His own when "he might shew the exceeding riches of his grace [yea, display the transcendent and surpassing wealth of His grace] in his kindness toward us through Christ Jesus." The Apostle Paul, while in this (first) spiritual heavenly place, "was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. . . . Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh. . . . And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12).

From this we understand that, in the providence of God, the church in this present life is not to know *all* of the glory which is awaiting her, but there is much revealed in the Word that we can lay hold of by faith. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." However in the Sanctuary of Ephesians, and the Temple of Revelation, are unfolded to the church the eternal transcendent glories which are awaiting her; while other portions of Scripture testify likewise—a holy people for a holy place.

The two great matchless prayers of the Apostle Paul in Ephesians 1 and 3 are that the church might *know* now, already in this life, her *possessions* in Christ. As we read these prayers we are impelled to enter into the more abundant life, in possessing our possessions in the divine riches and divine measurements, looking forward "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Thus in the future will be displayed to the church the surpassing wealth of His grace, in His loving-kindness to us.

In the Book of Revelation the veil is drawn aside so that we can obtain a

"Thou Knowest"

BY L. J. LANTZ

Dear Lord, the tempests we have fought still
churn the seas we travel;
The quiet channels we have sought are choked
with snags and gravel;
We know not why: but oh, how sweet it is
to say, "Thou knowest!"
How sweet to know that all the way where Thine
must go, Thou goest!
Above the thunder and the waves Thy still small
voice is calling;
Between the twilight and the dawn Thy dews
of mercy falling.
The shore we struggled long to reach now
flashes lights of warning;
The white surf roars along the beach, and oh,
we wish for morning!
Between the breakers and the spray, we cry
out, "Master, hear us!"
For this we know, that night or day, Thy arm
of strength is near us.
When all Thy billows o'er us roll, we still
can say, "Thou knowest!"
To us, great Captain of our souls, Thy power
to save Thou showest.
We know not why our craft, so frail, with
winds and tides must wrestle,
Nor why the waters and the gales should toss
and turn the vessel;
We know not why: but oh, how glad we are to
say, "Thou carest!"
How glad to know, where'er we go, that Thou
the way preparest!
Upon the currents and the rocks, Thou, Christ
our Day Star, shinest;
Into the torrents and the fog Thou rays of
love entwinnest.
Gap, Pa.

glimpse of the eternal glory in the city of God. The church and the redeemed of all ages shall worship and serve in thanksgiving and praise. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We shall be like Him, being clothed with a glorified body. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Christ, the Bridegroom, is coming for the bride, the church; then after the translation she will be presented to Him a glorious church, (His bride arrayed in glory) "not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Thus the church, holy in character, shall "be holy still" eternally; and with glorified bodies, within the gates of the holy city, having the glory of God, we will join the redemption song to the Lamb of God, "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Into this city, with its effulgent glory, none can enter who are ungodly in character, but the saved shall walk in the light of it. There shall be no night there, no tears, no death, no sorrow, no crying, no pain, for the former things are passed away. Within this city, described as "pure gold, like unto clear glass," "and the street of the city was pure gold, as it were transparent glass," "the Lord God Almighty and the Lamb are the temple of it." Here the church with the redeemed of all ages, will "worship," "serve," and "reign for ever and ever." "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Tuleta, Texas.

Working Out Your Own Salvation

BY EMERSON McDOWELL

For some time I have felt that the real scriptural relationship between good works and salvation is not rightly understood and that the reason it is not is because we have accepted an uninspired man-made definition for the word "salvation."

In worldly circles this word is used in referring to almost any kind of deliverance. Let us note a few examples. The

former premier of France, in a radio broadcast to his people, said, "The salvation of France will be. . . ." He was referring to her deliverance from Nazi domination. A lawyer and a municipal clerk were debating how one who had gotten behind in his taxes might at that late hour still avoid seizure. Finally the lawyer suggested a plan, and the clerk said, "That would be his only salvation." The tragic part is that we who are spiritual have seemingly accepted this man-made definition as being good, and it has dulled the keenness of our perceptive powers along spiritual lines. As a result, we use the word in a way the inspired writers do not.

Let us note a few outstanding and somewhat startling statements of divine inspiration. It is of course understood that the New Testament letters were written to believers, those who some time prior had experienced a deliverance by grace, through faith—a gift of God, not of works. In Rom. 13:11 Paul speaks of salvation as being "*nearer than when we believed.*" In Phil. 1:19 he speaks of certain things as *turning to his salvation.* In I Thess. 5:9 it is something to be *obtained*, not retained. And in verse 8 it is a "*hope,*" and a hope is something not yet realized. The Apostle Peter refers to it as something to be received when life's race is run—"Receiving the end of your faith, even the salvation of your souls." The Apostle James writes, ". . . the engrafted word, *which is able to save your souls.*" (Jas. 1:21). ". . . But of them that believe *to the saving of the soul.*" (Heb. 10:39). How can these plain statements be misunderstood or misconstrued?

It is said that a certain firm engaged a smart lawyer to defend them. They were being sued for copying another's patent. By a series of hairsplitting arguments the lawyer tried to make the jury believe that there was not a trace of resemblance between the two articles. When his time came, the plaintiff's lawyer, Daniel Webster, arose, and pointing to the articles placed side by side, said, "Gentlemen of the jury, There they are; look at 'em"; and with those few words the arguments of his opponent vanished into thin air. The passages I have cited are, as stated before, words of divine inspiration. They mean just what they say, "*look at 'em.*"

The apostle who wrote, "By grace are ye saved," and "not of works," wrote also, ". . . we shall be saved by his life." (Rom. 5:10), and "For we are saved by hope" (Rom. 8:24), and "take heed unto

thyself, and unto the doctrine; continue in them" (I Tim. 4:16). In I Cor. 3:15 we read of a "so as by fire" experience that certain believers will have to pass through before being admitted to heaven. Only those believers who will have to their credit works of a consistency as represented by the "gold, silver, precious stones" figures will obtain deliverance or be saved from that terrible experience. Wood, hay, and stubble represent material that is found on the surface; it will not take much effort to secure that type. Works after the "gold, silver, precious stones" consistency will not be found on the surface, nor come to the believer automatically.

Well-meaning teachers would have us believe that when Paul wrote, "Work out your own salvation with fear and trembling," that that was but his way of saying, "Let your light so shine," demonstrate to the world what God has worked in. A child was telling a neighbor woman something its mother had related. The neighbor said, "That cannot be right because . . .," and the little one very vehemently replied, "I want you to understand when my mother says 'tis so, even when 'taint so, 'tis so when Mamma says so." Even though highly educated finite man does say that "'taint so" that man can work out his own salvation, I will still believe that when God says, "'Tis so, 'w'y 'tis so." In the German the statement in question right here reads, "Schaffet, dasz ihr selig werdet." "There they are; look at 'em."

If, as we maintain and have tried to prove, the term was used by the inspired writer only when referring to that "so as by fire" deliverance, then good or abiding works are indispensable; it will be only through them that scriptural salvation can be obtained.

Markham, Ont.

BIBLE CONTAINS WORLD'S GREATEST POEM

The Bible contains what is considered the best literature in the world. John Ruskin called the Book of Job the world's greatest poem. Daniel Webster named the Sermon on the Mount as the greatest legal digest. Charles Dickens said that Jesus' Parable of the Prodigal Son was the greatest short story ever written. Why not become more familiar with the most wonderful book ever written—the Bible. Decide upon a daily reading program. Your decision, if faithfully carried out, will afford you untold benefits.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1862)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Lost Coin

In the parable of the lost coin Jesus gives us a keen observation on one of the characteristics of a lost soul. Money is a medium of exchange. Its value depends upon its active use. Lost money is out of circulation. The only thing it is good for it is not doing. It is not fulfilling the purpose for which it was minted. Until it is again found and put into circulation, it has a merely theoretical value and a futile existence.

A lost soul is missing its proper function. God did not create immortal souls to condemn them to hell. He made them to glorify Him forever. The tragedy of a lost soul is that it utterly misses God's purpose and intention. The world is full of useless souls. Some of the busiest people are profitless loafers, if one considers the real purpose which they should be serving. There is great turnover, but God's books show no advantage served. The rich man who said, "This will I do," was only a fool. He was a fat coin grossly lodged in a crevice of waste. Every man is lost until he is restored to usefulness by asking, "Lord, what wilt thou have me to do?"

Was Christ a Christian

Was Christ a Christian? There is a fundamental divergence in viewpoint between those who think of Christ as the first Christian, whose example we are to follow, and those who think that Christ is our divine Lord and Saviour whom we are to believe and worship. According to the first viewpoint Jesus Christ was a man who achieved in His ethical thinking and living the highest standard which the world has known. By His own example He showed us how to live. Following the norm of human life which He established, we are to live as He did and thus become "Christian." Christ was the first Christian.

According to the second viewpoint Christ is the divine Son of God. Consistent with the holiness of His God-head, He did indeed live a perfect life, which is an example for us in every way. But He did much more than merely live a life. He revealed to the world the per-

sonality and the will of the Father. He died a death which is redemptive in its purpose and its efficacy. He gives to those who believe in Him a divine life, by virtue of which they are enabled to follow His ethics. But primarily those who are called Christians believe that Jesus was the Son of God, and believing they have life through His name. They worship Him and obey Him, not simply because they concede this to be a good technique for living, but because His divine Lordship demands no less. Jesus was not a Christian. He was the Christ. He was not the first of many; He was the first and only one, unique in His personality and His mission. Christians do not merely follow His example; they receive by faith His life and live it out by His enabling Spirit.

Deathbed Decision

Some people foolishly put off deciding for Christ and a consecrated life, thinking that there will probably be time before death to take care of these necessary things. But deathbed decisions are beset by many difficulties. Dr. Samuel Johnson once said: "A man who has never had religion can no more grow religious when he is sick than a man who has never learned figures can count when he has need of calculation." Like most analogies, this one probably has some fallacy in it. We are glad to believe that it is sometimes possible for a man to be saved just before death. Christ spoke peace to the thief on the cross, fevered and tormented by pain though he was. Someone has said that we have this one record in the Bible of a deathbed conversion in order that none need despair; but we have only this one, so that none will presume. Certain it is that the mind of man whose body is racked with pain cannot function normally. The modern use of pain-killing drugs makes it all the more difficult for a suffering person to give proper thought to matters of salvation. And many people, hardened by years of sin, do not care to make the effort to be saved, and so go to Christless graves.

An important argument against these delayed decisions is the fact that every

moment of delay means waste. For our lives as well as our souls should be saved. Nearly every great man in God's kingdom began his Christian service in his youth. God's work in the world will not be done if most of us spend our lives in sin, bringing to the merciful Father only the wrecked fragments of a life for salvaging. To enter the eternal reward with empty hands seems something short of true satisfaction. Any way that one looks at the question, it is true that "now is the day of salvation."

A Parrot Testimony

A parrot can say only what has been drilled into him by someone else. His words are merely words, repeated without a sense of meaning or reality. The parrot is not conversing concerning things he feels and knows. He is merely a mechanism, passing on a borrowed utterance.

Some Christian expression has the intonation of parrot-talk. It is the thoughtless repetition of creed, or an unfeeling reproduction of another's genuine testimony to the Lord's saving grace. Some Christian testimonies are stereotyped and age-worn. Ask some people what the Lord has done for them, or how they are getting along in their Christian life, and they hunt with embarrassment for the familiar groove of what they have said a hundred times before, or for the familiar words which they have heard others speak.

Let us seek for reality and genuineness in our Christian experience. The Samaritans at first knew Christ only through the testimony of the woman at the well. Later they heard Him for themselves and knew that He was indeed the Christ. Job had known God by the hearing of the ear, in some vague and distant way, but then his eye saw Him, and he had a personal experience which no one could take from him. The Psalmist testified that "the Lord . . . is become my salvation." We get help and inspiration from our fellow Christians; we get valuable teaching and instruction from our parents and our ministers. But only God can give us an experience of salvation. We are not Christians until we have met Christ ourselves. And only the genuinely honest personal testimony is convincing to others and a blessing to ourselves. Let's have done with parrot-talk.

LIVING OUR FAITH

Mennonites and Materialism

By GUY F. HERSHBERGER

Materialism is a philosophy which explains life in terms of physical matter and material interests, and which holds that the material welfare of the individual should determine his conduct. The Greek philosopher Democritus believed that all physical objects and living things were merely "fortuitous concurrences of atoms." By this theory you and I exist merely because a collection of atoms accidentally got together in certain combinations which make us look and act the way we do. Death is simply the disintegration of the atoms, and when this takes place body and soul come to an end. By this theory there is no life after death; and of course, there is no God who made us in the first place, and to whom we can go now.

When men believe a philosophy like this, they have no interest in spiritual things; they are not concerned with the life to come; they believe death ends all; therefore they seek to eat, and to drink, and to be merry while the opportunity is theirs. Sensual pleasures and physical comforts are the highest good which they know. This is the view of life taught by the Greek philosopher Epicurus, and he has many followers in our own day. Indeed, many people who would deny Democritus' theory that man is a mere collection of atoms, nevertheless live as if they believed exactly what he and Epicurus taught. Many people who profess to be Christians deny their profession by their materialistic way of life.

It is important to remember that Christianity and materialism have nothing in common. The prophet Amos condemned the Jews of his time who "lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall" (Amos 6:4). Isaiah pronounced "woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth" (Isa. 5:8). These were supposed children of God who had grown so materialistic that their chief aim in life came to be the accumulation of wealth, the owning of numerous farms, the seeking of pleasure, eating, drinking, and merriment. They were backslidden Israelites who had lost their interest in the things of the Spirit, who cared not for the welfare of their poor fellow men.

Jesus warned His disciples that they could not serve God and mammon. He told them not to be anxious about things

to eat and things to wear. He spoke of the rich man whose materialism had taken him down the road to hell. Paul said that "the love of money is a root of all kinds of evil." He speaks of the temptation which comes to the rich, and urges Christians to be content with having their needs supplied. "Godliness with contentment is great gain," he says, but where men become ambitious for more than they need of this world's goods the result is "envy, strife, railings, evil surmising, perverse disputings" (I Tim. 6: 4-6).

Closely related to the love of money is a love of power and prestige. In fact, some people desire wealth because of the power and prestige which it gives them. Or, if they are in circumstances which do not permit the acquisition of great possessions, they may strive to exercise power and prestige in some other manner. They strive to impress others with their learning, or their achievement, or their ability along other lines. They long to control others and to use them for the furtherance of their own ends. They are unco-operative, unwilling to have any relationships on a basis of equality with others. They aim to domineer other people, to humiliate them, and to deprive others from obtaining those things which they themselves desire so much.

Needless to say, the teaching of the New Testament is quite the opposite of this spirit. Jesus speaks words of benediction on the poor in spirit, the meek, and the merciful; on the peacemakers, and on those who are persecuted for righteousness' sake. Paul says: "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). In the early church this spirit of love and preference one for the other was manifested in a remarkable way. Christians were noted for the way they loved each other. They even gave up their property for the use of the group: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32).

The Early Mennonites

This is also the spirit which characterized the early Mennonites. They said that all property belongs to the Lord. What they had was freely used to help the needy. When lending money they refused to accept interest. They would have no class distinctions among them. Exploitation was condemned. Attitudes of superiority, seeking of power and prestige were rebuked. They aimed at a

reasonable amount of property for the group, rather than for a few within the group. An attempt was made to observe literally the teachings of the Sermon on the Mount. They put the things of God above the things of the world. "The fire of God burned within them. . . . The things of this world they counted in their holy mind only as shadows, having the assurance of greater things." Their enemies testified that they sought no earthly advantage, reproving all covetousness, sensuality, frivolity, and outward display. It was not their desire to achieve power and prestige in this world, but rather to suffer for Christ and His church. Conrad Grebel said that Christians must not be as wolves destroying innocent sheep. They are rather the sheep who offer themselves for the slaughter by their enemies.

Menno Simons expressed his opinion of worldly, materialistic Christians in the following words:

They [materialistic Christians] boast of following the word of God, and of being the true Christian church, and never realize that they have lost the evidence of true Christianity. For although they have plenty of everything and many of their own people fare sumptuously and live in voluptuousness, in superfluous expense, going about in silk and velvet, gold and silver, and all kinds of pomp and pride and furnish their houses with all manner of costly ornaments, and have their coffers well filled, yet they suffer many of their poor afflicted members, although they are their fellow believers, have received one baptism, and partaken of the same bread with them, to go begging, some of them suffering from the bitterest want, hunger and need, and so many of their aged, sick, lame, blind members are compelled to beg their bread at their doors.

Menno Simons' condemnation of worldly materialism, however, is evidence in itself that even in his day the Mennonites lived in a world which was unfriendly to the principles in which they believed. While Conrad Grebel was admonishing his followers to be as sheep in the midst of wolves, Machiavelli, the Italian writer, was informing rulers and statesmen that they must be cunning as foxes and vicious as lions. They must rule their subjects without regard to moral principles. It is the king's business to rule; the method is of little consequence, as long as his domineering program succeeds.

The Philosophy of Materialism

This doctrine that "might makes right" has had a great influence on many people since that time. In 1859 Charles Darwin's *Origin of Species* argued that man is the product of biological evolution, characterized by a struggle for existence which continually results in the death of the weaklings and the survival of the fittest. This brought a biological argument to the support of Machiavelli's doctrine. Men who were acting like lions and foxes were now able to justify their acts by the "laws of nature" as set forth by

Darwin. War was regarded a necessary struggle for life. Values were stated in terms of brute force. Might was the only criterion of right.

About the same time Karl Marx was applying these same materialistic ideas to economics. He argued that the basic urge in the breast of every man is an economic urge; that the entire course of history has been determined by economic forces; and that history is primarily the story of a continuous struggle between the poor and the rich. Marx believed the time had arrived when the oppressed classes everywhere must unite to overthrow their exploiters. The higher religious and moral values as found in the Christian faith must be ignored. The satisfaction of economic desires is the supreme end of man.

The period following Darwin and Marx, the last third of the nineteenth century, has been variously characterized as the Age of Big Business, the Gilded Age, or the Age of the Robber Barons. In 1871 Charles Francis Adams, referring to the Goulds, the Drews, the Vanderbilts, and the Cookes, said his time had "witnessed some of the most remarkable examples of lawlessness, under the forms of law, which mankind has yet had an opportunity to study." But so overwhelming was the materialistic spell which the giants of industry cast over the American public that the agnostic Andrew Carnegie was able to publish a book entitled *The Gospel of Wealth*, and get away with it. The foundations of our society, says Carnegie, are industrialism, private property, the law of the accumulation of wealth and the law of competition. These are the principles which cause wealth to come to those who are superior in energy and ability. "Unequally or unjustly as these laws sometimes operate," he says, "and imperfect as they appear to the idealist," they are here and cannot be avoided. While the law of competition "may sometimes be hard on the individual, it is best for the race, because it insures the survival of the fittest in every department." "Such, in my opinion, is the true Gospel concerning wealth, obedience to which is destined some day to solve the problem of the rich and the poor and to bring 'peace on earth, among men of good will.'"

It seems to me I can almost hear the angels weep at this blasphemous proposal to usher in Christ's kingdom of peace through Darwin's law of the survival of the fittest; and yet it is amazing to observe to what extent the preachers of America fell for this very doctrine. Russell H. Conwell's lecture-sermon, "Acres of Diamonds," which urged men and women to get rich was repeated 6,000 times, and I heard a Mennonite preacher quoting from it as recently as three years ago. The classic statement of the Gospel of Wealth, however, was reserved for Bishop Lawrence of Massachusetts, who

in 1900 declared that, "In the long run it is only to the man of morality that wealth comes. . . . Godliness is in league with riches. Material prosperity is helping to make the national character sweeter, more joyous, more unselfish, more Christlike. That is my answer to the question as to the relation of material prosperity to morality."

From this quotation it is clear that something had happened to the Christian church. The Bible condemns materialism and the love of wealth, but now materialism had captured even the Christian church to such an extent that prominent ministers associated godliness with materialism and wealth. Christians were trying to serve both God and mammon, which Jesus said could not be done. A few years ago Wilhelm Pauck summarized what had happened by saying that since the time of the Reformation a worldly, materialistic spirit has steadily drawn our so-called Christian civilization away from God until today it "is disintegrating because it does not correspond to the divine order of things."

The Danger of the Church

If the Mennonites found it necessary to be on guard against materialism in the sixteenth century, it is doubly necessary that they do so today. The secularism of our time is so insidious in its influence that unless great care is exercised to continue "walking in the Spirit," the non-materialistic way of life which characterized the early Mennonites may be gone before they know it. When Mennonites are prosperous, they generally assume that the Lord is blessing them and their efforts. This may be true in many cases, of course, but it must be remembered that in our time success in the gathering of this world's goods is frequently due to the use of unchristian and avaricious methods. If a Christian stoops to these methods, and then speaks piously of the Lord's blessing, he is guilty not only of materialism, but of hypocrisy as well.

Too often the first question asked by Mennonites today in regard to a proposed undertaking is, "Does it pay?" The early Mennonites would have asked, "Is it in accordance with the will of God?" Too much Mennonite money today is used for the purchase of stocks and bonds which are recommended as "good investments," regardless of the principles employed by the corporations which issue them. There is too much of a tendency for "successful" businessmen and farmers among the Mennonites to increase the size of their business and of their holdings beyond the point of necessity, while others are being reduced to the position of propertyless laborers. This tendency seems too much like the practice of joining house to house and laying field to field, so vigorously condemned by Isaiah. Then those who fall in the propertyless employee class are too much inclined to

seek the jobs in the city which pay the highest wages, heedless of more important factors. Some Mennonites apparently have little conscience against membership in labor unions, or working in war production plants, or purchasing war bonds, as long as doing so brings in good financial returns. Too many Mennonite youths, in seeking an education, have as their goal a professional life which will enable them to "rake in the dollars," as one of them expressed it to the writer. Not so long ago a Mennonite mother even extended her sympathy to a young man who had consecrated his training and his talent to the service of the church, feeling sorry for him because his modest remuneration was so small in comparison with that of her own son who was "raking in the dollars," through a profitable connection.

Mennonites are a nonresistant people, and they are right in their belief that war is wrong. But they should remember that materialism is one of the chief causes of war. It may be that some Mennonites who would be horrified by the thought of going to war, are actually possessed by the spirit of materialism which causes wars. If, in the years ahead, the American Mennonites should lose their nonresistance, future historians would likely find that materialism was a major cause for this loss. In the *Atlantic Monthly* for December, 1944, Bernard Iddings Bell has an article on "The Church and the Veteran," in which he says that four out of every five soldiers in the army know little and care less about the church and the things of the Spirit. When they return from the war, Bell says, they will not be interested in the church. All they will want will be big pay, easy work, security from want, and a good time, a materialistic paradise. Is this also true of those members of the Mennonite Church who chose service in the armed forces instead of C.P.S.? Did these men reject the principle of nonresistance because they wanted the army pay, and army support for their families, or for similar materialistic reasons? If this is true, is the number of Mennonites in the army an indication of the amount of materialism in our midst? If so, is not the time at hand when the Mennonite Church must fall on her knees in repentance, praying for a revival which will bring the entire brotherhood to the service of God and not of mammon, counting the things of the world "only as shadows, having the assurance of greater things?"

Goshen, Ind.

WHAT IS A BIBLE SOCIETY?

A Bible Society is a missionary organization committed to the single purpose of increasing the circulation of the Bible and the encouragement of its use. Does your family have a Bible of its own?

FAMILY CIRCLE

Not in the Abundance of Things

BY MIRIAM SIEBER LIND

*Ripe rich carpets—like plum butter spread
To the very edge of the bread;
Too fragile, 'most, to stand upon its base—
A thin blue vase,
Veined like an old woman's hand,
From some far land—
Chaste china; and crystal the thickness of a hair
Was there.*

*"O God, she has such lovely things! And why
not I?"*

I all but prayed . . .

Then came her cry

*From the next room—pitiless; and a child's—
afraid:*

"One of my imported cups!

Irreplaceable since the war!

*You awkward child! Lands, what are chil-
dren for?"*

*Back in our small rooms—square
And sunny with the rag rugs on the bare
Floor,*

More and more

I pondered what I saw and heard.

Deep joy then stirred

*Within me; overwhelmed me; and in gladness
for my lot*

I suddenly forgot

*The bartered beauty of her loveless home. I laid
My arms against my baby's crib and prayed:*

*"Lord, keep me from the tyranny of things—
A house—a dish—a chair—what'er it be
That turns my heart from this, my son, and
Thee;*

Lord, spare me from the tyranny of things.

Oh, may I covet these: the faith that sings

And springs to meet a Hand outstretched above;

The friendship of His chosen ones; the love

Of this dear boy whose merry laughter brings

More beauty to our home than worlds of things.

"Lord, keep me from the love of Here and Now—

That I might rightly teach these small ones how

To love Thee, the eternal King of kings—

The One, who bears His sons on eagle's wings

To timeless loveliness, unmarred by breath—

To beauty freed of dust, unscathed by death;

Teach me to seek the gifts His spirit brings—

Lord, save me from the tyranny of things."

Boone Grove, Ind.

The Problem of Recreation

BY MARGARET KAUFFMAN

"All work and no play makes Jack a dull boy," applies equally to all periods of life—from kindergarten to grandparenthood. That definite periods of recreation are absolutely essential is becoming increasingly apparent in the fast age in which we live. That Christian parents are under urgent obligation to provide

such opportunity is a fact not so universally accepted. Many parents have been indifferent to this need and have allowed the schools and commercial agencies to capitalize on this fact. When they begin to perceive spiritual coolness and often open rebellion in their youth, they cry to the church to do something for their child. The church may try but finds that it cannot compete with the excitement and pressure of these groups, without earnest co-operation from the parents. Many of the children refuse to heed their parents' counsel. So as a last resort they try a church school, which doesn't succeed much better.

Now we are beginning to cry for parochial schools. They may be the answer; but unless our proposed schools are built on a foundation of prayer and missionary endeavor, growing out of a vital Christian experience, they will not bring the desired results. Parents who do not command the respect of their children and who are unable to control their children's activities are part of the cause of the troubles in our present setup. They might be the cause of even greater difficulties if we had parochial schools, because parents will attempt to pass on responsibilities which belong to them—responsibilities which can only be properly executed by them.

One of the basic needs of our growing youth is the opportunity for social contacts. That the devil is anxious to furnish such opportunities we do not doubt. That he finds our youth very vulnerable to temptation through this need is also very true. For this reason some folks conclude that all recreation is dangerous, if not actually sinful. "Make no provision for the flesh," they say. But they stop there. The sacred writer qualifies his first phrase with "to fulfil the lusts thereof." Recreation ceases to be recreation if it fulfills fleshly lusts. That is dissipation, for which there is absolutely no room in Christianity. Young people, you are committing sin if in any of your activities you tear down instead of recreate. In this you are little more guilty than your elders who sacrifice their souls' welfare and yours in the activities in which they engage.

The question of school and commercial forms of recreation has been touched upon. There are many Christian parents—but not too many—to whom the dance and movie are abhorrent, and who definitely discourage, if not forbid, their children's patronage. But the bowling alley, skating rink, and public swimming pools do not look so dangerous. Because the activities in themselves are not evil, the danger in them is not so

easily discerned. Some reasons for shunning these places might be the undesirable atmosphere, their leading to more objectionable forms of amusement, poor stewardship of time, money, and transportation.

Cheraw, Colo.

Marriage and Home

BY LEWIS C. MILLER

"It is not good that the man should be alone."

"I will make him an help meet for him."

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh."

"Husbands, love your wives."

"Ye wives, be in subjection to your own husbands."

"Let . . . the wife see that she reverence her husband."

Seven Fundamental Rules for Happy Married Life

1. *The marriage vows establish a new home.* It is your home. Establish your own. No home is large enough for two or more households. Take God into your home as a daily guest and counselor. From the very beginning follow a few simple rules in the conduct of your home: (a) Read your Bible daily; (b) Have regular daily prayers; (c) Ask God's blessing on your home and upon each meal provided each day, and at the same time thank Him for all material and spiritual blessings; (d) Go to church regularly and take an active and willing part in all the activities of the church that she requires of you.

2. *Remember that your marriage vows are binding for life.* There is no more sacred obligation nor forceful binding vow than the marriage agreement. It binds equally each participant. You both promise to be true. Your home is an institution ordained of God, and endorsed and sanctioned by Jesus Christ. Broken homes are an outstanding disgrace to our American nation. May God help you to be true to your promises.

3. *Solve life's problems together.* Life, after all, is a series of ups and downs, a series of joys and sorrows. Joys come and go. Sorrows follow and pass. Share the ups, the downs, the joys, and the sorrows together. Fight the battle of life hand in hand. It is a battle well worth while—with payments of rich reward, and an abundance of invaluable and hidden treasure. Thus are the labors and rewards of the well-regulated Christian home linked together.

4. *Keep in your proper place.* The Lord Himself ordained the home and set it in order. The husband is the *head of the house*; the wife is the *heart of the home*. The husband typifies authority,

(Continued on page 837)

TO BE NEAR TO GOD

January 14, 1945

Read Isa. 53:16-19.

The father-child relationship of God and His people, so clearly taught in the New Testament, appears only here and there in the Old Testament. This is probably the most outstanding Old Testament passage on God as our Father. It presents the Father God as synonymous with the Redeemer God. It is not a relationship of blood through Abraham, but of grace and salvation. And what a privilege it is to have a Father who deals with us in mercy, whose heart yearns for us as He calls us by His name! Our Father, we rest in Thy love and we trust in Thy power. Give us a childlike trust, and filial love.

"Why should this anxious load
Press down your weary mind?
Haste to your heavenly Father's throne
And sweet refreshment find."

January 15, 1945

Read Isa. 64:1-8.

The spiritual fatherhood of God is creative. We are the product of His will and His molding hand. The figure of the potter is an impressive one. The creative act of the artist is conditioned by the yieldingness of the clay. He knows the vessel which He wants to make, and He knows how to make it, but His purpose may be defeated if the material is rebellious to His will. It is a sobering thought that even the sovereignty of the Divine Shaper is limited by the will of the human material from which He would create vessels to His pleasure and glory. If God's purposes are not wrought in us, it is our fault.

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay;
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still."

January 16, 1945

Read Isa. 64:9-12.

How often must ascend to the heavenly Father the cry for mercy! Every age, every nation, as we study them, seems outstanding in its deservings of the divine wrath. Instead of the column of sweet incense, there ascends to God the stench of human wickedness. The judgments of God upon a sinful world are just and righteous. Man has no recourse but to confess his iniquity, and to plead the compassions of a merciful Father. The only human hope is that a merciful God will restrain His anger, and forget our sins because of His mercy and love. It would be presumption to ask for this, if God had not offered it to us. His forgiveness is our gift from Him.

"The light of love is round His feet,
His paths are never dim;
And He comes nigh to us, when we
Dare not come nigh to Him."

January 17, 1945

Read Jer. 1:1-10.

In the presence of divine wisdom and divine power the human heart quails. We feel very keenly our ignorance and our frailty.

God's requirements seem too much for us; the tasks He lays upon our shoulders are too difficult. We seem like children who are expected to carry adult responsibilities. And we cringe and excuse ourselves. Then comes the divine enabling. He heartens our courage and strengthens our arms. He touches our lips and puts words into our mouths. We learn, like Augustine, to say, "Give what Thou askest, and then ask what Thou wilt." Or like Paul, "I can do all things through Christ." Yes, it is only when we are weak in ourselves that we can be strong in God's might.

"Dare to do right! dare to be true!
Cannot Omnipotence carry you through?"

January 18, 1945

Read Jer. 3:20-25.

Again we have the prayer of contrition and repentance. The Bible is a relentless book in its condemnation of our sins. We cower before its searching condemnations. But it is also a comforting book in its assurance of forgiveness in the welcoming heart of God. The backsliding children may return and be healed. Though he lie prostrate in shame and confusion, God will lift up the repentant sinner and restore him to peace and pardon. Our attitude, more than our condition, condemns us. God is against the sinner who is content to remain in his sin; He is for the sinner who wants to leave it.

"Manlike is it to fall into sin,
Fiendlike is it to dwell therein.
Christlike is it for sin to grieve,
Godlike is it all sin to leave."

January 19, 1945

Read Jer. 10:1-16.

From words about idols the prophet breaks abruptly into words to the Lord. To the vain gods of the heathen it would be foolish to speak, for they cannot speak in return. The products of men's hands, we neither fear them nor hope in them. We do not go to them, for they cannot come to us. So with all religion that is human in its origin. It cannot rise higher than its source. With what relief and thankfulness do we turn to a God who is a God; to the true and living God, the everlasting King, before whom nations shall tremble. Keep us, O God of heaven, from worshiping the works of our own hands. Help us always to recognize that we are the work of Thy hands. Keep us from the tragedy of modern paganism, whose

"later gods have followed Pan,
And Man is left alone with Man."

January 20, 1945

Read Jer. 10:23, 24.

Nothing so reveals a man's wisdom as a proper estimate of himself. Some of us overestimate ourselves into a foolish and fatal egotism. Some may underestimate themselves and crawl where they ought to walk upright. Nobody sees himself properly who does not see himself in relation to God. And every just estimate puts man into direct dependence upon God. We are not wise enough to map our own course, nor strong enough to carry our-

selves in it. We need, in order to correct our human error and weakness, divine wisdom tempered by love, and divine strength adapted to our need. Let us throw ourselves daily upon God, that He may direct and bless us.

"I need Thee every hour,
Teach me Thy will;
And Thy rich promises
In me fulfill."

—E.

A SERMON BY JESUS

Sunday School Lesson for January 21

"Multitudes followed him." "And seeing the multitudes, he went up into a mountain . . . and he . . . taught them." "He that cometh after me [John]" is here and His "fan is in his hand." The righteousness of the Pharisees was not sufficient to let a man enter into the kingdom of heaven. Jesus challenges the ways of the world and presents the standards of the kingdom.

"Blessed." Happy are they who live according to the standards of the kingdom. In heart and mind they are indeed blessed because they are right with God. "Theirs is the kingdom of heaven." "They shall be comforted"—enter into soul rest and peace. "They shall inherit the earth." "If children, then heirs; heirs of God, and joint-heirs with Christ." "They shall be filled" with fruits of righteousness. "They shall obtain mercy." "God is not unrighteous to forget your work and labour of love." "They shall see God," "the Prince of Peace." "They shall be called the children of God." What manner of love the Father hath bestowed upon us, that we should be called the sons of God? What blessings are given to the heirs of the kingdom!

"Theirs." Whose? Who gets these blessings? When Jesus told who is blessed, He was presenting a strange new message. Not those who are strong in themselves are blessed, but those who are strong in God. To make something of one's self is not the spirit of the Son of God. Those who mourn for their sins and repent of them are happy. They, too, are capable of being grieved at others' sadnesses. (Later Jesus purged their thinking on this point with His Good Samaritan story.) The world lives in a proud and haughty spirit, but those in the kingdom are gentle and meek. Those who hunger and thirst after righteousness rather than self-satisfaction are blessed. "All our righteousnesses are as filthy rags." Heart purity is required for membership in the kingdom of heaven. He that "speaketh the truth in his heart" shall "abide in thy tabernacle." Those who make for peace are blessed, not those who strive. The kingdom was ushered in by "on earth peace, good will toward men." Even in persecution for His sake the children of the kingdom will be happy. These are the characteristics of the citizens of the kingdom!

"Ye have heard . . . but I say." Jesus with authority denounced the old law and set up new laws concerning killing (5:21-26), concerning adultery (5:27-32), concerning swearing (5:33-37), concerning resisting evil (5:38-42), concerning loving enemies (5:42-48).

In this sermon Jesus preached a higher standard of righteousness than the world yet knew. This righteousness is required of us. It is not too high a standard.—A. M. E.

FIELD NOTES

A Bible Meeting will be held at the Pond Bank Mennonite Church, near Chambersburg, Pa., Saturday evening and all day Sunday, Jan. 13, 14. The brethren B. Charles Hostetter, Manheim, Pa., and John S. Hiestand, Maytown, Pa., will be the instructors.

Bro. Earl Showalter, La Junta, Colo., held a brief series of revival meetings with the West Liberty congregation, Windom, Kans., Dec. 28-31. Bro. L. J. Miller, Hutchinson, Kans., assisted in the meetings with helpful Bible lessons.

A Bible Study is being conducted on Tuesday evenings at the Chambersburg, Pa., Mennonite Church by the ministers of Franklin County. There are seven classes, with an attendance of over two hundred. The Book of Matthew is being studied.

The Locust Grove Church, near Sturgis, Mich., enjoyed a Bible Conference and a series of revival meetings from Dec. 24 to 31. The following brethren served as instructors at the Bible Conference: Elmer G. Martin, Bird-in-Hand, Pa.; Clarence Troyer, Curtis, Mich.; Ira Johns, Goshen, Ind.; Amos Hostetter, Topeka, Ind.; Earley Bontrager, Shippshewana, Ind.; and Wilbur Yoder, Middlebury, Ind. The revival meetings were in charge of Bro. Martin, who delivered timely messages on "The Only True Church." Eleven souls accepted Christ as their Saviour.

The forty-third annual Old Folks' Singing was held at Weaver's Mennonite Church, near Harrisonburg, Va., on New Year's Day. This meeting has become famous in the Shenandoah Valley, and the forenoon and afternoon sessions this year were again well attended, it being estimated that a thousand people were present. From its beginning in 1901 only two sessions have been missed, and the Harmonia Sacra hymnbook has always been used.

Bro. Harold H. Brenneman of the Publishing House staff, spent the week end of Dec. 31 at Harrisonburg, Va. He filled the appointment at the Chicago Avenue Mennonite Church and was otherwise used in the Lord's service.

Bro. Leonard Haarer of Scottdale, with his family spent the holiday period at his former home near Shippshewana, Ind., during which time he filled a number of appointments.

A series of messages on "The Mennonite Way of Life" will be given at the Millwood and Maple Grove churches, near Atglen, Pa., on the following evenings: Jan. 6, 27, Feb. 10, 24, March 10 and 11. Bro. Charles Hostetter, Manheim, Pa., will be the leading speaker.

Sister Lena Graber, missionary nurse en route to India, was, at the last word from her, still at Lisbon, Portugal, waiting for transportation to India.

The week-end meetings previously announced at Kouts, Ind., in charge of Bro.

H. S. Bender, were on account of the cold weather postponed to the week end of Jan. 12-14.

Bro. Jacob Weirich, Union City, Pa., is taking school work at Goshen College during the second semester.

The enrollment of the Winter Bible School at Goshen College is sixty-four, with others expected later. This includes a half dozen ministers who are enrolled for special courses helpful to ministers.

The enrollment at the Ontario Bible School is one hundred and ten, an increase of fifteen over last year.

Sister Derstine, wife of Bro. C. F. Derstine, is seriously ill at Kitchener, Ont. May the Lord restore her to health.

Bro. Paul Roth, Masontown, Pa., on Sunday evening, Jan. 7, led the young people's Bible meeting at Scottdale in a directed study of the topic, "First Principles of Salvation," and then followed with a sermon, while Bro. Harold Brenneman, of Scottdale, performed a similar service at the Masontown Church.

Among those attending the Foreign Missions Conference at Toronto, Ont., Jan. 5 to 8, were the brethren J. D. Graber, E. C. Bender, Paul Erb, Jesse B. Martin, Mahlon M. Hess, Henry Garber, and E. E. Miller.

The enrollment of regular day students at Johnstown Bible School is reported at about thirty-five, with prospects of still others coming.

A recent cable from the Leatherman family, en route home from the African Mission field, stated that they are still awaiting sailing from Capetown, where they have been detained for a number of months.

Despite an earlier answer to the contrary, government officials in Tanganyika have expressed a willingness to grant land near the

present Bumangi station for a school for missionaries' children, which has been authorized by the Eastern Board of Missions and Charities.

Bro. D. H. Bender, Albany, Oreg., who suffered recently from a heart ailment, has improved somewhat, according to a recent report.

Bro. Aaron Loucks, whose serious illness had been referred to some time ago, has made considerable improvement and is now able to be about part of the time. His present address is 733 Sidney St., Greensburg, Pa., where friends may address him.

Bro. Louis Peachey was ordained deacon at the Locust Grove, Church, Belleville, Pa., on Sunday evening, Dec. 31.

Bro. John E. Lapp, Hatfield, Pa., was scheduled to conduct evangelistic meetings at Fentress, Va., Jan. 7 to 14.

(Continued on last page)

CORRESPONDENCE

FILER, IDAHO

(Filer Congregation)

Greetings. The last of November we enjoyed a Missionary and Thanksgiving program, given by the members of the Sunday school.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I Jno. 5:14). "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (Jno. 14:13).

The Lord graciously answered our prayers and sent Bro. H. A. Wolfer, Woodburn, Oreg., to conduct a series of meetings for us from Dec. 1 to 13. One young soul confessed Christ, a number reconsecrated their lives to the Lord, and the believers were strengthened.

From Dec. 14 to 17 the brethren N. M. Birky, Albany, Oreg., and N. A. Lind, Lebanon, Oreg., were with us for evening services. Counsel meeting was held on Friday evening and the communion service on Sunday morning. One soul was received into fellowship by baptism. These meetings were a real blessing to all of us.

On Wednesday evening, Dec. 20, we were pleased to have with us Bro. and Sister E. S. Garber and Bro. and Sister Leonard Garber, Nampa, Idaho, and Bro. Ed Hershberger, Amenia, N. Dak. Bro. Hershberger brought us a helpful message during the prayer meeting hour.

On Sunday morning, Dec. 24, a group of boys from the Downey, Idaho, C.P.S. Camp worshiped with us. A quartet sang for us, and Bro. Aaron Epp, education director, gave an address. On Sunday evening the quartet and Bro. Epp again assisted in the service, it being the occasion of our Christmas program. We were very grateful for the messages these brethren brought us.

Calendar

Western Bible Institute, Sheridan, Oreg., Mennonite Church., First Term, Jan. 2-19, 1945; Second Term, Jan. 22-Feb. 9, 1945.

Johnstown, Pa., Bible School, Jan. 3-Feb. 16, 1945.

Winter Bible School, Goshen College, Jan. 4-Feb. 15, 1945.

Special Bible Term, Lancaster Mennonite School, Jan. 8-Feb. 16, 1945.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19-March 9.

Special Bible Term, Eastern Mennonite School, Jan. 10-Feb. 20, 1945.

Annual meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20, 1945.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28-Aug. 4; Aug. 8-19, 1945.

We ask an interest in your prayers that our congregation may be a real glory to the Lord and an instrument in His hand through the coming year.

Dec. 29, 1944.

Myrtle Reeder.

ARCHBOLD, OHIO

(Central Congregation)

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad."

On the evening of Oct. 1, we were privileged to have a group from the Central congregation, Elida, Ohio, with us. They brought us a much-appreciated program, after which Bro. N. E. Troyer, of the same congregation, preached for us.

Our communion service was held Nov. 5, with our bishop, Bro. E. B. Frey, in charge.

On Saturday evening, Dec. 2, Bro. Roy Otto, Springs, Pa., began a series of meetings. Each evening before the message he spoke to us on some of the practical problems of life. The series of meetings came to a close with an all-day meeting on Dec. 10, at which time Bro. Walter E. Yoder, Goshen, Ind., conducted the singing. Bro. Elmer Yoder, Elida, Ohio, was also with us and brought several messages on "The Home God Meant." Seven souls gave their hearts to the Lord during these meetings, and several have come since then. Pray with us that the Lord may continue to draw the lost to Him.

Bro. Eric Bontrager, Vestaburg, Mich., was with us in the morning service, Dec. 3.

During the holiday week Bro. Walter Yoder, Goshen, Ind., is again with us, conducting classes in hymn study and singing.

Dec. 28, 1944.

Cor.

NAMPA, IDAHO

Dear Christian Friends: Greetings. "The Lord hath done great things for us; whereof we are glad." From Nov. 27 to Dec. 15 we enjoyed a Bible school, with classes in the afternoons and evenings. Some of the subjects for study were: History of the Mennonite Church, Nonresistance, Missions, Victorious Living, Book Study, and Music. The brethren Marcus Lind, Portland, Oreg.; Milton Martin, Albany, Oreg.; and Menno Snyder, Hammett, Idaho, were the instructors. There was an enrollment of twenty-nine, with a number more attending the evening classes. Good interest was shown throughout the school, and all who attended were greatly blessed.

Over the week ends, beginning Saturday evening, Nov. 25, and closing Sunday evening, Dec. 17, Bro. Marcus Lind conducted evangelistic meetings. The Lord marvelously undertook in these meetings and as a result there were nine confessions and several reconsecrations. We were all made to realize more keenly how important it is that we serve the Lord wholeheartedly.

Bro. and Sister Jacob Flisher and daughter Ruth left Dec. 8 for Phoenix, Ariz., on account of Sister Flisher's health. We miss them, but trust that the sunshine of Arizona may have the desired effect and that they may return with Sister Flisher's health much improved. On Dec. 13 Bro. and Sister David Good returned from a two months' visit

in the east. We are glad to have them with us again.

From Dec. 21 to 25 the bishop brethren N. A. Lind, N. M. Birky, and H. A. Wolfer were with us, during which time we again observed the communion service. Also on Sunday morning nine young souls were received into church fellowship by water baptism. We pray that they may continue faithful throughout life.

Other recent visitors in our midst were: Bro. Chris Snyder, Canby, Oreg.; Bro. Henry Yoder, Molalla, Oreg.; and Bro. and Sister Ed Hershberger, Amenia, N. Dak. We appreciated their presence and messages very much. May the Lord continue to bless them as they labor for Him in their home fields.

On the evening of Dec. 27 our annual business meeting was held, at which time Sunday-school and church officers were elected.

Pray for us that we may ever be "stedfast, unmoveable, always abounding in the work of the Lord."

Dec. 29, 1944.

Barbara Garber.

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Dear Readers: Greetings in Jesus' name. On Sept. 17 Dr. H. Clair Amstutz gave a helpful talk at the young people's meeting hour on the subject, "Purity in Life."

On Sunday evening, Aug. 6, the service was in charge of the Sonnenberg congregation, and the Martins congregation had charge on Sunday evening, Oct. 8.

Our annual home-coming was held at the home of Bro. Emerson Hostetler, Sept. 24. After the noon hour, Bro. and Sister Paul Lehman of Minnesota gave talks. They also spoke to the Sunday school the previous Sunday.

On Sunday morning, Oct. 29, we observed the communion service, with most of the members present. Communion was also given to members in several homes later on.

The Tri-County Sunday School Meeting was held here the afternoon and evening of Oct. 29. Many good truths were given, and the services were largely attended.

Bro. Walter Stuckey, Archbold, Ohio, was in charge of our evangelistic meetings from Nov. 19 to 26. The Lord answered our prayers in bringing through our brother many practical teachings and stirring messages from the Word. One soul confessed Christ, and the many who attended received blessings.

On Thanksgiving forenoon the Martins congregation worshiped with us in a union service. Following an open meeting of praise and testimony, Bro. Stuckey brought the message.

Our Sunday school was reorganized on Dec. 10, with the following results: Supt., Paul Ressler; Chor., Leona Miller; Secy., Erma Fath. In the evening the following officers were elected for our young people's meeting: Supt., Marion Brubaker; Comm., Aldus Nussbaum, Wilmer Horst. The annual business meeting was held on Dec. 26.

Pray with us that we may be faithful and go forward by the help of the Lord in the new year.

Dec. 30, 1944.

Mrs. David Falb.

OYSTERPOINT, VIRGINIA

Dear Christian Friends: Greetings in Jesus' precious name. We praise the Lord for the many blessings He has bestowed upon us.

We regret the loss of our pastor and wife, Bro. and Sister Levi Hurst, who have been appointed as missionaries to Africa. We feel the loss keenly, but praise God that they are willing to be used for His glory.

Bro. and Sister Amos Hostetter have moved from our community. We miss their presence and services. We are also sorry to lose Bro. Harlan Yost, who is soon to leave for C.P.S.

On Nov. 12 we appreciated the services of the brethren E. G. Gehman and Newton Weber. They brought us some very helpful and inspiring messages. We were also glad for the presence of Bro. Robert Ross. He served as song leader and also took part on the program. This was our annual Harvest and Missionary Day program.

We have preaching services every two weeks, in charge of visiting brethren. We expect our bishop, Bro. George M. Hostetler, Westover, Md., to be with us Jan. 7.

We crave your prayers for the work at this place.

Dec. 31, 1944.

Cor.

KALONA, IOWA

(Lower Deer Creek Congregation)

Dear Herald Readers: Greetings. During the month of October Bro. Chris J. Yoder of the West Union congregation brought us interesting messages from First Peter.

Visiting ministers who preached for us during the past quarter were: E. E. Miller, Goshen, Ind.; William J. Brenneman, Chicago, Ill.; and Milo Kauffman, Hesston, Kans.

Our communion service was held on Oct. 29. The evening of the same day a men's quartet from the C.P.S. camp at Denison, Iowa, brought us an inspiring message in song.

On Nov. 26 ten young souls were received into church fellowship by baptism and two by letter.

Our Sunday school was reorganized on Dec. 17, with the following results for the adult department: Asst. Supt., Ezra Troyer; Chor., Doris Marner; and Sec-Treas., Paul Yoder. Our annual business meeting was held on Dec. 30.

This morning marks the beginning of our winter Bible school, which is being held at our church.

During the past year the Lord called seven of our number home to Himself. We do not know what the new year has in store for us.

May we be found "stedfast, unmoveable, always abounding in the work of the Lord."

Jan. 1, 1945. Homer J. Hershberger.

HARRISONBURG, VIRGINIA

Dear Herald Readers: Greetings. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Seventeen young souls made the good choice of walking in the Spirit as one result of the

(Continued on page 836)

WITH OUR MISSIONARIES

Forgive Me

*Forgive me, Lord, for careless words
When hungry souls are near;
Words that are not of faith and love,
Heavy with care and fear;*

*Forgive me for the words withheld,
For words that might have won
A soul from darkened paths and sin
To follow Thy dear Son.*

*Words are such mighty things, dear Lord,
May I so yielded be
That Christ, who spake as never man,
May ever speak through me.*

—Author Unknown.

Father's Guidance

BY LINA RESSLER

Isn't it nice to look back over a period of our lives and note the ways in which we were led or hindered, or turned into entirely different paths? Have we not all met with experiences that seemed to upset our most cherished plans?

It is a blessed experience to look back and remember, usually with deep gratitude, the way our Father took charge and led us by a path much better than the one we might have chosen in the first place.

In childhood it might have been a shower when we had planned an outing. Later a long summer's work, when we had so fondly hoped we might go to college right away. Or perhaps the loss of a friend whose love and sympathy we had so counted on for our happiness and contentment. Later any or all of these may work out for good. Instead of the outing there may be a pleasure much better for all concerned. Instead of college when we had planned there may be a longer and better period of training, because we had waited for it. Instead of the friend you had thought lost you may find other friends, more loyal and more true. Life has such compensations. To the Christian they are His appointments. Uncle J. A.'s life was one long series of such appointments. Only those who knew him well ever heard of them. When but a child a form of eczema taught him to suffer in silence. In school the boys laughed at him because he did not go barefoot. They thought he was proud. It would do no good to explain, and so he learned to be misunderstood. He loved books. His people were farm-

ers. How could they know the agony brought on by work in the ground? His first opportunity to take a teacher's examination came because his folks thought he would fail anyway and change his mind. He did not fail, and for years he followed the teaching profession and loved it.

Uncle J. A. was interested in missions. For years he cherished and read missionary literature. When a child he talked over with his father the matter of sending missionaries. His father too was interested, but the church did not send missionaries then, and so the problem remained unsolved. All over the church the interest in missions was pulsing. The childhood conviction that there were so many others who wanted to go seemed a mistake, and humbly, eagerly, Brother Ressler volunteered and was accepted. All through his stay in India those sore hands gave no trouble. Were those handicaps the means God needed to open our eyes to see the need and our ears to hear the call of India, the open door? It is interesting to follow events and influences through the years. Our life span is too brief for us to get much of a perspective; we can secure only glimpses. One characteristic of the pioneer missionary was the quiet, eager courage to press forward. One day he was walking through a hard thorny woodland. His friend went forward boldly till the road became quite difficult; then he stepped to a side and asked J. A. to lead the way. As they were walking on, the friend remarked, "That is an index to our characters. While the road is easy I can lead out, but when the going becomes hard, I step aside and ask you to lead." It was so in many things. There was little of fear in his make-up. If a task needed to be undertaken, for church or home, Uncle J. A. was ready to help as soon as he felt that it was the Lord's will that he should.

We could ill spare him, for there were so many places where we thought we needed him. But God knew best. And so though he is no longer here, we remember his quiet, cheerful faith and keep pressing on.

Scottdale, Pa.

600,000 BIBLES NEEDED BY EUROPE AND ASIA

A close estimate shows a need of 600,000 Bibles and 1,200,000 New Testaments for the countries of Europe and Asia most affected by the war. The untiring efforts of our Bible Societies throughout the world must see to it that this need is supplied.

Refreshing Streams of Living Water

BY GEORGE J. LAPP

"To the Romans"

The times in which the early church was established and through which the witness spread throughout many countries required unflinching loyalty and devotion, born of a definite Christian experience. The Christians were beset on every side by forces which exerted determined and ruthless efforts to destroy their faith and influence, their organized aggression, and to stamp out their very life and existence because the spread of Christianity menaced Jewish and other non-Christian legalistic and pagan social and administrative orders. In times of great restlessness, searching, longing, expectation, and readiness to accept whatever would contribute to the removal of difficulties, Jesus of Nazareth came, rendered His ministry, was crucified, and rose again; Pentecost came; the Apostolic Church was established; and the witness of the resurrected Christ was extensively borne. In such a time Saul of Tarsus was born again on the Damascus road. It is most fitting that there should have been divine intervention in the resurrection of Christ, in the coming and work of the Holy Spirit, and in the power of transforming Saul from a persecutor to a follower of the persecuted Nazarene. Read Acts 9 and the rehearsals of Saul's wonderful experience in chapters 22 and 26, and carefully note the reasons for his becoming so firmly established in his new-found faith. This marvelous experience of the grace of God wrought within him became more firmly sealed through his sojourn in Arabia—most probably near Mount Sinai, from his contacts with the other apostles in Jerusalem and elsewhere, and during the years of prayer, meditation, and preparation in his own home and environment in Tarsus previous to his call from Antioch. The Holy Spirit, by a longer process than at Pentecost, sealed in the inner consciousness of Saul the indwelling of the resurrected, triumphant Christ. It took time for this spiritual certainty to become sealed in the experience of Saul, for it cut across the whole of his religious background as a Pharisee and fanatical adherent to Mosaism as it had been developed in his time with all its ritualism and legalistic observances. His thinking and praying through to such a clear understanding of the relation of the Law and the Prophets to the new dispensation, and his clear presentation of the Gospel of the grace of God furnish for us refreshing streams of living water.

The epistle to the Romans is not the first chronologically, but one finds no reason to upset the order in his reading. It seems to have been written by the Apostle Paul from Corinth during his

third missionary journey, in about 60 A.D. Space forbids discussion of the entire content of the epistle, but in our reading the following stand out as great contributing factors in the spiritual growth and strengthening of the Roman Church and also in our own spiritual corporate and individual lives and relationships. Note the calmness of spirit and certainty in all his writings.

1. *God's Grace Is Greater Than All Our Sin.*—The picture of sinful man, both Jew and Gentile, in chapter one is loathsome. The Jew in his pride and arrogance, and the Gentile in his depravity, sounded the depths of darkness. The acts of sin were but the expression of the sinful condition of fallen humanity. The acts of sin corrupted every good thing that God had made or provided, and corruptible man (1:23) had sought to pull down the incorruptible God to the level of his own diabolical vain imaginings. In India the habits of the priests of the gods are corrupted by drink and drugs, and while they are under the influence of opium or hemp, or a mixture of both, they have hallucinations, wild and weird, which they call visions; and they build up systems of idolatrous worship and corrupt customs accordingly. Some of them are too vile for description here. They have reached the bottom of degradation and have dragged thousands of poor deluded souls with them. It is a gruesome picture of the sinful, unregenerate world anywhere. The writer has heard the vilest language used by his own unregenerate countrymen. Oh, no, not all of America is saved. It is no wonder that God will render to every man according to his deeds, for they are the outworking of a sinful condition. Unless saved from it, humankind must perish with and in it. They are the victims of Satan, and he and his victims will suffer eternal banishment and woe. They are judged already, and the sentence of death will be passed, for "the wages of sin is death."

But what the Law could not do, and what reform by heathen philosophers, were they ever so enlightened, could not accomplish, the loving-kindness and tender mercy of God through Jesus Christ could do. Grace, which is made up of these two great component parts, is sufficient to provide for the forgiveness of every act of sin, to free sinful man from the power of a sinful life, and to remove from him the sinful condition which he cannot in his own strength root out. Compare Luke 7:50; Eph. 2:5, 8; Rom. 6:14; Phil. 1:19; II Thess. 2:13; Rom. 8:2; Gal. 2:19, 20; Rom. 1:29-32; 3:10-18; 6:1-13. The cross and the shed blood are symbols of the crucified and purified life. We are *buried* by the baptism of a crucified old life, with all its putrefying elements; we are washed clean by that sprinkling of His cleansing power through the blood of the everlast-

ing covenant, and are raised to a newness of life that triumphs in Christ, who has come to dwell and reign within. Ch. 6:4ff.

2. *The New Life in Christ Jesus.*—It is nothing less than a miracle that I could be saved from a sinful life. By faith I have accepted the offered mercy and have received Christ into my life, and His Spirit witnesses with my spirit that I know I am a son of God. I know it here and now. I do not merely hope that I shall be saved in the end. The witness of the Spirit (8:16) is a definite earnest of the fulfillment of that glorious hope awaiting every redeemed child of God. But I must and can reckon my old life crucified and dead and myself having risen in a new life. Jesus has become that life. 6:11-13; Gal. 2:20. The realization of this spiritual experience has brought with it a sense of freedom from any works to gain merit and from any reasonings that might have misled me in the past. The letter of legalism and systems of reasonings killed, but the Spirit brought light and life. 2:29; 7:6; II Cor. 3:6.

This new life expresses itself in loving response to every injunction given through the Spirit by Christ and His holy apostles. To be life it must express itself, lest its light be snuffed out by the suffocating accumulations of its own stagnation. A fresh-water lake must have an outlet; else it becomes a death-dealing *Dead Sea*. So when we speak of obedience to the will of God and the church we do not refer to a blind submission to whatever may be decreed, but to a willingness to live in the will of God for us and the body of Christ, which is the church, as revealed for us in the Word. Rules of conduct, of discipline, and of everyday life are drawn up by church conferences for our help. If they are merely man-made and not scriptural, or are more or less than scriptural requirements, they are hindrances rather than helps. But one should be very slow to condemn such regulations unless he has carefully searched the Scriptures and come to know wherein they may be in error in exacting too much or too little. It is the Spirit within us that makes alive and enables us to adorn the doctrine of God our Saviour by showing all fidelity with uncorruptness, gravity, sincerity, and sound speech. Titus 1:7, 8, 10.

3. *Salvation Full and Free.*—Salvation is obtained by grace through a living faith in a living Christ and cannot be acquired by any works that we can do, however meritorious or praiseworthy they may be. 1:17; 3:28; 5:1; 10:17; 14:23; Gal. 2:16; Eph. 2:8. The grace of God hath appeared unto all men, teaching us to deny and abstain from all things that take away from the life, and to obtain and retain in our lives those things which save it, salvage it, and build

it up. Titus 2:11-15. It brings salvation through the loving-kindness and tender mercies of our God in Christ Jesus. It is not a partial acquisition, but one who is saved is as thoroughly saved as he is expected to be thoroughly furnished unto every good work. We cannot be half bond and half free—half servants of Satan and half sons of God. We cannot feed on husks and also enjoy our Father's gracious provisions for us. We cannot outwardly profess to be followers of Christ and court the world's allurements. We cannot practice the presence of God and be partially enveloped in the darkness of sin. We cannot profess to be saved and not possess the Pearl of great price. We will feel the gladness of it as well as know its certainty. The rich experience of salvation will make us rejoice with a joy unspeakable and will prompt us to praise and communion. But both will be with that moderation born of a mellowing experience. Our emotions will not get the best of us. One fears those abandonments to extreme emotional expression where all self-control is lost because of the reactions following where moral resistance is lowered and where tragedies of the most revolting kind have resulted. More will suggest itself in connection with studies of other Pauline epistles.

Salvation is free. The price paid for its purchase was great. The Lord Jesus Christ bought it for us with His own precious blood. We were unworthy of it and hadn't the price to pay. The blood of animal sacrifice could not purchase it; else in every nation the great number of animal and even human sacrifices would have been ample. We do pay a price when we turn our backs on a scolding, scoffing, opposing, persecuting, and suppressing world and allow ourselves to be put where we have no abiding city here. We pay a price when we are crucified with Christ and when the world is crucified unto us and we unto it. We pay a price when we take up the cross and follow Him. Sacrificial service where we are unwelcome is a price we pay. Self-denial is a price. But what are any of these compared to the priceless worth of our purchased possession? It is a joy to sacrifice. Cross bearing brings with it deep satisfaction. Our spiritual possession renders our disposition by the world a pleasure. We love Him above all else because He gave as a full and free gift, eternal salvation.

4. *Walking by Faith.*—The Apostle Paul's assertion to the Corinthians (II Cor. 5:7) that we walk by faith and not by sight is amplified in his epistle to the Romans. Faith in the Gospel of Christ, the power of God unto salvation, is imperative. Rom. 1:16. We are justified and accounted guiltless by faith. Rom. 4:5-7 and context. We received the atonement by faith. 5:10, 11. Once we are in Christ Jesus and living in the will of God,

we almost lose the consciousness that we live and move and have our being in loving trust and unbounded confidence in the care, protection, guidance, and providence of Him who has provided so lavishly for our redemption and eternal salvation. Now, just how does our "faithing" as we go along in life's journey and service operate? We look to God for guidance and provision. Right! But let us remember that at no time in the history of the early church, whose experiences occasioned the writing of the Acts and the Epistles and even the Gospels, did anyone have to operate his or her faith to the exclusion of the organized interests of the body of Christ. The church appointed Matthias as an apostle. She appointed the seven deacons for a specific work. She cared for the poor and at different times sent relief to needy groups of believers. The church responded to the promptings of the Spirit and sent out Barnabas and Paul. The churches which were established in many places organized and furnished support for ministers and missionaries. The workers did not depend upon this entirely, for they worked with their own hands, but neither the church nor her advance agents held that their dependence should be on God, exclusive of the body of Christ of which they were a part. Years of observation have taught one that such abandonment to so-called "faith-this" and "faith-that" results in far more evil than good. We know large faith missionary organizations, such as the China Inland Mission, where faith wrought its wonders in the establishment of a great work, but throughout their areas, churches are established and the supporting churches are recognized as having a legitimate right of spiritual supervision on the field. Systematic support is built up and official supporting boards and councils are organized. In this manner the work is given permanency. Unattached missionaries and small organized groups which recognize the supervisory authority of no church, but seek to exploit those of all churches for their support, are a menace, and their leading should in no wise be followed. Exercising a trust and confidence and faith in organized supervision and provision is exercising a trust and confidence and faith in God's provision according to the Scriptures. Let us not be misled. During this war such unattached groups and individuals have been snuffed out because support was cut off. Their faith did not avail. They were victims of misdirected illusions.

The faith way then is, in accordance to divine sanction, a business-like way, as we do business for our King. We walk by faith for spiritual nurture and receive this nurture through the Word and spiritual fellowship in an organized as well as individual capacity. We serve the Lord in the furtherance of His cause by

faith and exercise this faith in co-operation with the organized control and provision made by God in and through His body, the church. To deny this is to deny divine sanction and provision, which virtually is denying Him.

Spiritual adjustment to the will of God in the sanctified life and its outworking in practical Christianity are so extensively dealt with throughout the Pauline epistles that we leave fuller discussion for the future.

"What a fellowship, what a joy divine,
Leaning on the everlasting arms;

* * * *

Oh, how sweet to walk in this pilgrim way,
Leaning on the everlasting arms."
Balodghan, via Dhamtari, C.P., India.

The Home Field

LIMA, OHIO

(Mennonite Gospel Mission)

Gospel Herald Readers: Greetings. We have much for which to praise the Lord. We wish to thank all those listed below for their kind gifts and for their interest in the Lord's work here. I am sure you would have had an added blessing if you could have seen the joy and pleasure our boys and girls received from the splendid Christmas treat and the rewards of Bibles and books that you made possible. Thanks to each of you: M. D. Roth, Simon Rufenacht, Ellsworth Handrich, Irvin Good, Ira Good, Tura Hartzler, Nellie Hagey, Katie Yoder, J. E. Taylor, Dan Augsburg, Kenneth Ressler, P. L. Rohrer, Noah Good, Rose Eigsti, Sophia E. Myers, Jacob Hartmans, Lydia Hess, Eva Driver, Frank R. Nafziger, Amandus Brubaker, Ben Bowers, Dorothy Grieser, David Eimen, R. I. Krabill, Pearl Brenneman, Harry Mumaws, Ruth Yoder, Richard Hartzler, Clarence Roth's class, John Good, and Wyse Graber. May God richly bless each of you. We tried to write to each one personally, but if we failed, please accept this letter as our way of reaching you.

We want to thank Bro. and Sister Jess Brenneman and daughter for making our Christmas treat possible. When we were unable to buy candy, we purchased the raw material and they made over one hundred pounds of candy for us.

The last Sunday of December Bro. Wyse Graber, Stryker, Ohio, taught the first quarter's (1945) Sunday-school lessons to the teachers of the Allen County churches at the Lima Mission. In the evening he brought us a very acceptable sermon. Come again, Bro. Graber.

We are looking forward to a series of meetings in February, in charge of Bro. Elmer E. Yoder. Pray for our brother, for us as a congregation, and also for the unsaved.

We expect to have the brethren A. J. Metzler, Scottdale, Pa., and Oscar Burkholder, Breslau, Ont., in our churches in the community near Elida, Ohio, soon.

May God in His wisdom and mercy grant us peace of soul and peace in our nations if it is His blessed will.

Pray for us, and may God's richest blessings be yours.

Jan. 1, 1945.

Till He comes,
M. O'Connell.

NEW HOLLAND, PA.

(Welsh Mt. Samaritan Home)

Dear Herald Readers: Greetings. We praise the Lord for His many blessings during the past year. The work was difficult, however, because of the shortage of regular workers. We are thankful for the workers we do have, and also appreciate the help that members of our neighboring churches have given us—some by the day and some by the week. Several nurses too have helped us when they could, which we appreciate very much.

During the year eight of our number were called to their eternal reward. There are now twenty-two who make their home with us. One of these is very sick, two are helpless, and others are feeble due to old age.

The Lord blessed us with an abundant yield of vegetables, fruit, and farm crops. In addition the brotherhood donated peaches, pears, other eatables, and money, so that we have not lacked in these things.

The home is not quite full. We receive numerous requests for admittance, but are unable to grant them because of insufficient help. This is a real burden to us. Our prayer is that we may have a few more full-time workers and a nurse for this year. We could thus give a home to more people who have none.

We ask you to pray for us and help us to find sisters who are willing to help care for the aged and homeless; also remember those who are working here, that they may have courage and endurance to press on in the work.

Jan. 3, 1945.

M. G. Sauder.

CORRESPONDENCE

(Continued from page 833)

revival meetings at Weaver's Church in November. Bro. Timothy Showalter, Broadway, Va., was in charge of the meetings. These converts were baptized and received into the church on Dec. 10.

Bro. Charles Grove, Waynesboro, Va., held revival meetings at Rawley Springs in October. Although there were no confessions, the church was strengthened.

Bro. and Sister David Good, Nampa, Idaho, visited relatives here. Bro. Good filled several appointments at Pike and Weaver's.

Bro. Mahlon Hess, Lancaster, Pa., brought the message at Weaver's Church on Christmas Day. His text was, "Emmanuel, which . . . is, God with us."

Our all-day annual instruction meeting was held the last day of the old year. Bro. E. F. Hartzler, Marshallville, Ohio, together with the home ministers, brought timely messages from the Word of God.

The forty-third old folks' singing was held at Weaver's on New Year's Day. The Harmonica Sacra is used each year. This singing attracts many people who enjoy the old songs.

The nine Sunday schools of the middle dis-

strict have been reorganized and are ready to begin the new year. Pray that the church may be faithful in witnessing for Christ in the coming year.

Jan. 2, 1945.

Ruth Blosser.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Christian Greetings to all Readers: Our Sunday-school reorganization resulted as follows: Supts., Manasseh Bontreger, William Miller; Chors., Lulu Stutzman, Agnes Stutzman; Secys., Esther Stutzman, Margaret Stutzman; Libr., Maxine Troyer; Primary Supt., Vernon Stutzman; Y.P.M. Comm., Ira Johns, O. Jay Yoder, Vernon Bontreger.

Since the Benton Sunday School is a branch of this one, the election for that school took place at the same time, as follows: Supts., Amos Yontz, Melvin Birky; Chors., Galen Johns, Mary Birky; Secys., Franklin Kauffman, Ruth Slabaugh.

Among our visiting ministers have been the brethren Frank Byler, Donald King, C. L. Graber, and C. Z. Martin. We appreciated the messages they brought us.

Bro. Sanford Shetler, Hollsopple, Pa., was our evangelist from Dec. 10 to 17. The winter weather and snowy roads made the attendance smaller than usual. Those who attended received food for spiritual growth.

We have fourteen boys in C.P.S. A few of them have been home for short periods this fall and winter. We pray that each of them may be a living testimony to the truth and beauty of a life hid with Christ in God. We pray also that we at home may not be a disappointment to our boys in our times of testing. "Bear ye one another's burdens, and so fulfil the law of Christ."

The ministers of the Indiana-Michigan Conference had a two-day fellowship meeting here Dec. 19, 20. May God bless our ministers and keep them (as well as all of us) "stedfast, unmovable, always abounding in the work of the Lord." Will He find us faithfully watching when He returns?

Dec. 30, 1944. Mrs. E. A. Stutzman.

EUREKA, ILLINOIS

(Roanoke Congregation)

Dear Herald Readers: Greetings. On the evening of Aug. 27 Bro. Carl Kreider, Goshen, Ind., worshiped with us in connection with Church School Day.

Our young people's meeting gave a return program at the Calvary Mennonite Church in Washington, Oct. 15.

On Oct. 22 we observed the communion service. In the evening a group from Metamora gave the program.

Bro. C. F. Derstine, Kitchener, Ont., stopped with us for an evening meeting, Nov. 9. He was on his way home from Iowa.

Our Sunday school was reorganized on Nov. 19, with the following results: Supt., John Hartzler; Asst., Robert Harnish; Chor., Maybelle Smith; Asst., Verelda Zook. Bro. Walter Zook was elected as church chorister, with Bro. Lester Garber as assistant.

We had an all-day meeting on Nov. 26—our quarterly Sunday School Meeting and Missionary Day program combined. Bro. Jay Hostetler and Sister Lois Gunden were the guest speakers.

On Dec. 3 the following officers were elected for our young people's meeting: Supt., Jacob Graber; Chor., Florence Yordy; Asst., Verelda Zook.

As we enter the new year, may each of us be faithful.

Jan. 1, 1945.

Mildred Garber.

APPLE CREEK, OHIO

(Kidron Congregation)

Greetings in the Master's name. A two-week Bible school was held in August, with over two hundred in attendance.

The brethren Ford Berg and Dr. H. Clair Amstutz, Goshen, Ind., were the guest speakers for Church School Day.

Bro. Aldus Wingard, Boswell, Pa., brought the morning message on Sept. 3.

On Sept. 10 Bro. Wayne Hostetler of the Brethren Church of Orrville told of his experiences with a carload of cattle to and in Puerto Rico.

Bro. David Steiner, North Lima, Ohio, spoke to the Sunday school on Oct. 22. Bishop A. J. Steiner helped the ministering brethren conduct the preparatory services.

We commemorated the Lord's suffering and death on Oct. 29.

The brethren Paul Miller, Walnut Creek, Ohio; Paul Erb, Goshen, Ind.; and Robert Kreider, Clear Spring, Md., brought us teachings from the First Epistle of Peter.

Bro. Phil Frey and a ladies' quartet from Fulton County conducted the morning and evening services on Nov. 5.

Missionary Day was observed by the Sunday school. The junior department rendered a program in the afternoon. Bro. and Sister J. D. Graber, Elkhart, Ind., were the guest speakers for the day.

Our Sunday-school reorganization resulted as follows: Adult Dept.—Supts., Vilas Zuercher, Clayton Hofstetter; Junior Dept.—Supts., Paul Amstutz, Ellen Bixler.

Our evangelistic meetings have been postponed twice—once on account of the ill health of our bishop, Bro. A. J. Steiner, who was to conduct the meetings. The services of Bro. Aaron Mast, Belleville, Pa., were then secured, but after two sessions (Dec. 10, 11) the whole community became snowbound. Bro. Mast has consented to hold these meetings next spring.

Our Christmas program was rendered on Christmas night. On account of the snow, the audience was small.

Our business meeting was held on the evening of Dec. 28.

There are now twenty-eight of our brethren engaged in C.P.S. All of them have had one or more furloughs. We welcome them all home.

Jan. 1, 1945.

Cora Hofstetter.

MARRIAGE AND HOME

(Continued from page 830)

protection, and strength; the wife typifies beauty, purity, and submission. "Husbands, love your wives." Every husband should love his wife and tell her each day that he does so, and then *live as he talks*. "Wives, be in subjection to your own husbands." Every wife should be eager

to work with her husband as a faithful partner and let him know each day anew that *she is his only, because she wishes it so*.

5. *Plan for a family.* "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." The blessings of home life increase in richness and become more precious when the husband becomes a father, and the wife a mother. Children! That innocent, cooing, squirming babe brings the "halo of heaven" into every true home that is blessed with the child. Not only so, but it strengthens the home ties of virtue and godliness. Just the opposite is true where one is without natural affections, and bestows love upon a dog instead of a child, or spends his or her time and love away from home and allows hirelings to rear the child—your child!

6. *Adjustments and peace treaties are absolutely necessary along the way.* Assure yourself of happiness in life by making them. Two separate and distinct environments are now blended into one. Two separate and distinct natures are now combined; and sometimes we may think it includes much more than that: all environment; all human nature from Adam until now thrown together! Even so, *true love is stronger, and coupled with common sense will weather every storm unscathed*. It will weather every storm stronger and purer and the better able to go on in righteousness. True love combined with common sense and Christian charity clarifies the atmosphere of every connubial storm. Forgive, forget, and love. Never under any circumstances get provoked at the same time and allow hot anger to erase fervent love.

7. *"They twain shall be one flesh."* Remember you are no more two but *one*. God declared thus. Of the many divorced people, both men and women, whom I have questioned, I have never yet found one who said he found happiness. To my question, "Are you happier with your present companion or should you have remained with your first one in order to be happy?" every one said he would have been happier if he had been steadfast and true to his first marriage vows. Only one refused to answer the question.

So, be absolutely on the square—together out in the open with each other. Secrets and deceptions between husbands and wives are worse than smallpox, and more poisonous than alcohol. Be partners, be pals, be friends, be counselors tried and true—always.

In doing these things you will be happy in your own home, with each other.

Manitou Springs, Colo.

"The rich ruleth over the poor, and the borrower is servant to the lender" (Prov. 22:7). How many of us have more than one Master?—Aaron C. Showalter.

Why a Mennonite Church

BY NORMAN HOBBS

The writer came into the Mennonite Church by way of regeneration, and because of a definite conviction of the Word of God as to the great truths seemingly forgotten or purposely laid aside by the many denominations and groups of so-called children of God.

It is with a glad heart that we say the Mennonite Church is not only a Protestant church protesting against Catholicism, but she stands out as a distinct group of believers who consider all Scripture profitable and given by inspiration. If this is not so, we have no need for a Mennonite Church. It would be just as well to unite with other Protestant groups. The Lord needs a people to stand out alone and declare the many Gospel truths and doctrines in His Word so that the church will go forward and accomplish His purpose and the intent of His body.

The good old message of how to be saved and the wonderful story of God's great plan of atonement, redemption, justification, adoption, and regeneration are no doubt the grandest of truths and the source of supply for man's first need. Beloved, this is wonderful indeed, but not complete in itself without separation (sanctification and holiness with service to God) from the world.

The great men of God of the Old Testament looked out from the mountain peak of the children of Israel across to the mountain peak of the second advent of Christ. Seemingly they did not catch the vision of the Christian church down in the valley between. Yes, even those beloved apostles who walked so close to Christ did not get the entire message and plan of the church as Paul did later. Eph. 3:1-21. Jesus said unto them, "I have yet many things to say unto you, but ye cannot bear them now." Saul, was prepared by the best of teachers of the Old Testament school. But afterwards he was called, separated, and given the revelation of the mystery hidden from men through the ages past, the revelation of the church, which is Christ in you the hope of glory, or man His workmanship created in Him unto holiness. This then is the work of the Holy Spirit in the lives of believers through the organism of the church.

In truth the Old Testament was a schoolmaster to lead to Christ. The Gospels are the life story of the Saviour slain before the foundation of the world, accomplishing the great work of making a new creation of men by the impartation of His own Spirit and life in them. The Epistles of Paul, Peter, James, John, and Jude are in a sense bylaws and rules of conduct for the church in this sinful and pleasure-seeking, self-satisfying world.

The term, "sanctified wholly," which is often used by many groups and perhaps often misunderstood by them and others, is clearly explained in our Mennonite way of life through the teaching of separation, consecration, and purity of living through the power of the indwelling Spirit. It is proper to be in a class alone, not as a protesting people only, but as a people of God, earnestly contending for the faith once delivered to the saints. We need to keep alive the way of truth and of full salvation, not of works lest any man should boast, but alone through and by God's grace. Beloved, here is where we stand alone on the truth of sanctifying grace, wherein we are not only preaching and teaching, but keeping alive by daily living the real life and service of the Christian.

We have seven ordinances instead of the three or possibly four of the many so-called people of God. We dare not fall into the worldly attitude of many believers concerning the truths of discipline and restrictions as taught in the New Testament. If we believe the Book, we must accept and teach nonconformity, nonresistance, separation of church and state, and the evils of such organizations as lodges, unions, life insurance, and any other organization contrary to separation and holiness. Let us in continued consecration and with regard for the whole Bible truth go forth under His guiding Spirit, in all prayer and supplication lifting up holy hands without wrath and doubting.

Iowa City, Ia.

For the first temporal blessing of peace, we may consider the loveliness, the amiableness of that, if we look upon the horror and ghastliness of war: either "in effigy," in that picture of war which is drawn in every leaf of our own chronicles, in the blood of so many princes and noble families; or if we look upon war itself, at that distance where it cannot hurt us, as God had formerly kindled it amongst our neighbors, and as He hath transferred it now to remoter nations, whilst we enjoy yet a Goshen in the midst of all those Egypts. In all cities disorderly and facinorous men covet to draw themselves into the skirts and suburbs of those cities, that so they may be the nearer the spoil which they make upon passengers. In all kingdoms that border upon other kingdoms, and in islands which have no other border but the sea, particular men, who by dwelling in those skirts and borders may make their profit of spoil, delight in hostility, and have an adverseness and detestation of peace: but it is not so within: they who till the earth, and breed up cattle and employ their industry upon God's creatures, according to God's ordinance, feel the benefit, and apprehend the sweetness and pray for the continuance of peace.—John Donne.

RELIEF AND C.P.S.

RELIEF NOTES

J. N. Byler Visits Relief Work in England

Returning from the Middle East, Bro. Byler has stopped off in England to get a perspective of the England-Europe relief work before returning to Akron Headquarters.

S. Floyd Pannabecker and P. P. Baltzer have received India residence permits, but have been advised by the Akron office to remain in the Middle East until the four women relief workers have arrived from Lisbon and are located in their assigned work.

* * *

Yearly M.C.C. Meeting Held

The 1944 Annual Meeting of the Mennonite Central Committee was held at the Mennonite Home Mission, 1907 South Union, Chicago, Illinois, Dec. 28, 29. Members of the Executive Committee were re-elected with the exception of Allen Yoder, who asked to be relieved of his work. C. F. Klassen, Winnipeg, Man., Chairman of the Mennonite Central Relief Committee of Canada, was elected to succeed Bro. Yoder as fifth member of the Executive Committee. Raymond F. Hartzler was appointed to succeed Bro. Yoder as representative of the Central Conference of Mennonites on the Mennonite Central Committee.

* * *

"Relief for War Sufferers" Folder Ready

The annual relief folder has recently come off the press and is being sent to all the churches in sufficient quantity to be distributed on the basis of one per family. Should you fail to receive one or desire additional copies they may be secured free of charge upon request at the Mennonite Central Committee Headquarters, Akron, Pa. The folder briefly presents the need for relief and outlines the work being done.

* * *

C.P.S. NOTES

Director Appointed for Mississippi Unit

Harold S. Martin, director of the C.P.S. camp at Mulberry, Fla., has been appointed to take charge of the unit opening near Gulfport, Miss. This new unit is a public health project and will be developed along lines similar to the La Plata unit in Puerto Rico.

* * *

Attitudes of M.C.C.-C.P.S. Men Toward Camp

Albert Gaedert, director of Mennonite camps and units, pointed out in his annual report, given at the M.C.C. Annual Meeting, that the men in the camps may be divided into four groups according to their attitude toward the camp experience:

"This experience of nearly four years now has had various effects upon different individuals. A small percentage of our men have grown somewhat resentful and bitter, having found nothing but weariness and gloom in their experience. They are dissatisfied, they 'gripe,' and too often they seek

avenues of escape rather than face the problem squarely.

"Another group of men are resigned to the situation; they have adopted the attitude of 'sitting out the war.' This group, though not large, likewise presents a concern to us. It is almost impossible to challenge them to a new level where they think in terms of the contribution they can make.

"Again, there are those who seriously question the wisdom of the church administering a conscription program. They say that the church is compromising its position and is no longer clear on its lines of separation between church and state. By and large, this is true of political objectors. This group is not large in our camps and units.

"Then there is the group that finds in this program a very distinct challenge. There is little question but that this group is in the majority. This is the group that takes the situation, although often adverse, and turns it into a distinct opportunity. This is the group that triumphs, and, no doubt, it is this group toward which the churches will look for future leadership."

* * *

PEACE SECTION NOTES

Appointment to Peace Section

Donovan Smucker, Wadsworth, Ohio, was appointed as the sixth member of the Peace Section. Other members of this section are: H. S. Bender, Chairman; J. W. Hoover, Secretary; P. C. Hiebert, O. O. Miller, J. N. Smucker.

* * *

Booklet on Conscription to Be Prepared

Because nonresistant Christians are facing the possibility of permanent military conscription, and the issue is discussed widely in the camps and churches, the Peace Section is planning a booklet on this subject. The booklet is to appear in the late spring of this year.

Released January 3, 1945

M.C.C. Headquarters, Akron, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Sauder—Eberly.—Noah M. Sauder and Lena G. Eberly at the home of the officiating bishop, J. Paul Graybill, East Earl, Pa., Dec. 23, 1944.

Morningstar—Ramer.—Delbert Morningstar and Gladys Ramer, both of the Salem congregation, New Paris, Ind., by Francis Freed, Nov. 23, 1944.

Wenger—Heatwole.—Mark R. Wenger and Eunice Heatwole, both of near Dayton, Va., by S. H. Rhodes at the Bank Mennonite Church, Dec. 7, 1944.

Stutzman—Oesch.—Clifford L. Stutzman and Mary Ellen Oesch, both of the Britton Run congregation, Spartansburg, Pa., by Earl Miller at the home of the bride's parents, Dec. 24, 1944.

Redcay—Rohrer.—Martin Auker Redcay and Mary Elizabeth Rohrer, both of the Erisman

congregation, Manheim, Pa., by Homer D. Bomberger at the home of the bride, Nov. 23, 1944.

Swartzentruber—Miller.—Elmer Swartzentruber and Alta Miller, both members of the Berea Mennonite Church, Montgomery, Ind., by Edd. P. Schrock at the church, Dec. 31, 1944.

Martin—Gehman.—Wayne W. Martin, Goodville, Pa., congregation, and Betty Gehman, Boymansville, Pa., congregation, by J. Paul Graybill at the home of the bride, Dec. 31, 1944.

Yoder—Hartzler.—Paul T. Yoder, Allensville, Pa., congregation, and Cora M. Hartzler, Locust Grove congregation, Belleville, Pa., by Emanuel B. Peachey at the Locust Grove Church, Sept. 2, 1944.

Good—Oberholtzer.—Paul R. Good, of the Martindale, Pa., congregation, and Verna R. Oberholtzer, of the Kauffman congregation, Manheim, Pa., by Homer D. Bomberger, Nov. 25, 1944.

Diffenderfer—Holdeman.—Paul Diffenderfer, of the Landis Valley congregation, Lancaster, Pa., and Beatrice Holdeman, of the Erb congregation, Lititz, Pa., by Homer D. Bomberger, Dec. 24, 1944.

Hostetler—Yoder.—Joseph Hostetler, Allensville, Pa., congregation, and Beulah Yoder, Locust Grove congregation, Belleville, Pa., by Emanuel B. Peachey at the Locust Grove Church, Dec. 16, 1944.

Leatherman—Alderfer.—Roosevelt Leatherman, Plain congregation, Lansdale, Pa., and Pearl Alderfer, Lower Salford congregation, Telford, Pa., by Abram G. Metz at the home of the bride's mother, Dec. 24, 1944.

Fry—Faus.—Elias Fry, Jr., of the Risser congregation, Elizabethtown, Pa., and Mary Elizabeth Faus, of the Hernley congregation, Manheim, Pa., by Homer D. Bomberger at the home of the bride, Nov. 25, 1944.

Sauder—Esbenshade.—J. Morris Sauder, Groffdale congregation, Bareville, Pa., and Arlene Esbenshade, Weaverland congregation, East Earl, Pa., by Eli G. Sauder, father of the groom, assisted by J. Paul Graybill, at the home of the bride, Dec. 23, 1944.

OBITUARIES

Buschman.—Peter Henry Buschman was born in southern Russia, Feb. 1, 1858; died at his home in Fairview, Mich., Dec. 23, 1944; aged 86 y. 10 m. 23 d. In 1875 he came to America with his parents. They settled in Kansas, where he was married to Emelia Gliedt on Oct. 20, 1884. To this union were born ten children: Peter, Johnson, Kans.; Henry, Owosso, Mich.; Ernest, deceased; Robert and Emelia, Fairview, Mich.; David and Herman, Corunna, Mich.; Anna, Davison, Mich.; Clara, deceased, and Caroline, Comins, Mich. Father and Mother Buschman were baptized into the Krimmer Mennonite Brethren Church, of which they always remained in good standing. He leaves to mourn his passing, his wife, 8 children, 31 grandchildren, and 34 great-grandchildren. Funeral services were held at the Fairview Mennonite Church, in charge of F. F. Bontrager and M. S. Steiner. Burial was made in the Fairview Cemetery.

Friesner.—Daniel B., son of Harvey and Catherine (Beery) Friesner, was born near Bronson, Mich., Oct. 13, 1883; died at his late home near Middlebury, Ind., Dec. 20, 1944; aged 61 y. 2 m. 7 d. On Dec. 8 he suffered a severe heart attack but recovered to the extent that he was able to be about the home and do some light chores. Then on Dec. 19 he had another attack and passed away the following morning. On Feb. 7, 1905, he was married to Inah Kauffman, who died June 9, 1937. Two infant sons also preceded him in death. On Oct. 13, 1939, he was married to Elizabeth Yoder of Elkhart, Ind., who survives. In addition to his wife, he leaves one daughter (Mrs. Esther Mishler, Shipshewana, Ind.), one son (Ralph, Elkhart, Ind.), 3 grandchildren, 2 sisters (Mrs. Mary

Blosser, Burr Oak, Mich.; and Mrs. Susie Miller, Goshen, Ind.), 2 brothers (William W., White Pigeon, Mich.; and John F., Constantine, Mich.), and a large number of nieces, nephews, and friends. For a number of years he drove a school bus for the Middlebury Consolidated School and was loved by all the children. In his young manhood he gave his heart to the Lord and served Him all the rest of his life. Funeral services were held Dec. 22 at the Eighth Street Mennonite Church in Goshen, of which he was a member, in charge of A. E. Kreider, Text, Rev. 14:13. Burial was made in the Forest Grove Cemetery, near Middlebury.

Gish.—Mary, daughter of the late Jacob and Catherine Martin Lehman, was born near Hershey, Pa., June 30, 1859; died at the home of her son, Dec. 16, 1944; aged 85 y. 5 m. 16 d. On Jan. 15, 1891, she was married to Samuel R. Gish of Elizabethtown, Pa. To this union were born two children: Martin and Anna (married to Irvin Shearer). Her husband preceded her in death ten years ago and her daughter five years ago. After her daughter's death she lived with her son and was in good health until four weeks before her death. Surviving are one son, 9 grandchildren, and one nephew. Funeral services were held Dec. 19 at the Miller Funeral Home, Elizabethtown, conducted by Noah Risser and Simon Garber. Text, John 17:24; 20:17. Interment was made in Bossler's Cemetery, the service being in charge of Martin Kraybill.

Hostetler.—Louisa Shetler Hostetler, daughter of the late Jacob and Amelia Shetler, was born Jan. 11, 1874, near Johnstown, Pa.; died at the Memorial Hospital, Johnstown, Dec. 22, 1944; aged 70 y. 11 m. 11 d. On April 26, 1896, she was married to Joseph Hostetler. To this union three children were born, two of whom survive her: Norman and Edna (married to Leroy Yoder), both of Hollsopple, Pa. She was preceded in death by her husband in 1925, by a daughter (Effie) in 1915, and by one grandchild. She united with the Mennonite Church about forty-eight years ago and remained faithful until death. Funeral services were held Dec. 26, at the home and at the Blough Mennonite Church, in charge of H. C. Blough and John A. Lehman.

Woodiwiss.—Hugh Elihu Woodiwiss was born at Forest City, Iowa, May 15, 1878; died at his home in Surrey, N. Dak., Dec. 20, 1944; aged 66 y. 7 m. 5 d. In September he submitted to an operation which revealed a cancerous growth on the stomach, which caused his death. He came to North Dakota in 1901. In 1903 he settled on a farm near Sawyer and lived there until three years ago, when he retired and moved to Surrey. On April 3, 1916, he was united in marriage to Elizabeth Yoder. He is survived by his wife, 6 children (Hugh, Elkhart, Ind.; Gloria—Mrs. Glenn Martin, Goshen, Ind.; Maxine, Bonnie, Betty, and Lawrence, at home), 2 brothers (Charles, Anoka, Minn.; and Fred, Norwich, N. Dak.), and one sister (Mrs. May Hawks, Forest City, Iowa). He was a member of the Fairview Mennonite Church. He gave as his testimony concerning his salvation that the Lord does as He says, and expressed a desire to depart. Funeral services were held at the Fairview Church, conducted by Floyd Kauffman and L. A. Kauffman. Text, Isa. 55:6, 7. Interment was made in the cemetery by the church.

THAT SPECIAL NOTEBOOK

I've heard of a preacher who had on his desk a special notebook labeled, "Complaints of members against other members." When one of his people called to tell him the faults of another, he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially, I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—Selected.

Beautiful 1945 "Triumphant Life" Calendar with Scripture Texts

We again offer the "Triumphant Life" Scripture-Text Calendar featuring Sallman's masterpieces. These pictures are lithographed in color and set in dainty rococo frame design.

Artistically Designed Throughout

Featuring Sallman's popular "Head of Christ," "Christ at Heart's Door," "The Lord Is My Shepherd" and "Church Where President Washington Worshipped." Printed on quality stock in four-color lithography plus artistic open Bible design on calendar pad all done by Artist Sallman.

Outstanding Features

Unlike ordinary calendars, "Triumphant Life" calendars fold and fit neatly into envelopes furnished for ready mailing. A "Theme Thought" for each month of the year with meditation Bible text is given at top of calendar month. In connection with this, five meaningful Scripture verses are given (one for each week). These verses all bear upon the "Theme Thought." Let's Go to Church is also featured, and underneath the pad is suitable Church Attendance Record Chart. Beneath the pad is also a list of "Glorious Bible Promises," "Where to Look in the Bible" in time of need, and space for special telephone numbers. Moon phases, flower and stone of the month are also given.

ORDER NOW WHILE SUPPLY IS AVAILABLE FROM

Mennonite
Publishing House
Scottsdale, Pa.

Bro. J. Silas Graybill, Souderton, Pa., will visit and preach for the C.P.S. units at Bowie and Beltsville, Md., on Thursday and Friday, Jan. 18, 19, D.V.

Bro. Aaron J. Peachey, superintendent of the Home for the Aged, Rittman, Ohio, has a serious infection of the blood stream. Although he has improved somewhat, he still suffers a lot of pain. Let us remember him in prayer.

BIBLICAL EXPRESSIONS IN EVERYDAY USE

"The apple of his eye," "the salt of the earth," "the powers that be," "labor of love," "handwriting on the wall," "a mess of pottage," "the widow's mite," "we are the people," "the fat of the land," "the laborer is worthy of his hire," "whited sepulchres," "all things to all men"—here are just a few of the hundreds of Biblical expressions used on occasion by every one of us—and in each is a Biblical story that makes its quotation significant.

Announcements

WEEK-END BIBLE STUDIES LANCASTER MENNONITE SCHOOL

January 19, 20, 1945

Inspirational classes will be offered Friday evening through Saturday afternoon in Bible Study, Bible Doctrine, Missions, Christian Education, Church History, and Young People's Activities. Public addresses will be given on Saturday evening by Clarence Y. Fretz, city missionary, and Chester K. Lehman, Bible teacher. Write for special descriptive folder: Week-end Bible Studies, Lancaster Mennonite School, Route 4, Lancaster, Pa.

Mahlon M. Hess, Director.

FIELD NOTES

(Continued from page 832)

Ordination.—A double ordination took place at Nampa, Idaho, on Sunday evening, Dec. 24, when father and son were ordained to serve the same congregation—Bro. Robert Garber as minister and Bro. E. S. Garber as bishop. The service was in charge of the bishop brethren N. M. Birky, H. A. Wolfer, and N. A. Lind. The state of Idaho has had no resident bishop since the sudden passing of Bro. David Hilty on March 7, 1914.

Bro. Paul Ruth, superintendent of the Spring Mount, Pa., Mission, was chosen by lot and ordained as minister on Sunday, Dec. 17. The service was in charge of Bro. John E. Lapp, assisted by the other bishops of the Franconia Conference.

Ordination.—At an impressive service in the Doylestown, Pa., Mennonite Church on Tuesday, Dec. 19, Bro. Oliver Nyce was chosen by lot for the office of deacon, to fill the vacancy caused by the death of Bro. Abram G. Gross. The service was in charge of Bro. Joseph L. Gross, assisted by the other bishops of the Franconia Conference.

Bro. J. C. Clemens, Lansdale, Pa., is scheduled to fill the preaching appointments in the Powellsville, Md., C.P.S. Camp on Sunday, Jan. 14. Bro. Jacob Z. Rittenhouse, also of Lansdale, filled the camp appointments on Sunday, Dec. 17.

Bro. Matthew Kolb, son of Bishop Amos Kolb, was ordained as minister to serve the Vincent congregation, Spring City, Pa., on Thursday, Jan. 4. Bro. Amos Kolb was in charge of the service, assisted by the other bishops of the Conference.

Bro. Elmer G. Kolb, Pottstown, Pa., was scheduled to visit the C.P.S. units at Howard and Exeter, R.I., on Jan. 10 and 11, and conduct evening preaching services at both places.



Choose one or more of the famous SALLMAN Subjects

There are four outstanding pictures—all from the brush of Artist Warner E. Sallman. The all-over size is 6¼x10½ inches, and folds to size 5¼x6¼.

CHOICE OF PICTURES

(or you may have them assorted)

- No. 1—Sallman's "Head of Christ"
- No. 2—Sallman's "The Lord Is My Shepherd"
- No. 3—Sallman's "Christ at Heart's Door"
- No. 4—"Let Us Go into the House of the Lord"

Price 15c a single copy

Only 11c Each "in 100-lots"

LOW QUANTITY RATES

5 calendars.....	\$0.70	100 calendars.....	\$11.00
10 calendars.....	1.25	200 calendars.....	20.00
25 calendars.....	3.00	300 calendars.....	29.00
50 calendars.....	5.90	500 calendars.....	45.00

Folds Neatly—Mails for 1½ Cents
Use Like Greeting Cards

Table of Contents

- 825—The Eternal Character of the Church
"Thou Knowest" (Poem)
- 826—Working Out Your Own Salvation
- 827—Editorials
- 828—Mennonites and Materialism
- 830—Not in the Abundance of Things (Poem)
The Problem of Recreation
Marriage and Home
- 831—To Be Near to God
Sunday School Lesson for January 21
- 832—Field Notes
- 833—Correspondence
- 834—Forgive Me (Poem)
Father's Guidance
Refreshing Streams of Living Water
- 836—The Home Field: Lima, New Holland
- 838—Why a Mennonite Church
Relief and C.P.S.
- 839—Marriages
Obituaries
- 840—Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JANUARY 19, 1945

NUMBER 42

When Jonah Prayed

BY ELVIN V. SNYDER

"Then Jonah prayed" (Jonah 2:1).

If you are not averse to marking your Bible, it would be a good idea to put a circle around an insignificant adverb of time in the second chapter of Jonah and the first verse. That is, it is insignificant until you mark it and read it again: "THEN Jonah prayed." Especially people who are not accustomed to take "Jonah" seriously, should mark it in red, and then take themselves more seriously. Even from the viewpoint of literary appreciation it would be a very partial criticism to reject the hero and his God merely on account of his fish.

If it is true that the Old Testament presents and prefigures prophetically the Christ, it is also true, and with considerable exactitude, that it presents historically and prophetically, collectively and individually, a full-length portraiture of our human characteristics in general, and often, rather uncomfortably, of Christians in particular. The Bible quite often is not a cartoon book that exaggerates our faults, but rather a mirror, much to our discomfiture, which shows up the disfigurement and the deformity caused by our egotism, if we care to look at it.

Perhaps even more typical of the dead and risen Christ, Jonah is typical of our everyday Christian living. In general he reflects quite exactly some of our spiritual attitudes, and in particular he shows up much of our Christian praying.

There are three red-letter days in the spiritual life of Jonah:

First Day: When Jonah should have prayed (Chapter one).

Second Day: When Jonah prayed late (Chapter two).

Third Day: When Jonah prayed atrociously (Chapter four).

I. Magnificat—En Ausencia

What a great day to pray in! God had called him to be a prophet, a missionary, His apostolic messenger in the capital of paganism. What a privilege to be the first foreign missionary! What an honor to be the bearer of the authentic words of God to the big outside world! What a day to pray in!

But Jonah forgot to pray—in his hurry—in his rage! Or, more probably, he

didn't care to pray just then—he was too "mad" to pray! "Go to Nineveh"—"Of all places!" "That great city"—"What is it to me?" "And cry against IT"—"A dignified prophet like me?" He mused and raved. But he didn't pray.

Instead of flying to his "secret place" he flew to Joppa, and that he might not meet the Eternal One, he took passage to Tarshish. He wanted to get out of God's reach, where he would not have to answer uncomfortable questions before the face of the Lord. If Nineveh and God were six hundred miles to the northeast, he would wend his way three thousand miles due west. He wanted to hide away from God. Instead of loving, instead of obeying, instead of sacrificing for God, he hedged and zigzagged down the windy Tarshish way.

It is hard to pray when you want to disobey.

Have you a difficult task for today? Does God need you at a place where you don't want to go? Is there anything in God's program for you that jags your dignity,—your human dignity? Are you interested in mediterranean shipping (without capitals, please)? *Then you ought to pray*—a long time! Do you feel strong today?—stronger than anyone else?—than God? Are you decided about YOUR plan?—your capacity?—your missions?—or mi\$\$ion? You don't want to give in to anybody, or anything, nor to God? You are "the Captain of your soul"? You are "the Master of your fate"? Then you had better pray!

Oh, you don't feel like praying! Everything apparently is going straight. There is no *special* need! What for? *Just for that.* That's when you need it most—when you don't *feel* like it—when you *think* you don't need it.

Let us not be such *wanderlust* Christians; there is always a fare to be paid. It comes dangerously close to being an atheistic Christianity (if such a thing were possible) when one with his lips says, "I believe in God," but with his life does not *believe* God when He speaks to him. What a shame when the pagan world must incite the church to get up and call upon her God, that we all perish not!

II. De Profundis—A Bit Late

At last Jonah prayed. It was a bit late, but better late than never! And in this prayer, in spite of his disobedience, he was fervently filled with sympathy for himself. It is the prayer of him who, when he finds himself cornered and undone, is not ashamed to complain and sob before the Lord. He sighs about the sea flooding his soul and the seaweeds tangling about his head. He says his voice sounds like a voice from the grave and that the roots of the mountains locked him down under heavy bars. He still refers considerably to himself: "I cried"; "I said"; "I will look again"; "I went down"; "I remembered"; "My

Winter Music

BY ELAINE SOMMERS

*A baron once would build a harp,
Strings stretched from massive oak to oak,
That when the melancholy moments came,*

*Great chords of perfect harmony
Would kindle once again his dying faith
And lift his spirit skyward.*

*But in the tranquil calm of summer days
The harp was silent.
Not a sound was heard about the castle.
The docile winds of autumn plucked
Only a faint vibrating hint of future
music from its strings.*

*Then came winter.
The great oaks trembled as the powerful
Winds, blustering and rough,
Swept bleak the countryside.
From the harp there came a lyric melody
With strains so sweet and heavenly
That all the world was thrilled.*

*Such an instrument is the human heart.
There are no songs when life is smooth
and flowing
And everything is easy.
But from travail—the struggles that we
have,
The pain that isn't eased, unanswered
prayers—
Is born the sweetest music.*

Kokomo, Ind.

prayer came in unto thee." That's good, but it's a wonder!

Is that the way we pray? Is that praying? or braying! *Worten! Worten!*

But at last he at least confesses his sin to God, and that is prayer, although it is not very clear that he is speaking directly about himself in verse eight. It is prayer if it isn't hypocrisy! And apparently, by his promissory note (verse 9) we must give Jonah the advantage of the doubt and consider him sincere—at least earnest. And who wouldn't be, in his position?

"O Lord, I'm in a terrible predicament, and if you will kindly get me out this once more, I'll promise to be good all the days of my life. I'll pay it all. I will sacrifice."

When? I will pay! Tomorrow? Soon? Sometime? Perhaps? These hard-luck promissory notes are often quite uncertain. (In Spanish "I will pay" is "Pagare," which is also precisely the word that is used for promissory note.) Jonah had already paid the fare of his trip, although he forgot all about asking for the change on his unused ticket, and now he has another bill to pay. Will he pay it?

In the meantime, let all the ancient and modern Jonahs remember that to pray without obeying is hypocrisy and blasphemy before the Lord.

III. *Nunc Dimittis—A la Mode*

Jonah must have been a marvelous preacher. A street preacher! And he was extraordinarily successful. The whole city was converted! An enviable revival! What a day to pray in—to praise God!

But not Jonah! He wasn't happy. And that's strange for a foreign missionary! A strange spiritual malady must be eating the soul of him who can not rejoice at the conversion of a city. How many preachers would not consider their life work done if they could attract the attention of half a town? And yet this narrow-minded, fire-and-brimstone prophet goes in a corner to sulk because God understood his message differently from what he himself did. He had been preaching (and hoping for) the complete destruction of the city at the end of the forty days. He hadn't expected any converts; he didn't think anybody could repent; and so he thundered and lightened the length and breadth of the city. He waited for the fire to fall from heaven to scorch every sinner in that "great city." But none fell that he could see. On the contrary, they repented, and God, instead of destroying them all, forgave them and

saved them. Jonah felt slighted because God was stealing his thunder.

So he prayed again—this spoiled child of God! "I knew it; I was sure it would turn out this way. That's why I ran away the first time. I can't stand it any longer. I want to die."

To be sure, his prayer did not sound much like our Sunday praying, but depending on the circumstances, a person must pray sometimes on Monday or on Wednesday. And if he is not accustomed to commune with God, his language may be simply his weekday language, and attitude, and despair! When one waits to pray until the circumstances have cornered him so tightly and so hopelessly, it is no wonder that his relationship with God is wrong, because all the while his attitude has been wrong, his philosophy has been wrong, and his motives have been wrong. And under those conditions it is rather difficult to pray with sanctified words.

But it is not always the words that matter. So God asks Jonah if he is *right* in being so angry. And Jonah replies that he is "*mortally angry*." His praying would, no doubt, have been better had he been *mortally right*!

And there the Book of Jonah ends—where we often stop—without *really* praying.

Jonah had "said a prayer" or two. He had even obeyed God mechanically. But love was lacking. He could not love the heathen Ninevites because he did not love God. He could not love God because he did not know Him. He did not know Him because he never really prayed to Him—for the love of communing with Him!

What a difference between Jonah's wrathful desiring death and Simeon's quiet consecration: "Now lettest thou thy servant depart in peace." But I like to think that it was probably on account of these lessons and corrections in Jonah's attitude toward God that he "*then . . . prayed*," else he would not have written this wonderful little book.

Let *US* pray!

"Father, we are here confessing the carelessness and worldliness of many of our thoughts and attitudes. We would commune with Thee in order to know Thee better and to come to be more like Thee. Forgive, we pray, false notions we may have about ourselves, and help us to correct them and to sanctify ourselves before Thee. We do not know how to adore Thee as we ought; in our ignorance we try to love Thee and serve Thee;

but we pray Thee to help us scale the spiritual heights that lead us into Thy presence and into Thy likeness. To this end we consecrate our lives to Thee, for whatever tasks Thou hast for us to do, be they humble, ever so small, or even difficult. Do Thou take to Thyself all that we are and all that we have, for Thy honor and glory. For Jesus' sake we ask it. Amen."

Carlos Casares, Argentina.

The Spring

We have a spring on our farm that has little head to it. The water comes up slowly and spreads out over the low ground below. Every spring we have to go and dig this spring out if we are to get any water from it fit for the cattle to drink. Mud and stuff work down from the land above and settle so deep that little or no good water can be obtained. The spring never fails, but it has to be cleared out at regular intervals.

Folks do not have to live very long to find out that the fountains of their hearts have to be dug out pretty often, if they are to be kept pure and clean. I know it is so with me. It takes the best there is in me to prevent the mud and the slime and the ooze of the times in which we are living from clogging up the springs of my being, turning me into a nuisance, instead of the good man I want to be.

Am I different in this respect from most folks? I wonder. With my spring up in the pasture, I wait all winter before I shoulder my hoe and go up to clear it out. No such long waiting as that will do for this other spring—the spring I carry around with me in my heart. Every morning I must take the time to rid myself of the things which hurt and stain my life. I find that I must not be in a hurry to go out into the work of the day before I have made my peace with the only One who can hold me and keep me through the coming hours. Even then, often before night comes, I realize that I have let into my mind things that never ought to be in a good man's soul. And again I know that I must tarry for a while close to this great Friend and seek cleansing before I lie down to rest at the close of the day.

But how good it is to think that there is a time and a place where we can go and kneel and rise, sure that all is well between us and the loving Burden Bearer—Selected by J. C. Kolb, Lancaster, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Wisdom of Men

There was a direct clash in Paul's missionary work between human wisdom as represented in Greek culture and the wisdom of God as represented in the Gospel of Christ. There is a similar conflict in our own age between a paganistic humanism and a supernatural Christianity.

It is important to remember that the wisdom of men is not to be condemned as a whole. Facts are facts for Christians and non-Christians alike. So far as the facts go, we all study the same history and the same science. Columbus discovered America in 1492 whether you are a Christian or not. Water is made up of two parts of hydrogen and one part of oxygen no matter whether it is satisfying the thirst of a pagan or a Christian theologian. We all use the language of men, both written and spoken, and we don't change the rules of our grammar when we are converted. Saint and sinner alike depend upon man's inventive genius as they turn on the electric switch or ride in an automobile. God has not given by revelation what we can and should get from ourselves and one another. The Paul who decried the wisdom of men used Greek language and cited Greek poetry; he traveled Roman roads and was carried in Roman ships.

But the wisdom of men is to be condemned in its opposition to, or its ignoring of, God's revelation of Himself and His will. Human wisdom is anti-Christian when it makes for dependence on human intelligence alone. Rejecting the Biblical conceptions of lost man and a divine redemption, the intellectuals of this world depend upon a human progress which can be achieved through science and philosophy. They are thus blinded to the true explanation of the beginnings of the universe, of the origin and the end of man, of what is good in human conduct. Willfully blinded, the world has fallen into a chaos of thought and morality. John Stuart Mill, a great English philosopher, said: "There are evils that culture cannot cure. It cannot give peace to the conscience; it cannot shield life from sorrow; it cannot lessen

the anguish of a human heart or dispel the shadow of death." God has something better for us than the best we know. Wisdom in the New Testament sense consists in acceptance of the Bible as the true revelation from God; in the acknowledgment of Christ as the full expression of divine character and divine truth. He only is wise who has found the utmost of life's possibilities in Christ, the Saviour and Lord.

Eat or Plant

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Death brings life. The harvest of life must be preceded by the death of seed-sowing. For an agriculturally-minded folk such as Jesus spoke to, and such as we are, this analogy has tremendous force. It is not easy to bury precious seed in the ground. Robinson Crusoe needed for food the small amount of grain which he had been able to bring ashore to his lonely island. He knew it would satisfy his hunger. He was not sure what might happen to it if he sowed it and covered it up. He might have argued present necessity and the danger of risk. He might have felt that a bird in the hand is worth two in the bush. But he dared to take the long view, to plant the seed, and to profit by the increase of the harvest. The wheat farmers of our western plains sometimes need to sow seed which they lose in the years of crop failure. It takes courage to put seed year after year into the dry ground in the uncertain hope of a harvest. But the years of abundant harvest which ultimately come justify the risk. Unplanted seed is sure to remain unfruitful. It abides alone, in a barren and profitless security.

Sacrifice of self is the highest form of self-preservation. This is a truth emphasized by our Lord, both in His teachings and in His life, but one which the world has not learned. Selfishness is self-ruin. Use your life for selfish gratification, and you lose it forever. Bacon called a selfish good "solitary and particular rather than generative and seminal." The law of the

seed is the law of life. The poet Shelley found in the winter burying of the seed the promise of new life in springtime. "If winter comes, can spring be far behind?" Must we eat the grains in our hand, or will we have courage to fling them afar, not greedy for quick returns of profit, nor heedless of far gain?

Self-Denial

Christ was the most unworldly person that this world ever saw. He lived the most unworldly life and He taught the most unworldly doctrine. Little wonder that the teachings of Christianity seem impossible and impractical to worldly people. The worldly mind does not understand what self-denial is and why it is demanded for Christian living. For every idea of the natural and carnal man calls for the inflation of self. Crucified living is unnatural living, but it is unnatural because it is supernatural. It is above normal, not below. It is the life which is attained by the few who are willing to pay the price.

The life in which the usual self-will and self-seeking are put into subjection to a higher loyalty is seen in such Biblical characters as Abraham, Moses, Ruth, Jeremiah, Paul, and of course, supremely in Christ. It has been seen also in Conrad Grebel, in Menno Simons, in a multitude of missionaries and church workers, yes, in thousands of Christians who yield, not to the natural inclination for selfish indulgence, but to the call of God to the heroic, though unheralded, submission and service.

The fundamental assumption in self-denial is that there is something that needs to be denied. If man is naturally good, if human conduct naturally issues in a good life, then there is no need for curb and restraint. Then we need only to stimulate and encourage full self-expression. But a frank survey of the human scene and an honest appraisal of our own hearts gives abundant proof that only as our own selfishness and evil is denied can the will of God be fully done in us. The failure to submit to this crucifying process is the tragedy of our sinful world. Men do not like to subordinate themselves to another, even though that other One is God. The supreme call for courage in Christian living is in saying "No" to ourselves. It is much easier to deny others than to deny ourselves.

True Riches Versus False Riches

(Luke 16:19-31)

BY SAMUEL HEPNER

In this passage from Luke we find the parable given by Jesus concerning the rich man and Lazarus, the beggar. The primary intention of this parable is not to teach against the dreadful consequence which follows the abuse of wealth, or the hardhearted contempt of the poor, but to teach of the fearful consequence of unbelief, of a heart set on material riches, and of refusing to give credence to that invisible world here known only through faith, until by a miserable and too-late experience, the existence of such has been discovered.

The sin of the rich man in its root is unbelief. His selfishness and luxurious squandering on himself are only the outward forms which his sin assumes. The seat of his disease is within; his wicked deeds were but the running sores of an inward evil heart. He who believes not in an invisible world of righteousness, peace, and joy, puts his trust in things he can see, handle, taste, and smell. It is therefore not a matter of hoarding or squandering; in either case he puts his trust in the things that pass away. This rich man is typical of all other deluded sinners who labor only for the meat that perisheth, refusing to hear of or believe in a God or a spiritual kingdom, a kingdom of truth, love, and joy which exists even in the midst of a cruel and selfish world. They will someday discover, as did the rich man, how poor they are. As the rich man's spendid manner of living is painted in a few strokes, in a few just as expressive is set forth the destitution of Lazarus. Like Job, he was "full of sores"; hungry, he desired to be fed with the crumbs that fell from the rich man's table. But even these were not given to him in sufficient measure to satisfy his hunger. Shut out of human fellowship and human pity, he found sympathy only from "the dogs" which came and licked his sores.

The rich man fared sumptuously and had a host of attendants to wait on him. But worldly glory and worldly misery both come to an end. They are the fleeting shows of time, not the abiding realities. And it came to pass that the beggar died, and then how marvelous the change! He who suffered privation, hunger, and pain "was carried by the angels into Abraham's bosom." "The rich man also died" and was buried, no doubt, with honor and splendor, his body arrayed in fine linen. But in hell he lifted up his eyes. There, in torment, he becomes a beggar, pleading in vain for water to cool his parched tongue. Then suddenly he became a missionary, entreating Abraham to send Lazarus to his five brethren to warn them lest they share his fate.

"Verily I say unto you, That a rich man shall hardly enter into the kingdom

of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:23, 24). "He hath filled the hungry with good things; and the rich he hath sent empty away" (Luke 1:53). Luke 12:20, 21 speaks of a rich fool that perished; so are all they that lay up treasure for themselves and are not rich in the things of God. Luke 18 speaks of a rich ruler, who asked the way of salvation, but when Jesus told him to sell his possessions and give to the poor, he went away sorrowful, for he trusted in his riches. II Cor. 6:10 speaks of such as are poor, yet making many rich. Principal among these was Jesus. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

I Tim. 6:9 sounds a warning that those who desire to be rich may fall "into temptation and a snare, and into many foolish and hurtful lusts." In the tenth verse we find that "the love of money is the root of all evil: which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows." James 2:5 tells us that God has "chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him." Rev. 3:17 speaks of such as considered themselves rich and knew not that they were miserably poor. The eighteenth verse tells these how to become rich. Matt. 13:22 speaks of riches choking out the Word. Luke 16:11 speaks of committing to our care the true riches. Ecclesiastes tells us that the abundance of the rich shall not suffer him to sleep, but the rest of the laborer is sweet.

May we all say with the hymn writer:

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold."

May we set our affections on heavenly things, laying up our treasures in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." For what doth it profit anyone to gain the whole world and lose his own soul? The truly rich are they who are rich in faith, in love, in good works, and who live a life of self-denial, willing to spend and be spent for the cause of Jesus and the good of fellow men. God is the owner of everything—the world and all it contains, the heavens, everything visible and invisible; all is His. And we, His children, are the crowning work of His creation. Therefore we are only His stewards, and it is required of us to prove faithful, knowing we must give an account of our stewardship. May we pray God to give us grace and wisdom to prove faithful servants of God, that when He comes to reckon He may say, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." O God, help us all

to be truly humble and faithful servants of Thine, we pray in Jesus' name.

McAlisterville, Pa.

The Touch of Music

BY DR. JOHN D. BURKHOLDER

The first music upon the earth must have been the singing of the sons of God, shouting for joy when the morning stars sang together at the dawn of creation. The next chorus for man to hear from heaven must have been when the angels sang for the shepherds on the hills of Judea when the Saviour was born. The last heavenly chorus came to the ears of the Apostle John when he saw the vision on the isle of Patmos. It was his delight to hear myriads of angels and saints striking their grand acclamation of hallelujahs.

Music in heaven? Yes, of the sweetest, richest, most entrancing kind. Music upon the earth too? Listen to the voice of the winds, and the songs of birds when they sing; they will tell you so. God must have been a great lover of music, to tune the winds to melodies, and the voices of birds to sing, and to have given man the use of forty-four muscles (it is claimed) with which to produce (it is said) sixteen hundred different musical sounds, together with listening ears, sentiments, and moods, to be touched by the melody of song.

And does the Creator, who made our voices, want us to tune them to sing? "Sing unto God, ye kingdoms of the earth," wrote the sweet singer of Israel. Sing "with grace in your hearts to the Lord," are the words of the greatest apostle, who further advised the people to admonish "one another in psalms and hymns and spiritual songs."

Henry Ward Beecher said, "Men will quarrel over religious doctrines who will sit down side by side and rejoice over a hymn that expresses precisely the same sentiments about which they differed." He also tells us that a man may dispute with another about the incarnation of Jesus Christ, but will sing old "Coronation" with him in a joyful way. In thought, Beecher has told us that singing songs together unites the hearts of men as nothing else will do.

Who has not learned that neighbors and fellow Christians who sing together are united in a way as never before? A city in southern California was once known as the "Singing City," because the hearts of its people were united by large community singings every Sunday afternoon. Here thousands of people would come together and sing such good old songs as "Work for the Night Is Coming," "Scatter Seeds of Kindness," "Beulah Land," "In the Sweet Bye and Bye," "Wonderful Words of Life," "Bringing in the Sheaves," "Let the Lower Lights Be Burning," and "Throw Out the Life Line."

Many are the churches in the country and in the cities that have proved the worth of community singing in binding their people together in song and worship. "Once a Scotchman nearing death was visited by a minister who spoke to him about salvation. 'Don't talk to me about religion,' said he, as he turned his face away. The minister began to sing an old familiar hymn that was well known all over Scotland. The dying man turned over on his pillow and asked, 'Where did you learn that?' 'Why,' said the minister, 'my mother taught me that,' 'So did mine,' said he. It was the words of that song, 'Oh, mother dear, Jerusalem, when shall I come to thee?' that won him for Christ.

The old hymns inherited from past ages are no more worn out and dead now than they were when they lifted our ancestors from the church below to the church triumphant as they sang them. Sermons may be forgotten while sacred hymns live on. What can soothe a troubled heart like the singing of old time songs?

Who did king Saul send for when his heart was heavy, but the sweet singer and harp player of Israel? A Spanish king once closed the doors and blinds of his palace and sat in darkness because of trouble. Musicians came together and filled the air with sweet melodies. Soon the windows opened and the king rejoiced over the music.

The power of music to give men courage is nowhere better proved than on a battlefield. When a battle was once raging, the band quit playing. Immediately the courage of the men began to falter. Seeing this, the general rode swiftly through the firing line, and commanded the band to play if their "arms dropped off." When the music began, the courage of the men returned, and defeat was turned into victory.

Satan came to a musical composer in a dream one time, snatched away an instrument from the musician's hand, and played music that was very sweet and charming—a dream that has come true in our day. False religions, worldly amusements, and warriors have seized the power of music to draw men's hearts after them for gain or profit, but at the loss of those who are attracted to their voluptuous and worldly music.

If ever the day comes when churches awake to the full realization of the power of congregational singing, there will be a revival of religion everywhere. When churches lay hold upon the charms of congregational singing with the spirit and understanding, of spiritual songs, instead of employing singers of the operatic type, then will their music have a spiritual interpretation that they have never enjoyed before.

What an easy time some congregations have whose pastors do the preaching, and whose choirs do the singing for them

while they sit and listen! But in one such congregation an old deacon lifted his voice and soul occasionally, which was against their rules. A committee, thinking he was disturbing their music, asked him not to sing any more. He may have been silenced there, but in heaven it will not be so. Congregational singing will be uncontrollable there. There, hundreds of millions of angels and saints will join in singing the heavenly hallelujahs. There, congregational singing will not be dampened or hindered by any rules or customs.

If congregations are not taught or encouraged to sing, and if for lack of teaching or opportunity they have no taste for singing, what will they do when the redeemed saints join in the heavenly choruses?

Every nation has its national air; and oh, how they rejoice and spring to their feet when they hear it sung or played! Every spiritual hymn is a national air for the kingdom of heaven. And those who do not sing such songs here, do we wonder if they will sing them there?

During the conflict between America's north and south, the northern army had its Yankee air, and the southern army had its Dixie air. One time the two armies were camping near a river—one on one side, and the other on the other side, while the river flowed silently between. The band of the northern army played its favorite song, which was followed immediately by the other army playing its favorite song. No sooner had the southern song died away than the band of the north began to play "Home Sweet Home." Hearing this, the southern band began to play the same tune to the beating of the northern drums. Then there was sweet silence on both sides of the river.

Had the river not been between, do we not believe there would have been handshaking and embracing of fellow men after that song? And do we not believe that if the men in both armies could have had their way, the war would have been over, and they would have gone marching homeward together, singing as they went?

When every congregation rises to its privileges and power in sacred song, their singing will be congregational. And among them there will be gifted singers who will band themselves together and go into the jails, the almshouses, the asylums, and into other institutions to sing for people there, and for people anywhere who might be touched with songs.

It is the power of music that awakens and arouses action, as every successful pastor and evangelist well knows. And they also know that the best and most effectual results are present when congregational singing is paramount. It is then that musical controversies do not exist to mar the fellowship of congregations or of singers themselves.

An able minister and writer of national fame once said, "I really believe that if the church of Christ could rise up and sing as it ought to sing, instead of a hundred being brought into the kingdom of Christ, there would be a thousand."

Weyers Cave, Va.

Healing Wounds

Mennonite men and women who are working in mental hospitals are helping to bind up wounds in a very real way. Very many of the inmates of mental institutions are human beings with very deep wounds. It is serious to be wounded physically, but to be wounded in mind and spirit is in many respects even more serious. These wounds of the mind and the spirit are not easily healed. Science has not advanced as far in the healing of the mind as in the healing of the body. The care for those mentally ill in our land is not equal to that given to those physically ill. Even in more normal times the help situation in our mental hospitals was deplorable. Now due to the war there is a shortage of labor in mental hospitals that has in many cases caused the level of treatment to sink very low. And yet over half of the hospital beds in the United States are filled with mental patients, and these patients are God-created human beings, who are just as precious in His sight as we are.

There is a tremendous need for help in our mental hospitals. There are terrible wounds to be healed—wounds that need the most intelligent and loving care that can be given by human beings, for the wounds of the mind and spirit are very distressing and not easily healed.

Therefore those men in C.P.S.—and the wives of many—who faithfully work in mental hospitals are carrying on a work of mercy that is great in God's sight, even though it may be overlooked by millions of human beings that have the blessing of being able to think clearly. What a blessing it is to have conscientious men and women work with mentally and spiritually wounded!

If Mennonite young men and women want to participate in a work of mercy, if they want to bind wounds that are extremely difficult to bind, if they want to carry on a spiritual ministry that is desperately needed by men and women for whom life has been too much, then they might well seek employment in a mental hospital.

Congratulations to you young men and women who bind the wounds of the mind and spirit under conditions that are often far from adventurous, that are often very difficult, that do not bring to you the acclaim of a war-minded public, and that fail to swell your pocketbook.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . . I was sick, and ye visited me: I was in prison, and ye came unto me."—Reynold Winebrenner, in "The Mennonite."

FAMILY CIRCLE

What Sort of People Here?

*Once when a traveler in a palm shade lay,
A traveler stopped at noon one dusty day,
And asked, "What sort of people in this land?"
The prophet answered, lifting happy hand,
"Well, friend, what sort of people whence you came?"*

*"What sort?" the traveler snorted, "knaves
and fools."*

*"Well," said the prophet, "when your fever
cools,
You'll find the people here the very same."*

*Another stranger at the dusk drew near,
And paused to ask, "What sort of people here?"*

*"Well, friend, what were the people whence
you came?"*

*"Ah," smiled the stranger, "they were good and
wise."*

*"Then," smiled the prophet, laughing in his
eyes,
"You'll find the people here the very same."*

—EDWIN MARKHAM.

Pitfalls of Our Modern High Schools

BY MARGARET KAUFFMAN

How are the extracurricular social activities of our high schools a challenge to Christian integrity? From meager personal observation and experience I can say that several aspects of school life have improved during even my short life. The material in our readers has swung from the highly fictional material of twenty years ago to the "Fact and Story Readers" of today. The books are much more attractive and much supplemental material is available. Science courses are more scientific. There is a definite trend in educational circles to conform our school activities to real life activities, a swing from academic courses to more practical subjects, such as home economics, shop, and agriculture. New emphasis is also being placed upon courses that contribute to aesthetic appreciation, such as music, art, and dramatics. There is much to be desired, however, in our modern literature, which, attempting to be realistic, has overdone it to the point of sadism. We conclude then that, while our classroom activities are not perfect, they are not the real reason for our apprehension concerning our public schools. This objection is based upon the character and social standards of our teachers and the subversive tendency of extracurricular activities.

In larger schools the parties are simply dance and card parties, with wild drinking and "petting" parties following. Smoking among either sex is on the increase. Accompanying these terrible

evils is the much worse one of social impurity. But schools of this size may be less dangerous because of the boldness of their standards. These activities are often sponsored by the town's elite, and country boys and girls just don't feel at home with them.

The situation is much different in our small country high schools. Here all the students are desired in order to make up enough to carry on the activities. The group is more intimate, and hence the pressure is greater. If this were all for the good, the small school would be an advantage because all would have an opportunity to participate. But when interscholastic athletics, class plays, school parties, and class sponsors are what they are, then much care must be exercised in participating in them if at all.

Lack of this world's goods has often been a blessing in disguise. The child who must struggle to finance his education is too busy to take part in anything but classroom recitation. Does this mean that the child whose parents have plenty of means must endure greater temptations than the poorer child? It may mean just that if his parents take the easier course of paying someone else to do the job they ought to do themselves, or if they have not established the proper authority in their home which their child can and does respect. But the child who must work both in and out of school with insufficient time and equipment for wholesome recreation stands to lose too.

Our Christian youth who take their religion seriously are in earnest. They are teachable and want a workable solution. Above all, they want a positive program—something to do. The thoughtful youth wants, for the sake of Christ, to train himself for the greatest usefulness in life. His school subjects can help him do that. Proper physical exercise is necessary to develop him physically. Social intercourse is necessary if he ever learns to conduct himself acceptably. But the Scriptures warn him that "we wrestle not against flesh and blood." He knows that he is open to temptation in every one of these needs.

Few young people find athletics unattractive. Many good qualities are developed through them. Much benefit is derived from them physically, by training the muscles, by learning to co-operate in teamwork, and by the sharpening of the mental processes in making quick decisions called for by the competition. Then why object to high-school athletics? Too much emphasis on winning, too many serious injuries, and ungodly coaches and teammates are a few objections to be offered. Another very serious

one which has been true in many cases is that the athletic interest becomes an all-consuming passion, subordinating both scholastic and religious activities.

Dramatic activities are also attractive and make a strong appeal. They, too, have much good to offer. There are those who object to dramatics in any form. Many, however, have come to realize the value of dramatization in teaching. There are some schools that require their students, as part of their English course, to learn and give a declamation. Debate teams are organized. There isn't much question about the wholesomeness of this form of forensics other than the question of associates, which might be sufficient in some cases.

The dramatic activity which almost every school sponsors is the class play. This is the source of the greatest danger and is the most questionable. The conscientious person who believes in pure social conduct and high ideals of life will find no expression for these in the caliber of the popular class play. If the content of class plays were inspiring and worth remembering, much of the evil of them would be greatly reduced. Other objections would be immodest attire, ungodly company, and distraction from school duties.

And now let us briefly consider the musical organizations. Surely no one will object to the training of the voice and many would not object to the training of the fingers for the production of music. Yes, there are dangers in these activities too. We covet especially for our youth the training of the voice, note reading, and love of good music, especially vocal. But when the musical activities call for fashionable formal gowns or silly, impure operettas, then again we may have to sacrifice our opportunity for our principles.

In conclusion the schools are attempting to meet basic needs of our youth by their extracurricular program. It will not be enough to deny our children participation in this program because of its accompanying evils. We must meet these basic needs by a program of our own. May we earnestly and prayerfully seek the Lord's will in this hour of youth's great need and meet the duty and opportunity it represents that we may be workmen that need not be ashamed, and nurture our youth that they may be virile warriors of the truth.

Cheraw, Colo.

INCREASE IN BIBLE READING BY YOUNG PEOPLE

Readership of the Bible by young people is on the increase. Recently a poll on this subject was taken which revealed that in 1943 only 48 per cent of all civilians between the ages of 21 and 29 had read the Bible at any time during the previous 12 months. Today the proportion is considerably higher—57 per cent.

TO BE NEAR TO GOD

January 21, 1945

Read Jer. 12:1-4.

What a basis for confidence it is—this knowledge which the Lord has of us! There is no danger that someday He will discover our worthlessness and lose confidence in us. We need not fear that the Lord's care of us is caused by any merit which we may have; if it were, so slight a foundation might at any time give way. No, the Lord knows us through and through, and loves us in spite of that. He has tried our hearts, and He has proved that, though the flesh is weak, the spirit is willing and true. And so, as He counts on us, we may count on Him to defend us from all our spiritual enemies.

"This much I know: Whate'er the pathway trod,
All else unknown,
I shall be guided safely on, for God
Will keep His own."

January 22, 1945

Read Jer. 14:7-9.

There are times when we realize with a sense of desperation that unless the Lord in His great mercy intervenes for us, our case is hopeless. If not our own sins, then the sins of the group to which we belong testify against us. In many ways our backslidings are apparent. It is a true spiritual insult which recognizes the hopelessness of man. It is not in us to save ourselves. We must depend upon the "hope of Israel, the Saviour . . . in time of trouble." What a wonderful thing it is to believe that God will not leave us when we call upon Him in sincerity!

I dare not move my dim eyes any way,
Despair behind, and death before doth cast
Such terror, and my feeble flesh doth waste
By sin in it, which it t'wards hell doth weigh;
Only Thou art above, and when towards Thee
By Thy leave I can look, I rise again.

—John Donne.

January 23, 1945

Read Jer. 14:20-22.

It was because Jeremiah lived in a time of such great spiritual decline that he is so troubled by the sin of his people. He knows that the way of salvation is not in ignoring or denying our sins but in their acknowledgment. As we confess our sins to the heavenly Father and accept His forgiveness, we find release from our sense of distress. In this prayer it is significant to notice that Jeremiah asks for God's mercy, not for the sake of himself or his people, but for the sake of God's great name. If God should forget His people, Jeremiah says it would be a disgrace to the throne of His glory. We could not ask God to save us for our own sake, but we can ask Him to save us for His own sake. To forgive the sinner is the glory of God's mercy.

January 24, 1945

Read Jer. 15:15-18.

One of the familiar passages of the book of Jeremiah is in this prayer. It is Jeremiah's testimony to the Lord that the words which God gave him, bitter as they were in their

denunciation of the sin of the people and the assurance of their destruction, were yet sweet unto Jeremiah, yes, the joy and rejoicing of his heart. It is a satisfaction to know the truth and to speak that truth to others, even though the message itself may be an unwelcome one. Jeremiah was the weeping prophet and sad as his task was in announcing to his beloved people the certainty of the ruin which was about to come upon them, he found satisfaction in faithfully witnessing to what the Lord had spoken. God, make Thy Word sweet to our tastes; give us delight in knowing Thy will.

January 25, 1945

Read Jer. 20:7-13.

The record which is given us concerning Jeremiah pictures him as a very human sort of person. Although he found satisfaction in prophesying the truth, he did break out in bitter complaints that he should, through these prophecies, be so forced to alienate himself from his people. Our spiritual fathers, the Anabaptists, spoke of the "bitter Christ." Obedience to Him brought them into conflict with the society in which they lived. The crucified One laid a cross upon their shoulders. Jeremiah realized the same thing. But when he was tempted to hold his peace and court popularity by refusing to prophesy the coming ills, the Word became a burning fire within his bones and he could not refrain from speaking.

"Must Jesus bear the cross alone
And all the world go free?"

January 26, 1945

Read Jer. 32:16-25.

Just when Jeremiah was prophesying that his land would fall into the hands of the enemy, he purchased at the command of the Lord a field in his native Anathoth. Such contradictory action threw him into a greater reliance upon the miracle-working power of his God. To buy a field in such times seemed unreasonable. But God had commanded and He would take care of the outcome. "There is nothing too hard for thee." It is a great privilege in our moments of human weakness and of doubt to fall back upon the limitless power and wisdom of God. At his command we will do the apparently unreasonable thing. As one man said, "If God asks me to jump over a thirty-foot wall, it's my business to jump and it's His business to get me across."

January 27, 1945

Read Lam. 1:1-22.

The fulfillment of the prophecies concerning the destruction of Jerusalem gave the prophet Jeremiah no satisfaction. It was a genuine grief to him to see his beloved city in ruins. His mourning is punctuated here and there with gasping cries to the Lord. "O Lord, behold my affliction." "See, O Lord, and consider." "Behold, O Lord; for I am in

distress." When we must mourn, it is a mercy to know that God is conscious of our sorrow. He does not promise to keep us out of the deep waters, but only that when we pass through the waters, He will be with us. In all our griefs, O Lord, be near our side. Our bleeding hearts find balm in Thy knowledge and Thy care.

—E.

NO MAN CAN SERVE TWO MASTERS

Sunday School Lesson for January 28

"Either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Many people had been looking forward to the coming of the Messiah. Many, perhaps thousands, had come out to hear John the Baptist preach. Now the Messiah had come and had stated the standards of the new kingdom. These standards were new and strange but were spoken "not as the scribes" talked but "as one having authority." "The people were astonished at his doctrine." Jesus makes it very clear that hypocrites can not enter the kingdom. (Read the entire sermon to get this emphasis.) He who would enter the kingdom must be righteous. Loyalty to Christ is absolutely required.

"Seek ye first the kingdom." The things of the kingdom must come first in the righteous man's life. And they will come first or he will not be righteous. This command of Jesus should come to us with authority as it did to His listeners on the mount. In this materialistic age who is not tempted to give more time and energy and money and thought to "what ye shall eat," "what ye shall drink," and "what ye shall put on" than he should? Does not all this wrong emphasis show we are "of little faith?" Christ plainly states that we cannot trust in Him and at the same time trust in ourselves and "all these things." Why do we try when our Lord says "ye cannot?"

"Strait is the gate, and narrow is the way, which leadeth unto life." Again in another figure, Christ presents His claim to our loyalties. We, like Bunyan's Christian, try to enter the kingdom with many "things." The gate is too strait and we "cannot" get in. It is the Gentiles or heathen who seek after "these things," but the "few there be that find" the narrow way are those who are seeking "his righteousness" first. We must enter by faith in Christ or not enter at all.

"Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit." If we ponder this statement, it will astonish us too. We know it is true and yet we go about to establish our own righteousness and do not submit ourselves unto the righteousness of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom." Are we still listening? These are Christ's words. Only those who do His will belong to His kingdom. He that heareth and doeth Jesus' sayings is like the house that will not fall in times of storm. We may be like the people in Ezekiel's day—"They hear thy words, but they will not do them . . . with their mouth they shew

(Continued on page 854)

FIELD NOTES

Bro. and Sister E. F. Hartzler, Marshallville, Ohio, spent several days, beginning Jan. 6, with the community at Denbigh, Va., visiting relatives and friends. While there, Bro. Hartzler filled two preaching appointments.

The latest Mennonite city mission to be organized is the West Bencroft St. Mennonite Mission, Toledo, Ohio. It was planned to start Sunday school on Sunday, Jan. 14. Bro. H. A. Smucker is the superintendent. Your prayers are solicited in behalf of this new work.

A Request.—We have a request for a copy of the book, "Christ's Sudden and Certain Appearance in Judgment," by Thomas Vincent, published by Thomas J. Wright, 1839. Any one having a copy of this book for sale may communicate with the Publishing House.

Wanted: Life Songs No. 1.—Any congregations or individuals desiring to sell or contribute any (new or used) copies of "Life Songs No. 1" to a Christian Day School, kindly contact Daniel M. Glick, Smoketown, Pa., Secretary of Locust Grove Mennonite School.

The date for the Christian Life Conference at the Eastern Mennonite School as given on the program in the Special Bible Term Bulletin is not correct. It should be Feb. 16-18, as it appears in the announcements of this Bulletin.

The latest report of enrollment of regular day students of the Johnstown Bible School is 42, while the attendance at ministers' week had reached about 35.

The new congregation at Pueblo, Colo., of which Bro. N. M. Bishop is pastor, has begun a monthly publication entitled, "The Message." It gives church calendar, church news, a preview of the Sunday-school lessons, and some helpful short articles.

The oldest minister to attend and take part in the recent ministers' week at the Johnstown Bible School was Bro. Noah H. Mack, New Holland, Pa. It is inspiring to see aged pillars of the faith maintain a keen interest in the work of the Lord.

Thirty-five full-time students have enrolled for Special Bible Term at Lancaster Mennonite School. The registration for evening classes has reached two hundred and thirteen.

Bro. Nelson Kauffman, Hannibal, Mo., is engaged in a series of meetings with the Hesston College congregation. The meetings were scheduled to close on Sunday, Jan. 21.

Bro. Samuel Janzen, Greensburg, Kans., rendered much-appreciated service in several meetings in the West Liberty, Kans., congregation on Jan. 7.

Bro. Mahlon M. Zimmerman, of the Ephrata, Pa., congregation, brought an appreciated message to the Scottsdale congregation on the morning of Jan. 14. He was at-

tending the ministers' week meetings at Johnstown Bible School.

Bro. C. C. Culp, Brethren, Mich., one of the instructors at the Johnstown Bible School, filled the appointments at the Masontown, Pa., Church on Sunday, Jan. 14.

Laurelville Mennonite Camp is the official name adopted by the Mennonite Camp Ground Association for the church camp grounds on Route 2, Mt. Pleasant, Pa. The camp is located in Westmoreland County, on the western slope of the Allegheny Mountains, ten miles northeast of Scottsdale. The schedule of meetings for the coming summer is announced on the back page of this issue.

Bro. M. C. Lehman, Akron, Pa., spent a few days recently with Bro. and Sister Edwin Weaver at Hesston, Kans. Sister Weaver is Bro. Lehman's daughter.

Bro. Edward Yoder, superintendent of the Mennonite Gospel Mission, Kansas City, Kans., whose illness was mentioned in these columns earlier, is apparently in normal health after several weeks of resting.

Bro. and Sister S. M. King, returned missionaries from India, are spending the winter with Sister King's mother at Garden City, Mo.

Bro. O. O. Hershberger, Hesston, Kans., spent the first week of January visiting C.P.S. camps at Fort Collins and Buckingham, Colo.

FAMILY ALMANAC

The Family Almanac has been reprinted to meet the increasing demand. You may again order the 1945 Almanac in single copies or larger quantities at the regular price of 15¢ each.

Bro. Martin Weaver, Annville, Pa., spent some time recently in Ohio, where he was used in the work of the Lord. On his return he attended minister's week at the Johnstown Bible School.

Bro. John E. Gingrich, Elkhart, Ind., is serving as an instructor in the Special Bible Term at Hesston College, Hesston, Kans.

Calendar

Christian Life Conference, Eastern Mennonite School, Feb. 16-18.

Western Bible Institute, Sheridan, Oreg., Mennonite Church: First Term, Jan. 2-19; Second Term, Jan. 22-Feb. 9.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19-March 9.

Annual Meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28-Aug. 4; Aug. 8-19.

May the church pray unitedly that transportation facilities may be found for Bro. and Sister J. N. Kaufman and Bro. and Sister Edwin Weaver and family, all of whom have permits to India and are ready to proceed to our needy mission there when traveling accommodations can be secured. Let us pray also that Sister Lena Graber may find traveling facilities from Lisbon to India, and that Bro. and Sister John Leatherman and family and Sister Phebe Yoder, who are waiting in Cape Town for accommodations to America, may be able to come home soon for a needed furlough.

Bro. J. D. Graber preached at the Toronto, Ont., Mission Sunday evening, Jan. 7.

The Executive Committee of the Illinois Conference met at Eureka on Jan. 10.

The brethren D. A. Yoder, Lester Hershey, and Harold Zehr are assisting the regular faculty of Goshen College with the instruction in the Winter Bible School.

Steps are being taken for the ordination of two bishops in the northern Indiana district in the near future.

CORRESPONDENCE

WAYNESBORO, VIRGINIA (Springdale Congregation)

Dear Herald Readers: Greetings in the name of the One who said, "Follow me." The latter part of October marked the beginning of a parochial school in the southern district, near Waynesboro, Va., bearing the name, "Springdale Parochial School." Sister Maude Driver is the teacher.

The Christian Workers' Conference, held Nov. 9, 10, brought us a spiritual feast for our souls.

Bro. David Good and wife, Nampa, Idaho, were visiting relatives here at that time, and he brought us a message on Sunday evening, Nov. 12.

A peep into our sewing room may be of interest to some. You will find it upstairs in the church building. We meet the first and third Thursday of each month. Visitors are welcome.

On Oct. 19 a junior sewing circle was organized. They meet in the same room on the first and third Thursday of each month.

Bro. John Garber, Harrisonburg, Va., held revival meetings from Nov. 22 to Dec. 3. Two children's meetings were conducted during this time. One confession and one reconsecration were the visible results of the meetings. Bro. Garber also delivered the Thanksgiving message Nov. 30, on the theme, "Giving."

Bro. Mark Stauffer, Harrisonburg, Va., conducted a singing class from Dec. 20 to 23. The congregation was favored with an inspirational song service Sunday afternoon and evening, Dec. 24, in charge of Bro. Stauffer.

Our bishop, Bro. Joseph Driver, gave the Christmas message, using for a text the word, "Birth." As a basis for his discourse he chose Isa. 7:14.

The reorganization of our Sunday school for the year resulted as follows: Supt., Ben Brenneman; Asst., Merlin Burkholder; Chor., Galen Heatwole; Secy-Treas., Timothy Burkholder; Primary Supt., Anna Mary Burkholder.

The annual business meeting of the southern district for 1944 was held Dec. 30. Financial reports of the churches in the district were given. Reports were also given of the Sunday schools, summer Bible schools, and sewing circles. Several interesting talks were given by brethren to whom topics were assigned.

We welcome two new families into our community: Bro. L. S. Yoder and family, Lyman, Miss., and Bro. Joe Huber and family, Harrisonburg, Va.

A prophetic and doctrinal conference was held Jan. 6 and 7. The speakers were the brethren John Risser, Hagerstown, Md.; Elmer Moyer, Souderton, Pa.; and J. L. Stauffer, Harrisonburg, Va.

The new year has brought with it greater needs, new opportunities, and to many, new responsibilities. There is work for all. By God's grace may we launch out in His service with renewed efforts and a greater zeal to do more efficient work the coming year than we did in the one just past.

Jan. 11, 1945. Laura E. Kulp.

WHITE CLOUD, MICHIGAN

Dear Herald Readers: "O magnify the Lord with me, and let us exalt him name together."

On the evening of Dec. 15 we had our business meeting, at which time Sunday-school and church officers were elected for the new year. One interesting topic for discussion was that of starting a fund for a new church. Up to the present time we have been worshipping in the union church house. It will seem more like home when we can worship in our own building. We ask you to pray with us to this end, and should the Lord lay it upon your heart to help us, may He reward you for it.

The children and workers gave an appreciated Christmas program in recitations and songs on Christmas Eve to a well-filled house.

Bro. Jewel Miller, one of our group, visited a few days with his parents and friends during the holiday week. He is working on a dairy farm near Hudson, Ohio. While in our midst he desired to partake of the sacred emblems, as he had been deprived of this privilege for some time. Our bishop, Bro. T. E. Schrock, had charge of this meeting at the home of Bro. Edward Jones.

On Dec. 31 and New Year's Day we enjoyed having with us the brethren Daniel Zook, Clarksville, Mich., and Erie Bontrager, Vestaburg, Mich. Bro. Bontrager gave us four lessons from the Book of Colossians, and Bro. Zook gave us three pointed talks on "Purity" and one on "Glimpses of Bible Homes." These talks were much appreciated. May we not forget the admonitions that were given.

Our attendance has dropped a little with the coming of cold weather. We have an average of about forty-five.

We keenly feel the need of your prayers that we may be "stedfast, unmoveable, always abounding in the work of the Lord."

Jan. 3, 1945. Artie Bontrager.

PINTO, MARYLAND

Dear Herald Readers: Greetings. On Sept. 3 we were glad to have with us Sister Lina Ressler ("Aunt Lina"), Scottsdale, Pa. May the Lord richly bless her as she continues to serve Him.

On Sept. 10 Bro. John R. Mumaw, Harrisonburg, Va., brought us an inspiring message.

Bro. Paul Erb, Goshen, Ind., was in our midst on Nov. 11, 12. His messages were much appreciated.

Our annual Thanksgiving services were held from Nov. 19 to 26, with Bro. John R. Mumaw as evangelist. Each evening preceding the sermon Bro. Mumaw gave a talk to the young people on courtship and marriage. We had an all-day service on Thanksgiving Day, in charge of Bro. Mumaw, Bro. Otis Yoder, and Bro. Richard Martin. The male quartet from Harrisonburg, Va., under the direction of Bro. Richard Martin, furnished special music. We had a very enjoyable spiritual feast together.

On Saturday evening, Nov. 25, we had our preparatory service, followed by communion on Sunday morning.

A Christmas story was given by Bro. C. M. Helmick on the morning of Dec. 24, and a Christmas program by the children and young people. This program was enjoyed by all.

At ten o'clock on Christmas Eve, our annual candlelight cantata entitled, "The King Is Given," was presented to an interested audience.

On the evening of Dec. 29 a male quartet from Goshen College rendered a much-appreciated program.

Bro. Robert Dayton preached a very interesting New Year's message on the morning of Dec. 31.

As we start into a new year we need your prayers that the Lord may have His way at Pinto.

Jan. 9, 1945.

Cor.

SOUTH ENGLISH, IOWA

Dear Herald Readers: Greetings. Our communion services were held on Sunday, Oct. 29.

On Nov. 19 the children gave their missionary program during the Sunday-school hour, after which Bro. W. S. Guengerich of Wellman brought us a very interesting mission sermon on "Personal Work."

On Nov. 23 we had an all-day Thanksgiving program. Bro. J. D. Graber, Elkhart, Ind., gave two very interesting talks. In the forenoon he spoke of the trouble in India. His subject in the afternoon was, "The Four Horses Stalk Across China." The evening meeting was held in the Wellman Church. Bro. Norman Hobbs of Iowa City conducted a workers' meeting, after which Bro. Graber brought the evening message.

From Nov. 26 to Dec. 3 we enjoyed a series of revival meetings, conducted by Bro. E. M. Yost of Hesston, Kans. Each evening Bro. Yost spoke on the seven promises found in the last three verses of Psalm 91. There was one confession during the meetings. Since then another has expressed his desire to accept Christ as Saviour. We plan to have baptismal services on Jan. 21.

Richard Culp of Lincoln, Nebr., was here over two Sundays on furlough. He and his wife left Dec. 19 for the C.P.S. camp at Denison, Iowa. Richard was moved from Nebraska to Denison.

Cordelle Reade of Iowa City spent a week's vacation with her parents at Christmas time. Dorothy Powell of Goshen College and Evelyn and Bernard Showalter of Hesston College spent their Christmas vacations at home. Eugene Blosser, who works on a dairy farm near Verona, Wis., spent his furlough at home over Christmas and New Year's.

On Sunday, Jan. 7, we had an all-day service at the church. Our regular services were held in the forenoon. The afternoon was spent in a song service, singing favorite hymns.

Our annual business meeting was held on Tuesday afternoon, Dec. 19.

Jan. 8, 1945.

Abbie Blosser.

PARNELL, IOWA

(West Union Congregation)

Dear Readers: On the evening of Jan. 1 Bro. M. C. Lehman brought us a soul-stirring message on "Lessons for Us from Experiences of European Mennonites." We were deeply inspired and challenged to "earnestly contend for the faith" as it was lived by our early Mennonite forefathers. May God grant our generation the wisdom and grace to preserve this heritage of faith and way of life, and to pass it on to future generations, not only of our own posterity but of the world at large.

Our recent Sunday-school reorganization resulted as follows: Supt., Wallace Bender; Asst. Supt., Harold Yoder; Primary Supt., Isaiah Litwiller; Chor., Dale Swartzendruber; Secy., Simon Gingerich.

Our congregation enjoyed a series of meetings in October, with Bro. J. Irvin Lehman, Chambersburg, Pa., as evangelist. Bible lessons on nonconformity and nonresistance were given and greatly appreciated.

Among recent visitors in our pulpit were Bro. Gideon Yoder, formerly of this place, and Bro. Noah Landis, Jackson, Minn. May others arrange to stop with us also.

Bro. George Miller of Wellman led us in a study of First Peter in the Sunday evening meetings in October. These meetings were well attended, and good interest was shown.

May the Lord continue to bless His people spiritually as He has so wonderfully blessed them materially in the past year.

Jan. 7, 1945.

Fred Gingerich.

MANSON, IOWA

Dear Herald Readers: On Oct. 15 a quartet from the C.P.S. unit at Lincoln, Nebr., worshiped with us and brought us several much-appreciated numbers in song.

On Oct. 25 Bro. Edward Diener, Wellman, Iowa, was here in the interest of the Board of Education. In the evening he met with us at our midweek meeting and conducted the lesson study.

Missionary Day was observed here by a program in the evening, given by the children of the primary department. Following the children's program, the adult department sup-

(Continued on last page)

WITH OUR MISSIONARIES

Bread for Bread

BY M. T. BRACKBILL

*Millions are hungry
And I have bread.
Lord, I thank Thee.*

*What do I mean by thanks?
Thankful that I have bread
And millions are hungry?*

*Thankful, Lord, that I am worthy
To have food to eat.*

*Worthy? I worthy,
And millions unworthy?
What did I do to be worthy?
What did they to be unworthy?*

*Lord, I know I am not worthy of myself,
But thought it might be
Through Thy mercy.*

*Through His mercy I have food;
And through what do millions not?
Has He no mercy on them too?
What is mercy?*

*Lord, I know not why I eat
And millions die of hunger.
What doth it profit Thee to give me food?
What give I in return?*

*The wheat is harvested,
The mill wheels whirr,
The oven is heated,—
And bread.*

*Bread for bread,—
Lord, here is Thy bread:*

*A dime for the beggar,
A sack of spuds;
A nickel on the plate;
A smile to the milkman,
Hello's to the children;
Fruit to the sick,
Or flowers;
A kind word for a scowl,
A cheery good morning;
A lift on the road;
A compliment here,
A praise-word there;
A comfort to the old,
A spur to the young,—*

*Crumbs, just crumbs,
Lord, here is Thy bread.*

Harrisonburg, Va.

Perfume of a Rose

It was during the summer of 1941. We were rolling along on the frightfully overcrowded train "somewhere in France." The day was extremely hot, and in the crush of the crowd one sometimes was nearly suffocated. Riding in third class in Europe, one's traveling companions are of the less fastidious sort. On this particular day, when one would perspire even in more comfortable quarters, it takes little imagination to comprehend the almost nauseating aroma that hung like a pall over the entire train. One could scarcely even move, so wedged in between sweating, foul-smelling peasants who seemingly had not had a good bath for a long while.

In short, the atmosphere became almost choking as the hours dragged by. It does not add to one's comfort that most of these people seem to have a dread antipathy for too much fresh air. And so, finally it became almost unbearable.

But just before I left Banyuls-sur-mer, my friends there had given me a small boutonniere of roses. They were lovely, as they were plucked directly from the cool, green garden. Their pastel pinks and yellows blended into the deeper crimsons. And in the heart of each was a rich, gold starlet. Emanating from among soft petals was a perfumed fragrance that cannot be described. It was the perfume of the rose, which once known is never forgotten, but impossible of description.

As the hot day wore on, the roses drooped and faded. They were no longer lovely to look at. There was nothing about their appearance to commend them to the attention of anyone. Hanging listlessly from my lapel, they reminded me of the drooping, almost exhausted humanity about me. I was about to pluck them from my coat and throw them away as unpleasant reminders of a departed loveliness. Then instinctively, almost unconsciously, I raised them to my face for one last sniff of a lingering bygone sweetness.

I started! What a surprise! Those unlovely-looking, dead, and drooping roses were just as fragrant as they were in the dew-bright morning, yes, even more fragrant. There was a heavy sweetness of perfume that was lacking when their petals were smooth and bright. I rediscovered what I should have remembered, that a rose yields the same sweetness wherever you find it. And the sweet perfume of a rose is the more diffused as it is crushed or droops and dies.

During the remaining weary miles, crowded into a car that was more suitable for a cattle pen, a frequent deep draught of that fragrant, perfume-laden aroma that clings close to the heart of a rose made the other revolting scents much less odious. In the midst of a polluted environment, that sweet-smelling rose maintained an atmosphere of loveliness all its own. And it was so much the lovelier because of its sordid surroundings. What an inspiration that rose was to a weary, sickened traveler! What a sermon it preached!

There are Christian professors in the world who think that it is impossible to live a clean, holy life in the midst of the perversity and sin that is so predominant. But let me remind such that, like the rose, the fragrance of a life that is hid with Christ in God should reflect the effulgence of His blessed person, whether in the dark or in the light, whether in pleasant surrounding or sordid, whether in the storm or in the sunshine, whether in the stench of the unwashed mob or amid the aroma of the broken alabaster box of communion with saints. In fact, the perfumed loveliness of the Christ-life should be the more remarkably beautiful by contrast, the more sordid the circumstances.

The rose, though wilted, faded, and limp, had no other purpose than to go on being sweet, and lending its perfume-freighted loveliness to the disgusting environment around it. As those whose lives have been sweetened by the Rose of Sharon and the Lily of the Valley from out the ivory palaces, we have no other business than to continue shedding the fragrance of aloes and myrrh, whether in pleasant circumstances or unpleasant. And let us remember that the beauty of our lives as lived in the loveliness of the spirit of Christ, will be more outstanding by virtue of the contrast with the surrounding stench of an ungodly world.

But let us also remember that one must get closer up to the rose, when the nauseating smells are all around. The perfume lies at the heart of the rose. It had to be brought up to my face, on that train in France, before the fragrance was noticed, through it still lay heavy as honeydew in the gold-starred heart of the drooping floweret. Our lives must intimately contact the sickened world about us if they are to breathe the sweet incense of a Spirit-filled life. The fragrance is lost on the polluted air, except for those who come close to the source of the fragrance. Allow the loveliness of Jesus Christ, which He wants to shed abroad through you, to come close to the eager face of a nauseated world. Go out into the highways and hedges, among the uncouth and unlovely, and compel them by the constraining loveliness of "Christ in you, the hope of glory," to come into His fold. This is the hour for effective personal witnessing!—Evangelical Visitor.

Cry from the Four Winds

"How long is it," asked an old Moham-medan woman in Bengal, "since Jesus died for sinful people? Look at me! I am old. I have prayed, given alms, gone to the holy shrines, became as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest Northwest Country. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk; "have you known this good news always? Since you were a boy? And your father knew? Then why did no one come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds.

How shall we answer it?

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? . . . and shall not he render to every man according to his works" (Prov. 24:11, 12)?—The Burning Bush.

The Home Field

DENVER, COLORADO

(Denver Mission)

Greetings from the foot of the snow-capped Rockies. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

Seeing the wonders of God's handiwork daily certainly makes one realize more and more the greatness of our Creator and the smallness of man.

School and camp have taken some members from our group. Laura and Elmer Detwiler are attending school at Hesston this year. Christmas vacation brought them home for a week's visit.

The Tim Yoder family is now at Downey, Idaho, where Bro. Yoder is in C.P.S. camp. Their absence is keenly felt, and we hope they will rejoin us when possible.

Visiting ministers the past month were the brethren E. M. Yost, Greensburg, Kans., and D. A. Yoder, Elkhart, Ind. We enjoyed their presence and the messages they brought to us.

On the evening of Dec. 3 the senior nursing class of eighteen gave a Christmas program of song and Scripture reading. On the morning of Dec. 24 the primary department

rendered a very interesting Christmas program. The children brought us anew the Christmas message in verse and song. In closing, Bro. Friesen, our pastor, brought us an inspiring message.

We feel fortunate in having a C.P.S. camp near us. The chorus from the Colorado Springs Camp was with us the evening of Dec. 17. We appreciated their program very much, as we do all of their visits.

Bro. and Sister Don Egli and small daughter are in Kansas at this writing, the occasion being the death of Sister Egli's grandmother. Our sympathies are with the bereft.

We always welcome new members into our midst. Bro. and Sister Ben Cutrell have moved here from Pennsylvania. We are looking forward to Bro. Cutrell's parents also locating here later.

On Sunday evening, Dec. 31, our Sunday school was reorganized for the coming year, with the following results: Supt., Ivan Headings; Asst., Harold Hjelmstead; Secy-Treas., Willard Guengerich; Chor., Reuben Yoder; Primary Supt., Grace Friesen; Asst., Mrs. Ben Cutrell; Secy., Ruth Guengerich.

We are looking forward to a series of revival meetings, to be held next month. May you pray for us as we prepare for them, that they may be a great revival for us all and that souls may be brought to Christ.

Jan. 4, 1945.

Louise Headings.

MILLERSVILLE, PA.

(Mennonite Children's Home)

Dear Herald Readers: Again we have crossed the threshold of a new year. In looking back over our activities, we feel that we have accomplished very little. With renewed courage, however, we wish again to launch out in our endeavors for Him, submitting ourselves to Him in all things.

At the present time there are ten children in the Home, but we have over one hundred in our care in foster homes. We are glad for the missionary spirit that exists in many homes—that many families are willing to give of their efforts to raise a child.

On New Year's Day a baby boy, five weeks old, was given to us. He was then placed into a permanent foster home, leaving four families on the waiting list.

Some time ago a family of four was given to us. One of them was placed the same day and another one the next day. Soon after, a baby girl was given to us, and she was placed in a few days. The other two children are here at the Home. We had several opportunities for them, but we feel that we can help them here. We are also very grateful that so many children adapt themselves to their foster homes, thus making happy homes. We pray that such conditions may continue and that the blessing of the Lord may be upon the many homes that are engaged in this work.

Nevertheless the work does not go on unhindered. The wave of moral delinquency on the part of the children is also seriously affecting our work, but we still cannot fully call it only child delinquency. We have discovered in quite a few cases that it was adult delinquency first of all. May we all pray that

this tide may be stemmed in our boys and girls.

We had our usual Christmas festivities. The story of the Baby Jesus was presented to the children. The dinner consisted of the usual seasonal delicacies. A thirty-pound turkey was presented by Bro. Levi Brubaker. The children received many gifts from various sewing circles, Sunday-school classes, and individuals. A group of students from Millersville State Teachers College visited us prior to Christmas Day and favored us with Christmas carols and stories. They also brought a large number of gifts for the children. We appreciate the spirit that was thus exercised toward us, both on the part of the individuals directly taking part and of the college management as well. We are happy for the fine spirit of co-operation that exists.

The Board of Trustees meets the first Tuesday of every month. With few exceptions, the twelve members are always present. They are keenly interested in all the problems confronting the children and in keeping the home in splendid condition.

We wish, too, to call attention to the faithful donors to the institution. Your liberal donations are all very much appreciated. Some one may ask what the results are. We are glad that we are in a work that only eternity will reveal the results. We know we are doing good to the children; so let us work and pray on.

We appreciate the coming of Sister Sadie Yoder, Belleville, Pa. She has relieved our help problem considerably, but we still need more help. Who is interested in the unfortunate children, and in helping to train them in the lasting things of life?

We rejoice in the promise, "Behold, I am with thee, and will keep thee in all places whither thou goest . . . for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:15).

Yours in behalf of needy and unfortunate children,

Bro. and Sister G. S. Eberly.

Jan. 4, 1945.

(A brother and sister, ages five and six, respectively, are looking for a home).

WOOSTER, OHIO

(713 Gasche Street)

Dear Herald Readers: Greetings in our Saviour's name. The year 1944 has passed into history and we are on the threshold of a new year. As we look back through the year, we wish to thank the Lord for His wonderful blessings, both material and spiritual.

On Saturday evening, Nov. 25, our bishop, Bro. D. D. Miller, Berlin, Ohio, was with us, when two young converts were taken into church fellowship by water baptism and six others were received by letter. In the afternoon of the following day we again had the privilege of partaking of the communion.

On Dec. 2 and 3 our dedicatory services were held. The brethren Stanford Mumaw, M. L. Troyer, David Steiner, and others were with us and had a part in the service. Bro. Stanford Mumaw preached the dedicatory sermon to a goodly number on Sunday afternoon.

The week following, from Dec. 3 to 10, we had a series of meetings, conducted by Bro. Ross Metzler, Rockton, Pa. The Lord used our brother in the preaching of His Word to the saving of souls and the enriching of the lives of saints. There were six confessions and two reconsecrations. One young couple accepted Christ in the home and also a mother in whose home we had visited many times. About two years ago her husband, then in bad health, accepted Christ and a week afterward went to his eternal home. Both the mother and the young couple gave evidence of real repentance from sin. We ask that you remember them in prayer that they may have grace to live exemplary lives and witness for Jesus Christ.

Jan. 8, 1945.

Minnie Kanagy.

HANNIBAL, MISSOURI

(Mennonite Gospel Mission)

Dear Herald Readers: This was my first Christmas away from home and my first Christmas at a mission station. It was a new experience for me, but I can truly say I enjoyed it all. It was my privilege to help distribute twenty-two baskets of food and help get ready for the fellowship meeting at the church on Dec. 28. Through the kindness of interested friends a meal was served to sixty-nine persons, including members and their dependent children. We have many reasons to thank God for the spiritual and temporal blessings during this past year. We enjoyed a fine program at this fellowship meeting, and many testimonies of encouragement and appreciation were given.

The Christmas program was given on Christmas Eve. On Monday part of this program was repeated at the old people's home.

Bro. Ivan Lind, Hesston, Kans., preached for us on Sunday, Dec. 31. Elizabeth Glick from Hesston and Marilyn Horst, Crawfordsville, Iowa, also visited here.

Two of our members are in the hospital at this time—Bro. T. J. Wilson and Sister Velma Miller (who was scalded last week). A colored woman and a young man in the hospital accepted Christ several days ago.

Over the week end, Jan. 5 to 8, the following persons visited at the mission: Maude Miller, Goshen, Ind.; Fannie Smucker, Napanee, Ind.; Mrs. Chris J. Yoder and Clara Kauffman, Wellman, Iowa; George and Mrs. Joe Gingerich, Kalona, Iowa; Oney, Cleo, Nellie, and Leona Hathaway, Monroe City, Mo.

On Sunday morning, Jan. 7, the Sunday-school teachers and officers for 1945 were instructed by Bro. Kauffman and dedicated to their work.

May God bless every giver.

Jan. 9, 1945.

Clyde Stutzman.

CHICAGO, ILLINOIS

(Mennonite Mexican Mission)

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). It is with this confidence that we step into the new year. If we had to go for-

ward in our own strength, our hearts would certainly fail us.

We had an enjoyable Christmas season. One hundred and ten sat down to participate in the Christmas dinner. It is difficult to express how much we appreciate the kindness of the brethren and sisters who made this possible by sending in an abundance of good things to eat. We say a hearty thank you to each one. Twelve baskets were filled with food not needed for the dinner and given to needy families. One of these families recently moved into the district from Texas, and they have been attending our services as a direct result of the interest shown in them. Other interesting contacts have also been made through this medium. Doors have opened for us to conduct regular Bible reading and visitation, and in this way we can share with them spiritual food which is partaken of so sparingly in many homes and not at all in others.

On Dec. 24 Bro. William Hallman and family, Goshen, Ind., worshiped with us, and Bro. Hallman brought us a much-appreciated message in the morning. In the evening the Sunday-school children presented the Christmas program. Some numbers were given in Spanish and others in English. Our hall was filled for this occasion.

On New Year's Eve, the annual watch-night service was in charge of our pastor, Bro. Hershey. He gave a short message following a period of testimony and song. We were on our knees in prayer when the new year was ushered in. What a contrast to the hilarity and gaiety indulged in by so many around us! Bro. Hershey spent Christmas week at Morton, Ill., where he directed the Christian Workers' Normal held there. Four of our Mexican girls were in attendance, and they came back with reports of rich blessings received. Our members were also much encouraged some time ago by the testimony of Bro. Joe Toledo, who was home for a few days while awaiting transfer from one C.P.S. camp to another. He is now at Grottoes, Va.

The Lord willing, during this coming year we hope to build our new house of worship. There are a number of difficulties facing us at the present time, but we know that with God all things are possible. Will you pray for our work here?

In His service,
The Workers,
By Dorothy Bean.

Jan. 11, 1945.

BOTHERSOME BIBLE

"What bothers me most about the Bible is the fact that there are so many things in it that I can't understand," said a man to his friend. "Well, it's different with me," was the friend's reply. "I'm not bothered about those parts that I can't understand—and there are a lot of them. I'm bothered tremendously, though, about the parts that I can understand. Take the Golden Rule. It's so plain and simple that I can't get away from it. It's those parts of the Bible that I'm mostly bothered about. They do not give me a loophole of escape, like the more obscure passages do."—The United States Baptist.

From Our Schools

EASTERN MENNONITE SCHOOL

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

Among the good things which God permits us to enjoy is the blessing of communion with others in Him. During the month of December we have enjoyed the fellowship of a number of visitors. A meeting of the Young People's Bible Meeting Topics Committee, of which John R. Mumaw is a member, was held at Eastern Mennonite School, Dec. 4 to 6. This meeting brought as guests to our campus Bro. John R. Shank, Versailles, Mo., and Bro. Nelson Kauffman, Hannibal, Mo. Bro. Shank addressed the Mission Prayer Group on Dec. 3 on the subject, "Opportunities in Neglected Rural Fields." On the evening of the same day he preached a challenging sermon on the Book of Esther. Bro. Shank also served as speaker in chapel service and in conjoint prayer circle. Bro. Kauffman spoke in conjoint prayer circle on the subject, "Prayer," and also served in chapel service. Another visitor whose presence was a blessing to us was Bro. Roy Roth, Peoria, Ill. Bro. Roth gave an inspiring conjoint prayer circle message, based on Act. 1:8.

On Saturday, Dec. 9, Bro. Sidney Schaefer, Singer's Glen, Va., an alumnus of Eastern Mennonite School, gave an interesting program of readings. Music was furnished by the "Troubadours," a quartet consisting of Lewis Strite, Elton Martin, Richard Martin, and Otis Yoder.

The December Public Literary Program, "All in a Lifetime," gave a graphic portrayal of life, from childhood to old age. A number of students told incidents typical of childhood and youth. Elizabeth Showalter, a member of the Park School faculty, presented an interesting picture of "This Side of Forty." A stimulating discussion on growing old, "Graying Is Fun," was given by M. T. Brackbill. Special music was furnished by a chorus from the Park School, in charge of Elsie Martin, and by the Eastern Mennonite School faculty male quartet.

The agriculture, science, and industrial arts classes, under the direction of Homer A. Mumaw, gave an instructive program in the Activities Period on Dec. 6. In addition to talks about the work of the various classes there was an interesting demonstration of a laboratory period in industrial arts.

On Dec. 15 the college junior and senior classes were entertained at the homes of their advisers, D. Ralph Hostetter and John R. Mumaw. Several other classes and literary societies participated in Christmas gift exchanges. One group preferred to give their gifts in the form of a donation to war sufferers relief. In keeping with this desire to share with those less fortunate, all of the dormitory students and a large number of day students voluntarily sacrificed a meal on Dec. 14 so

that the cost of the meal could be sent as a donation to relief work. The noon hour was spent in prayer and praise, in a special service in charge of John L. Stauffer.

The week preceding Christmas vacation was filled with varied holiday activities. A special Christmas program was given in the Friday Morning Devotional Period on Dec. 15. The annual Christmas social was held on the evening of Dec. 16, at which time M. T. Brackbill entertained and inspired us with his presentation of Dickens' *Christmas Carol*, and the familiar Christmas carols were sung by the Men's Chorus and the Ladies' Chorus. The Mixed Chorus and the Junior Chorus, under the direction of J. Mark Stauffer, gave a Christmas music recital on Dec. 19. The Junior Chorus gave a Christmas canata by Clopey and Kirk, "Childe Jesus." The Mixed Chorus rendered a varied program of Christmas music. In addition to these planned Christmas activities, a group of students spent Tuesday evening preceding vacation in informal caroling in Park View.

On Dec. 16, 17 a Gospel Team of six students went to western Pennsylvania, where they gave programs at Altoona, Mill Run, and Johnstown. The group enjoyed fellowship with the workers at these places, visiting in the mission homes and participating in a cottage prayer meeting held in the home of Bro. Charles Weyandt.

As usual, during this month, a number of faculty members have filled speaking engagements and attended meetings in the interests of church and educational work. John L. Stauffer preached the sermon at the Christmas service of the Civilian Public Service Unit at Western State Hospital, Staunton, Va. Bro. Stauffer also served on the program of the annual conference on prophecy and doctrine held at the Lindale Mennonite Church, Linville, Va., on Dec. 31.

Chester K. Lehman preached at the Leitersburg Civilian Public Service Camp on the morning of Dec. 10; on the evening of the same day he preached at Paradise Church, Hagerstown, Md. The following Sunday he preached at the Grottoes Civilian Public Service Camp. From Dec. 20 to 22, Bro. Lehman taught a course in Survey of Old Testament Poetry and Prophecy at Clear Spring, Md. On Dec. 28 he attended a meeting of the Committee on Credit for Civilian Public Service Education in Chicago.

Ernest G. Gehman participated in a Bible Conference at Mattawana, Pa., on Dec. 9 and 10.

On Dec. 18 Daniel W. Lehman attended a combined meeting of the Executive Committee of the Virginia Board of Missions and Charities and the Relief Committee of the General Mission Board, held at Chicago.

Menno J. Brunk attended the business meeting of the Northern District of the Virginia Conference, held Dec. 27, where he served as secretary and as a member of the Executive Committee. Bro. Brunk was re-elected to this position for the coming year.

From Dec. 20 to 24, J. Mark Stauffer conducted a class in hymn interpretation at the Springdale Mennonite Church near Waynesboro, Va.

—A. Grace Wenger.

ANNUAL FINANCIAL REPORT OF RELIEF OPERATIONS Of the Mennonite Central Committee, December 1, 1943 to November 30, 1944

Receipts

Balances, December 1, 1943		
Cash on hand	\$ 94,554.36	
Clothing on hand	79,851.15	
Total Balances December 1, 1943		\$174,405.51
Donations to War Sufferers' Relief:		
U. S. Donations	190,148.68	
Canadian Donations	49,450.57	
Total Donations to W.S.R.		239,599.25
Other Receipts		3,525.02
Total Relief Operating Fund for 1944		417,529.78
Clothing Contributions:		
U. S. Contributions	71,394.46	
Canadian Contributions	18,321.85	
Total Clothing Contributions in 1944		89,716.31
		\$507,246.09

Disbursements

War Sufferers' Relief Expenditures:		
England	\$ 41,876.71	
France	1,155.96	
India	29,765.10	
China	4,978.80	
Middle East	27,242.87	
Paraguay	35,461.78	
Puerto Rico	28,985.64	
Switzerland	2,627.12	
Belgium and the Netherlands	22.20	
Brazil, Argentina, Greece & Prisoner of War Literature	2,684.57	
Relief Training and Research	8,356.54	
Clothing Center Expenses	4,599.37	
W.S.R. Workers' Reserve Increase*	14,600.00	
Miscellaneous	1,599.95	
Administrative Expenses	17,367.42	
Total W.S.R. Expenses during fiscal year		\$221,324.03
Clothing Distributed:		
England	19,503.90	
Egypt	21,830.23	
France	11,322.24	
Puerto Rico	528.50	
India	19.95	
Miscellaneous	9.10	
Total Clothing Distributed		53,213.92
Total Disbursements for 1944		\$274,537.95

Balances November 30, 1944

Cash on hand	\$116,354.60	
Clothing on hand	116,353.54	
Total Balances		232,708.14
		\$507,246.09

* Funds set aside to pay return passages and expenses of foreign relief workers.

ANNUAL FINANCIAL REPORT OF C.P.S. OPERATIONS Of the Mennonite Central Committee, December 1, 1943 to November 30, 1944

Receipts

Balance on hand, December 1, 1943		\$ 49,007.92
Donations by Constituent Groups	\$676,088.28	
Other C.P.S. Donations	55,180.38	
Total Donations for C.P.S.		731,268.66
Other Receipts		10,138.71
		\$790,415.29

Disbursements

Expenditures for C.P.S. Base Camps	\$494,911.59	
Expenditures for Special Project Units	33,198.11	
Mennonite Men in Camps Under Other Agencies	2,934.11	
Total Disbursements for Camp Operation		\$531,043.81
Administrative Expenses		91,055.48
Other C.P.S. Expenses (Canning Project, Dependency Aid, & Camper's Aid)		16,018.53
Total Disbursements		\$638,117.82
Balance on Hand, November 30, 1944		152,297.47
		\$790,415.29

Released January 9, 1944

M.C.C. Headquarters, Akron, Pa.

THE BOOK SHELF

God in Our Public Schools, by W. S. Fleming; published by The National Reform Association, Pittsburgh, Pa.

The author of this well-written book is deeply convinced that there is a great need for some plain teaching about God in our public schools. He opens his discussion with the theme that the schools are the makers of the nations of tomorrow. Timely illustrations from the histories of our own and European countries lend support to this idea. A short second chapter deals with the American schools of the past to show that our early religious emphasis in schools played a major part in developing men of character. Curricula and textbooks of early schools are discussed. With the secularization of education in the public schools we did not only take a neutral attitude toward the Bible, but in effect drove the Bible out of school. Under the title, "The Nation Today," such terms as "religion suffering," "religious indifference," "another name for atheism," "profligacy, licentiousness, and corrupt civilization," appear as descriptive of present conditions attributable to our present educational system. In a chapter summarization appears the following: "... the absence of religion from our public schools is the underlying cause of our crime and irreligion; to save the nation from moral and religious collapse we must restore God to the public schools."

There can be no adequate substitute for religious education in the public schools. No other agency is in a position to reach so nearly all the youth of the nation. By virtue of the fact that we expect to punish a child when he matures to adulthood for crime, he has a right to be taught moral and spiritual standards to prepare him to fit into society. Compliance with the principles of democracy demands that we do not make religious acceptance compulsory on the part of any child, but it is the right of citizens to require that what they consider essential to their creed or to its preservation be supplied by the public school. A chapter devoted to the study of existing legal action and accepted practices in our public schools reveals a variety of attitudes as well as a very definite trend against the use of the Bible in the public schools. Although there are many encouraging notes in the statements handed down by courts and school authorities in settling disputes over the use of the Bible in public schools, there is this concluding idea in the closing paragraph of one chapter which deals with the distrust of the religious sects between themselves: "There is much to be done before every child in this land can have at school (the only place multitudes can ever get it) the message of morals and religion that will make him a safe citizen in the days ahead. Much of the message is believed by both Jew and Gentile, Catholic and Protestant. There is no good reason why Christian and Jew cannot cooperate a long way in putting that message

into our schools. Of course to make this land safe for the Jew tomorrow, we must not denature the Christian message. But there is much in which all can co-operate and thus make it better for us all." In the several last chapters the author demonstrates by illustrations the fact that "Christian public education is legal in most states but not in all." He further demonstrates that the influence and attitude of the teacher toward God and the Bible are strong determining factors in the future of the American public school system. "We cannot bring God back to America by admitting atheistic textbooks and agnostic teachers to our schools." In his closing paragraph he ends the book by pleading for a united effort in the courts, by ballot, in the pulpit, in the home to "put God back into the public schools and thus bring America back to moral and religious safety."—Noah G. Good.

SUNDAY SCHOOL LESSON

(Continued from page 847)

much love, but their heart goeth after their covetousness." Ye "cannot be my disciple."

This lesson hour should be a searching and convicting time. May all these tests of loyalty to Christ speak to us with new authority. They are Christ's words. "Except a man be born again, he cannot see the kingdom of God."—A. M. E.

HEARING AND DOING

A college teacher said, "People who hear and hear without doing, are like people who eat and eat without using the strength that good food gives them. They become intellectual gluttons. There is a deadening power in all listening that is not followed by doing."

Professor James, the author of a college textbook on psychology, says: "When you have been aroused by a sermon or song, do something, if it's only to give a cup of cold water to a child, or a chair to your grandmother."

Special Meetings

ELIZABETHTOWN, PA.

Report of the seventeenth annual Sunday School Meeting held at the Elizabethtown Mennonite Church, Jan. 1, 1945.

Organization: Mod. Frank Garman; Chor., Eby Leaman; Secy., Walter Keener, Jr.

Program and Speakers: New Year Sermon, Christian Lehman; Colossians 2:6, 7, Charles Hostetter; Qualifications of a Christian Worker, Charles Hostetter; Influence of Literature on Our Lives, Christian Charles; Symptoms of Carelessness in the Christian Life, Christian Lehman; Children's Meeting, Eby Leaman; Sermon (Ps. 119:7), Christian Lehman.

Thoughts Gleaned: Every member should be a soul winner. Winning a soul to Christ is the greatest joy of the Christian. If filled with God's love, we will be witnesses for Him. Love is the mainspring of the Christian religion. There is no stronger power than love. Obedience is the test of love. What I read today is the mirror of my life tomorrow. A Christian worker is God's man, doing God's work, in God's place, at God's time.

Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Kulp—Landis.—Harold D. Kulp, Hatfield, Pa., and Gladys C. Landis, Telford, Pa., by J. C. Clemens at the home of the bride.

Jacquet—Conrad.—John Paul Jacquet and Helen Marie Conrad, both of the Pleasant Hill Mennonite Church, Wayne Co., Ohio, by J. S. Gerig, Dec. 28, 1944.

Stuckey—Heishman.—Orville Stuckey, Lockport congregation, Stryker, Ohio, and Sadie Heishman, Harrisonburg, Va., by Jesse J. Short at Camp Grottoes, Va., Oct. 12, 1944.

Troyer—Haarer.—Joel A. Troyer, Howard-Miami congregation, Kokomo, Ind., and Mary Ellen Haarer, Shore congregation, Shipshewana, Ind., by Leonard Haarer, Dec. 31, 1944.

Rychener—Nafziger.—Nelson Rychener and Helen Nafziger, both of the Central congregation, Archbold, Ohio, by Jesse J. Short at the home of the bride's parents, Dec. 24, 1944.

Hostetter—Martin.—John M. Hostetter and Aletta E. Martin, both of the Reiff congregation, Washington Co., Md., by Moses K. Horst at the home of the bride's parents, Jan. 3, 1945.

Stoltzfus—Landis.—Moses Stoltzfus, Conestoga congregation, Morgantown, Pa., and Rhoda Landis, Marietta, Pa., congregation, by Ira A. Kurtz at the Conestoga Church, Dec. 31, 1944.

Good—Petersheim.—Walter Good, Bowmanville, Pa., congregation, and Ruth Petersheim, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church, Jan. 6, 1945.

Wolfer—McTimmonds.—Robert Ellsworth Wolfer and Hazel Eunice McTimmonds, both of the Sheridan, Oreg., congregation, by D. F. Shenk at the home of the groom's parents, Dec. 2, 1944.

Lehman—Kradky.—Harold D. Lehman, Harrisonburg, Va., and Ruth M. Kradky, Vine St. congregation, Lancaster, Pa., by D. Stoner Kradky, father of the bride, at her home, Dec. 30, 1944.

Goldfus—Eager.—J. Ross Goldfus, minister at E. Chestnut St. Church, Lancaster, Pa., and Clara M. Eager, of the same place, at the home of the officiating minister, D. Stoner Kradky, Dec. 31, 1944.

Shenk—Huber.—Landis H. Shenk, Masonville congregation, Washington Boro, Pa., and Pauline E. Huber, New Danville congregation, Lancaster, Pa., by D. Stoner Kradky at the home of the bride, Dec. 17, 1944.

OBITUARIES

Buller.—Merelyn Henry, infant son of Henry C. and Fern (Stoll) Buller, was born at Detroit Lakes, Minn., Dec. 17, 1944, and passed away on Dec. 20. He is survived by his parents, grand-parents, 3 great-grandmothers, and a number of aunts and uncles. Funeral services were held Dec. 22 at the home of J. D. Stoll by Elmer D. Hersberger. Interment was made in the Lake Region Cemetery.

Campbell.—Catharine, youngest daughter of Jacob and Elizabeth (Brick) Hoover (pioneer of the Mennonite settlement in Rainham Twp., Haldimand Co., Ont.), was born on the Hoove

January 19, 1945

homestead, July 4, 1859; passed away Oct. 7, 1944, at the home of Bro. Eugene Yager, where she was cared for by her niece, Sister Yager, during the last years of her life; aged 85 y. 3 m. 8 d. She was the last survivor of a family of eleven children, nearly all of whom exceeded the fourscore years. In her earlier life she spent several years in Buffalo, N.Y., where she was employed. She was united in marriage to James Campbell in September, 1905. He predeceased her in September, 1933. During the evangelistic services held in the Kauffman Church in 1892 by Bro. J. S. Coffman she consecrated her life to her Lord and united with the Mennonite Church. In subsequent years she was actively engaged in Christian service, enjoying worship in the communities where she was located. She renewed her fellowship with the Kauffman congregation a number of years ago and was happy in her fellowship and active as her strength permitted. She realized the nearness of her departure from this life and gave an assurance that we need not sorrow as those who have no hope. Funeral services were conducted at the Kauffman Church Oct. 10, 1944, by Bro. J. S. Coffman. Text, 1 Thess. 4:17, 18. Interment was made in the cemetery at Cayuga, Ont.

Gnagay.—Catherine, daughter of Jonas and Barbara Maust, was born July 29, 1862; died at her home near Archbold, Ohio, Dec. 1, 1944, after a lingering illness; aged 82 y. 4 m. 23 d. On Oct. 29, 1882, she was united in marriage to Jacob E. Gnagay. She leaves to mourn her departure, 4 sons and 3 daughters (Irwin, Ridgefield Park, N.J.; Elmer, Archbold; Margaret, Archbold; Mrs. Arminia Ackerman, Mt. Pleasant, Mich.; Lloyd, Archbold; Homer, Norfolk, Va.; and Mrs. Velma Graber, Archbold), 13 grandchildren, one great-grandchild, and many other relatives and friends. Her husband, 3 sons, 2 daughters, and 2 grandchildren preceded her in death. She united with the Anishinabe Church in 1892. Funeral services were held at the Central Mennonite Church, conducted by Jesse J. Short and Henry Wyse.

Hartman.—Mary M., daughter of David and Mary Beery Landess, was born Oct. 27, 1862, near Harrisonburg, Va., where she spent the greater part of her life; died Nov. 19, 1944, aged 82 y. 5 d. On Jan. 18, 1922, she was married to Peter S. Hartman, who preceded her in death ten years ago. She united with the Mennonite Church in her youth and remained faithful until death. She suffered with a heart condition and was confined to her bed for over a year. She was patient, cheerful, and resigned to the will of the Lord, but desired to depart and be with Him. She manifested a kindly interest in all whom she met and was dear "Aunt Mary" to many. Those who knew her best loved her most. After the death of her husband, she lived with her sister, Mrs. Emma Burdholder, of Harrisonburg, who survives her. She is also survived by 2 stepchildren (Mrs. William Rhodes and J. D. Hartman, both of Harrisonburg), as well as a number of nieces and nephews. Funeral services were held Nov. 4, at the home by Bro. A. Good, and at the Pike Church by S. H. Rhodes. Burial in the cemetery at Cayuga, Mo. A. 4:12. Interment was made in the adjoining cemetery.

Horrisberger.—Paul William, son of Albert and Lydia Kolh Horrisberger, was born near Wooster, Ohio, Nov. 14, 1928; died instantly as the result of a truck and streetcar collision in Toledo, Ohio, Dec. 16, 1944, aged 16 y. 1 m. 7 d. He leaves to mourn his sudden departure, his parents, one brother and 5 sisters (Pauline—Mrs. John Stauffer, Wellersville, Ohio; Catherine—Mrs. Albert Jones, Marshallville, Ohio; Albert, Jr., Portsmouth, Va.; Eunice Mae, Marshallville, Ohio; Marie, Mrs. W. V. Troyer, Centerville, Va.; and Lois Irene, Norfolk), one grandmother, 3 uncles, 4 aunts, one nephew, 2 nieces, and a number of other relatives and friends. In the summer of 1942 Paul accepted Christ as his personal Saviour and was received by baptism in the Deep Run Mennonite Church near Portsmouth, Ohio, remaining faithful until death. Funeral services were held at the Deep Run Church on Dec. 23. The body was then taken to Orrville, Ohio, where funeral services were held in the Paradise Union Church on Christmas Day, in charge of R. L. Stauffer and P. R. Riegecker. The body was buried before ready also. Burial was made in the near-by cemetery.

Hossler.—Mary, daughter of the late Jacob and Annie Kraybill Witmer, was born in Rapho (Pa., Dec. 31, 1870; peacefully fell asleep

in Jesus at her home near Florin, Pa., Dec. 3, 1944, after a long illness; aged 73 y. 11 m. 3 d. She was a faithful member of Kraybill's Mennonite Church for about forty-seven years. In 1895 she was united in marriage to Harry B. Hossler, who preceded her in death June 3, 1940. To this union were born 3 daughters and 2 sons: Witmer W., Elizabethtown, Pa.; Anna Elizabeth and Sarah Amanda, who preceded her in death; Harry W., Holtwood, Pa.; and Daisy W., at home. She also leaves 7 grandchildren, 3 sisters and one brother. She was a kind and devoted mother. We humbly submit to Him who doth all things well. Funeral services were held Dec. 6, at her home by Amos Hess (text, Ps. 23) and at the Mt. Joy Mennonite Church by Henry Lutz and Henry Garber. Text, Rev. 14:13. Burial was made in the Kraybill Cemetery.

Kauffman.—Helen Lorene, daughter of Harry and Sarah Wyse, was born near Stryker, Ohio, Dec. 16, 1922; died suddenly at her home in Archbold, Ohio, Dec. 19, 1944, aged 21 y. 10 m. 3 d. She accepted Christ in her youth and united with the Lockport Mennonite Church, remaining a member to the end. On Nov. 21, 1940, she was married to Clair S. Kauffman. This union was blessed with one daughter, Nedra Fay. Her early and sudden departure is a severe shock to her family and the entire community. She leaves her beloved husband, one daughter, parents, 2 grandfathers (C. F. Wyse and A. J. Wyse), one brother (Ronald), 2 sisters (Mrs. Dale Nofziger and Mrs. Paul Short), and a host of other relatives and friends who mourn her early departure.

Loucks.—Susannah, youngest daughter of Joseph and Susan Smith, was born Oct. 5, 1856, near Goshen, Ind.; passed away Dec. 30, 1944, at the home of her youngest daughter, Mrs. Fred Bitkofer, near Canton, Kans.; aged 88 y. 2 m. 25 d. Mother was in failing health for a number of years but was hedfast only ten days at the end, death being caused by infirmities of age and heart complications. She was married to John H. Loucks, Jan. 23, 1879. Seven children blessed their home: Joseph and Martha (Mrs. Fred Bitkofer), of near Canton, Kans.; Nora (Mrs. Alvin Selzer), Protection, Kans.; Anna (Mrs. Jonas Wenger), who passed away Aug. 1, 1939, at Shawnee, Okla.; and three sons. Her husband passed away over eight years ago. She also leaves 35 grandchildren, 46 great-grandchildren, and a host of other relatives and friends. She was a faithful member of the church of her choice, often admonishing and praying for her family group and others. Her prayers will be missed, but her example will live in our memories. She loved singing, always attended church if at all possible, and loved to study her Bible. Funeral services were conducted Jan. 3 at her home and at the Spring Valley Church, in charge of Charles Diener, J. G. Hartzler, and Edward Selzer. Text, Ps. 90:12. Interment was made in the adjoining cemetery.

Musser.—Hettie Denlinger Musser, widow of John E. Musser, was born near Lancaster, Pa., March 12, 1853; died at her home near Witmer, Pa., Nov. 19, 1944; aged 91 y. 8 m. 7 d. She was the last of a family of thirteen children. She was afflicted for many years but was glad to be visited by relatives and friends. She was a member of Mellinger's Mennonite Church for many years. She is survived by 3 children (Annie D., at home; Martin D., Lancaster, Pa.; and Lizzie D., Redkey, Paradise, Pa.), 14 grandchildren, and 46 great-grandchildren. Funeral services were held Nov. 23, at the home by Harry Lefever, and at Mellinger's Church by David L. Landis. Text, Rev. 11:12. Burial was made in the adjoining cemetery.

Riesgecker.—Mary, daughter of John J. and Anna Nofziger, was born near Archbold, Ohio, Jan. 16, 1884; died at her home near Archbold, Ohio, Dec. 7, 1944; aged 80 y. 10 m. 21 d. In 1888 she was united in marriage with Jonas Roth, who died a few months later. On Jan. 14, 1897, she was united in marriage with Joseph J. Riesgecker. She leaves to mourn her sudden departure 2 sons (Jonas Roth and Albert Roth, both near Archbold), 6 grand-children, 3 great-grandchildren, 3 brothers, and many other relatives and friends. One grandchild, 6 brothers, and one sister preceded her in death. In youth she accepted Christ as her Saviour and united with the Mennonite Church, of which she remained a member until the time of her death. Funeral services were held at the Central Mennonite Church by Jesse J. Short and Roy Otto.

Short.—Katie, daughter of Nicholas and Barbara Roth, was born in Fulton Co., Ohio, Feb. 9, 1867; died Dec. 1, 1944; aged 77 y. 9 m. 21 d. On Feb. 10, 1887, she was married to Seth Short, who preceded her in death April 20, 1895. To this union five children were born, three of whom died in infancy. She is survived by one son and one daughter (Cletus and Amanda—wife of Henry Miller, both of this community), 16 grandchildren, and 3 great-grandchildren. One grandchild preceded her in death. She was the last surviving member of a family of nine children. She confessed Christ as her Saviour in her youth and united with the Fulton County Mennonite Church, of which she remained a faithful member to the end. In February, 1941, she suffered a stroke from which she recovered quite well. In May, 1942, she had a severe stroke which left her helpless and speechless the remainder of her days. She was cared for by her children in the home of Bro. Henry Miller and family until she quietly passed away.

Smucker.—Alma Alvina, daughter of Henry V. and Mary (Stecker) Albrecht, was born Dec. 1, 1890, near Tiskilwa, Ill., and departed from this earthly tabernacle Dec. 15, 1944, at the Goshen (Ind.) Hospital; aged 54 y. 18 d. She united with the Willow Springs Mennonite Church near Tiskilwa at the age of twelve years. After due preparation she and her husband, Ralph R. Smucker, volunteered for foreign mission work under the Mennonite Board of Christian and Charities, and with their infant son, Ernest, went to India in 1920. After two terms in India, including one furlough home, the family returned in the early summer of 1937, settling in Goshen, Ind., in the fall of that year. Since their return to the United States she was untiring in her interests and efforts in all phases of church and community work as well as in the larger community, wherever there was an opportunity for Christian service. In her husband's capacity as evangelist, assistant pastor of North Goshen Mennonite Church, and pastor of the Yellow Creek Mennonite Church, she was a constant and unfailing source of help. May the spirit of her life continue to live and help. In her departure she leaves her husband, 2 sons (Ernest B., Chicago, Ill., an intern at the Cook County Hospital; and Arthur A., Howard, R. L., an attendant at the Rhode Island State Mental Hospital), 2 grandchildren (Jon Eder and Ernest Craig), one sister (Mrs. Eda Kaufmann, Hatfield, Pa.), one brother (Silas Albrecht, Tiskilwa, Ill.), and a host of other relatives and friends. Funeral services were conducted by Abram Hartman, J. D. Graber, and Ray F. Yoder.

Stauffer.—Barbara W., daughter of Jacob and Lydia Weaver Horst, was born in Lancaster Co., Pa., July 29, 1870; passed away at the home of her daughter, Mrs. Nathan Stauffer, near Port Trevorton, Pa., from a heart attack; aged 74 y. 2 m. 25 d. On Nov. 15, 1888, she was united in marriage to Harry S. Gehman, who preceded her in death April 16, 1923. She leaves 3 sons and 6 daughters (Katie—wife of Henry Brubacher, Selinsgrove, Pa.; Barbara—wife of Eli Weaver, Goshen, Ind.; Harry, Selinsgrove; Ida—wife of Jesse Brubacher, and Peter, both of Ephrata, Pa.; Lydia—wife of William McKinley Hackenbach, Lewisburg, Pa.; Lizzie—wife of Phares Stauffer, Selinsgrove; Maggie—wife of Nathan Stauffer, Port Trevorton, Pa.; and Daniel, Goodville, Pa.), 70 grandchildren, 35 great-grandchildren, 3 brothers (Jacob W., Blue Ball, Pa.; Weaver, Murrel, Pa.; and Noah W., Ephrata, Pa.), 2 sisters (Mrs. Katie Zimmerman and Mrs. Lydia Gehman, Stevens, Pa.), and many other relatives and friends. The following children preceded her in death: John, Mary—wife of Henry Martin, Anna, and Lucy. On Feb. 21, 1926, she was united in marriage to Jacob B. Stauffer, who passed away ten years ago. She was a member of the Stauffer Mennonite Church in Port Trevorton, Pa. Funeral services were held at the home and at the Stauffer Church, in charge of J. B. Stauffer. Text, 1 Tim. 4:7, 8. Interment was made in the adjoining cemetery.

Strohm.—Elmer Strohm, Massillon, Ohio, son of John and Elizabeth Hackman Strohm, was born July 9, 1876; died Dec. 2, 1944, aged 68 y. 5 m. 7 d. He leaves to mourn his departure his wife (Iva), one daughter (Marguerite), 2 sons (John and Harry), all of Massillon, and 4 grandchildren. In early life he united with the Pleasant View Mennonite Church. Funeral services were held Dec. 29 at the Pleasant View Church in charge of J. B. Buchwalter. Interment was made in the near-by cemetery.

Announcements

MENNONITE BOARD OF EDUCATION

The Mennonite Board of Education is called to meet at Goshen College, Goshen, Ind., on Feb. 19 and 20, at 1:00 o'clock p.m. All members are requested to be present, and all proxies should be sent in writing.

D. A. Yoder, President
Mennonite Board of Education.

The 1945 schedule of activities at the Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa., is as follows:

Outline of 1945 Camp Schedule

June 30-July 4	Bible Conference
July 4-8	Young People's Conference
July 10-17	Missionaries
July 14-21	Girls' Camp
July 21-28	Family Week
July 28-Aug. 4	Y.P.I. (7 day)
Aug. 4-8	American S.S. Union
Aug. 8-19	Y.P.I. (12 day)
Aug. 20-30	Boys' Camp
Aug. 31-Sept. 4	Labor Day Week End Conference

"He said . . . Come . . . apart . . . and rest a while; for . . . they had no leisure. . . ."

You are invited to enjoy a season of spiritual inspiration and refreshment in an environment restful and helpful physically, mentally, socially, and spiritually. Further information may be secured from Mennonite Camp Ground Association, Scottdale, Pa.

CORRESPONDENCE

(Continued from page 849)

plied several speakers to discuss topics of missionary interest.

On Nov. 26 baptismal and communion services were held. Bro. J. D. Graber, Elkhart, Ind., was in charge, in the absence of our regular bishop, Bro. Simon Gingerich. Seven young souls were received into the church by water baptism. In the evening Bro. Graber gave an interesting talk to the children on India and China. This was followed by a message to the adult congregation on China and its needs.

One of our young members, Bro. Wayne Zook, has been confined to the hospital for several weeks. We pray that the Lord may be near him and grant him restoration, if it is His will.

Our reorganization was held in December, with the following results: Sunday school—Supts., John Weideman, Jesse Egli; Primary Supt., Glen Swartzendruber; Secy.-Treas., Mildred Zehr, Carol Garber; Chor., Florence Ulrich. Young people's meeting—Supts., John Birkey, Robert Sutter; Secy.-Treas., Luelia Sommer; Chor., Lester Sutter; Committee Members, Elmer Zehr, Freda Zehr. Church—Chor., Glen Swartzendruber; Libr., Pauline Birkey; Mission Provisions Committee, Edith Egli, Ruth Zehr. Remember these in prayer.
Jan. 10, 1945. Cora Zehr.

Special Offer to Gospel Herald Readers

THE CHRISTIAN MONITOR

THE MONTHLY MENNONITE FAMILY MAGAZINE WITH

- * Fine stories and educational features for young people
- * Bible Study, Doctrinal, and Missions
- * Sunday School and Young People's Bible Meetings
- * Excellent World News Department

WITH EACH NEW SUBSCRIPTION FOR "THE CHRISTIAN MONITOR"

We will include as a gift to you without charge your choice of:

- "Down South America Way" by S. C. Yoder
- "The World Goal of Bible Missions" by I. E. Burkhart
- "Mennonite Pioneers" by John S. Umble

DUE TO PAPER RESTRICTIONS

THIS OFFER IS LIMITED TO 1000 NEW SUBSCRIBERS

ENTER YOUR NEW SUBSCRIPTION FOR "THE CHRISTIAN MONITOR"

1.00 per year; 3 years in Advance, \$2.50

BE SURE TO STATE CHOICE OF GIFT DESIRED

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

SHERIDAN, OREGON

Dear Readers: Greetings of Christian love. We have much for which to praise and thank the Lord, and a deeper appreciation is felt when we hear and read about conditions in some other countries.

Our Sunday-school and church reorganizations were held on Dec. 10 and 12, respectively. May each officer be Spirit-filled so that the Lord's work may go forward and prosper.

Our Christmas program was given the evening of Dec. 25 to a large audience.

We are looking forward to our revival meetings, to be held sometime in February, with Bro. C. Z. Martin, Mountville, Pa., as evangelist. Let us pray earnestly for these meetings.

Winter Bible school is scheduled to begin at this place on Jan. 2 and to continue for six weeks, with the brethren Marcus Lind, Portland, Oreg.; Joe H. Yoder, Molalla, Oreg.; and Ernest Garber, Filer, Idaho, as instructors.

Dec. 30, 1944.

Hazel Yoder.

GRIDLEY, ILLINOIS

(Waldo Mennonite Church)

Greetings in His name. As we look back over the past year we can say that the Lord has been good to us and has blessed us both temporally and spiritually.

On Dec. 5 Bro. Lester T. Hershey, Chicago, Ill., was with us in the interest of the Mexican Mission.

On Dec. 7 a fellowship meeting of the ministers of the Illinois District Conference was held at our church. Most of the ministers

were present, as well as a number of their wives.

Our Sunday school and young people's meeting were reorganized recently. May our aim this year be to serve Him more faithfully.
Jan. 11, 1945. Emma Hartzler.

Table of Contents

- 841—When Jonah Prayed
Winter Music (Poem)
- 842—The Spring
- 843—Editorials
- 844—True Riches Vs. False Riches
The Touch of Music
- 845—Healing Wounds
- 846—What Sort of People Here? (Poem)
Pitfalls of Our Modern High Schools
- 847—To Be Near to God
Sunday School Lesson for January 28
- 848—Field Notes
- 849—Correspondence
- 850—Bread for Bread (Poem)
Perfume of a Rose
- 851—Cry from the Four Winds
The Home Field: Denver, Millersville
Wooster, Hannibal, Chicago
- 852—From Our Schools: Eastern Mennonite School
- 853—Relief and C.P.S.—Annual Financial Reports
- 854—The Book Shelf
Special Meetings
Marriages
Obituaries
- 856—Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, JANUARY 26, 1945

NUMBER 43

The Church, the Body of Christ

BY STANFORD MUMAW

We have been reminded with the passing of another Christmas season of that great and momentous event when God sent His Son to be the Saviour of the world. He designed a plan whereby He could manifest and reveal Himself to the race of fallen men. Jesus was born of a virgin and came into the world a partaker of flesh and blood. In Hebrews 10:5 we read, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." The human fleshly body served as a house in which Christ could dwell. It was a medium by which the divine Personality could give expression to His love, sympathy, kindness, and all the attributes of His divine character. In the incarnation He became identified with the human family and qualified as a representative of the race.

While residing in a human body, He lived in perfect obedience to the will of His Father, thereby fulfilling the right-

eousness prescribed by the law of God. In the body He suffered as our suitable substitute; tasted death for every man; and made an atonement for our sins. He gave up His body, His blood, and His life in death. He was buried and came forth triumphantly resurrected to be the new federal Head of a new man, the church, which was like unto Him in image, in life, and in character. It was to walk upon the earth in His stead, so united to Him, the Glorified, that it should be to Him in all truth a body. It was to be a medium through which His personality could be reflected after His ascension. It was to bear to the world the witness of the redeeming grace of God and of the transforming power of the Gospel.

Christ, the Head of the Body

The church was a new institution in the economy of God. Its beginning is recorded in the New Testament. Jesus said to Peter, "Upon this rock I will build my church" (Matt. 16:18). Jesus was the

founder of the church. He is spoken of as "the chief corner stone." It was given to Him to be "the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22, 23). The body of Christ is provided with a centralized seat of government. Christ is designated as "the head" (Col. 1:18). As such He assumes full authority, sovereignty, and possession. "Moreover He is the Head of His Body, the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place" (Col. 1:18, Wey.).

From Him, then, emanates life and light. The body is dependent upon Him as the giver and sustainer of life. Just as the head directs and controls the movements of the physical body, so Christ is responsible for the functions of His body, the church. He is its dominating spirit, a veritable dictator. How important it is then for the church to be fully resigned to the directive will of its Head! Only when this truth becomes experience can the body represent "the completeness of Him who everywhere fills the universe with Himself" (Eph. 1:23, Wey.).

The headship of Christ to His body is compared to the headship of a husband

The Silence of the Snow

*The silence of eternity is in the snow-filled cloud:
Silence of eternal purposes and plans yet unfulfilled;
Of prayer as yet unanswered, songs unsung;
Of glory unrevealed and judgments yet unwrought;
Of wrongs unrighted and thoughts long unexpressed.*

*The silence of the love of God is in the falling snow:
Great heart of love which made Him send His Son
Away from home, afar to world of sin and woe;
Love falling in silent company with each lone dying sparrow,
And clothing grass of field with beauty rare.*

*The silence of the Lamb of God is in the driven snow:
The meek and silent Lamb of God before His angry shearers,
The quiet, calm center of a stormy world and dark;
Silence in His lowly service among the sons of men;
Silence o'er the glory of the hours on the mount,
And that of heaven above, whence He had come;
Silence until the Baptist's work was done;
Thirty years of silence leading to the cross
Of ministry and death and untold suffering at the hands of men;
Of tender blessing to the lives of all;
And silence over Judas' traitor path;
Silence in the judgment hall of coreligionists,*

*The depths that led the way to Calvary;
Silence o'er the ones who led Him to that judgment hall,
And the forsaking of His nearest, dearest friends;
Stooping, then, in silence to serve the grim betrayers;
Silence over things unlawful yet to utter
Because His friends could not receive nor drink of that deep
cup;
Silence o'er the loneliness of lack of fellowship
With those dear ones so straitened in their spirits;
Silence o'er all questionings of the Father's unrevealed will.*

*The silence of God's Holy Spirit is in the fallen snow:
The silent covering of deep, sad, hidden secrets,
With luscious mounds of whitest purity,
Healing wounds of time and sense with grace and truth sublime;
The tender blanketing of ravages of friend and foe, with perfect love;
The changing of unsightly human ash heaps to monuments of beauty all divine;
The Spirit's silent working in the sinful hearts of men,
Convicting them of sin, of right, and judgment yet to come;
The silent weight of glory resting sweet upon the soul
Of one who day by day has walked and talked with Him—
The silence of eternal fellowship within.*
—Havreth E. Owlett, in "The Free Methodist."

to his wife in Ephesians 5:23-30. "Christ is the head of the church: and he is the saviour of the body" (v. 23). "Christ . . . loved the church, and gave himself for it" (v. 25). The body is His peculiar possession, having purchased it "with his own blood" (Acts 20:28).

As head of the body He is greatly concerned about its purity. The giving of Himself in vicarious sacrifice provided cleansing together with an intended sanctification on the part of the body so "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

The Unity of the Body

The body, as one composite whole, is joined to its Head in mystical union. It is referred to at times as a mystical body. The world is not aware of its true nature. In a strict sense the mystical body in mystical union with its Head is an invisible entity. Yet its presence, influence, and ministry are clearly perceptible. In a practical sense the church is more often considered as a divine organization of society, charged with divine responsibilities, and as possessing divine qualities. As such its existence in the world has been plainly seen. The outward manifestation of the body may have been so apparent in the past that many have affiliated themselves with its organization without the definite assurance of union with the organism.

The plan of salvation meets not only the needs of every individual but also those of the corporate state of society. All nations of men are "of one blood" (Acts 17:26). Their natures are identical, being the offspring of Adam. All are overwhelmed in a state of sinfulness from which no individual can rise or separate himself.

Salvation fully meets this need. It provides new "life" as a basis for a new society, a new fellowship "in Christ." Salvation is an individual benefit and experience; it is true; but the saved life is not lived individually, "for by one Spirit are we all baptized into one body" (I Cor. 12:13a). We have been incorporated as units into one organism. We have been made partakers of His life. "We were all imbued with one Spirit" (I Cor. 12:13b, Wey.). The relationship thus established is so intimate that Paul says further, "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30).

A great mystery, hidden for generations, was revealed to the Apostle Paul. It pertained to the reconciliation of Jew

and Gentile unto God by the cross. Eph. 2:16. By the blood He became "our peace" and "made both one"; broke down "the middle wall of partition"; "abolished in his flesh the enmity . . . to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). There slain by the enmity of men, He has in turn slain the enmity between God and man and men and men! Such a plan undoes the divisive ravages of sin, not alone Godward, by uniting God and man in oneness of head and body, but also manward, by making all classes one "in him" in the oneness of a body.

Marvelous redemption, this, that will break down and eradicate the barriers of race, caste, or social distinctions among men. It makes possible the existence of a new union, a new life in Christ Jesus. This is one satisfactory and adequate solution for the problems of human relationships. The difficulties of sociological maladjustments require more than education, compromise, or arbitration to effect a permanent agreement. Training the old nature to behave better and treat one another with less of enmity and more of love is man's wisdom.

God's wisdom makes a new man. It is not an improving of the old but the making of a "new creature" (II Cor. 5:17). The result is a oneness that is inward, vital, and spiritual. It is reconciliation with God. The discordant effect of sin is removed. Men become partakers of His nature; responsive to His mind and will as His body; harmonized each with the other, in loving accord, as members of one body—what a solution!

The solidarity of the body lies in the secret of the corelationship of each member with the Head and the coadhesive nature of each member to the other. "But we shall lovingly hold to the truth, and shall in all respects grow up into union with Him who is our Head, even Christ. Dependent on Him, the whole body—its various parts closely fitting and firmly adhering to one another—grows by the aid of every contributory ligament, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love" (Eph. 4:15, 16, Wey.). The design of God for the body of Christ is definitely contrary to the dissension, disagreement, and discord so frequently observed among the professed people of God. Such conditions expose an utter ignorance of God's will and intention. They reveal that God's potential provision has not be-

come an actual reality in Christian experience. Men have satisfied themselves in believing that individual differences, environments, or diversity of training will justify variances, disagreements, and divisions among Christians.

The Apostle Paul had a clearer conception of truth than many would-be leaders since his time. He plainly declared that there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism" (Eph. 4:4, 5). He sought to correct the incongruity that existed in the Corinthian Church. He wisely delivered among other things the truth about the body of Christ as an antidote for their perverse ideas and antagonisms. After explaining the interdependence of each member to the other he says, "God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body" (I Cor. 12:24, 25).

Members of the Body

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Cor. 12:12). "Now ye are the body of Christ, and members in particular" (v. 27). "For the body is not one member, but many" (v. 14).

The lessons taught by the various aspects of similarity between the human body and the body of Christ are impressive. I Cor. 12:14-27. Even though the body of Christ is one union in Him, yet the members who compose the body retain their individuality. With capacities differing, talents and gifts are bestowed according to their varied abilities. Christ has something for each one of His children to do.

It may be noted in the first place that every member of the body is necessary for the completeness of the whole. In the second place, irrespective of differences, each member is intimately connected with the other and they are mutually dependent upon each other for the welfare of the whole system. Thirdly, inasmuch as God has "set the member every one of them in the body, as it hath pleased him" (I Cor. 12:18), and they function in perfect agreement, so also each member in His body should be satisfied to serve and function in accordance with the will of the Head, who is Christ. When this authority and wisdom of the Lord is acknowledged with a will fully surrendered to Him, how little occasion there is for jealousy and pride in

(Continued on page 869)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTTDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Mennonite Church Today and Tomorrow

The character of the Mennonite Church throughout the centuries was set by its original purpose—to maintain, against an opposing world, a church which practices New Testament principles. In the Anabaptist Vision, as it has recently been called, these stalwart spiritual forebears of ours predicted as the essential elements of New Testament Christianity a genuine and transforming discipleship, and a far-reaching but exclusive fellowship with other true disciples. Their high standard of Christian life and Christian living could not expect to be popular with the carnal masses, and they paid a fearful price in bloody persecution for their courageous stand. Is the Mennonite Church today a true continuation of our yesterday?

We believe that the church today has maintained the essence of its original emphasis. As then, the final argument in doctrines and practice is the commandment of God as given to us in the Bible. Our pulpit teaching and our conference decisions seek always for a solid scriptural basis. We may debate the meaning and the intent of the Bible, but we do not debate its authority. We are Bibliacists, as were our Anabaptist fathers. There is a continued emphasis, also, on the necessity for changed hearts through an experience of regeneration. We still realize that we cannot have changed lives without an inward birth from above. This is not to say that unconverted people do not find their way into our membership, nor do we deny that there are frequently lamentable evidences of carnality among us, which are a cause of deep grief and regret. But there are also many evidences of genuine spirituality among our people. We have not been in all the Mennonite churches, but we have been in many, and in all sections of the country you find spiritual people who respond to the deep things of the Word and who show a delight in godly standards of living. The Mennonite Church has maintained its original emphasis on the necessity for transformed living. Against the modern counterpart of the old-world pietism, which put its

whole emphasis on an inner communion with the Divine Spirit, the Mennonite Church insists that the Christian must be a follower of Christ, so that his visible character outcomes are affected by his Christian profession. By teaching and by discipline the Mennonite Church still says that we must not only be Christians; we must act like Christians. And the standard for Christian behavior must be found not in the current morality of the masses but in the standards which the Bible sets forth.

Our church is beset today by a world that is increasingly opposed to scriptural standards of living. Although within the confines of our various communities we may maintain a certain amount of isolation, we are feeling more and more the impact of modern paganism. The world which surrounds us and which tempts us is a world which, in spite of a certain amount of lip service, neglects or rejects the Bible. We hear all shades of unbelief expressed. Some want to appear to be believers in the divine Word, even calling themselves fundamentalists, but by rationalizations they explain away clear and plain teachings of that Word. We are surrounded by a world which is increasingly worldly. A modern name for it is secularization. Whereas people once opposed the church and the Christian concepts of living, they now are unconscious of them. The approach to life is not antireligious; it is nonreligious. Our people feel the impact of that philosophy.

We are feeling today, moreover, as we never have before, the impact of total war. Never before have nations gone to war with all their resources as they are doing today, and it is increasingly difficult for a church which opposes war to maintain a clear and consistent testimony. Never before has the worship of Mars been so well-nigh irresistible.

The Mennonite Church today is well organized and equipped for an effective program of witness to the world. In this regard great changes have come about in the last fifty or seventy-five years. We have an increasing number of congregations with a steadily growing membership. The total membership of our church has tripled itself within the past fifty years. We have well-organized and

strongly functioning conferences in our various districts. And the General Conference functions vitally as the voice and the hand of the church at large. We have district mission boards and a general board with resources and budgets which put it in the class of big business. Since last spring we have for the first time a full-time secretary to further the missionary interests of the church. We have a publication board which maintains through a central publishing house and a chain of branch stores admirable facilities for the publication and distribution of Christian literature. You are now reading the official church organ, which for a period of years has functioned to unite the church and express her thought and her life and her work. We have a Board of Education; we have four schools, where our young people may be given the best in education; we have a number of Bible schools. We have a strongly functioning Commission for Christian Education which directs a splendid program of Bible and church education in our congregations. There are perhaps some things still lacking in our organizational setup. But for the most part we have the machinery which should enable us to get up and go in every realm of Christian activity.

The Mennonite Church today has a mind to work. The nature of our church organization has in the past made possible a good deal of disharmony and division, but there have been made notable advances in the unity of the church. The recent session of General Conference and the various expressions which have followed it have made clear that the church as a whole is making a strenuous effort for understanding and unity, with a full realization of the advantages which come to us through unity and of the disadvantages which come to us through division.

But our church is not minded to make peace and unity the only virtue. The recent General Conference showed also that we are determined to observe the standards which give us a unique testimony in the world. We believe that the forms and practices which are a part of our inheritance have great value and that they cannot be lightly cast aside. There is nothing to indicate that our church wants to lose herself in the insipid and powerless protestantism of popular Christianity today.

(To be continued)

Refreshing Streams of Living Water

BY GEORGE J. LAPP

XIV. To the Corinthians

In the epistle to the Romans the Apostle Paul sought to clarify the understanding of the believers regarding the priceless worth of salvation by faith in Christ alone as compared to the worthlessness of dependence upon dead works and self-effort. To the Corinthians his emphasis is upon the building up of the lives of the believers in order that the body of Christ, the church, might be strongly knit together in the bond of unity and peace. The apostle includes discipline, the elimination of error, and the effectiveness of positive and constructive Christian witness in his letters.

The epistles to the Corinthians were written from Ephesus and Philippi about A.D. 59 and 60 respectively. During the three years of residence in Ephesus (Acts 20:31; I Cor. 16:8) the apostle became greatly concerned for the spiritual welfare of the Corinthian Church. He had enjoyed the friendship and fellowship of the founders of the different groups of believers, and their mutual confidence led him to emphasize the uselessness and childishness of division and strife, such as had developed among them. The epistles are an expression of deep concern. Let us study them with as deep concern for our own individual and corporate welfare.

1. *Introductory.* Note the key words used by the holy apostle in the opening verses: "Called to be saints" (1:2), "enriched by him" (1:5), "waiting" (1:7), "blameless" (1:8), "called unto the fellowship of . . . Christ" (1:9), "God is faithful" (1:9). This is a wonderful category of assurances and challenges which are presented introductory to his elaboration on the subjects which so naturally follow.

2. *"That there be no divisions among you"* (1:10). Disorder, division, and confusion seemed to have developed to an alarming extent. Its deteriorating influence had begun to filter through to other areas, and unless the tide were stemmed, the very foundations of the church would be undermined. Let us note the childishness of the contention of the Corinthian brethren. "We are of Paul, or of Peter, or of Apollos." As though Christ were divided! These three great leaders formed a triumvirate of faithful apostleship and were united in their interests in establishing and extending the cause of Christ and in founding and firmly establishing the church. They were not concerned with any exaltation of self or with their own popularity, nor were they playing into the hands of the public to establish their own influence at the expense of each other. They were united in Christ and were interested in maintaining a like unity in the church

by centering their interest in Christ, her Head. This expression of human calculation was foolishness with God (1:18-25); Christian revelation does not depend in the least upon human wisdom (2:5); Christian experience does not come from human wisdom (2:12); contention and strife reveal weakness and carnality (3:3, 4); there is only one foundation (3:11); divine judgment is not according to human wisdom (1:29, 30); apostolic authority is to be exercised with humility and Christlike love (5:9-21) and is to be properly respected.

3. *Church Administration.* The principle of church administrative practice is clearly set forth in II Cor. 1, 2. In Matthew 18 Jesus clearly set forth the manner in which persons who become stumbling blocks may be brought to see the error of their way and corrected. Frank, kindly reminders often avoid the need of reprimand or stern discipline. Sometimes the offender refuses to yield to friendly persuasion. In such cases stern discipline and even removal from corporate fellowship become necessary. The Jewish Christian had a background of relentless punishment of offenders. The Gentile Christians may have been lax and tolerant to the extreme. Therefore the need of being taught Christian principles of disciplinary administration. There must be a spiritually triumphant and effective, sincere ministry (2:14-17), an accredited ministry (3:2, 3), a spiritual and glorious ministry (3:6, 9, 18), an honest ministry (4:2, 6, 7), a suffering ministry (4:16, 17), a ministry actuated by love and lofty motive (5:14, 20), a holy, unblameable ministry. 6:1-10. There must be a co-operative, responsive, and participating laity (1:4, 13; 6:1, 3), anointed and sealed (1:21, 22), changed (3:18), giving no offence (6:3), cleansed (7:1), abounding in everything. 8:7.

With a ministry and a laity who are faithful and in accord with the will of God, abounding in everything approved according to Christian standards of character and conduct, there would be built up in the Christian church a community conscience and an adherence to standards of integrity which speedily detect and react against any form of irregularity in life and conduct that militates against the highest welfare of the brotherhood. Such attitude and action are in accord with the spirit of the love of Christ and a concern for the restoration of the offender.

4. *Disciplinary Action.* The error of internal strife and division is corrected. I Cor. 3:3, 9. They are warned against defilement. 3:17. Immorality occasions excommunication (5:5) but also forgiveness for the returning penitent. II Cor. 2:5-11. Marriage is regulated, "only in the Lord" (7:39). Christian liberty is restricted and accordingly regulated by administrative discipline. 8:13. Christian order in observing the Lord's Supper is regulated. 11:17-34. In this gluttony is ruled out. The true meaning and use

of the devotional covering and the place of the sisterhood in the church are established. 11:1-16. The exercise and the order of importance of spiritual gifts are established. 12:3, 8-10, 12, 14, 25, 28, 31. The gift and use of tongues are given as coming last in the category of spiritual gifts. None of these gifts are necessarily tests of being or not being a child of God, but are bestowed for witness. Witnessing in a tongue that is not understood, if not interpreted, is useless. Here the apostle plainly teaches that it is a language somewhere current and not a mere babbling combination of sounds. I believe that in many of their gatherings were brethren from different language areas who probably could speak only their regional language and had to be interpreted for or keep silence. Paul's advice was just straight common sense, without anything mystical or miraculous connected with it. Every active interest must be actuated and motivated by love. Ch. 13.

5. *The Lord's Return and the Resurrection.* Christ arose (15:20), also establishing the fact of a general resurrection (15:50-53) and ultimate victory through a triumphant risen Christ. 15:25, 54-57. At the Lord's return there will be a resurrection of the redeemed to inherit their eternal home in heaven. Also there will be a resurrection of the wicked and unbelieving to appear before the judgment seat and then to eternal banishment from the presence of the Lord and to a place of eternal pain and torment with the devil and his hordes. It is worthy of note that the nature of the resurrection of the wicked is not described. They, too, become immortal but not celestial. They are torn with fear and torment. Their eternal woe cannot be visualized. The picture is withheld, but the need of plucking them as brands from the burning while yet in this life stands out as a great challenge to the followers of Christ in every land. We who are saved to the uttermost should by every means seek and rescue those who are lost to the uttermost.

6. *True Apostleship.* This is not historical apostolic succession, but a building on the foundation of the prophets and the apostles, with Jesus Christ as the chief corner stone. Eph. 2:20. True apostleship mends, not rends. It unites and does not divide. It strengthens, not weakens. It builds and does not tear down. It wins, not drives away. It is warming, not lukewarming. It exercises vigilance in its exercise both upon the apostle and upon the body it serves, lest the apostle become a castaway. 9:27. It possesses the keys of the kingdom, and its sphere is to call them Anathema Maranatha (accursed according to our Lord's pronouncements). 16:22. It is a savor of life unto life and of death unto death as it ministers the oracles of God to the body, the church. II Cor. 2:15. Its weapons are not carnal, and it brings into captivity every thought to the obedience

of the church, to one husband as a chaste virgin to Christ. 10:4; 11:2. It protects the body against false teachers by spying them out as they appear and by fortifying the body with sound teaching. 11:13-15. It remains in the forefront of suffering and not in some safe headquarters, free from the tribulation of the brotherhood. 11:23-33.

7. *Gleanings.* Our fellowship of the Son is a blessed co-operative partnership in the service of the kingdom. I Cor. 1:9; cp. Luke 5:10. We should remain expectant, for through the Spirit we have a revelation of what God has prepared for those that love Him. I Cor. 2:10-12; I John 2:27. We need not be sloppy in our lives and in our attitudes but manifesting that true quality of spiritual attainment through the Spirit. I Cor. 3:9, 10. Leaving the things that are past, let us ever look around us and forward. Good old days may be in the past, but better days are ahead. I Cor. 5:7, 8; Heb. 12:2. As temples of the Holy Ghost (I Cor. 6:19) we are ransomed from a shrewd and cruel slave master by the precious blood of Christ. He occupies every part of our being and we have become the glad custodians of "divine residence." No part of us is dark with Him as a celestial Inmate. The consciousness of this indwelling is not from head knowledge but from heart experience. We can easily forego that which neither benefits nor hurts in our charitable consideration of one another. Just because this or that appeals to our fancy does not make it essential to a long lasting happiness nor does the denial of it cause lasting sorrow. More often there comes a deep joy from foregoing what for the moment might be pleasant to ourselves but possibly a stumbling block to another. I Cor. 8:13. "That soul that to Jesus has fled for repose, . . . He'll never, no, never, no, never forsake" if it does not forsake Him. I Cor. 9:27. As we partake of that blessed memorial of His broken body and shed blood we recall the memories of that tragic night with its trial, of that tragic day with its crucifixion, that great sacrifice of the Lamb slain from the foundation of the world, that great redemption which reaches to you and me, and that great supper of the Lamb, that marriage feast, at the consummation of all that has been accomplished for our eternal salvation. I Cor. 11:23-29.

The love of God in Christ shed abroad in the heart of the believer is the greatest thing in the world. It envelopes all other Christian virtues and without it they lose their luster and effectiveness. I Cor. 13. Read it often. To what voice is my ear attuned? There is only one that rings true. I Cor. 14:10. Will our bodies bear the same outlines after the resurrection? I want mine to bear His likeness, whatever it will be in glory. I want to bear the seed germs of a glorious harvest when we shall be gathered in. I Cor. 15:23. Is my life a rebuke to sin? II Cor. 2:15, 16. What do I see in the reflecting

mirror of divine truth? II Cor. 3:18. Is what we want to see reflected to others? There is no imitation in reflection. Neither can it be false. The wrong looking glass may distort the image but not that given us from above. This topsy-turvy world considers the true to be false. It has been the viewpoint of every age. We judge and are adjudged from the viewpoint of eternity. II Cor. 6:8. It is a high privilege to abound in faith and utterance and liberality toward the destitute and suffering, especially of the household of faith. But as our witness is unstinting and indiscriminate, so also should our liberality extend to all. This includes giving to missionary service as well as for relief. II Cor. 8:7; 9:6, 11. We are weak, but He is strong. The most of us are buffeted by some physical handicap or by some restraint over which we have no control. Even a mistaken marriage or uncongenial business or association or overwrought nerves may handicap us. It may be a painful consciousness of impaired health or vigor. All are thorns which God does not always see fit to remove, but by His grace He gives us strength not only patiently to bear but to go on in His glad service. II Cor. 12:7-10.

"Greet one another with an holy kiss" was not given lightly. Neither was it meant to be done without a deep sense of our relation of love as brethren in Christ. The long journey, some annual celebration, possibly the washing of feet, long separations of leaders from their flocks, carrying with them the "God bless you" of those who love them, all prompted this form of greeting. It can be abused by expressing it hypocritically, too often and without meaning, or when it is unsanitary or unclean, or when it can become a carrier of infection and disease germs. God does not overrule such dangers. They should and can be removed or safeguarded against. The mouth and nose are germ-infested areas. Therefore perhaps the kiss is cleaner if administered on the cheek. Let this expression of our fellowship in Christ be exercised with proper discretion and in the love and spirit of our Saviour.

Dhamtari, C.P., India.

Respect for Authority or Anarchy

BY TIMOTHY SHOWALTER

[Excerpts from an address given at the General Conference, 1944, stenographically reported.]

God is the source of all power.

The source of anarchy and the sum of it is Satan.

There is no authority under God that can revoke any law of nature or something that God has spoken.

Paul says (I Cor. 11:23) that he received some commands from God and he delivered them unto others. He received and delivered as a messenger and as a servant of God.

There is a duty devolving upon the church of cleansing, cleansing ourselves of the filthiness of the flesh and spirit, putting apart those church hindrances and developments which rob the church of her power.

The *I will's* of God condescend to men. Satan's *I will's* center in himself.

We can trace the source of trouble, the things that hinder, the things that rob the church of her peace, the things that rob the church of power, to one source, Satan. They cannot be found in God. There is only one source, and it is in that great being of pride, the one who is the destroyer; the source of anarchy.

"Every way of a man is right in his own eyes." This is certainly a source of trouble.

The climax of anarchy is when men resist authority and say as Jesus gave us these words in His parable of the pounds, "We will not have this man to reign over us."

I am convinced that it is not the good things in the different churches that are keeping us apart; it is those things of the flesh that we will not give up, those things from the great source of anarchy. It is the evil; it is the sin—my sin and your sin.

It behooves us to be a confessing people, and find the place where we lack.

Anarchy flourishes in weak men, like the men of Babel who said, "Let us make us a name."

We might, as a Mennonite Church, want to build a name for ourselves, but if we are going to build it in our own strength, we are soon going to be confused in our speech, and the work will be destroyed.

Anarchy flourishes in foolish men, whose wisdom is foolishness in the sight of God.

The world at this present time is a spectacle that will go down in history as the foolishness of men.

Death and destruction follow in the wake of foolish men in whom anarchy has a stronghold.

The Lord at one time showed His displeasure by opening the earth and swallowing alive some men who did not respect authority.

The angel would not bring a railing accusation against the devil, and yet men will rail against one another.

Pride gets into men and they get puffed up. They begin to resist authority; they begin to turn aside from the Word of God.

We, as a church, certainly can be unified by getting back and measuring ourselves, our standards of conduct, our standards of obedience by the Word of God and by the standard of Jesus Christ when He says, "I do always those things that please him [my Father]."

Broadway, Va.

FAMILY CIRCLE

Thoroughbreds—Cattle or Boys?

You talk of your breed of cattle
And plan for a higher strain;
You double the food of the pasture,
You heap up the measure of grain;
You draw on the wits of the nation
To better the barn and the pen,
But what are you doing, my brother,
To better the breed of men?

You talk of your roan-colored filly,
Your heifer so shapely and sleek,
No place shall be filled in your stanchions
By stock that's unworthy and weak.
But what of the stock of your household,
Have they wandered beyond your ken,
Or what is revealed in the roundup,
That brands the daughters of men?

And what of your boy? Have you measured
His need for a growing year?
Does your mark of his sire on his features
Mean less than your brand on a steer?
Thoroughbred—that is your watchword
For stable and pasture and pen,
But what is the word for the homestead?
Answer, you breeder of men!

—ROSE TRUMBULL, in
"Michigan Christian Advocate."

The "Too Busy" Disease

Our nation is in the grip of a dangerous and contagious disease, namely, the "Too Busy" disease. The very atmosphere is fraught with the virulent incubus of this disease. Many people have already succumbed. Others are dying. Almost none are immune. This "Too Busy" disease is the direct result of a machine age running in high gear, spurred on by a war psychology. Only the most wary and spiritually awake are escaping this disease. The burden of this article is to discuss, briefly, three crippling results of this malady: (1) How it affects the physical; (2) How it affects the home; and (3) How it affects one's spiritual life.

How It Affects the Physical

There can be no doubt that the driving spirit of this machine age is resulting in worn-out bodies, high blood pressure, cases of nerves, heart conditions, etc. Our bodies are not machines, neither will they go on indefinitely like machines. They need, and must have, rest or there will be a blowup. For instance: One Sunday morning a certain lady member suddenly began crying. She requested prayer. Frankly, it was not easy to pray for her (at least for me), for she had been too busy. Besides the care of a large household, she had been engaged as the overseer of a group of women who were detasseling corn for days under a torrid August sun. She was too busy and her body would not stand it.

On another occasion another sister requested prayer for her body. She, too,

had been too busy. In addition to the duties incident to a large family, she had farmed several lots in the blistering sun of the summer. She was on the verge of a nervous break. Yes, too busy. Other pastors could duplicate these experiences manyfold. Some folk work so hard that they can hardly stay awake in church. They are too tired to go to midweek prayer services. They are too tired to help an overworked pastor with the calling. A spirit of lethargy, of deadness, has gripped many. In many cases the immediate cause of it is worn-out bodies and tired spirits caused by being TOO BUSY.

How It Affects the Home

Being too busy hinders the peace of the home. Father comes home from a hard day in the factory. The rush and roar of the factory's long hours are on his nerves. He seems cross and irritable. He is too tired for a romp with the children. He hardly has the patience to counsel with the lad who has had trouble in school that day. The mother comes home. She, too, is tired. But a woman's work is never done, and she has the washing and ironing and a thousand other things to do. It gets on her nerves. She is too tired for play or fellowship. She has no time to counsel with that adolescent daughter who stands at the crossroads of youth and needs the advice that a mother should be giving. Yes, they are making money as never before, but are losing something they can never regain.

Being too busy hinders the devotions of the home. Being so tired, people sleep as late as they can. Thus, they have little time for devotions. If a chapter from the Bible is read at all, it may be a short one, and it may be read hurriedly and mechanically. They must not be late today. They might miss that wage of \$8.00 per day or more. Maybe only one of the group prays, and that in a hurry. Then, they have little time for prayer in the secret chamber or for meditation on the Word. These people really do not intend to be like that but they are just too busy.

One of the very serious ways in which the home is affected is in the neglect of children and the breakdown of discipline. Parents, are you too busy to care for the children God has given you? A certain doctor in a T.B. Clinic at Evansville, Indiana, sent one of his nurses to check on a small child who had not been brought in on schedule for treatment. The nurse found the child at home alone, sick in bed, carrying a temperature of 102 degrees. The parents were away working. May God pity such parents.

In New Castle, Indiana, some little children came repeatedly and pressed

their little faces against the screen door of my sister's house and begged pitifully, "May we come in to play with your children?" Their parents had gone to work and had turned the little ones loose on the street.

A certain newspaper carried the item that authorities were checking on conditions around a war plant in California. They found forty children locked up in cars on the parking lots while the parents were working.

May God pity such parents who have sacrificed home, children, and honor on the altar of mammon!

How It Affects One's Spiritual Life

Being too busy certainly has a definite effect on one's spiritual life. Some time back a prominent young man in a certain church came to his pastor and said, "You will have to count me out for a while." The pastor anxiously asked, "Why, what is wrong?" The young man replied, "I have been too busy. . . ." Yes, on the tombstones in the spiritual

(Continued on page 867)

Our Departed Loved Ones

By L. C. KAUFFMAN

During the fourth quarter of 1944 there were 116 obituaries reported in the GOSPEL HERALD of persons ranging in age from infancy to 91 years, 11 months, and 6 days. The average age at death was 56 years and 9 months plus.

The ages may be tabulated as follows:

Over 90	2
80 to 90	16
70 to 80	38
60 to 70	16
50 to 60	8
40 to 50	6
30 to 40	6
20 to 30	4
10 to 20	7
1 to 10	4
Under 1	9

Among these deaths there were one minister and three deacons. Seven deaths were caused by heart attack and six by accidents. Deaths were distributed by states and provinces as follows: Pennsylvania, 38; Ohio, 14; Indiana, 10; Iowa, 9; Illinois, 6; Virginia, 6; Michigan, 5; Ontario, 5; Kansas, 4; Nebraska, 4; Maryland, 3; New York, 2; France, 2; Florida, 2; Arkansas, Alberta, Oregon, Missouri, West Virginia, each 1; place of death not given, 1.

Following is a summary of obituaries for the last twelve years:

Year	1st Qr.	2nd Qr.	3rd Qr.	4th Qr.	Total	Bishops	Ministers	Deacons
1933	179	138	135	106	558	3	10	12
1934	193	161	191	156	701	4	17	9
1935	191	181	111	138	621	4	4	9
1936	217	170	163	167	717	7	11	10
1937	191	153	151	113	608	7	11	6
1938	152	158	123	127	560	6	9	5
1939	197	161	105	120	583	2	6	8
1940	170	168	133	123	594	4	10	9
1941	187	151	128	122	588	5	16	5
1942	144	141	116	174	575	8	9	1
1943	178	172	117	138	605	2	15	7
1944	203	146	124	116	589	6	7	17

Hesston, Kans.

TO BE NEAR TO GOD

January 28, 1945

Read Heb. 11:32-12:2.

The Apostle Paul would have approved, I believe, the action of the American Mennonites who in 1748 published a German edition of the Dutch *Martyr's Mirror* to answer the need for a devotional literature which would strengthen the youth in the historic, Biblical principles held by their fathers. Too often spiritual progress is impeded by a brooding devotional life, turned in upon itself. Paul pleads that the Christian have a sense of history. In clear, touching sketches we are introduced to a long line of the Faithful—"of whom the world was not worthy." "Remember these," he cries, "who have endured handicaps and persecution for the sake of the Way . . . and go forward, strengthened spiritually by their example."

"A crowd of witnesses around
Hold thee in full survey."

January 29, 1945

Read Gen. 4:1-8; Heb. 11:4.

How does Abel, dead for ages, speak to us? He "offered . . . a more excellent sacrifice," recounts Paul. Cain brought God the fruit of his labor; Abel, the fruit of his. Why was one accepted and the other rejected? How many times this is answered for us in *The Book*! "If thou doest well, shalt thou not be accepted?" "Behold, to obey is better than sacrifice." "To love him with all the heart . . . is more than all . . . offerings and sacrifices." Of Abel we know little more than this: he was Adam's second son, a shepherd, whose offering was acceptable to God. For this he was slain. "He being dead yet speaketh."

"Richer by far is the heart's adoration.
Dearer to God are the prayers of the poor."

January 30, 1945

Read Gen. 5:22, 23; Heb. 11:5, 6.

He pleased God. What a beautiful epitaph! Yet the man of whom this was said needed no epitaph. He was one of the few mortals ever to be spared the ordeal of death. As a child I pictured the two bearded gentlemen walking along a quiet country road each evening at sunset. My little mind tried to follow them as on the last evening, they faded away into immortality. Now as I read the story, I see a different picture. I see Enoch struggling over rocky, untried roads; blessing God while others curse; fighting the evil and corruption of his own day alone. No—not alone. Enoch believes that God is; and that He rewards those who seek Him. And so I see God beside him, saying, "Your faith has pleased me. Come!"

"We walk by faith, not by sight."

January 31, 1945

Read Gen. 50:15-21.

"Joseph wept . . . and he comforted them, and spake kindly unto them." The story of Joseph as found in the Bible, unmangled by

modern writers, will always be a favorite. The beautiful spirit of this Hebrew dreamer humbles me as I read his story today. For I live in a world where nation avenges nation; where vengeance seemingly is man's. And in my church (and others) too often judgment is passed; brethren pamper their own unforgiving spirits; revenge is taken in deep, hurting ways. "Am I in the place of God?" Thus Joseph, loving brother above self, proved himself a man of God. I wish I could have been among his brethren as, with tears, he whispered, "Fear ye not: I will nourish you, and your little ones."

"Forgive our trespasses
As we forgive those who trespass against us."

February 1, 1945

Read Heb. 11:23-27.

Moses had the eternal perspective. Because he saw "him who is invisible," he was able to choose between affliction and pleasure; reproach and the treasures of Egypt. His vision determined his choice of a lifework. I wish that his vision might be extended to all within the walls of our own church. But oh! the delight of fast living and unchaste thinking; the excitement of being in the world and of the world! And oh! the treasures of Egypt: huge wages and attractive positions in the defense industries; the warmth of easily earned, easily spent money; the joy in possessing expensive things! Lord, may we follow the example of Thy servant, Moses. May we, "seeing him who is invisible," treasure affliction and unpopularity suffered for Christ—above all the riches of Egypt.

February 2, 1945

Read Num. 24:10-17.

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob. . . ." Balaam saw and heard strange things before he was ready to utter this strong and beautiful prophecy concerning Christ. His faithful beast rebelled against him and chided him in words. He was made to fall on his face before the flaming sword of the angel of the Lord. So, when he came to Balak, he was able to say, "I cannot go beyond the commandment of the Lord." How simple was his answer to the tempting offers of Balak! It is that simple for us—here—today to resist temptation. God is love—truly; but God is also Lord. As faithful servants we cannot go beyond the commandment of our Master.

February 3, 1945

Read Josh. 24:14-18.

Joshua, the son of Nun, the servant of the Lord, was nearing his end. In his farewell to the children of Israel whom he had shepherded into the Promised Land he recalled the mercies of the Lord, and in ringing oratory he challenged his sheep to make a choice between the gods of the land and the God of their fathers. "But as for me. . . ."

This was not the first time that Joshua had clung to his belief at the risk of being an unpopular minority. Years before, as a young man just back from his first excursion in Canaan, he had boldly asserted, "We are well able to take the land!" But only one man agreed. Then, as now, he knew his ground and kept it. Because of this his memorable words have ever since been repeated in millions of homes throughout the earth.

"As for me and my house,
We will serve the Lord."

—Miriam Sieber Lind.

HE LOVED EVERYBODY

Sunday School Lesson for February 4

'Tis true! The old-fashioned religion of Jesus "makes me love everybody." Christlikeness is the meaning of Christian. "He was moved with compassion." "Jesus beholding him loved him." "Him that cometh to me I will in no wise cast out." "The Shepherd and Bishop of your souls." "O Jerusalem, Jerusalem, . . . how often would I . . . and ye would not!" "Behold, what manner of love the Father hath bestowed upon us." All who had faith were healed physically and spiritually. How His heart went out for those He couldn't help because they wouldn't "look and live"! "He that loveth not knoweth not God; for God is love." What is your true interest in men? Are human souls worth loving and saving? Do you truly care for every man you meet? Let's go with Christ then a few of His busy days and see His heart of concern. (Matthew 8 and 9).

No doubt the multitudes were shocked when they saw Jesus "put forth his hand" and touch an unclean leper. Jesus saw a beautiful soul, not a repulsive diseased man with his mouth covered and crying, "Unclean, unclean!"

Here comes a centurion, beseeching Jesus to heal his sick servant. His faith was so great that Jesus healed the servant at once, without even seeing him.

Leaving the synagogue, Jesus went home with Peter and healed his wife's mother. Perhaps this was His lodging place ever afterwards when He sojourned at Capernaum. After sunset the townfolk congregated at Peter's door; many possessed with devils and many sick were welcomed and restored by the great Physician.

While they crossed the sea, Jesus rested and slept until the frightened disciples woke Him because they couldn't fully trust Him for safe keeping. Although Jesus had to rebuke them for their little faith, He nevertheless calmed the sea to calm their spirits.

In the country of the Gergesenes He delivered two "exceeding fierce" devil-possessed men. None are beyond the power of God. God cares for the most devilish man on earth.

Back in Capernaum again Jesus saved a sinner and paralytic. Incidentally, the scribes present learned that Jesus came to redeem men from sin. And the multitudes "marvelled, and glorified God."

Passing by, Jesus called a scorned publican. Notwithstanding the attitude of the Pharisees,

(Continued on page 867)

FIELD NOTES

Baptismal services are to be held at the Fairview Church, near Minot, N. Dak., on Jan. 28, when seven applicants will be received into church fellowship. Prayers are requested.

A Christian Workers' Meeting is announced for the Christian Street Mission, Lancaster, Pa., Jan. 28, 7:30 p.m. The topic for discussion will be, "First Principles of Salvation." Your presence and prayers are requested.

Bro. Daniel Zook, Clarksville, Mich., who is attending the Winter Bible School at Goshen College, preached at the near-by Yellow Creek Church Sunday, Jan. 21.

Bro. R. R. Smucker, pastor of the Yellow Creek congregation, Goshen, Ind., is spending some time in school in Chicago.

Bro. Norman Weaver, Germfask, Mich., filled the pulpit at Nappanee, Ind., Sunday, Jan. 14.

A three-day Michigan ministerial meeting is announced to be held at the Mennonite Church near Chief, Mich., Feb. 20-22.

Bro. Floyd F. Bontrager, Fairview, Mich., who is at present attending Johnstown Bible School, filled the morning and evening appointments at Luray, Va., C.P.S. Camp, Sunday, Jan. 21. He also called at the Publishing House recently.

The Bible Conference held at the Central Church, Elida, Ohio, Jan. 19-21, was well attended and marked with good interest. Bro. A. J. Metzler, Scottdale, was the guest speaker.

Bro. Leonard Haarer, Scottdale, Pa., filled the pulpit at the morning service at the Thomas Church, near Hollsopple, Pa., on Sunday, Jan. 21.

Sister Derstine, wife of Bro. C. F. Derstine, Kitchener, Ont., whose illness was noted two weeks ago, has passed the critical stage of the operations performed and has shown considerable improvement recently. She desires the prayers of the Lord's people for complete recovery.

Bro. John E. Lapp, Hatfield, Pa., closed a series of meetings at Fentress, Va., recently.

The Peace Section of the Mennonite Central Committee is making plans for the publication of a booklet on conscription from a Biblical viewpoint. A committee of four met at Cleveland, Ohio, on Wednesday, Jan. 17, in the interests of this work. Those present were H. S. Bender, Goshen, Ind.; Edward Yoder, Scottdale, Pa.; Jesse Hoover, Nappanee, Ind.; Donovan Smucker, Wadsworth, Ohio.

Final registration figure for the Winter Bible School at Goshen College is seventy-five, including thirteen ministers and deacons. A number of special courses are being given for these ministers. There is also an evening class

which gives information regarding the missionary work of the church.

Bro. Harry A. Diener, Hutchinson, Kans., spent some time visiting C.P.S. camps and churches in the far west. His plans included, among others, Three Rivers, Calif., Jan. 14; Stockton, Calif., Jan. 21; and Downey, Idaho, Jan. 28.

Bro. Harold Zehr, Rantoul, Ill., preached for the congregation at North Goshen, Ind., Sunday evening, Jan. 14.

Bro. A. J. Metzler called at Goshen, Ind., Jan. 19 for conferences on Publication Board business.

"Your Home Needs Family Worship" is the title of an attractive and helpful booklet by Bro. Paul Mininger of Goshen, Ind. For a free copy write to Bro. Amos O. Hostetler, Route 2, Topeka, Ind., Secretary of the Indiana-Michigan Christian Workers' Conference. For quantities, inquire the cost from Bro. Hostetler.

The total cash resources of the Mennonite Board of Missions and Charities were on Dec. 31, 1944, \$1,038,402.88. This is the first time in the history of this board that its resources have been over one million dollars. We praise the Lord for His temporal blessings upon our people, and for their liberal giving. We pray that the doors may soon be opened, that cash balances may be turned into effective relief and mission work in the needy places of the earth.

Bro. I. W. Royer, Orrville, Ohio, preached at the Medaryville, Ind., C.P.S. Camp on Sunday, Jan. 21.

Bro. M. C. Lehman, Akron, Pa., preached at the Oak Grove Church, Wayne County, Ohio, on Sunday, Jan. 21.

The brethren Paul Mininger, J. L. Stauffer, and J. D. Graber are serving on the staff for Ministers' Week at the Canton, Ohio, Bible School, Jan. 22-26.

Bro. Ralph Hernley, director of Unit 2, C.P.S. Camp, Lincoln, Nebr., spent Jan. 21,

Errors on the Obituary Page.—After the first form of this week's paper was off the press, it was noticed that in handling the type groups of lines were transposed on three obituaries, i.e., Stalter, Steckly, and Stauffer, on page 871. If the reader wants to find his way through them he will need to place the last five lines under Stalter to the bottom of the column under Stauffer, change the last ten lines under Steckly to take the place of the five under Stalter, and then transfer the seventeen lines at the head of column three under Steckly. We regret this error and will reprint these three obituaries in correct order next week.

22, at Scottdale with parents and friends and in worshipping with his home congregation. He reports satisfactory progress in the building operations incidental to setting up this new camp under the direction of the Peace Problems Committee of General Conference.

Bro. J. N. Kaufman and wife, under appointment to India, are in northern Indiana, waiting for sailing accommodations.

Bro. S. M. King, recently returned from India, will be the Vespers speaker at Goshen College on Feb. 4.

Bro. Roy Roth has taken up his duties as successor to Bro. J. N. Kaufman in the pastorate of the Pleasant Hill congregation near Peoria, Ill. His address is Morton, Ill.

The Executive Committee of the Mennonite Board of Missions and Charities held its monthly session at Goshen, Ind., on Jan. 18.

The enrollment for the Special Bible term at Eastern Mennonite School is reported as ninety-nine. It is probably not too much to expect the one-hundredth student to make his appearance before the term is over.

Hesston College and Bible School reports an enrollment of thirty-three for the Winter Bible School term.

Bro. J. D. Graber, Elkhart, Ind., is scheduled to conduct a week-end conference at the C.P.S. Camp at Lincoln, Nebr., Feb. 10, 11.

Word reaches us that Sister Phebe Yoder, on furlough from the Africa Mission, who had been detained in Capetown en route home, has reached South America. It is presumed that the Leatherman family, who had been likewise held up in South Africa, is also on the way home.

CORRESPONDENCE

SWEET HOME, OREGON

(Sweet Home Congregation)

Dear Herald Readers: Greetings. Beginning Thursday evening, Jan. 18, Bro. J. W. Hess, Akron, Pa., will conduct a series of revival meetings. Will you pray earnestly with us in behalf of souls outside the kingdom that they may be won for Christ?

We are thankful unto God for the privilege of freedom of worship that has been ours this past year. May we make the most of our opportunities.

On Dec. 11 we held our annual business meeting, with election of officers as follows: Supts., Glen Birkey, Merle Stutzman; Chors., Mrs. Melvin Wolfer, Jane Stutzman; Secy-Treas., Virginia Emmert; Libr., Winona Stutzman; Church Chors., Lyle King, Clifford Wolfer. Bro. Floyd Emmert was re-elected as Mission Board member.

After the close of summer Bible school, a new Sunday school was started at Cascadia, Oreg., with Bro. Lewis Landis as superintendent. Cascadia is located about thirteen miles east of Sweet Home, at the foot of the Cascade mountain range. Bro. Landis has been re-elected to carry on this work during

the coming year. The work is very promising, and good interest has been manifested.

Pray for the work at Sweet Home and Cascadia.

Jan. 15, 1945.

Rolena Emmert.

KITCHENER, ONTARIO

(First Mennonite Church)

Sunday, Dec. 31, marked the twentieth anniversary of the ministry of Bishop C. F. Derstine to our congregation. During this period there has been a gratifying increase in membership. The number of members enrolled twenty years ago was one hundred and twenty-three; today the membership is four hundred and fifty-eight. There are only fifty-four charter members on our present roll.

In the evening session brief testimonies were given in regard to the development of our congregation in the past twenty years. Sister Viola Good, dean of women at Goshen College, mentioned the fact of the beginning of literaries and other young people's activities in which they found Bro. Derstine a sympathetic and efficient counselor in their development. At that time, as well as today, our pastor has helped us to make our church a Mennonite community center where various conferences are held for spiritual inspiration.

Bro. Boyd Cressman, librarian of Goshen College, stated that throughout the years he has noted the church's interest not only in Mennonite affairs but also in the welfare of the community. At its very beginning, a school was held in conjunction with the church, called the Benjamin Eby schoolhouse. The church and the schoolhouse both had the distinction of being the first in the community. Bro. Derstine has followed in the steps of his predecessors in helping the church to promote interest in the religious welfare of the community. One of these activities is the summer Bible school, where approximately four hundred students enroll annually.

The Ontario Mennonite Bible School is now in session. The present enrollment is one hundred and fourteen, of which twenty-two are boys and ninety-two girls. Students are enrolled from Indiana, Michigan, Ohio, New York, and Ontario. Despite the adverse weather conditions, the registration for the first week is the third highest that has ever been recorded.

Pray for our church that she may continue to grow not only in numbers but also spiritually.

Arlene Sitler.

LEO, INDIANA

(Leo Congregation)

Dear Readers: Greetings in Jesus' name. As we enter upon the new year, we look back and see the many blessings we received from God. What have we done that is worth while in His service?

The results of the recent reorganization are as follows: Sunday school—Supt., Jess Liechty; Assts., Junior Meyers, Cletus Greaser; Prim. Supts., John Eash, Alpheus Lederman; Chors., Roy Stuckey, Betty Miller; Secy., Reuben Liechty; Treas., Howard Stuckey; Delegates, David Witmer, Ben Graber. Young people's meeting—Mods., Levi Yoder, Monroe Neuhouser, Fred Lantz, Virgil Beck. May

God's blessing rest upon all these officers, and upon the teachers, who have the responsibility of teaching the all things of His Word.

Our revival meetings, conducted from Dec. 1 to 10 by Bro. D. D. Miller, Berlin, Ohio, proved to be a blessing to us.

Our senior pastor, Bro. A. S. Miller, was able to attend services again the past few Sundays.

Bro. P. A. Heller preached for us on Dec. 31, in the absence of Bro. S. J. Miller, who was at St. Jacob's, Ont., over the week end, taking part in a young people's Bible conference.

Pray for us that God may lead us in this year to His honor and glory.

Jan. 11, 1945.

Cor.

CLARKSVILLE, MICHIGAN

Dear Herald Readers: Greetings. On Sunday, Dec. 17, Bro. and Sister Niles Slabaugh, Kokomo, Ind., worshiped with us. Bro. Slabaugh preached for us both morning and evening.

Four brethren of our congregation are in C.P.S.: Roy Berkey and Mervin Sutter at Three Rivers, Calif.; Ralph Berkey on a dairy farm in Wisconsin; and Ivis Sutter, who was recently transferred to Powellville, Md., from North Fork, Calif. The brethren Ivis Sutter and Ralph Berkey spent furloughs at home over Christmas.

Our young people had a mission garden last summer.

On Nov. 23 the community was saddened to hear of the accidental death of our superintendent, Bro. Paul Kauffman. Another of our members, Sister Anna Blough, passed away on Dec. 6.

One of our older brethren, Dan Weaver, was sick with pneumonia, but is better at this writing.

Bro. George Stahl, our deacon, who has been sick for some time, is about the same. Bro. Joe Stahl and Bro. Glen Kauffman are both in the hospital, having undergone operations. We pray that they may soon be restored to normal health.

Jan. 13, 1945.

Hilda Mae Sutter.

ELIDA, OHIO

Dear Herald Readers: Greetings in Jesus' name. The annual business meeting of the Pike Church was held in December. The reorganization resulted as follows: Sunday school—Supts., Richard Ross, Rudy Brunk; Chor., Edwin Hartman; Asst., J. D. Good; Treas., J. A. Brennenman. Church—Trustee, Aaron Good; Treas., S. M. Brunk; Chor., J. D. Good; Asst., Richard Ross; Cor., Lola Brunk; Y.P.B.M. Committee, Clarence Baer, Merlin Good, Norman Brunk, Harold Brubaker, Raymond Heatwole, Harold Good; County Home Services, G. H. Brunk; Jail Services, Merlin Good; Committee on Tract Distribution, Vernon Heatwole, Clifford Moore, Myron Augsburg; Delegate to Ohio Mission Board Meeting, David Ramer.

Pray for the work at Pike for the coming year that we may be as a light on a hill to the lost about us.

Jan. 16, 1945.

J. D. Ramer.

WATERLOO, ONTARIO

Dear Herald Readers: Greetings. A new year is before us. May we put our hand in the hand of God and trust Him to lead us through the unknown.

Looking over the past year, we see many expressions of God's love. We have been blessed with many spiritual blessings. Bro. Jesse Short conducted a series of meetings for us during November. Although no visible additions to the fold were in evidence, there were several reconsecrations and others were encouraged to walk closer to their Lord.

Bro. and Sister Frank Raber and family, Detroit, Mich., were with us for Missionary Day. Bro. Raber brought the missionary message; Sister Raber recounted some of their city mission experiences; and as a family they favored us with several numbers in song. Their presence was appreciated, and we believe it has helped to stimulate the missionary spirit among us. The report of the children's quarter investments and savings was given by the superintendent. The young men reported on their missionary project. The proceeds from the three acres of potatoes, turnips, and cabbage was divided between rural missions and relief work.

Our new Sunday-school superintendent, Bro. Albert Hunsberger, has challenged us to be not only hearers of the Word but doers also. Only as we meet this challenge will our Sunday school grow spiritually. Our new Young People's Bible Meeting Committee, with Bro. Frederick Erb as president, is looking forward to an increased interest in the meetings through the use of the "Program Builder."

Bro. J. B. Martin, although busy on the faculty of the Ontario Mennonite Bible School, is taking time to give "Meditations" on the Sunday-school lessons for a time at our mid-week prayer meetings. These meetings have proved to be a blessing to those who have taken time to attend.

Bro. Abram Kauffman, Amlin, Ohio, who is attending O.M.B.S., brought the evening message on Jan. 7.

On Jan. 21 we expect Mrs. M. C. Lehman to be with us in our morning service to speak in the interest of relief work. Our sewing circles are busy sewing, quilting, etc., but with the need for clothing for the destitute in war-torn Europe becoming greater, can we not do a little more?

We are experiencing an old-fashioned winter, with much snow and sub-zero weather, but are grateful for good health in general.

Jan. 17, 1945.

Alda Rosenberger.

HUTCHINSON, KANSAS

(Hutchinson Mennonite Mission)

Dear Herald Readers: Greetings. Thanks be to God for His great love and mercy toward us.

We have had a number of visitors the past month. Among them was Mrs. Dan Troyer of Pennsylvania, a former resident of this place.

The brethren Sherman Maust and Dan Miller, Pigeon, Mich., stopped here on their way to California. They were taking a truckload

(Continued on page 869)

WITH OUR MISSIONARIES

Out of Touch

*Only a smile, yes, only a smile
That a woman o'erburdened with grief
Expected from you; 'twould have given relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord.*

*Only a word, yes, only a word
That the Spirit's small voice whispered, "Speak";
But the worker passed onward unblessed and weak*

*Whom you were meant to have stirred
To courage, devotion, and love anew,
Because when the message came to you,
You were "out of touch" with your Lord.*

*Only a note, yes, only a note
To a friend in a distant land.
The Spirit said, "Write," but then you had planned*

*Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe;
You were "out of touch" with your Lord.*

*Only a song, yes, only a song
That the Spirit said, "Sing tonight;
Thy voice is thy Master's by purchased right";
But you thought, "'Mid this motley throng
I care not to sing of the city of gold"—
And the heart that your words might have
reached grew cold;
You were "out of touch" with your Lord.*

*Only a day, yes, only a day!
But oh, can you guess, my friend,
Where the influence reaches, and where it
will end*

*Of the hours that you frittered away?
The Master's command is, "Abide in me,"
And fruitless and vain will your service be
If "out of touch" with your Lord.*

—JEAN H. WATSON.

Handicaps Turned into Blessings

By MRS. J. D. MININGER

William McPherson, the eyeless and handless man in Kansas City, is still happy in the Lord, daily witnessing for Him. He will soon have another birthday, when he will be seventy-nine years old. For thirty-nine years this man has been in utter darkness as far as his natural eyesight is concerned, but his spiritual sight is as bright as the promises of God.

Were you to visit him, he would soon tell you how the Lord saved him years ago and has been keeping him all these years, and how he is looking for the return of the Lord Jesus. He will then solve all doubts and problems; everything will then be made plain; and the Lord Jesus will be the center of attraction.

Imagine yourself without eyes and hands! How would you eat and dress yourself? Well, he has a faithful Chris-

tian nurse who has been ministering to his needs for many years and does it as unto the Lord. I am sure a reward is awaiting her for the services rendered to this servant of God.

During the month of May, while I was visiting in Kansas City, Sister Anna Smith and I spent a day with Mr. McPherson and Mrs. Littler. We had a delightful time together; as in former years when we called on them, our souls were refreshed to see them continue faithful in God's service. Yes, we were refreshed in our souls and, like Paul, "thanked God, and took courage."

Should anyone wish to have this man's life story, it can be obtained at our Mennonite Publishing House, Scottdale, Pa., or at one of our bookstores. It is a small booklet, "Overcoming Handicaps," costing ten cents, and is well worth reading. It tells how he came to New York from Scotland in 1866 and later went west to Rawlins, Wyoming, and worked in a stone quarry. Here he met up with a Christian man who led him to Christ. In 1906 he came to Ft. Collins, Colorado, where he was again working in a quarry and a premature blast blew him up about twenty feet into the air. When he came down, he was without eyes and without hands, his face in shreds. He was taken to the hospital and treated, not knowing that his eyes were forever gone. Imagine his disappointment when he found himself blinded for life!

Later, while he was in an institution for the blind, a lady taught him to read his Bible with his tongue, using the Moon system for the blind. By the Lord's help he was able to read and quench his thirst for God's Word.

I quote his own words: "I was so hungry to get that Word, and I studied so hard that both my lips and tongue would bleed; but I did not bother about that. I was desperately in earnest. I wanted to eat it. I would get on my knees and pray, then I would try to read a while. I would wake up thinking about my reading. Later I tried to read the Lord's prayer for the first time without a mistake, and it was two o'clock on a Sunday morning when I was able to do this. What a joy this was to me!"

Yes, this man verily eats the Word of God. Do we love the Word of God enough to go to all that bother to get it into our hearts and minds, or do we neglect to read it with two good eyes? The Word of God is our buckler, fortress, deliverer, our defense, our strength, our rock and high tower, where we may seek refuge and security from the snare of the fowler. May the Lord help us to make use of this security which is at our command.

Mr. McPherson will have a birthday on February 5, when he will be seventy-nine years old. Should anyone wish to remember him, I am sure the Lord will also remember your kindness to one of His little ones.

Send all mail for him to 1918 East 71st Terrace, Kansas City, Mo.

Goshen, Ind.

The Home Field

KNOXVILLE, TENNESSEE

Dear Christian Friends: The Christmas season is again in the past, but we are glad that we can carry the true spirit of Christmas in our hearts the year around. We wish to thank all of you who helped to bring joy to many here through gifts of clothing and toys, as well as money to provide baskets for the needy ones.

Our Christmas program was rendered on Sunday morning, Dec. 24. Most of the Sunday-school children took part. Sister Hewins of Lenoir City gave a talk on the subject, "No Room for Him in the Inn." A quartet composed of Bro. Shenk, Bro. and Sister Ivan Dowling, and Sister Addie Mae Pressley favored us with several well-loved Christmas carols. The program was followed by a sermon by Bro. Jennings.

We are happily looking forward to the arrival of another worker, Sister Nannie Showalter, Broadway, Va. We feel that her coming is a definite answer to prayer.

Will you daily remember the work at Knoxville in prayer?

Jan. 11, 1945.

Ruth Lantz.

RELIEF, KENTUCKY

Dear Herald Readers: The Lord's blessing has indeed been upon us and upon our efforts. We have many things for which to praise Him.

Baby Esther Marie recently arrived in the mission home and is bringing much pleasure to her parents and other members of the household.

Since the last writing, rainy weather has set in, causing the roads to be covered with deep mud. In spite of this condition, the attendance at services has been quite gratifying. We have had an unusual amount of snow this winter, and high water has been frequent.

Sister Mina Glick, Belleville, Pa., spent two months with us recently. We appreciated very much her assistance in material and spiritual ways.

Fruits of visitation work were seven confessions. Most of these people are showing growth in the Christian life. Your prayers are solicited in their behalf that they may continue to grow spiritually and be able to take a stand for Christ.

We enjoyed a visit from a group of young people from the Eastern Mennonite School, namely, Rosalyn Brenneman, Dorothy Lehman, Erma Landis, Esther Mast, Lester Eshleman, and Otis Yoder. They gave three pro-

FROM OUR SCHOOLS

GOSHEN COLLEGE

The College was happy to have Bro. and Sister J. N. Kaufman, missionaries under appointment to India, here from Jan. 7 to 24. Bro. Kaufman spoke to the combined College and Winter Bible School faculty and student body in chapel on Friday, Jan. 19. Both Bro. and Sister Kaufman spoke at a vesper service on Sunday afternoon, Jan. 21, and both addressed the Winter Bible School class in "The Missionary Program of the Mennonite Church" on Tuesday evening, Jan. 23.

Several Gospel teams were sent out by the College during the Christmas vacation. A men's quartet, composed of Russell Krabill, Wayland, Iowa.; Paul Lederach, Norristown, Pa.; Ray Bair, North Lima, Ohio; and Wilbur Miller, Mantua, Ohio, traveled through southwestern Pennsylvania and eastern Ohio. Another team, consisting of Sister Mary Royer and a ladies' quartet—Ruth Kreider, Wadsworth, Ohio; Wilma Hollopeter, Medina, Ohio; Carolyn Weaver, Goshen, Ind.; and Carol Schertz, Washington, Ill.—gave programs in several churches in Wayne and Medina counties in Ohio. A third quartet—Romaine Stahl, Davidsville, Pa.; Mary Ruth Mishler, Shippshewana, Ind.; Maxine Troyer, Shippshewana, Ind.; and Flora Jean Hostetler, Aurora, Ohio—assisted Bro. and Sister Paul Erb in a series of meetings at the Metamora Church in central Illinois, Dec. 29-31. Bro. Erb and the quartet gave programs at the Fisher, Ill., Church on Jan. 1 and the Kouts, Ind., Church on Jan. 2.

Bro. Ernest E. Miller counseled relief trainees at the Howard, R.I., relief training unit, Dec. 19-21 and preached at the Oak Grove Church in Wayne County, Ohio on Dec. 24. He gave his report as director of relief training at the annual meeting of the M.C.C. in Chicago on Dec. 28.

Bro. S. C. Yoder held week-end meetings at the Mennonite Church near Croghan, N.Y., on Dec. 30, 31. Bro. Paul Mininger conducted a class in I Corinthians at the relief training unit, C.P.S. No. 18, Denison, Iowa, Jan. 1-5. Bro. J. C. Wenger assisted in a Bible Conference at the Howard-Miami congregation near Kokomo, Ind., Dec. 28-31; he lectured on Mennonite History and the World's Great Preachers at the Minister's Week, Eastern Mennonite School, Jan. 2-5 and preached for the Rockhill congregation, Telford, Pa., on Sunday, Jan. 7. Bro. G. F. Hershberger helped to organize a farm and community school at the C.P.S. unit, Lincoln, Nebr., Jan. 1, 2.

Pennsylvania Dutch Art was illustrated and discussed by Bro. Arthur Sprunger at a meeting of the Mennonite Historical Society on Friday evening, Jan. 12. Bro. S. C. Yoder discussed his experiences as counselor for C.O. boys in an army camp during World War I at the regular meeting of the Peace Society on Monday evening, Jan. 8.

The College lecture course committee is

representing Stephen A. Haboush in Galilean costume in an interpretation of the Twenty-Third Psalm on Jan. 25. Mr. Haboush grew to manhood and tended his father's sheep on the hills of Galilee.

Bro. S. M. King, missionary recently returned from India, will speak at the regular vesper service on Sunday afternoon, Feb. 4, at 3:30 p.m.

The total full-time enrollment for the second semester now stands at 242 students: postgraduates 13, seniors 34, juniors 50, sophomores 53, and freshmen 92. Twenty-seven part-time students are enrolled in the College. The enrollment in the Winter Bible School is almost double that of last year: ordained men 13, men 21, women 41, total 75. Attendance at the Tuesday evening Winter Bible School class on "The Missionary Program of the Mennonite Church" has passed the one hundred mark each night so far, in spite of the bad roads.

We appreciate the presence of thirteen ministers who have left their homes and their work to attend the six weeks' ministers' course in the Winter Bible School. Seven of these brethren are staying in the dormitory and enjoying the rigors of campus life.

The Winter Bible School commencement will be held on Thursday evening, Feb. 15. The programs for Ministers' Week and Christian Life Conference will be ready for distribution in a few days. The dates of these programs are as follows: Ministers' Week, Feb. 13-16; Christian Life Conference, Feb. 16-18. Ministers and Christian workers are invited to attend these meetings. There will be a meeting for ministers' wives on Friday afternoon, Feb. 16. The Mennonite Board of Education will meet at the College on Feb. 19, 20.

The returns from publicity and solicitation for an auditorium-gymnasium at the College have been very gratifying since the campaign for funds was started about the first of November. The College solicits the continued prayers of the church in support of its building program.

Jan. 17, 1945.

Levi C. Hartzler.

THE "TOO BUSY" DISEASE

(Continued from page 862)

graveyards all over the country are found the words, "TOO BUSY." . . .

Friend, you just cannot be very spiritual and be too busy. Preacher, Christian worker, listen to a brother. Do not get too busy. Let us be content with less of the riches of this world and be richer in the next. If you heed this little warning, you will have better health, a better home, a more spiritual church, and a more gracious spiritual experience. DON'T GET TOO BUSY.—F. B. Dunn, in "Pilgrim Holiness Advocate."

grams at the two schoolhouses, consisting of children's meetings, talks, special music, and sermons. A continuous twenty-hour rain which occurred during their visit diminished the attendance at the Lost Creek service and gave our visitors an experience with Kentucky mud. Horseback riding was a thrill for novices, especially at steep, rocky places in the road.

Our children at Lost Creek and Burchett's Flat were remembered with gifts sent by the intermediate girls' sewing circle at Scottdale, Pa., an organized group at Mt. Joy, Pa., and sewing circles at Iowa City, Iowa, and Palmyra, Mo. The stuffed animals were received with great delight by the little ones. We pray the Lord's blessing upon those who helped make this Christmas a long-remembered one for the children.

The day school at Lost Creek is scheduled to close on Jan. 26.

Jan. 15, 1945.

Rosa Mae Kurtz.

LIMA, OHIO

(Lima Mennonite Mission)

Dear Herald Readers "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). This has been proved true again and again.

The Lockport Sunday School and the Salem congregation, Elida, Ohio, were not mentioned when we gave a list of those who contributed toward the Christmas treat and Bibles and Bible storybooks for our Sunday-school pupils. There were one hundred and seventy-two treats given out this year. Our Sunday-school attendance is still on the increase.

Bro. E. E. Yoder will conduct our meetings in February. We ask you to pray for these meetings.

As soon as possible we want to do some work on our church—repair work, papering, and painting. We would be glad to receive donations toward this work. Please state that they are for the improvement fund. Send all donations to—M. O'Connell, 825 N. Jefferson, Lima, Ohio.

Jan. 18, 1945.

M. O'Connell.

SUNDAY SCHOOL LESSON

(Continued from page 863)

He dined with publicans and sinners, for such He came to call to repentance. Jesus' concern for the souls of men was greater than His concern to please the respectable (?) people.

While eating, there came a ruler with a great faith. Of course Jesus is interested and He followed, and the dead maid arose. While on this errand of mercy He comforted and made whole a diseased woman who touched Jesus' garment in faith.

Two blind men followed Jesus and received sight. A man dumb and possessed with a devil was healed. Every sickness and every disease among the people was healed. Multitudes came to Him because they were attracted by His concern. Each need, no matter how repulsive, presented a call, and Jesus did something about it. We must believe that Jesus never got used to suffering and sin. "His compassions fail not. They are new every morning." "Thou, O Lord, art a God full of compassion."—A. M. E.

RELIEF AND C.P.S.

RELIEF NOTES

Canadian Worker Arrives to Direct Bengal Relief

J. Harold Sherck of Kitchener, Ont., has arrived at the Mennonite Relief Committee headquarters in Calcutta, India. George Beare, who arrived in India in late summer, relieved F. J. Isaac of directorship responsibility until Bro. Sherck's arrival. There are now four relief workers present to give assistance to the Bengal relief program so that missionary personnel may gradually retire from relief operations.

* * *

Termination of Travel Delay in Lisbon

Bertha Fast, Marie Brunk, and Esther Detweiler, three relief workers en route to the Middle East, but stranded in Lisbon, Portugal, since Dec. 9, informed Akron Headquarters that they were booked for passage to Cairo on Jan. 13.

Barbara Zuercher, because of physical disability, was unable to continue her journey to the Middle East beyond Lisbon. She returned on the "Serpa Pinto," Portuguese neutral steamer, which docked at Philadelphia on Jan. 12.

* * *

Nurse Enrolled at U.N.R.R.A. Training School

Martha Eiman, R.N., who will serve under U.N.R.R.A. for one year in the Middle East, stopped off at Akron Headquarters on her way to College Park, Md., where she will take the required preparatory training before leaving the country.

Helen Moser, R.N., engaged as a nurses' instructor at the La Junta Mennonite Hospital until January, is now at Akron Headquarters, awaiting passage for the Middle East.

Vera Yoder, R.N., of Windom, Kans., has been appointed as an additional member to join the Middle East unit.

* * *

Mennonite Workers Under U.N.R.R.A.

The M.C.C. now has six workers on loan to United Nations Relief and Rehabilitation Administration (U.N.R.R.A.). Four are already working in the Middle East, one is now enrolled at College Park, and another is to enter the training program shortly.

U.N.R.R.A. has been making room for Mennonite workers to work in areas in which U.N.R.R.A. has permission to enter. U.N.R.R.A., in addition, has solicited workers from the M.C.C. with the agreement that such workers serve with U.N.R.R.A. for one year, or for the duration plus six months, whichever is longer. Thereafter, the workers may become absorbed by Mennonite units on the field, or be returned by U.N.R.R.A. to the home office.

U.N.R.R.A. has agreed to provide such workers certain minimum equipment, to arrange for their travel to the field and back,

and provide a certain standard maintenance while in service. The M.C.C. is responsible for the worker's salary, for medical, accident, death expenses, and for whatever extra is needed in the way of equipment. U.N.R.R.A. sponsors the required training program at College Park, Md., but the M.C.C. is to meet board, room, and travel to College Park.

* * *

Evaluation of Relief Need in Palestine-Syria Areas

J. N. Byler, after visiting the Palestine and Syria areas, drew up these summarizing conclusions with regard to his investigation of the refugee situation and relief needs:

"The refugees, as far as any large numbers are concerned, from Aleppo, Syria, to Alexandria are in camps and cared for by U.N.R.R.A. The Polish and Greek refugees are all receiving monthly allocations of money from their respective governments. This is not true of the Yugoslav refugees. However, these are nearly all in refugee camps under U.N.R.R.A. Practically all of the Yugoslav refugees in Palestine are Jews and therefore are being cared for by the various Jewish committees. There are a few non-Jewish Yugoslav refugees who are needy and could be helped, but we do not feel that the number is sufficiently large to warrant setting up a center. At least this is both Delvin's and my opinion after contacting most of the welfare agencies in this area."

* * *

C.P.S. NOTES

Camper Fatally Injured at Hill City

While operating a bulldozer on the project at the Hill City, S. Dak., Camp, Arthur Lyndaker, Croghan, N.Y., was severely injured when a tree, which he was pushing, broke and fell on him. The accident occurred on Jan. 8, and Arthur died en route to the hospital at Rapid City.

* * *

Two New Hospital Units to Open

The rapid increase of inductions into base camps has necessitated the further development of special projects. To absorb this increase, two new units were recently authorized by Selective Service. A thirty-man unit will be placed at the Spring Grove State Hospital, near Baltimore, Md. A twenty-man unit has also been approved for the Woodbine Colony, a training school in New Jersey. The initial assignees for these units are being chosen from the camps in Virginia at Luray and Grottoes.

* * *

Dairy Farm Unit in Maryland to Open

A unit of twenty C.P.S. men has been approved to work on dairy farms in Queen Annes County, Md. Queen Annes County is in eastern Maryland. Men for this unit are being selected immediately.

* * *

C.P.S. Briefs

A Red Cross First Aid Instructors' Course has been completed at the Ft. Collins, Colo., Camp. Twelve men have been trained to teach first aid.

Henry Miller has been appointed farm supervisor at the Clear Spring unit of the

Hagerstown, Md., Camp, succeeding Lester Culp, who asked to be released.

An interesting book, titled "Files," has been prepared by C.P.S. men at the Norristown State Hospital. Besides pictures of members of the unit, the book depicts the work and activities of the C.P.S. men at the hospital.

Released January 17, 1945

M.C.C. Headquarters, Akron, Pa.

ADDITIONAL CONSCRIPTION MEASURES PLANNED

With hopes for an early conclusion of the war shattered, the election over, and a new Congress in session, stringent measures for controlling the man power of the nation are being planned. Since the beginning of the new year, seven conscription bills have been introduced to Congress.

Enactment of national service legislation seems to be the most immediate concern in Washington. It has been called for by the President and has the backing of the Army, Navy, and wartime government agencies such as the War Manpower Commission. It has been introduced into Congress in the May-Bailey bill. The passage of this bill would apply the "work or fight" principle to all males from 18 to 45 years of age. This bill would provide for the conscription of all 4F's; the drafting of younger men into the armed forces who at present are deferred for essential work; and the conscription of labor in general for vital war production. The bill has been severely opposed by labor organizations, and at the time of this writing, the President has renewed his appeals for the passage of a national service act.

There has been some inquiry as to how this bill would affect farmers who have been deferred in class 2-C. Deferred farmers are protected by the Tydings Amendment. General Hershey, however, has asked Congress to amend the Tydings Amendment to make possible the drafting by June of half the 364,000 farmers now deferred. Most of those would be in the 18 to 26 (possibly 29) age group.

The drafting of nurses into the armed forces has been proposed. The President has asked for this legislation. Representative May has introduced a bill requiring all nurses between the ages of 18 and 45 to register "in accordance with the same procedure and subject to the same exemption, rights, and obligations provided for male registrants." This bill also provides for a continuance of the present voluntary recruitment program. There seems to be no haste to enact this bill, and its final passage will probably depend upon the outcome of the present drive for voluntary enlistment.

Peacetime conscription has also been introduced. This bill is known as the Mav bill, or "National Military Training Act of 1945." It proposes the drafting of all males between the ages of 18 and 23 for one year of military training. Hearings are scheduled to begin Jan. 29.

All of these measures if enacted will in many far-reaching and serious ways affect the lives of our people. None of the conscription bills to date contain provisions for conscien-

tious objectors. It is believed, however, that such clauses will be included if the bills are finally passed. It behooves us now, if ever, to pray for our rulers, and to God that somehow He may spare our nation the further curse of militarism.

Released January 17, 1945
M.C.C. Headquarters, Akron, Pa.

CORRESPONDENCE

(Continued from page 865)

of furniture for a family who moved out the e. Bro. Maust brought us a very timely message on "The First Christmas," based on Luke 2:8-17.

Ed Martens, from the C.P.S. Camp, Colorado Springs, Colo., paid us a visit during Christmas week. Mrs. Martens was a former Sunday-school pupil at this place. We were glad for their visit.

Bro. Earl Showalter stopped with us en route to his home at La Junta, Colo. We wish to thank the brethren who made it possible for us to make hearts happy at Christmas time. We fixed ninety sacks for Sunday-school children, thirty sacks for the Cradle Roll Department, and twenty-two boxes for old and sick people. We can't describe the looks on their faces when they received these things. We can certainly say that the Lord has been good to us during this Christmas season.

There were but few changes made in our Sunday-school election. Our prayer is that God may continue to lead on. On Sunday, Jan. 7, a consecration meeting was held for the new officers.

There are a number around us who are sick in body, but still more who are soul sick. We crave an interest in the prayers of God's children in their behalf.

The sisters here are helping to mend for the clothing center at Newton. We are glad for the interest in this work.

May "the peace of God, which passeth all understanding, . . . keep your hearts and minds through Christ Jesus."

In His service,
The Workers.

Jan. 18, 1945.

PALMYRA, MISSOURI

Dear Christian Friends: Greetings. As the storms make mighty oaks, may the testings and trials of life be used of our Father to make many men of power to guide the church to victory. "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

Dorothy, Miriam, and Verna Kreider, students at Hesston College, spent the Christmas holidays with their parents. They were accompanied by Elizabeth Glick, another student, who came to visit her grandparents.

We were happy to have Bro. Ivan Lind, dean of Hesston College, visit our congregation and preach for us on the evening of Dec. 31. The message on the theme, "Pentecostal Power," was a blessing to our small group.

Some of us were happy to enjoy the fellowship meeting at the Hannibal Mission on Dec. 28. We had a blessed evening. May the Lord richly reward all who in any way helped to make that fellowship possible.

THE BOOK SHELF

The Art of Ministering to the Sick, by Richard C. Cabot, M.D., and Russell L. Dicks, M.D.; MacMillan; \$3.00.

A medical doctor and a Christian minister seem to be the right combination to handle the subject matter which constitutes the title of this book.

How many of us have felt rather ill at ease or at a loss as to the right procedure while we were engaged in (or contemplating) visiting someone who was sick? Have you ever wondered how you might help the doctors and nurses in a co-operative way as they care for your sick friend or loved one? Would you like to have a doctor give you in simple language a description of some of the marvels of the human body, and also give you a few practical pointers on a number of common diseases? Would you like some practical discussion and case histories on the spiritual ministry to the sick as told by a minister who himself has had many years of experience as a hospital minister and was at least on three occasions a patient himself?

If so, I recommend this book for your library, both to read and to loan.

We will differ with the authors on certain points of theology, but of course this isn't a book on theology, but on ministering to the sick.—W. R. Nafziger.

* * *

Palestine Speaks, by Anis Charles Haddad; Mennonite Publishing House; \$1.00.

While in Spain, I saw many Biblical scenes re-enacted in the everyday life of the people, such as, a sower going out to sow his grain, reapers harvesting a field of standing wheat with hand sickles, gleaners gathering grain in harvested fields, oxen treading the threshing floors.

These sights helped me to understand better the Bible story because that was the way such things were done in Old Testament times and when Christ walked through the country and took from man's everyday life material for His parables and illustrations.

Today we expect to attend the funeral of a dear old brother who was converted at the Hannibal Mission. He has gone home to join his blind companion—blind no more! No wonder the Lord said, "Blessed are the dead which die in the Lord."

Bro. David Hathaway of the Pea Ridge congregation will preach at the Palmyra Church on the morning of Feb. 4 and at the county infirmary in the afternoon, the Lord willing.

The new draft orders will probably take our Sunday-school superintendent, Bro. Harold Kreider. We humbly bow to His will. We wish Bro. Harold as well as all others God's comfort, grace, and abiding peace.

Jan. 11, 1945.

M. Lena Kreider.

Mr. Haddad is a native of Syria and has a western education. This qualifies him to point out and "interpret the qualities of Palestinian environment and life which are distinctive and impressive to men of the western world."

This is a very interesting and enlightening book to the average Bible student.—W. R. Nafziger.

CHURCH, THE BODY OF CHRIST

(Continued from page 858)

the members. Verse 21. Those who are "more feeble" and those who are "less honourable" are just as important as the rest. Verses 22, 23. But God has "tempered the body together" so that "the members should have the same care one for another" (vv. 24, 25). In the fourth place the relationship is so intimate and dependence so necessary that "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (v. 26).

Growth of the Body

Provision has been made for the edification and nurture of the body, leading to growth and development. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). This provision was necessary to accomplish the unity in faith and knowledge, and "the stature of full-grown men in Christ" (Eph. 4:13, Wey.). Furthermore, this ministry is to effect an establishment in the truth, resulting in a fortification against every evil or erroneous doctrine and cunning device to mislead.

Each member needs to retain his hold upon "Christ, the Head, from whom the Body, in all its parts nourished and strengthened by its points of contact and its connections, grows with a divine growth" (Col. 2:19, Wey.).

Thus as each member of the body grows in more definite relationship with the Head, so each one is knit together, divinely fluxed by love and welded into one composite whole.

Dalton, Ohio.

THE BIBLE SUPPLIED TO IMPOVERISHED EUROPEANS

Outside of Scandinavia, Germany and the Netherlands, the evangelical churches and people on the continent of Europe, before the war, secured their supply of Scriptures through the British, Scottish and French Bible Societies. As they are practically unable to operate there, the American Bible Society has taken their place, as far as it could, to make sure that churches and people should not be deprived of the comfort and guidance of God's Word.

ITEMS and COMMENTS

The largest per capita giving to church work in America in the year 1943 was that of the Church of the Nazarene. This church, with 186,000 members, gave in supporting its work at the rate of \$54.03 per member.

* * *

The head of the Russian orthodox churches in America recently spoke the following discerning words: "May I say that I see in the Christian churches of America many of the signs of decay which I saw in the church of Russia before the revolution—considerable wealth, absence of conviction born of persecution, an easygoing religion which accepts things as they are, nominal church loyalty which is not backed up by personal character and conduct."

* * *

Archbishop Richard J. Cushing of the Catholic Church argues against peacetime conscription in these words: "The state of Europe is the most eloquent possible condemnation of peacetime conscription. This conscription was the accepted thing in Prussia, and Prussia did not keep the peace; it was the accepted thing in France, and France could not keep the peace. It has never solved any problem of war prevention."

* * *

World War I cost the United States 32 billion dollars. World War II will cost us no one knows how much more than 200 billions. Is there any doubt that World War III would bankrupt and consume us?—The Protestant Voice.

* * *

Aside from the fact that war is wrong and therefore preparation for war is wrong, one of the things that gives pause to anyone considering the effects of permanent conscription is the matter of the influence under which the boys are placed while in military camps. Thousands of men are saying today, "I never touched intoxicants before I joined the Army." The Allied invasion forces into Normandy were followed within one month by shipments of 3,298,640 bottles or cans of beer and 18,000 cases of gin and whisky.

* * *

Mennonites, because of common elements in their history, are especially interested in the Waldensians of Italy. Waldensians of that country have ninety-three churches or mission stations, with a total population of more than thirty thousand. This group is considering a union with the Wesleyan Methodists.

* * *

Negro opinion, as expressed in the Pittsburgh Courier, one of the leading negro newspapers, is against peacetime conscription. Negro experience of discrimination against them within the army is the chief motive of opposition. "Compulsory military training will mean that every American boy—regardless of color or place of origin—will be drilled in the color caste system. One can imagine the effect on plastic minds." Thus writes a negro columnist.

ONLY THE GOOD ONES

Now comes a reformer who wants religious people, even holiness people, to attend the "good" movies.

Well, now, that idea is not new. No religious person has ever advocated that we attend the bad ones, of which everyone allows there are plenty.

It must be admitted that some of the pictures are educational, some patriotic, some religious, even based on the Scriptures.

Then why not pick out and attend the best and refuse the rest?

1. By so doing one gives his money and his influence to the support of a corrupt and criminal-making institution.

2. Those who attend only the "good" pictures must often go to see for themselves whether a picture is good. Youth especially will not make the fine discriminations.

3. To go to a movie house to see the "good" movie while rejecting the rest is just as wise and moral as to go to a saloon to buy a glass of milk or lemonade.

A man once said to a tobacco-chewing preacher, "In your case the Gospel has a dirty place to come out of."

If education and patriotism and Christianity do sometimes come out of the movie, they still have a dirty place to come out of.

The Church, the school, and the home should be able to supply channels of greater purity.—The Free Methodist.

Special Meetings

ATGLEN, PA.

Report of the annual Thanksgiving and Home Mission Meeting held at the Maple Grove Church, Nov. 23, 1944.

Organization.—Mod., LeRoy Stoltzfus; Chor., Andrew Snaub; Secy., Ephraim Nafziger.

Program and Speakers.—Thanksgiving Sermon, Omar Kurtz; The Home Church's Responsibility for Mission Work in Its Own Church and Community, Harry Lefever; Keeping My Brother, Charles Hostetter; Cares of Life and Their Effect on Mission Work, Clarence Fretz; Prayer Burdens for Lost Souls in Our Own Field: Coatesville, Joseph Cox; Parkesburg, Kenneth Fisher; Home Church, Reuben Stoltzfus; In My Field, Open Discussion; Biblical Methods of Establishing Churches in New Fields, Clarence Fretz; Untouched Fields, M. C. Lehman.

Thoughts Gleaned.—We are indebted to God for everything. If there were no vegetation for one year, humanity would cease to exist. Responsibility should be guarded as a precious opportunity. If our church would prosper, we must do mission work among our children. The church is comprised of members and a few leaders. All members should do some kind of missionary work. If a church is not a missionary church, it soon becomes a mission field. We are all of one blood, but sin separates us from our brother. Lukewarm members cannot expect to win souls into the church. "Go" is found five hundred times in the Bible. We must go regardless of earthly care or duty. Our missionaries have a right to expect us to back them up by consistent lives. To establish a new church we should pray with fasting, witness with boldness, preach Christ, live louder than we shout, and use experienced men.

Secretary.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Umble—Stoltzfus.—Leroy D. Umble and Fern Stoltzfus, both of the Millwood congregation near Gap, Pa., by John S. Mast, Jan. 13, 1945.

Miller—Kuhns.—Alvin Miller and Laura Kuhns, Wellman, Iowa, by George S. Miller at the home of the bride's parents, Dec. 31, 1944.

Kanagy—Ackerman.—Jacob A. Kanagy, Allensville, Pa., congregation, and Ruth Ackerman, Locust Grove congregation, Belleville, Pa., by John L. Mast.

Miller—Weaver.—Henry S. Miller and Lulu Weaver, both of the Walnut Creek, Ohio, congregation, at the home of the officiating bishop, Paul R. Miller, Dec. 14, 1944.

Showalter—Weaver.—Elmer M. Showalter, Macedonia, Ohio, and Helen E. Weaver, Annville, Pa., by Simon G. Bucher at Gingerich's Mennonite Church, Dec. 23, 1944.

Brubacher—Knorr.—Elias Brubacher, Elmira, Ont., congregation, and Elizabeth Knorr, St. Jacob's, Ont., congregation, at the home of the officiating bishop, Oliver D. Snider, Dec. 26, 1944.

Kiser—Wenger.—Alvin Kiser, Weaver's congregation near Harrisonburg, Va., and Lillian Wenger, Springdale congregation near Waynesboro, Va., by J. R. Driver at the Springdale Church, Jan. 10, 1945.

Hertzler—Gable.—Jason Ray Hertzler, Slate Hill congregation, Shiremanstown, Pa., and Margaret Romaine Gable, Stony Brook congregation, York, Pa., by Richard Danner at the Stony Brook Church, Jan. 14, 1945.

Cutrell—Stutzman.—Ben Cutrell, Scottdale, Pa., congregation, and Dorothy Stutzman, Beech congregation, Louisville, Ohio, by A. J. Metzler at the bride's home near Louisville, Dec. 2, 1944. Both were workers at the Mennonite Publishing House.

OBITUARIES

Beer.—Daniel D., son of Daniel and Catherine (Hoffstetter) Beer, was born near Bern, Switzerland, Oct. 23, 1864; passed away at his home in Wellman, Iowa, after a lingering illness, Jan. 7, 1945; aged 80 y. 2 m. 14 d. In 1887 he was united in marriage to Rachel Kauffman at Hubbard, Ore. She departed this life May 26, 1913. He is survived by one son and 2 daughters (Noah D., of Wellman; Catherine, at home; and Anna Mrs. John H. Reber, What Cheer, Iowa), one brother (Albert, Canby, Ore.), 8 grandchildren, and many friends. When he was about four years old his parents came to America and settled around Walnut Creek, Ohio. There he united with the Old Order Mennonite Church. In 1886 he moved to Hubbard, Ore., but three years later came back to Barrs Mills, Ohio. In 1896 he moved to Barlow, N. Dak., where he lived until 1916, with the exception of two years (1902-04) when he returned to Hubbard, Ore. In 1916 he moved to Wellman and Kalona, Iowa, where he lived until his death. He was received by letter into the East Union Church in 1918. He was well acquainted in many communities and was successful in farming wherever he lived. Funeral services were held Jan. 9 at the home and the Lower Deer Creek Church, in charge of George S. Miller and Nelson Kauffman. Burial was made in the Lower Deer Creek Cemetery.

Gibb.—Minnie Alice, daughter of Peter and Mary Haun, was born July 14, 1875, at Cullom, Ill.; died Jan. 5, 1945, at her home near Limon,

January 26, 1945

Colo.; aged 69 y. 5 m. 22 d. She grew to womanhood at Cullom and was married there on Dec. 1, 1898, to Lee Gibb. They became the parents of four children: Lucille (Mrs. Harry Gilbert, of Limon; Edith (Mrs. George Jenny), Garden City, Kans.; Ellis (Deceased March 12, 1933); and Faye, La Junta, Colo. They resided at Hesston, Kans., from 1908 to 1921, when they moved to Cheraw, Colo. From 1922 to 1929 they lived at Goshen, Ind., and then returned to Colorado, locating at Limon. Mother united with the Mennonite Church at an early age and remained an active and faithful servant of God and the church until the time of her death. Her health failed gradually during the past four years, and the end came suddenly and unexpectedly. She is survived by her husband, 3 children, one grandson (Lloyd Jenny), one sister (Mrs. J. M. Grove, Hesston, Kans.), and a number of nieces and nephews, besides many neighbors and friends. Funeral services were held at the Seal Mortuary, Limon, in charge of Allen H. Erb and L. C. Miller. Texts, Ps. 116:15; Prov. 31:30b. Interment was made in the Limon Cemetery.

Gum.—Luella, daughter of the late Henry L. and Delilah (Baker) Rhodes, was born in Rockingham Co., Va., Jan. 13, 1877; died at the home of her daughter, Mrs. J. H. Roadcap, Waynesboro, Va., Dec. 24, 1944; aged 67 y. 11 m. 11 d. She was afflicted with arthritis and complications, being an invalid the past three years and critically ill the last two months. Throughout her long illness and much suffering she was patient and cheerful. It was her desire to go home and be with the Lord, and she expressed herself as being ready. She had selected a number of hymns and the text for her funeral. She united with the Mennonite Church in her teens and died in that faith. On Aug. 25, 1903, she was united in marriage to J. Frank Gum. To this union nine children were born. A son preceded her in death in 1918, also her husband in 1921. Surviving are 2 sons, 6 daughters, 15 grandchildren, 2 brothers (Frederick and Otho), and one sister (Anna Hensley). Funeral services were held at the Springdale Church, conducted by J. R. Driver, assisted by the pastor of the Waynesboro Methodist Church. Text, 11 Cor. 5:1. Interment was made in the adjoining cemetery.

Hostetler.—Mary Alice, daughter of Eli and Saloma Zook, was born in Champaign Co., Ohio, Jan. 1, 1872; died Dec. 30, 1944, at her home near Tampico, Ill.; aged 72 y. 11 m. 30 d. On Dec. 28, 1890, she was married to Levi C. Hostetler. She leaves to mourn her departure, her companion, 5 sons and 3 daughters (Nettie M.—wife of Joseph Eash, Junction City, Oreg.; John L., Prophetstown, Ill.; Archie L., El Paso, Ill.; Amandus M., of Tampico; Elmer E., and Elsie Mabel—wife of Earl Baker, Harrisburg, Oreg.; Ida Belle—wife of Peter Elgisti, Atkinson, Ill.; and David L., Harrisburg, Oreg.), 47 grandchildren, 10 great-grandchildren, and 3 sisters (Mrs. Ida Hostetler, Lowpoint, Ill.; Mrs. Saloma Leasa, Belleville, Pa.; and Mrs. Fannie Plank, Detroit, Mich.), besides a host of other relatives and friends. She was preceded in death by an infant son, 5 grandchildren, her parents, 2 brothers, and 2 sisters. She gave her heart to God in early life and united with the Sycamore Grove Amish Mennonite Church of Cass Co., Mo. They moved to Pryor, Okla., in 1910, to Shelbyville, Ill., in 1911, and to their present location in 1938. Her husband was ordained to the ministry over twenty-one years ago, and she was a great help to him in his labors. She had been ailing for about five months. The first part of August, when she was very ill, she desired to be anointed which desire was granted her. Her health was better for a time, and she was able to attend church services up to and including Oct. 8, when the communion service was held. On Dec. 17 she contracted pneumonia, but seemed to be over that, when she suddenly passed away while sitting on her chair, eating dinner. She had a desire to depart if it was God's will, and expressed a readiness to go. We cherish the bright testimony she has left us, and mourn not as those who have no hope. Funeral services were held Jan. 2, at the home by Ora Hostetler, and at the Fairfield Amish Mennonite Church (where she was a faithful member) by John E. Hostetler, Herman Hostetler, and Dan Hostetler. Text, 11 Tim. 4:6-8. The body was laid to rest in the Fairfield Cemetery.

Roth.—Amos, son of Daniel and Catherine Ropp Roth, was born Sept. 11, 1860, near Morton, Ill.; passed away Jan. 5, 1945, at his home in Morton; aged 84 y. 3 m. 24 d. In early life he accepted Christ as his personal Saviour and became a member of the Mennonite Church, in

which faith he lived and died. On Feb. 10, 1884, he was united in marriage to Barbara Augsbarger, who passed away Feb. 6, 1917. To this union five children were born: John, Lydia Albrecht, Alvin N., Esther, and Amos D., all of Morton. He is also survived by 9 grandchildren, 3 brothers (Joseph, of Morton; Daniel K., Gihson City, Ill.; and Samuel, of Morton), and 3 sisters (Mrs. Fannie Heiser, Tremont, Ill.; Mrs. Mary Teuscher, Fisher, Ill.; and Amelia, of Morton). He was preceded in death by one brother and 3 sisters. He lived in the vicinity of Morton all his life and was engaged in farming until he retired in 1921. He was confined to his bed for the last two weeks, and was lovingly cared for by his children until the end. Funeral services were held Jan. 8 at the Morton Mennonite Church, in charge of J. W. Davis and Leland A. Bachman. Text, Rev. 14:13. Interment was made in the Pleasant Grove Cemetery.

Sell.—Grace Eleanor, daughter of Menno D. and Clara (Histand) Sell, was born June 17, 1939; died Dec. 21, 1944; aged 5 y. 6 m. 4 d. On Dec. 19 she entered Grand View Hospital, Sellersville, Pa., to have her tonsils removed, which the doctors thought was the cause of her not feeling so well for several weeks. It was discovered, however, that she had acute lymphatic leukemia, and she peacefully fell asleep in Jesus two days later. She is survived by her parents, 3 brothers (Harlan, Glen, and Ivan), and her paternal grandmother (Mrs. Annie Sell). Funeral services were held at the Souderton Mennonite Church by Claude Shisler and Elias Kulp. Text, Matt. 18:3. Interment was made in the Doylestown Mennonite Cemetery.

Stalter.—Daniel D. Stalter was born April 17, 1877, near Flanagan, Ill.; passed to his reward at his home in Flanagan, Jan. 12, 1945; aged 67 y. 8 m. 25 d. In his youth he united with the Waldo Mennonite Church and remained a faithful member throughout life. On Feb. 7, 1901, he was united in marriage to Alice Miller of Lagrange, Ind. He became seriously ill on Jan. 3, but did not complain, quietly submitting himself to the will of God. He is survived by his wife, 9 children (Wilbert, Chenoa, Ill.; Orval, Oakland, Calif.; Irvin, Peoria, Ill.; Gladys—Mrs. Lloyd Zehr, Flanagan; Lloyd, ers preceded her in death. Funeral services were held Jan. 6, at the home of Joseph Brubaker and at the Pike Mennonite Church, in charge of Jacob Stauffer. Text, Mark 14:38, 39. Interment was made in the adjoining cemetery.

Steckly.—Lizzie, daughter of John and Mary Gunden, was born in McPherson Co., Kans., Dec. 12, 1884; died in Pigeon, Mich., on her sixtieth birthday. The end came suddenly from a heart attack while walking on the street in Pigeon. She was recovering from an illness she had eight weeks before, and the end came as a shock to the family and everyone. She always bore her afflictions patiently. In her youth she accepted Christ as her Saviour and united with the Amish Mennonite Church, remaining faithful until death. She was of a cheerful disposition, being helpful to her neighbors and friends, devoted to her family, and sincere in her service to Christ. On Nov. 25, 1908, she was united in marriage to Joseph R. Steckly, of Milverton, Ont. They moved on a farm near Pigeon in 1909, Eureka, Ill.; Milo, Marlboro, N.J.; Ferne—Mrs. Gilbert Yordy, Graymont, Ill.; Marjorie—Mrs. Milton Summer, Rockwell City, Iowa; and Virginia—Mrs. J. Robert Kreider, Clear Spring, Md.), 14 grandchildren, one brother (Simon D., Tofield, Alta.), and one sister (Mrs. Sarah Roth, Woodburn, Oreg.). Three infant grandchildren preceded him in death. Funeral services were held at the Waldo Church Jan. 14, in charge of J. D. Hartzler.

Stauffer.—Lizzie, daughter of Levi and Annie (Brubaker) Witmer, and widow of David B. Stauffer, was born March 17, 1866; died after a short illness, Jan. 2, 1945; aged 78 y. 9 m. 15 d. Her death came as a shock to her family and many friends. She accepted Christ as her Saviour and united with the Pike Mennonite Church, of which she was a faithful member. She is survived by 6 children (Levi W., Ephrata, Pa.; Barbara—wife of Frank Stauffer, of Ephrata; Mary—wife of Joseph Brubaker, of Diamond Station near Akron, Pa., with whom she resided; Lizzie—wife of Ezra Burkholder, of Ephrata; David W., Loveville, Md.; and Ammon W., of Leonardtown, Md.), 58 grandchildren, 104 great-grandchildren, 2 sisters (Mrs. Christ Stauffer, Lititz, Pa.; and Mrs. Samuel Zimmerman, Farmersville, Pa.), and 3 brothers (Eli B., Soudersburg, Pa.; Ahram B., Strasburg, Pa.; and Isaac B., Lititz, Pa.). One daughter (Annie), 3 grandchildren, 2 sisters, and 4 broth-

where they lived until eight months ago, when they moved to Pigeon. To this union two children were born. Surviving are a deeply bereaved husband, one son (John, of Pigeon), one daughter (Erma—Mrs. Willard Wyse, Midland, Mich.), 2 grandchildren, her aged mother, and the following brothers and sisters: (Lydia—Mrs. Sol Mayer, Fannie—Mrs. Tom Yoder, Agnes—Mrs. Jesse Byler, and Laura, of Pigeon; John, William, and Mary—Mrs. Mose Albrecht, Bay Port, Mich.; Chris, Goshen, Ind.; and Joseph, Archhold, Ohio. Her father, 3 sisters, and one brother preceded her in death. Funeral services were held at the house by Earl Maust and at the church by Jesse Short and Emanuel Swartzendruber. Interment was made in the adjoining cemetery.

Thomas.—Polly, daughter of Pre. and Mrs. L. A. Blough, was born in Somerset Co., Pa., Feb. 18, 1884; died Dec. 16, 1944; aged 60 y. 9 m. 28 d. On Oct. 9, 1904, she was united in marriage to Edward E. Thomas. She is survived by her husband, 2 sons (Kenneth R., Hollsopple, Pa.; and Harold E., Johnstown, Pa.), 6 grandchildren, and 5 sisters (Suie—wife of S. K. Eash, Hollsopple, Pa.; Katie—wife of Austin Thomas, Davidsville, Pa.; Margaret—wife of Lawrence Speigle, Boswell, Pa.; Elsie—wife of John Showalter, South English, Iowa; and Edith—wife of Clarence Collins, Ellicott City, Md.). She united with the Mennonite Church at the age of fourteen and remained an active member and a firm believer in the faith until death. For forty-six years she taught in the Sunday school almost continuously, beginning in her teen age and ending her teaching the last Sunday she lived. The last twenty-eight years she taught one hundred and eighty-one different pupils. In many cases she taught all the members of a family. She helped prepare the Christmas program, but God called her home before it was given. More than half of the audience stood the night of the program when asked if they had had her for a Sunday-school teacher. During her last day on earth she completed her week-end cleaning of the house. She went to bed feeling as usual, but sometime during the morning God called her home. Since her departure we realize how much we depended upon her for counsel and encouragement. We humbly submit to God's will and pray that we too may be found faithful in the end. Funeral services were conducted at the Thomas Church by James Saylor, Harry Blough, and Aldus Wingard. Burial was made in the church cemetery.

Wade.—Amelia, daughter of Henry and Magdalena Detweiler, was born Oct. 23, 1866; passed away after an illness of ten weeks, at the home of her son Loren, Dec. 27, 1944; aged 78 y. 2 m. 4 d. On Feb. 14, 1888, she was united in marriage to Ezrom Wade of Freeport, Ill. To this union three sons were born. Soon after their marriage they united with the Science Ridge Mennonite Church near Sterling, Ill., of which she was a member at the time of her passing. She was patient during her last illness and often expressed a desire to depart and be with the Lord. She is survived by 2 sons (Glenn and Loren), 11 grandchildren, and one brother (William). She was preceded in death by her husband on June 3, 1943, one son (Clark), 2 brothers (Frank and Uriah), and 2 sisters (Mrs. Thad LeFever and Mrs. Mart Book). She had a keen interest in the spiritual welfare of her children, and no sacrifice was too great for her to make for their well-being. She left them a noble example of a Christian mother. Funeral services were held Dec. 29 at the home and the Science Ridge Church, in charge of A. C. Good. Her body was laid to rest in the cemetery adjoining the church.

Yoder.—Levi D., son of Daniel C. and Barbara Kaufman Yoder, was born April 17, 1866; died Jan. 6, 1945; aged 78 y. 9 m. 20 d. He is survived by his widow (Laura Eash Yoder), 7 children (Nelson, Davidsville, Pa.; Nellie—wife of Henry Cable, Linnie—wife of Ralph Croyle, Morgan, Mo., Mary—wife of James Cable, all of Hollsopple, Pa.; and Anna—wife of Charles Shetler, Schellsburg, Pa.), 18 grandchildren, and one brother (Sem K.). He was preceded in death by one son (Robert), one daughter (Nora), and one granddaughter. He was baptized and received into the Mennonite Church fifty-four years ago, and was ordained deacon forty-two years ago. He was active in church and Sunday-school work, having served as superintendent and teacher for many years. Funeral services were conducted in the home by Harry Y. Shetler and Irwin Holsopple, and at the Kaufman Mennonite Church by Harry Shetler, Irwin Holsopple, Harry Blough, and James Saylor. Text, Rev. 14:13.

Announcements

WEEK-END BIBLE STUDIES LANCASTER MENNONITE SCHOOL

February 2, 3, 1945

Inspirational classes will be offered Friday evening through Saturday afternoon in Bible Study, Bible Doctrine, Missions, Christian Education, Church History, and Young People's Activities. Public addresses will be given on Saturday evening by James M. Shank, appointee for Africa, and Lloy A. Kniss, on furlough from India. Write for special descriptive folder: Week-end Bible Studies, Lancaster Mennonite School, Route 4, Lancaster, Pa.

Mahlon M. Hess, Director.

CONFERENCE ON MENNONITE COMMUNITY LIFE

The General Conference Committee on Industrial Relations has arranged a two-day conference on Mennonite Community Life to be held at Goshen College on March 16 and 17. The theme of the conference is to be, "The Mennonite Community in the World Today." Among the subjects to be discussed are: The religious basis of the community; the importance of the congregational base in the life of the church; the Mennonite conception of the church and its relation to present-day needs; current forces affecting the life of the Mennonite community; the effects of urbanization on the life of the community; the program of the Mennonite community of tomorrow; utilizing our resources for the building of the church and community.

The meeting is open to all ministers and interested laymen, although because of travel conditions it seems likely that those attending will be chiefly from the congregations in the middle states. It is the hope of the committee that similar conferences may be held at a later date, especially for congregations farther east and west. Church leaders in the middle states with a concern for the life of our congregations and communities are especially urged to attend the meeting on March 16 and 17.

Pray for the guidance of the Holy Spirit in this meeting.

Committee on Industrial Relations,
P. L. Frey, Chairman.
Guy F. Hershberger, Secretary.

Table of Contents

- 857—The Church, the Body of Christ
The Silence of the Snow (Poem)
- 859—Editorials
- 860—Refreshing Streams of Living Water
- 861—Respect for Authority or Anarchy
- 862—Thoroughbreds—Cattle or Boys? (P)
The "Too Busy" Disease
Our Departed Loved Ones
- 863—To Be Near to God
Sunday School Lesson for February 4
- 864—Field Notes
- 865—Correspondence
- 866—Out of Touch (Poem)
Handicaps Turned into Blessings
The Home Field: Knoxville, Relief, Lima
- 867—From Our Schools: Goshen
- 868—Relief and C.P.S.
Additional Conscription Measures
- 869—Book Shelf
- 870—Items and Comments
Special Meetings

Marriages
Obituaries

The PERFECT AID for PREACHERS TEACHERS AND BIBLE STUDENTS

A veritable mine of information—indispensable for preachers, teachers, and Bible students. This is the finest one-volume edition of this scholarly work. Your purchase of a Jamieson, Fausset and Brown Commentary on the Whole Bible will be one of the best investments you have ever made. This great work illumines the Sacred Page; aids in an intelligent, thoughtful interpretation of the Word; and fosters a deeply spiritual atmosphere.

LARGEST CLEAR TYPE EDITION

"The best brief commentary I have ever used. The comments, though brief, are lengthy enough, and to be relied upon. Every student of the Word should have this commentary, if no other."—William E. Biederwolf, D.D.

"Sound in faith, clear and lucid. I know of no commentary which supercedes or is even to be compared with it."—Harry A. Ironside, Litt.D.

"No commentary has been published which is comparable to it."

—Lewis Sperry Chafer, D.D.

1347 pages. Durably bound.

PRICE, only.....

\$4.95



1347
pages
4 volumes
complete in one.

This famous Commentary results from the combined work of three competent Evangelical scholars—Robert Jamieson, D.D., A. R. Fausset, M.A., and David Brown, D.D. The spiritual richness of their scholarship is now at your disposal.

This handy one-volume edition contains 1347 pages. In reality it is 4 volumes complete in one, bound in beautiful durable Buckram with attractive jacket. Great leaders heartily endorse it.

The Christian Nurture of Children

BY ALTA MAE ERB



- * Written from the conviction that the child's religious nurture must be thoroughly Christian
- * Scientific and up-to-date
- * Written by a Christian mother and authority in child training
- * Plain concise style makes this a handy parent's manual for child guidance
- * Use as a textbook in study groups and training classes

SEVENTY-FIVE CENTS

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, FEBRUARY 2, 1945

NUMBER 44

Deepening the Spiritual Life Through the Church Periodicals

BY J. C. FRETZ

The Periodical

Our subject provides that the individual has realized the genuine foundational work of the new birth, that desires for carnal things have passed, and that he is in possession of new desires, holy and aspiring for the things of God. The work of grace in salvation is never shallow. This work done effectively in youth or age is profound and preparatory to great possibilities in spiritual growth. For growth in spirituality the believer does well to take note in two directions, and the periodical can be his practical aid,—first, to appreciate the magnitude of the forces at his disposal: an omnipotent God, a living Saviour, the presence of the Holy Spirit, the eternal Word, meditation and prayer, daily supplies of grace, God's dealings and chastenings; second, to regard the fact of the forces that oppose—the wily enemy, Satan, self and the works of the flesh, and the world of sin in which we move. Truly portraying the magnitude of evil and of our resources should drive us to prayer, hence to power, and so to spirituality.

The standard of the Word is a high standard. The periodical can motivate and gender confidence for effort by portrayal of lives whose attaining verifies that the standards are practical. It can be a channel of conviction, proving by the Word the positions to be accepted and held. It can be a strong teaching agency of the "better things" (see Hebrews) provided in Christ Jesus and of the "all things" of which He commissioned His followers. Matt. 28:18-20. This can be done in all long-suffering and doctrine (II Tim. 4:2) that there may be soundness in the faith. Titus 1:13. It will be a watchman in Zion, counseling and warning that the church may have a record clear in the time of judgment.

Other purposes for attainment through the church periodical will be to unify the thought life and scriptural understanding in the body of Christ; to foster victorious living; to exalt the Saviour; to promote the Gospel; to bind together in strength of purpose and prayer; to emulate good works and expressional wit-

ness, that ye "may prove what is that . . . perfect will of God" (Rom. 12:2).

The Contributor

Someone has said, "It is more important to be clean than to be able." "Faith cometh by hearing;" so the press qualifies in giving forth the truth. God desires that the "all things" be clearly set forth. This calls for contributors with unadulterated views and convictions, transparent in relation with God, and prepared by His infilling. God is able to make these teachings abound as far as He finds vessels yielded and approved in His sight through whom to make them known. What a challenge to diligent waiting upon God! Spiritual gifts differ; some will excel in feeding the young and newly saved while others are able to nurture the pilgrims and saints. Let all be faithful, that growth may be without fail among all professed believers.

The periodical is a medium of safeguard. If the watchman speaks not to warn the wicked (Ezek. 3:18), he is responsible. He is responsible for negative as well as positive teaching. To warn against sin and worldliness is not necessarily controversial. The truth of scripture must standardize all teaching. "Not this but that" is the approach with many a truth throughout the Word of God. That we know is insufficient reason for us to presume others should know. Peter wrote (II Pet. 3:1-3) to "stir up . . . pure minds by way of remembrance" in the last days. Those who understand should point out the pitfalls and danger zones in the Christian walk. The untaught frequently presume that silence gives consent or means no danger or occasion for care. Forewarned should mean forearmed with the armor of God.

To all earnest Christians today the need for widespread spiritual revival should become so keen that it rests upon their hearts as a constant irresistible burden. We must see the need of the church in order to present a truly effective witness in a world facing tremendous problems, not least of which is the disinclination to spirituality. The claim

of God's power upon us through a cloudy future can be realized only as His people abide in Christ as truly as they did in times past when He manifested Himself to them so definitely in power and deliverance. Divine grace and guidance cannot be isolated from obedience and faith. The concern for maintenance of Gospel standards of obedience and passion for souls can surely be promoted through the press, and we as readers do well to follow closely and heed with diligence all expressions of advice and direction on the part of our contributing church leaders. All may be challenged by the saintly lives of those who contribute through the church periodical. Our acquaintance with them should augment our appreciation and aid our understanding of the truths that are presented. The standard for selection of contributors should be highly spiritual. Prestige alone nor desire to reform the writer can ever be important deciding factors in finding writers for the religious press. The contributor as well as the message

Where Christ Sitteth . . .

(Colossians 3:1)

Up and away,

The Saviour's gone before,

Why dost thou stay,

Dull soul? Behold the door

Is open, and His precepts bid thee rise,

Whose power has vanquished all thine enemies.

In vain thou say'st

Thou art buried with thy Saviour,

If thou delay'st

To show by thy behavior

That thou art risen with Him. Until thou shine

Like Him, how can'st thou say His light is thine?

All that is good,

Thy Saviour dearly bought

With His heart's blood,

And it must then be sought

Where He keeps residence, who rose this day:

Linger no longer then, up and away!

—GEORGE HERBERT (1593-1633).

should be "not . . . of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13). Therefore the intercessory contribution should far outweigh the critical contribution. The interest of the reader in what the Spirit does through fully yielded lives is likely to live.

The Editor

By prayer on the part of more than the editors there may be thrown about the press the protection described in I Cor. 12:3, "that no man can say that Jesus is the Lord, but by the Holy Ghost." It seemed dangerous in the days of the apostles to be less than genuine. We would not desire that all pretenders be dealt with in Ananias and Sapphira fashion, but we should earnestly desire that all contributions to the church periodicals bear the image of the divine, come from the heart cleansed by the blood of the crucified One, and go to the heart sought by and prepared of the Spirit. Great waste can be averted in proportion as this is realized.

Meeting the needs of spare-moment readers is no small matter in these days of hurry. This group of readers is to be encouraged to increase on the spare moments given to reading the church periodicals. However, we have them, and what can be grasped with two, five, or ten glances a week, or a corresponding number of minutes? Unfair as this giving of one's time to good reading appears to be, it has proved a blessing and a means of soul feeding. The Gospel Herald and the Lesson Quarterly on the truck seat, handy for moments of waiting at mealtime, in the pocket or purse for spare moments in travel, greatly utilize time otherwise lost. That which sets up profitable trains of thought for discussion and action serves a noble purpose. Meaningful comments, field notes, prayer requests, and editorial notes contribute to this end. There is life in a look at Him who gave His life for us, and the promise is that not one inspired word shall return void but accomplish that which He pleases. As favorable as this makes the opportunity, we might consider—

1. To test what goes to press as to whether the Gospel is in it. That which will not return void must be of God.

2. Has it been seasoned with prayer and committal from Him and then to Him? Not by human accomplishment will the Word be made to serve, but by His Spirit can the desired end be reached.

3. Will it come to the attention of those we desire to reach? Here is where such matters as promotion, circulation,

design, public mention, and home co-operation and interest can contribute.

The Reader

It requires a normal spiritual faculty to hunger and thirst after righteousness. Knowledge alone will not deepen, but may aid the reader to see the way and lead to his availing himself of the means of finding it. The reader needs the experience of Paul that made possible his exclamation, "To me to live is Christ" (Phil. 1:21). Paul, moreover, lays emphasis on the life of victory and teaches the practicability of it. We who believe that the initial work of God's grace is the prime requirement for cleansing and liberation from sin and the realization of the new life, should lay claim with no uncertainty to spiritual life and walk and vindicate the growth in holiness to the satisfaction of our observers. Intercessory readers can be co-ordinated on the great and immediate needs of the church. It is known that among these are yielded lives, zealous for godliness, and even in spite of affliction and age serving definitely in the kingdom by their intercessory service. One instance will serve. An afflicted saint recently related that he could not understand why his mind reverted so frequently to certain active brethren bearing responsibility in the church. When asked whether he might be God's choice as an intercessor on their behalf, he agreed it could be so. Later he was visited by an evangelist who solicited his prayers during meetings about to be conducted. He agreed. The series proved rather extraordinary in the number of souls saved. Directly following, God gave the afflicted one relief by taking him to Himself. Notes of thanksgiving through the press for answered prayers can be strengthening and encouraging to this group. Indeed these reports can be exhilarating and inspiring to an increase in the number taking part in this ministry.

We wonder why Christians go afield for religious periodicals as though there were an insatiable desire for the things of God. May it be that we are browsing only and not partaking of the fuller manna provided in the pages of the periodicals provided in the conferences where we labor? Let the readers observe diligently all truth so afforded, and there will be increased unity and faith.

Kitchener, Ont.

"Great minds discuss ideas;
Average minds discuss events;
Small minds discuss people."

—Unknown.

It's Just My Way

BY HAROLD A. ZEHR

One morning last week a heavy blanket of snow covered the seldom traveled road which passes our home. As I drove through the fresh snow that morning I was conscious that not always was on the commonly traveled path, which now hidden, was the smoothest course. But when I came home, I followed the track I had cut as I left that morning—and so did the mail carrier—and then my neighbors. Some places smooth some places rough, straight and crooked it became the way I commonly traveled—not because it was the best track, but because it was the first. Some places should have driven on the other side of the road, and I knew it. "I should cut a new track," I said to myself—but never did. I always followed the common way.

In the past year we have realized that the commonly traveled way was not always best. You and I have each realized that someone should cut a fresh track—where it belongs—but we didn't.

Some places the way has been one of satisfaction—one of victory in Christian living—one of fellowship with God and answered prayer.

Some places the way we drove was one of failure, in spite of conscientious effort. Now we see that we drove on the wrong side when we thought we were where we belonged. But we blundered because we forgot to pray—or we failed to listen when our Companion was trying to tell us where to go. There are some rough places in the way we came, in spite of an honest effort to select the right side of the road.

Some of the rough places in the course we made could have been avoided had we not been careless in our driving. Slipshod methods, lack of prayer and Bible study, and just plain laziness have made my way rough some places. I said I had too much to do—but I found time for the things I liked to do. I said I would do the little task the Lord asked of me some time, but I didn't say when—and I haven't done it yet. I have shifted responsibility and said I would let George take care of it. George has been working too, but neither of us took care of that particular task. Yes, now I see that some of those rough spots could have been avoided had I not been careless in my stewardship.

I see where I missed the proper course in several places. I should really cut

(Continued on page 884)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Mennonite Church Today and Tomorrow

(Continued from last week)

It is evident also that the Mennonite Church today is ready to give and to work as never before. Large groups of young people are anxious to find their place in the work of the church, even if that calls for full-time service. Mission Sunday schools and other missionary projects are on the increase. Sums of money have been raised for church purposes which a few years ago would have been incredible. Debts of our church institutions and boards have been wiped out. Needed buildings have been erected. Operating requirements of church institutions have been liberally cared for. The C.P.S. program has been gladly financed. Balances have been built up in mission and relief funds which will enable our committees and boards to send out workers in large numbers when world conditions permit. This readiness of the church to support her various activities is one of the heartening things in our church life today.

Recently we heard John R. Mott say (and he was talking about the Mennonite Church), "The significance of any church is not to be judged by her size but by her vitality." The Mennonite Church is a small church; as denominations go, it is a very small church. But our review last week of the Mennonite Church as it is today leads us to the conclusion that, although there is no ground for complacency and there is tremendous room for improvement, the Mennonite Church today has an essential vitality. Our fathers have given us a good heritage and we have maintained and developed that heritage. As we look forward to the Mennonite Church of tomorrow, what may we expect?

We will not assume the role of a prophet, but will speak rather of what the Mennonite Church of the future must do if she is to fulfill her mission and to justify her existence in the family of denominations. In the first place, the Mennonite Church of tomorrow must maintain her distinctive testimony against war. This tenet of our faith and practice is the one

for which we are most widely known in non-Mennonite circles. In fact, chiefly because of our nonresistant stand the Mennonite Church is much better known among the population at large of the United States and Canada than she was only a few years ago. War is one of the great outstanding evils of our modern world, and an outstanding evil calls for an outstanding testimony and protest. It should be apparent to us that no compromise on this question is possible. As is evidenced by the history of the Mennonite Church in Europe and by the experiences of the various peace groups of our own continent, noncombatant service will not do. The noncombatant in the army is an essential part of the war machine. With all due recognition of those who think they are taking a sincere conscientious objector position in accepting noncombatant service in the army or navy, a frank consideration of the facts convinces us that if this generation of Mennonites is merely noncombatant, the next generation will have gone all the way into full military performance. Never did the call come to us more loudly for a positive testimony for Biblical non-resistance. Recent figures show that of the eighteen-year-old men now going to C.P.S. camps, over fifty per cent are Mennonites. The other so-called peace churches are now sending only a very few young men to C.P.S. camps. The rest are accepting military service, either combatant or noncombatant. The C.P.S. program which has been permitted under the present draft law and through which we have given a testimony to our stand in a more or less constructive way has been, we believe, the will of God for our church in this crisis. If permanent military conscription becomes a fact, then it will be of great concern to our church that something comparable to C.P.S. be permitted by the government and undertaken by the church. Certain details of administration, no doubt, can be improved upon. There is danger that we drift into a mere political or social pacifism. The true Biblical basis of non-resistance needs to be thoroughly taught to all our people, young and old, that we may stand together as a unit. But merely holding the teaching will not do.

The way of love and helpfulness needs to be demonstrated in such a way as will take care of the conscience of our people and find expression and activity which is, as the observer can see, neither cowardly nor parasitic. It is obvious as we view the world scene that a definitely organized refusal to participate in war is found today chiefly in our English-speaking countries. In both Canada and the United States the Mennonite Church is left to carry the larger end of this testimony. Of all times this would be the poorest in which to forsake the teachings of the Scriptures on this point and the position which has been maintained with so much difficulty throughout the centuries. A strong program of teaching and careful discipline must keep the Mennonite Church of the future from every taint of militarism.

The Mennonite Church of tomorrow must, in the second place, maintain a scriptural and balanced protest against worldliness. There can be no question that the Scriptures teach a line of difference between the non-Christian worldling and the true follower of God. There is an inherent divergence which leads the church of Jesus Christ away from worldliness and toward a Christianized ethic. Our church has long maintained, both in doctrine and in practice, a certain degree of separation from the world. If the Mennonite Church of the future is to be strong and effective, she will have to continue her protest against worldliness. We are threatened today with the twin dangers of apathy and radicalism with relation to this question. There are people who dislike this emphasis and are making every effort to drag us into the current of worldly conduct. There may be others who by an unbalanced emphasis on certain phases of unworldliness to the neglect of others do the cause of unworldliness equal harm. We believe that all sections of our church are at least officially committed to the maintenance of true separation from the world. The question which threatens both the maintenance of standards and the unity of the church is, What is worldliness? In our teaching and our discipline on this issue, where shall we begin? That this question is not a simple one is illustrated by Bro. John Mosemann's story of the two ministers, each of whom offended the other, the one by buying too expensive an automobile, and the other by buying one with

(Continued on page 884)

Relief Clothing Report

(December 1, 1943 to November 30, 1944)

By MRS. M. C. LEHMAN

(Report given at Annual Meeting of the Mennonite Central Committee, Chicago, Illinois, December 29, 1944)

A review of the year impresses us anew with the facts that (1) the Mennonite people give whenever there is need and when that need is properly presented to them; (2) the Mennonite people give generously and cheerfully in a modest way; (3) the Mennonite people do their work well.

Naturally, the women have carried a major part of the load connected with the Foreign Relief Clothing Program and the C.P.S. Canning and Drying Project, but the men have stood shoulder to shoulder with them and helped to encourage and make the work easier and possible. For this fine co-operation we thank the brethren as well as the sisters. At the close of 1943 we had one clothing center at Ephrata, Pennsylvania. A new center was opened at 223 King Street East, Kitchener, Ontario, February 1, 1944, and another at 220 North Main Street, Newton, Kansas, September 25, 1944. The opening of these centers has greatly increased the interest in the churches and resulted in greater amounts of contributions for relief, in the form of clothing, soap, and shoes, as well as in cash.

During the year the challenging need, together with the program to help meet that need, was presented personally to churches in Ohio, Pennsylvania, Minnesota, South Dakota, Nebraska, Kansas, and Manitoba. In all these places the people were sympathetically interested, and eager to help in trebling our amount of relief clothing.

The responses from our relief workers who have distributed clothing in England, North Africa, Puerto Rico, and Paraguay, together with requests from government officials who have asked how Mennonite clothing was processed for foreign shipment (because it was among the best they had received), have given us much encouragement to keep on sorting closely, mending, cleaning, labeling, etc.

We thank our heavenly Father for the way our needs have been fully supplied and for His protection over the shipments of clothing as they were shipped over dangerous waters. The burlap, the pins, etc., etc. (to many the impossible), have all been provided; for nothing is too great or too small for our Lord to do.

The Mellinger, Pennsylvania, brethren have again faithfully burlapped the bales at Ephrata. As the volume of clothing increased, they kept up their cheerful and willing service at their own expense. They deserve much credit and gratitude for the excellent work they have done.

Mennonite women, representing many Mennonite groups, at Ephrata, Kit-

chener, and Newton, helped to keep under control the huge piles of mending that were sorted out of the great amount of clothing sent to us. This service has saved the M.C.C. much money and has lifted a tremendous load for those in charge at the clothing centers. These sisters, together with sewing circles, ladies' aids, and missionary societies throughout the church, deserve much credit for their faithful services. Also we are happy for those who have helped shoulder heavy responsibilities and have labored so faithfully in the clothing centers.

The following statistics show in which direction we are moving:

Relief Clothing Received

Year	Place	Amount
1942	Ephrata	42,066 lbs.
1943	Ephrata	65,787 lbs.
1944	Ephrata	96,449 lbs.
1944	Newton	21,468 lbs.
1944	Kitchener	10,097 lbs.

Total 225,770 lbs.

(The Lancaster baling for 1944 amounted to 1,858 pounds of shoes, 1,827 pounds of soap, and 17,247 pounds of clothing, and \$2,761.77 in cash. There were 135 bales. These figures are not included in the above.)

You will be interested in the statement of all shipments that were made since the opening of the first M.C.C. Clothing Center at Ephrata, Pennsylvania, in September, 1940:

Relief Clothing Distributed

Year	To	Value	Weight
February	— England	\$6,527.80	6,940 lbs.
February	— France	3,851.00	2,081 lbs.
April	— England	6,124.10	6,022 lbs.
July	— England	7,498.80	7,760 lbs.
October	— England	3,868.50	2,917 lbs.
Total		\$27,870.20	25,720 lbs.
1942			
February	— England	\$2,982.25	1,503 lbs.
April	— France	11,001.36	10,780 lbs.
April	— Paraguay	6,851.33	11,022 lbs.
June	— England	3,417.15	3,182 lbs.
October	— England	4,210.02	3,801 lbs.
Total		\$28,462.11	30,348 lbs.
1943			
March	— Paraguay	\$2,966.45	2,206 lbs.
April	— England	3,253.04	2,913 lbs.
April	— Africa	8,286.28	8,138 lbs.
November	— Puerto Rico	58.00	34 lbs.
Total		\$14,563.77	13,291 lbs.
1944			
February	— England	\$1,182.05	776 lbs.
June	— Egypt	21,789.63	20,689 lbs.
June	— Puerto Rico	528.50	673 lbs.
September	— France	11,268.24	12,543 lbs.
Total		\$34,768.42	34,681 lbs.
Total		\$105,664.50	104,040 lbs.

Clothing Shipments from Canada to England

1941		
January		\$ 2,356.20
August		2,695.00
November		9,905.20
		\$14,956.40
1942		
		\$14,694.25
		7,503.63
		\$22,197.88

1943		\$ 9,476.20
		7,950.00
		2,877.50
		\$20,303.70
1944		\$ 5,172.00
		8,523.35
		\$13,695.35
Total		\$71,153.33

Baled clothing in stock at Ephrata amounts to 1,085 bales, weighing 122,875 pounds, approximately 61 tons, value \$113,527.89; at Newton, 4,531 pounds, approximately 2¼ tons, value \$2,825.65. Kitchener so far has been shipping all contributions as they came in. Above these figures there are approximately fifteen tons of clothing at Ephrata being processed, including the recent Lancaster baling, which has not yet been evaluated or entered into our records.

Your labors, and the labors of your servants in these three clothing centers, performed "In the name of Christ," together with our combined prayers, will not only bring physical relief to many a suffering one but spiritual blessings as well.

Via M.C.C. Headquarters, Akron, Pa.

C.P.S. Demobilization

Mutual Aid Required

The conscientious objector in Civilian Public Service camps and units or in prison can rely on no "GI Bill of Rights" to help him readjust in the community to which he returns after he is discharged. The Federal Government makes no provisions for him—offers him no financial assistance, no guarantee of his old job back, no special job-finding assistance, no chance to continue an interrupted education, no mustering-out pay, no insurance benefits. He has worked for his government up to three years, but during that time he has received little or no pay. He has had to buy most of his own clothes, and many have had to make provisions for their own dependents. He has appreciated the help and support given him during these years by his church or other religious agencies and service groups.

But now as Demobilization Day becomes less of a distant dream and a more pressing reality, the C.P.S. man faces a period of difficult readjustment. When the Day comes, he will have no props to depend on except the kindly interest of those individuals, families, and organizations, the churches and the service groups which have helped him during the war. But the kindly interest does not necessarily help him continue his education or help him establish a home or a place of business, or lead him to a job. Not necessarily—unless many of these individuals and organizations somehow work together. The man who has gone through several years of C.P.S. or prison does no

want merely a helping hand, however; he wants a chance to do a useful work in the community to which he returns. They who help him may thus be repaid by the contribution he makes to the community.

The Kind of Help Needed

But he must know what opportunities exist, where they are located, what service he can perform through them, and what people can help him find the type of work for which his talents are best suited.

The several administrative agencies of the C.P.S. program are working on plans to extend various types of service to men under their administration. Plans to provide vocational counseling, postwar educational assistance, information or specific phases of demobilization, and perhaps financial assistance are either already established or under consideration. These areas of service are regarded primarily as the concern of the separate religious or service agencies.

This planning, however, effective as it is, does not fill all the needs. Many discharged men, for example, will want to relocate in communities where they are unfamiliar with the resources that can be of help to them and through which they can be of service to the community. They will need to know what specific jobs are available there to men of their interests and background, what people can help refer them to prospective employers, where they may stay overnight or for several days if they are en route, what organizations or community groups exist there through which they could become an integral part of the community. To collect such information and see that it is made available to men in camps and prisons requires the co-operation of us all.

This is where you can help in one of three ways—(1) notify the M.C.C. periodically of specific available jobs. Those will be distributed to men who have been or are being discharged and reclassified IV-F and to the camps, units, and prisons where conscientious objectors are located; (2) notify the M.C.C. of names of people who are willing and able to be of assistance to C.P.S. men wishing to locate there; and (3) notify M.C.C. of places or homes in local communities where C.P.S. men may find hospitality for brief periods, or of references through whom they might find such places of hospitality. Information on these three items would be deeply appreciated. Please send any such information or suggestions to the Mennonite Aid Section of M.C.C. Akron, Pennsylvania.

Via M.C.C. Headquarters, Akron, Pa.

BEHIND EACH BIBLE—A STORY OF DEVOTION

Today the number of translations of the Bible is approaching 1,100 and, behind each one, from translation to distribution, is a story of selfless devotion, abnegation and sacrifice.

Joy in Service

(As Related to C.P.S.)

BY DAVID SHANK

Not long ago I talked at length with a middle-aged businessman who, after hearing my story of what I was doing for my country, proceeded eagerly to tell me what he had done in the last war.

Before he was twenty-one my partner in conversation had volunteered for the navy with a high ideal of service. He had been around the world half a dozen times and had been in every country in the world save nine. But in that time, he lost his ideal of service and his voluntary attitude changed into one of being compelled. That service for which he had volunteered became compulsory servitude, with its ultimate end frustration and defeat.

On the other hand, I represent and speak for a group of men who have not volunteered for their jobs. They have left wives and families and friends, not because they chose to do so, nor because they were asked to do so, but because they were told to do so. But, because they have taken this compulsory servitude and have done it as though it were voluntary service, they have obtained a blessed result—joy in service. Joy in service in C.P.S. comes from the courage of doing the commonplace thing as though it were the one aim in one's life—forgetting that it might be compulsory.

Joy in service is being able to believe with Ralph Waldo Emerson that the courage of the commonplace is greater than the courage of the crisis.

It is doing daily drudgery—routine—yet not allowing that routine to become monotony.

It is taking the adverse situation and turning it into an opportunity.

It is being able on hands and knees to weed little trees for week upon week, and see through the little scrubs a vision of the great American wooded hills.

It is being able to scoop mud day after day and seeing through muddy eyes a vision of cornfields, the source of satisfaction for a physically hungry world.

It is being able to become content without becoming complacently satisfied.

Joy in service comes from praying for faith in God and courage to meet any eventuality, instead of praying irrationally for deliverance.

It is being able to say with Martin Niemöller that "God is my Fuehrer."

It is finding closed doors and seeing in these doors a preparation and a vision of the satisfaction of a spiritually hungry world.

It is bumping up against stone walls—and going through with God!

It is realizing that little is much when God is in it.

Joy in service in C.P.S. is suffering persecution "for my sake," for in the suffering that comes only from allegiance and obedience to loyalty to Christ is there

the difference and divinity that brings joy.

It is being able to recognize that service means sacrifice, and then allowing the pains of sacrifice to become the sweet notes in one's daily song.

It is realizing that what I do says more about all you of whom I am a part than it does about me myself.

It is being able to be openly tolerant of another and his views and to be uncompromising in one's own bases and beliefs.

It is accepting a 400-year heritage, but it is more; it is earning that heritage for one's self, but it is more; it is passing that heritage on to others.

That is joy in service in Civilian Public Service.

We do not want your pity or sympathy or regrets. We want your faith in us that we, too, are helping to build the eternal kingdom in our own quiet way, to which we have been called—just by the doing of compulsory commonplace things with a courage greater than that of the crisis, which allows a voluntary spirit of action.

We have found that joy comes from lowly service and the courage of the commonplace.

Denison, Iowa.,

The Ten Commandments of Satan

1. Thou shalt have many gods before me, namely, pleasure, money, luxury, ease, intellect, passion, war, liquor, chance, and such like.
2. Thou shalt bow down and worship every idol on the face of the earth.
3. Thou shalt lightly use the name of God in expressing thy feelings or ideas, for it is popular to swear in this day and age.
4. Remember the Sabbath, to desecrate it to the best of your ability.
5. Thou shalt eagerly go forth to kill in order to establish peace.
6. Thou shalt steal at every given opportunity, for therein is great financial gain.
7. Thou shalt commit fornication and adultery, for in doing so thou shalt make both thyself and others happy.
8. Parents, obey your children in all things, for this is the trend of the last days.
9. Thou shalt have no church standards or discipline, for in doing this many members can be added to the church that more support may be given to worthy causes such as church suppers, banquets, pool games, card parties, carnivals, and other noble activities.
10. Be liberal, broad-minded, modernistic, and extremely tolerant, for in this way you make many friends and contradict none.

—Submitted by Eli Miller, C.P.S. Camp 24, Clear Spring, Maryland.

FOR OUR SHUT-INS

The Healer

*When I am ill, I do not want
The trivial word to bring me cheer;
When pang and dread my dwelling
haunt,
I need the Great Physician near.*

*The kind procession comes and goes,
But leaves the ancient pulse of pain
That surged about the hearts of those
In Tyre, Capernaum, and Nain.*

*God blesses every ministry
That rays with light the darkened hour;
But when the best is done, 'tis He
Must speak the final word of power.*

*I, too, become that little child
Whose hand He took, and bade arise;
I am the beggar, wan and wild;
Mine are the tears in the blind man's
eyes.*

*And swiftly, tenderly, as when
He healed the throngs by Galilee,
His touch is on my brow, and then,
And not till then, my soul is free.*

—RUBY WEYBURN TOBIAS,
in the "SUNDAY SCHOOL TIMES."

A Testimony of a Healing Lord

Dear Herald Readers: Greetings. For the many kind remembrances and prayers of friends during my recent illness, I want to take this means of sincerely thanking each one and also of giving a personal testimony of God's special blessings during this unusual experience.

Several months ago, after an X ray of my lungs and thorough diagnosis, the doctor pronounced my case tuberculosis and ordered me to bed for a six weeks' rest. In answer to prayer for definite guidance, I felt led to ask to be anointed for healing. As a result, at the end of three weeks of resting, I was apparently in normal health, and after a final X-ray examination, in which the specialists seemed quite puzzled, asking a number of questions, my lungs were pronounced entirely free from any trace of tuberculosis.

Clinging throughout to Rom. 8:28 and Ps. 62:5 for sustaining assurance, and endeavoring to appropriate for my need the many precious promises provided for such occasions, we can say with the Psalmist, "The Lord hath done great things for us; whereof we are glad."

Our earnest prayer is that this precious experience may be a monument to the healing grace of our Lord and the means

of strengthening the faith of many, to the praise of His eternal glory, according to Ps. 34:2.

Edward Yoder,
Kansas City, Kans.

Approaching Shadows

BY LINA Z. RESSLER

As life goes on we are often struck with the different ways which different people respond to the changing conditions as they go along. Our life is something like a journey. From the cradle to the grave, life is a journey, fraught with a series of constantly changing events—happy days and sad ones; lovely flower-bordered paths and thorny ones; no two alike, either in experience or work. Happy the yielded, faithful life that finds itself constantly in the loving Father's will! Such a life, while full and active, may enjoy constantly the joy of surrender to the Father's will while engaged daily in His glad service. Such a life, while full and happy in its own condition, can not but help the lives with which it comes in contact along the way. How we treasure the memory of lives such as these! Along with constant daily blessings scattered by such lives, we are often reminded that somewhere in our Father's records is an account of the deeds done in the body. I have been wondering if it might not be well for our Christian lives if we thought more often of the influence we are having constantly over those of our fellow pilgrims day by day as we go along.

And then some day will come the end of the journey. This we all know, and more and more as that portion of the journey seems to come into view, how we should thank God for "journeying mercies"! All the long way His hand has led us, through sunshine and shadow. Then, some day will come the end of the journey. Are we looking for it? Sunset time is coming. Shall we find the sky all glorious and bright as we hasten toward the sunset? It is a blessed experience to feel that the long journey is drawing toward its close. "Oh, yes, I am growing old," is the way we often express it. Have you ever thought of the experience as nearing the end of the journey, or looking toward the portal of the glory world? Perhaps it might help us to meet happily the experiences of our mounting years. They are so brief, these busy days, yet there is plenty of time for the upward look as we journey on. How we treasure our friends of long ago! How lovingly we linger over the well-worn Bible that has been our unfailing companion and guide for the long part of our journey! And so we journey on, our hand in the Father's, and our eyes looking eagerly

toward the goal toward which we have been pressing for so long.

So let us make the most of these our sunset days. Let them be filled with the love and quiet helpfulness that will help those who follow us in the journey. We pass this way but once; we may not come this way again; and as we linger on the way, may we look up and keep in the Master's very presence.

Scottdale, Pa.

Are All Things in God's Hands?

BY LUELLA LIECHTY

What seems more content and secure than the innocent plant that keeps its form turned toward the sunlight shining through the window where it has been placed? Remove the plant from any source of light, and what happens? It no longer has the light which is so necessary for its life, and therefore it goes backward and finally (if not again given access to sunlight) dies.

So often we, at our own wishes, place ourselves in darkness and fail to receive the "Light of Life" which is so needful to keep us alive spiritually. We must keep looking up and put all things in God's hands. We can see God in everything, and God will calm and color all that we see. It may be that the circumstances of our sorrows will not be removed; their condition will remain unchanged, but we know that "all things work together for good to them that love God."

Never did His grace appear in more refreshing clearness than when He thwarted the efforts of Satan by providing a Redeemer for the rescue of fallen men. Paul prayed three times that the Lord might remove his "thorn in the flesh," but he got the loving answer, "My grace is sufficient for thee," assuring him that his prayer was answered more wisely than he knew.

Strongly do some people talk of getting over great sorrow. Not so! No one ever does that, at least, no nature which has been touched with the feeling of grief at all. The only way of passing through the ocean of afflictions, solemnly, slowly, is with humility and faith, as the Israelites passed through the Red Sea. Then its very waves of misery will divide and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite side.

In Gen. 50:20, we find that the devices of the wicked are limited. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

The assurance, "Whom the Lord loveth he chasteneth," is but a reminder of the corrective power of God exercised in fatherly oversight of His children. It is in line with the other assurance that "God . . . will not suffer you to be tempted

(Continued on page 884)

TO BE NEAR TO GOD

February 4, 1945

Read Josh. 14:6-14.

"Because . . . he wholly followed the Lord God of Israel." Though his brethren made the heart of the people melt, Caleb brought back word as it was in his heart. Because of this, he was one of the two permitted to survive the long wilderness trek; because of this, he was given his choice of the Promised Land, Hebron, for an inheritance; because of this, his strength at eighty-five was as it was at forty years. There are always blessings in the wake of those who "wholly" follow. There will ever be rewards for those whose principles are not sacrificed to policy or popularity; whose aims do not waver with the weather; whose allegiance is given as a whole, not in parts.

February 5, 1945

Read Judg. 6:11-24.

"If the Lord be with us, why then is all this befallen us?" When he received his first call, Gideon, though a mighty man of valor, revealed several age-old weaknesses of man. The first of these is paraphrased in the current expression, "If God is a God of mercy, why does He let this happen to me?" The second is common among God-dodgers and those of little faith: "Where be all His miracles?" "Show us a sign!" There can be faith that flourishes in spite of calamities; in the absence of great supernatural exhibitions. May we cultivate this greater faith, knowing that it is only now that we see through a glass, darkly.

"I do not ask my cross to understand, my way to see,
Better in darkness just to feel Thy hand and follow Thee."

February 6, 1945

Read Judg. 11:1-11.

Repudiated by his brethren, then entreated to be their leader in the time of crisis, Jephthah hesitated. Before accepting their invitation he demanded the assurance that he would have their allegiance after the trouble was over. He knew human nature. It is never hard for a man to put his trust in the One greater than himself in a critical moment. But after the tribulation, what of the deliverer? After the temptation, what of the strengthening angel? After the battle, what of the captain? It is something to think about.

February 7, 1945

Read Judg. 13.

Some of our most beautiful Bible stories are those in which an angel appears, announcing the birth of a child to a man and his wife. We read with pleasure of Abraham and Sarah, Zacharias and Elisabeth, Joseph and Mary. Though less popular, this story of Manoah and his wife, the parents of Samson, also has its charm. Parenthood, for them, was not to be taken lightly or without preparation. Eagerly they inquired of the angel, "Teach us

what we shall do unto the child that shall be born." Among godly people the knowledge of the coming of a child should always bring happiness and heart-searching preparation to the parents.

February 8, 1945

Read I Sam. 2:1-10.

Small wonder that Hannah wept and would not eat when, year after year, the fortunate Peninnah provoked her, exulting in the fact that she had children while Hannah had none. But Hannah was to know that the Lord "bringeth low, and lifteth up." Eventually she was the mother of four fine sons and two daughters. Sometimes I wonder if the world will ever learn who it is who weighs actions, and what His standards of righteousness are. For still, the world clamors, "He who has, gets; the first here are first served." But Jesus, in His authority, still reminds us, "Many that are first shall be last; and the last first."

February 9, 1945

Read I Sam. 3:11-18.

One of the most pathetic figures to appear upon the stage of the judges is Eli, the old priest with whom young Samuel lived. It was hard for him to be strict with his lively sons; hard to refuse the choice meat from the offerings which they confiscated; and so he grew fat and passive, rebuking his sons mildly, disapproving helplessly. It is a pitiful sight to behold the old man listening to Samuel, as the child reluctantly relays to him the message of the Lord. The house of Eli, once promising, will come to an end, for his "sons made themselves vile, and he restrained them not." This is the tragedy of many a family in which parental authority has been replaced by parental indulgence.

February 10, 1945

Read I Sam. 12:20-25.

"God forbid that I should sin against the Lord in ceasing to pray for you." In kindly advice and tender love, Samuel leaves Israel to its first king. He has warned them; they have not heard; he has made them a king. The first enthusiasm cooled, Israel reflects while Samuel, old and gray-headed, recites the history of the incident, and adds warning. Suddenly the people see their sin, and beg the prayers of Samuel. His answer could not be more kind, more hopeful, more forgiving. Oh, that more of us would deem it a sin if we ceased to pray for others!

—M. S. L.

COMMANDING HIS TWELVE

Sunday School Lesson for February 11

The many commissions related in the Bible are very enlightening. How often these commissions are selected for our study—those of Moses, Joshua, the Seventy, the Great Com-

mission, Peter, and this one of the Twelve Apostles. Do we think of these commissions as commands of God? Are they not couched in the language of a command? "Go, return into Egypt." "Go in, speak unto Pharaoh. . . ." "Arise, go over this Jordan. . . ." "Go your ways: behold, I send forth. . . ." "Go ye into all the world." "Feed my sheep." According to Matthew 11:1 the disciples were commanded when commissioned.

When Jesus saw the multitudes without a shepherd, He was moved with compassion and asked the disciples to pray that the Lord of the harvest would send forth laborers into His harvest. Soon He called His disciples about Him and gave them a commission. They then became apostles (ones sent). This commission of Jesus, which was a command, can profitably be studied by us, His disciples. The harvest is just as plenteous now and the laborers are so few.

Where did Jesus send the apostles? To the Jews only. "To the Jew first." This was in all justice. These were His people but had wandered far from the fold. They would understand the message better than the Gentiles or Samaritans. Even though Jesus has already set another example, the time was not yet here for world-wide proclamation of the Gospel. Does it not seem reasonable that we should preach first to our own who are without a Shepherd? Why should so many of our own be lost to the church and to Christ? When giving the Great Commission before the ascension Christ commanded preaching first at Jerusalem.

What was their commission? Jesus commanded them to preach, heal, cleanse, raise the dead, cast out devils, and freely give. "He gave them power" to obey this command. "I send forth." "It is not ye that speak, but the Spirit of your Father." "Ye shall receive power, after that the Holy Ghost is come upon you" and "Lo, I am with you alway" are promises we can claim. We can and should go in His power. Matt. 28:18-20.

What were their directions? Since the need was urgent they were to go unprovided for the future, and anyhow their service would make them worthy of their maintenance. We must seek first the things of the kingdom. We must have implicit trust in Him to add "all these things."

How did Jesus encourage them? Jesus kindly pictured in detail the way of the disciple who takes up his cross to follow Him. They will not receive you, will deliver you up, persecute you, but fear them not. "The disciple is not above his master." If you confess me before men, if you take up your cross, if you lose your life, and if you give a drink to one of these little ones, you shall in no wise lose your reward. As Christians we should be happy to obey commands of Christ, no matter what the cost. We should joy to be counted worthy to suffer with Him. His yoke is easy. Matt. 11:28-30.

The disciples obeyed the command to pray, and their Master sent them in answer to their prayer. Dare we pray for laborers? The apostles went as commissioned and returned to report triumphant service. "He that goeth forth . . . shall . . . come . . . with rejoicing, bringing his sheaves with him."—A. M. E.

FIELD NOTES

Ordination Services.—Because of the loss by death of two ministers of the southern district of the Virginia Conference, a request was made to that body to ordain two ministers to help in the work there. This request was granted at the last session of the Virginia Conference. Accordingly, votes will be taken on Friday, Feb. 16, 10:00 a.m., at Mountain View and Hildebrand's. At 2:00 p.m. the same day, votes will be taken at Springdale. Candidates are to be chosen from the membership of the four congregations. Ordination services will be held Monday, Feb. 19, 2:00 p.m., at Springdale. We trust that all who know the value of prayer will pray earnestly for the success of this work.

Bro. and Sister S. M. King worshiped with the Kansas City congregation Sunday, Jan. 21. Bro. King delivered the morning message. In the evening they told of the work in India and of their recent trip home.

The Week-end Bible Studies at the Lancaster Mennonite School, Jan. 19, 20, were marked by good attendance and interest. There was an enrollment of two hundred and ninety, with many others in attendance.

Friends of Bro. and Sister B. K. Kauffman, Parkesburg, Pa., will be interested in knowing that they celebrated their sixtieth wedding anniversary on Jan. 15.

A regional workers' meeting, sponsored by the Ohio Christian Workers' Conference, is scheduled for Saturday evening and all day Sunday, Feb. 3, 4, at the Plain View Church near Aurora, Ohio. The theme of the program is, "The Teaching Work of the Church." Christian workers of northeastern Ohio are urged to attend.

Correction: In some unaccountable way the article published in the issue of Jan. 12 entitled, "Working Out Your Own Salvation," was credited to Emerson L. McDowell. Bro. McDowell writes that he is not the author of the article. If the unknown author will communicate with us, we shall be glad to give him credit. We offer apologies for this error.

Bro. J. N. Kaufman preached Sunday morning, Jan. 21, at the Prairie Street Church in Elkhart. Bro. and Sister Kaufman went from Indiana to Elida, Ohio. There, and also in Pennsylvania and Virginia, they will be visiting relatives while they are waiting for sailing accommodations for India.

An attempt is being made to get a report of every Youth Missionary Project in the church during the past year. Forms for this report have been sent through district Sunday-school secretaries. If you had such a project in your church, and did not receive a report blank, please write directly to the undersigned. The material thus gathered will be used to promote interest in more such Youth Missionary Projects for the coming

year.—J. D. Graber, Secretary for Missionary Education, 1711 Prairie St., Elkhart, Indiana.

Bro. Jacob Weirich and a quartet from Goshen College conducted services at the Medaryville, Ind., C.P.S. Camp on Jan. 28.

A parochial school meeting is announced to be held at the Ephrata, Pa., Mennonite Church all day Saturday, Feb. 24. A program has been prepared, featuring many helpful and practical topics for discussion. Everybody welcome.

The annual ministerial meeting for the Southwestern Pennsylvania Conference District will be held, D.V., at the Masontown Church, Friday evening and forenoon and afternoon of March 2, 3.

Bro. D. H. Bender passed to his eternal reward at Albany, Oreg., on Jan. 22. He had been in ill health for some time and his death was not unexpected. A funeral was conducted at Albany on Jan. 25, and then the body was taken to his former home at Hesston, Kans., where the funeral was conducted on Jan. 30. He was laid to rest by the side of his former companion in the cemetery of the Pennsylvania Church near Hesston.

For many years Bro. Bender was actively engaged in the work of the Mennonite Church. He was secretary of the Mennonite General Conference for eight years during its early history. He served a period of years as a member on each of the major church-wide boards. For nearly two years he served as editor of the Herald of Truth and for three years he was office editor of the Gospel Witness and the Gospel Herald. For many years he edited the primary quarterly and the advanced lesson quarterly. He was president of Hesston College and Bible School from its beginning in 1909 to 1930. As an administrator, writer, and counselor, he filled a large place in the development of the Mennonite Church. A full obituary will be printed in next week's issue. May the Lord comfort the bereaved family. One of his sons, Ralph, has long been an employee at the Publishing House.

Revival meetings are to begin at the Hess Mennonite Church, Lititz, Pa., Sunday evening, Feb. 18, in charge of Bro. Harry E. Shreiner of Lititz. Prayers are requested.

Bro. A. J. Metzler delivered a lecture on "Prejudices and Biases" at the Johnstown Bible School, Saturday evening, Jan. 27.

Ordination.—Bro. Lee Miller was ordained by lot as bishop for the Shore congregation, near Shipshewana, Ind., on Sunday, Jan. 28. Bro. Tobe Schrock had the devotion, Bro. Ray Yoder preached the sermon, and Bro. Oscar Hostetler had charge of the ordination.

Bro. C. C. Culp, Brethren, Mich., an instructor at the Johnstown Bible School,

preached for the Maple Grove congregation near Belleville, Pa., Sunday, Jan. 28.

Bro. Leonard Haarer, Scottdale, Pa., attended the bishop ordination service at the Shore Church, Shipshewana, Ind., on Sunday Jan. 28.

Revival meetings are announced to be held at the Scottdale Mennonite Church, March 5-18, with Bro. John E. Lapp, Hatfield, Pa., in charge.

The annual Christian Life Conference of the Johnstown Bible School will be held, D.V., on Saturday evening and all day Sunday, Feb. 10, 11. The Sunday-school Workers' Conference is scheduled for three days—Feb. 14-16.

Bro. Geo. S. Ernst, Chambersburg, Pa., is one of our active aged pillars of the faith. Over ninety-one years of age, he still fills preaching appointments and recently spent a few hours in helping to clear the snow from the roadway to his home.

Sister Derstine, Kitchener, Ont., whose illness has been mentioned in these columns, is reported to be gradually gaining in strength, but, according to reports, it will require considerable time for her to regain normal health.

A three-day meeting is planned to be held at Hesston College and Bible School Feb. 9-11, those present to be the Hesston faculty, the Executive Committee of the Board of Education, the Missouri-Kansas Conference Executive Committee, and local educational leaders.

WHY BIBLES WERE CHAINED

In England, during the 16th Century, Bibles were so scarce and so valuable that they were chained to pillars and pulpits of the churches. Today, because of modern printing and distribution methods, and because it is a non-profit institution the American Bible Society has made it possible for almost every man, woman, and child to own a Bible.

Calendar

Christian Life Conference, Eastern Mennonite School, Feb. 16-18.

Western Bible Institute, Sheridan, Oreg., Mennonite Church: First Term, Jan. 2-19; Second Term, Jan. 22-Feb. 9.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19—March 9.

Annual Meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20.

Conference on Mennonite Community Life, Goshen College, Goshen, Ind., March 16, 17.

Annual Meeting, Mennonite Board of Missions and Charities, June 1-3. Place as yet undecided.

Young People's Institutes, Mennonite Campground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

CORRESPONDENCE

FT. WAYNE, INDIANA

Dear Christian Friends: Greetings. "Bless the Lord, O my soul: and all that is within me, bless his holy name." We certainly have great reasons to praise the Lord for all He has done for us.

Our Sunday school and young people's Bible meeting were reorganized on Dec. 31, with the following results: Supt., Amos Zehr; Asst., Charles Richard; Chor., Ruby Nofzinger; Asst., Arlene Nofzinger; Secy., Calvin Neuhauser; Asst., Arlene Nofzinger; Y.P.B.M. Mods., William Andrews, Henry Easterday, Vaughn Trumble, Orman Hobbs. Bro. Amos Zehr was elected church chorister.

On Jan. 10 our bishop, Bro. Ray Yoder, and his companion met with us at our regular prayer service, at which time Bro. and Sister Perry Heller were received into church fellowship. Sister Marie Peters of Nebraska and Bro. Victor Miller, Grabill, Ind., were also received. On the following evening the young couple joined hands in holy wedlock, with our pastor, Bro. J. S. Neuhauser, officiating. Bro. Miller is stationed at Ypsilanti, Mich., State Hospital, and Sister Miller has also been employed there for some time. They have returned to their place of service. May the Lord abundantly bless these new members to His honor and glory.

On the same evening Bro. Yoder brought us a very impressive sermon on the theme, "Missing in Action." Dear friends, are we at our post of duty, or have we been wounded by some slight offense? Or perhaps our spiritual life is dead because of backsliding, and therefore we are missing in action when the Lord needs us. If so, may we arouse ourselves and be ready to serve when the Lord calls.

We are looking forward to a series of meetings in the near future, with Bro. Walter Stuckey, Archbold, Ohio, as the evangelist. Will you pray for the work at this place that the Lord may be magnified and that lost souls may find their Saviour?

Jan. 19, 1945.

Pearl Nofzinger.

ALTOONA, PA.

(Mennonite Gospel Mission)

Greetings. The following congregations and individuals made it possible for us to give Christmas baskets this year: Belleville and Allensville, provisions and cash; Weaver's, \$25.00; Marion S.C., \$5.00; a sister, \$2.00; a sister, \$2.00; Delaware S.S., \$7.50; Lost Creek S.S., \$7.50; Jos. Roth, \$2.00; a brother and sister, \$3.00. The Mattawana Sunday School donated \$10.00, to supply each pupil in the three Sunday schools with an orange. The following sewing circles furnished aprons: Cross Roads and Lauver's, Allensville Jr., Crown Hill, Louisville, and Bethel. Mattawana and Glade furnished toys for the Cradle Roll Department.

We held our Christmas services on Sunday afternoon at Mill Run and on Sunday evening at Altoona.

Our annual all-day Bible Meeting was held at Mill Run on New Year's Day. The instructors were the brethren William Jennings, Knoxville, Tenn.; John B. Zook, Belleville, Pa.; and John Reinard, Port Trevorton, Pa., besides local talent. Bro. Jennings began revival meetings on Sunday, Dec. 31. The services were not very well attended on account of the weather. Almost all of the homes of the community were visited. Each evening before the service there was a prayer meeting and children's meeting. Preaching services were held in the home of Elva Esten at Canan Station two evenings. The brother brought us Spirit-filled messages, and there were several confessions.

A Gospel team from the Eastern Mennonite School rendered an appreciated program at Altoona and Mill Run on Dec. 17.

Sisters Mary and Gladys Lauver, Cocolamus, Pa., spent the week end of Jan. 7 with us. Bro. E. F. Hartzler and wife, Marshallville, Ohio, stopped with us on Dec. 12, and Bro. Orrie D. Yoder and family on Jan. 17. On his way to Scottdale, Bro. O. H. Schenck, Lancaster, Pa., stopped with us on Jan. 21.

We were called to serve at the funeral of John I. Rigler on Jan. 18.

Sister Delores McConnell, who is attending Eastern Mennonite School, spent the Christmas vacation at her home. Since she returned to school, she has been a patient at the Harrisonburg Hospital, where she underwent an operation for appendicitis.

We want to thank all who remembered us with Christmas greetings, donations, etc. May the Lord bless you all.

Yours in the Master's service,

Jan. 22, 1945.

J. M. Nissley.

AURORA, OHIO

(Plain View Congregation)

Greetings in our Master's name. Surely God has been good to us the past year. May we as a church dedicate this new year to His service.

Our Sunday school was reorganized recently. May the Lord bless the work and strengthen the congregation.

Bro. Lloy Kniss, Johnstown, Pa., was our evangelist this year. The meetings, which were held from Dec. 17 to 24, were not very well attended because of weather conditions. Nevertheless, hearts were strengthened and encouraged. The seed was sown and we pray that it may bring forth much fruit.

On Sunday, Jan. 21, Bro. Liechty of the Beech congregation was with us. May the Lord abundantly bless him in his labors.

Pray for the church at Aurora, that we may ever strive to put Christ first—in our thoughts, in our lives, and in our work.

Jan. 22, 1945.

Vada Stutzman.

VERSAILLES, MISSOURI

Dear Readers: Greetings. On Dec. 26, Bro. J. P. Brubaker began a series of meetings at the Mt. Sinai schoolhouse. He brought us stirring messages. The interest and attendance were good, even though the roads were icy and most of the people had to walk. There were no confessions. Truly the world has a strong hold on the interested ones. Sister

Sadie Bissey, Leonard, Mo., is teaching this school. We have an interested group of Sunday-school pupils here, but need more teachers. We have Sunday school only two Sundays a month, but the people would like to have it every Sunday. Who will help us?

Some who are not acquainted with our work think we are near the Mt. Zion Church. We are seventeen miles south of Versailles, and the Mt. Zion Church is between six and seven miles northeast of Versailles. We are on the Versailles mail route.

Pray for this work. We love the souls of the people here. Pray with and for us.

Jan. 22, 1945.

Clara Shank.

MARTINDALE, PA.

(Martindale Congregation)

Christian Greetings to Herald Readers. On Dec. 24 our Sunday school was reorganized, as follows: Supts., David H. Weaver, Walter W. Weaver; Secys., Irvin Reist, Harvey Fox; Treas., Arnold F. Witmer; Chor., Martin Ressler; Asst., Luke Weaver.

On the evening of Dec. 24 song services were started, to be held every four weeks. The song service will begin at seven o'clock and preaching at eight. Everyone is welcome to these services. Bro. Martin Ressler was the chorister the first evening, and Bro. Paul Burkholder, of Bareville, Pa., on Jan. 14.

The Sunday-school superintendents have the problem of selecting new teachers. Some of the teachers are moving to other districts; one is getting up in years and is not able to be present very often any more; and some are needed at a mission, a few miles from our church. May the Lord direct in this work.

The weekday Bible school which was held at the Weaverland Church every Tuesday evening, starting Oct. 10, closed on Dec. 19. May the seed sown take root and grow. Our prayer is that more might be interested in studying God's Word.

May we all renew our efforts to do more effective work during the year 1945.

Jan. 22, 1945.

Mrs. Alice Witmer.

MILLERSBURG, OHIO

(Berlin Congregation)

Dear Herald Readers: Greetings. On Oct. 29 our communion services were held. At the same time two girls were baptized and received into church fellowship, bringing our number to one hundred and twenty.

On Nov. 19 the children brought in their savings boxes. May God bless the children. We think of them as little bundles of great possibilities.

On Nov. 23 Bro. D. W. Miller, Canton, Ohio, brought us a Thanksgiving message, which was very much appreciated.

Our Sunday school was reorganized on Dec. 10, as follows: Supts., Melvin Mullet, Vernon Miller; Secy., Carl Yoder; Chor., Olis Miller; Primary Supt., Mary Hummel. We had an average attendance of one hundred in Sunday school during the past year.

On Dec. 24 the primary children gave their Christmas program.

Pray for the work at Berlin.

Jan. 22, 1945.

B. F. Yoder.

(Continued on page 885)

THE MINISTER'S PAGE

A Prayer of Searching

BY IRVIN HORST

*O God, the hate of hell
Has been loosed on earth!
And we live so resignedly!
Is it because we are from the world apart,
Or because with it we are one?*

Akron, Pa.

The Ministry of Our Church

BY E. B. FREY

In the recent past numerous articles have appeared in our church publications on the above subject, and I also have been impressed to venture a few thoughts. The importance of this subject can hardly be overestimated. It is receiving much attention by district conferences, church schools, and others, in an effort to solve problems arising from different phases of the subject.

In discussion of this subject, both written and oral, considerable sentiment has been expressed pointing toward a college-trained, full-time, fully supported ministry. The extent to which such an emphasis should be encouraged or discouraged shall be the burden of this message.

It seems that in the choosing of the early apostles, Jesus did not make education a requirement, nor did He discriminate against it. It seems that the Lord could equally well use, bless, and inspire well-learned men like Paul and men like Peter and John who were spoken of as ignorant and unlearned. One is certainly impressed with the beauty, simplicity, and forcefulness of the writings of Peter and John, as well as the masterpieces of Paul, of which Peter says there are some things hard to understand.

In my own experience, it has been my lot to serve on boards and committees along with some of our well-educated brethren who have letters attached to their names; and yet withal, our labors together were very congenial and harmonious. I certainly appreciated them, and from indications and expressions I was made to feel that they appreciated me. On a certain occasion when a very important work was to be undertaken for the church and the responsibility had been given to a committee of well-educated brethren, as a matter of safety it was deemed wise to send with them a number of comparatively uneducated bishops to give counsel and advice. When the major qualifications are possessed—the indwelling of the Holy Ghost, the love of God in the heart, and a real con-

cern for the work, then the difference between a high intellectual training and a mere practical training is of minor importance and no doubt each can make his distinctive contribution to the welfare of the cause of Christ and the church.

In view of the present development of our church, with the mission, publication, and educational interests and the administration of some church-wide boards and committees, I can see the need of some well-educated men in the ministry who will give their full time to these different phases of work. Naturally, their support must come from the thing in which they are employed. But to have that as our ideal and goal for all our ministers in our local congregations would, in my judgment, be a disastrous mistake.

Where the full-time, fully supported ministry is in effect, the procedure is almost at once to have one minister to a congregation and the spiritual ministrations of deacons rapidly becomes obsolete and unknown. As a net result, less actual ministerial work will be done, and that of an inferior type, by one so-called full-time minister than by three or four ministers and deacons who also have a part-time secular occupation or business. We cannot expect to escape the spiritual coldness and lack of spiritual food which is so prevalent in churches where the full-time salaried ministry is in effect by simply changing the name and calling it "supported," when in all practical effects it is one and the same thing. In view of this, may we continue our time-honored, scriptural practice wherever possible of choosing and ordaining men from among their brethren, men with God-given ability, with Holy Ghost wisdom and conviction, men with a well-balanced, practical, common-sense education (which you cannot get in school only), men who will live with the people and like the people, men who are on call twenty-four hours of the day, seven days in the week, men whom the people know where to find when they need them, men who know how to work with their hands and know how to direct and advise their own families and others in material things as well as in spiritual things, men who by experience know something of the industrial, economic, moral, and spiritual problems of the community. The ordained man must be a good example in business life and family life as well as in other things. It is important that his children are rightfully employed and learn to be industrious and honest in material things. A minister like that will have an approach and appeal to his congregation and an influence over them that one who is elevated to a class all by

himself and has no responsibility other than his ministry can never have.

In order that the spiritual interests of the congregation may be taken care of, the ordained men dare not become involved in obligations or occupations which would prevent them from fulfilling their ministry to the congregation. There are some things that require immediate attention; other things in the work of the church may be planned along with the secular responsibilities. The ordained men must always regard their ministry as their first responsibility and show by actual practice what it is to "seek . . . first the kingdom of God, and his righteousness." They cannot expect to keep up in a material way with others who are their equals but are not in the ministry.

The congregation also should be awake to their responsibility in this matter and not expect the impossible from their ministers. The scripture certainly enjoins that they who benefit from the spiritual ministry shall give assistance in material things. Contributions may be made in necessities of life as they did to the Apostle Paul, or assistance may be given in the minister's business or employment if that is practical, or actual cash, according to the need or in proportion to the demands made upon his time and energy in fulfilling his ministry. There certainly is a scriptural way in which bishops, ministers, deacons, and congregations can fulfill their God-given responsibilities toward each other without putting the ministry on a commercial basis, which robs it of its sacredness and its power. In this article I have endeavored to set forth the general tenor of the New Testament Scriptures pertaining to this subject as the Lord has laid it upon my heart. May the Lord bless whatever can be used to His glory and the good of His cause.

Archbold, Ohio.

More Ministers Needed

BY R. S. BURKHOLDER

A recent editorial called our attention to the fact that more workers are needed, also reminding us of the urgent need of more ministers to promote growth, interest, and activity in the church. Now the following:

Ordain more ministers, for the harvest truly is great and the laborers are few.

Be progressive and enthusiastic in God's business. Ordain more men now. Many evangelists and missionaries are needed at home and abroad.

Have at all times extra ministers in each local district to fill the vacancies and emergencies which are sure to come.

The surplus preachers may go into mission work, or open the way for others to do so.

Do not wait until additional ministers are actually needed locally before ordaining others. Have them ready. Give them experience in Sunday-school work, young

people's meetings, and home missions, and the privilege of preaching a sermon occasionally before placing them on the calendar for heavy duty.

Do not confine ordinations to local needs and requirements; to do so would not be doing our duty in evangelizing the world.

Give the young men time to qualify. Ordain them now, that they may know their life's work. They will appreciate it, and be better fitted for the Master's work.

A call to other fields of usefulness, as well as sickness or death, may suddenly leave a congregation without a preacher. Having others ready for efficient ministry, is essential to better church government.

Can we not safely assert that "more ministers" would mean MORE SAVED SOULS? Is it worth while?

Waynesboro, Va.

Mutual Aid and the Ministry

By N. A. LIND

As I listened to the discussions on the proposed Mutual Aid plan at our General Conference sessions at Goshen, Indiana, in August of 1944, and as I note the able writings of brethren on the various phases of this issue, there is still another line of helpfulness that I have been hoping, during the years, might be filled in the church, and that by a properly and carefully organized system. I refer now to a system of aid to young ministers of the Gospel.

As I think over the various needs this proposed Mennonite Aid is supposed to fill, more and more I am wondering whether some such system could not be made to function in the interests of the ministry of our dear church. As I looked over the audience of that General Conference and beheld the vast number of young brethren in the ministry, my heart was glad. Likely it must be conceded that we never had such a large group of our Mennonite ministry together and alone as an audience before that time in the history of the church in America.

I longed so much at that time to give my expression, as I am hoping to do now. But it seemed very evident that not all could speak then. So this silent discussion. In the case of my own ordination to the ministry at twenty-two years, I was rather an exception as to age. But it would not be so now. It would be interesting to know the exact average age of ordination of our present ministry.

The forty-one years of service in the ministry have given me, like others, plenty of time to reflect on what might be done for the minister. That in many, many instances more might be done for the ministry need hardly be stated. And what makes this the more serious is the fact that there are hosts of dear brethren and sisters burdened with a desire to do more in a systematic way to assist the ministry and to lighten their burdens financially, but no church-wide, systematic way is afforded them.

We are hearing it whispered that in spots the plan of local support of the minister or pastor is nothing less than salary in its final analysis. So that I am understood, I say that I am decidedly in favor of a plural ministry. To my mind there is no factor that so invites a salaried ministry as does a lone pastor for a congregation. I say this after the experience of more than nine years alone in the ministry with a congregation.

With the growing emphasis that is being given to preparation for the ministry in the way of both secular and Bible studies, the average young minister does not have much of this world's goods at the age of twenty-five years. If he has completed college and seminary without being financially assisted from some source, he may even be slightly on the red-ink side of the ledger. And even this, to my mind, may be better than to have completed his studies with the help of others and to have failed to learn the value of time and money spent in studies.

With the present need and demand for young ministers, young men who have actually felt the call to prepare for such work, they are being snatched from our schools before they have completed their studies. Most of these young men are not so much enveloped with their studies but that they also give expression to the social side of life and take seriously, and in a practical way give recognition to, the qualification that Paul gave to Timothy, "The husband of one wife." So there they are, these dear young men, with a heart and mind to serve—likely with a life companion, though sometimes not; maybe through school and maybe not; maybe in the red, and maybe not. But I rather doubt whether one in fifty is properly financed to begin his service entirely on his own.

And just on this point I have been eyeing the proposed Mutual Aid plan. Whatever other service such an aid is to render, may it not be possible that one branch of it can be set apart for the express purpose of functioning in behalf of the ministry of our beloved church?

Frequently it is being urged that we remain a rural people. My own feeling is that a country home and farm is the best place for the average minister. What could be more helpful, and a greater incentive to such an end, than a fund where a reasonable loan may be secured to get a little foothold among a rural people? Another feature of such an aid should be an Advisory Board whose counsels to the younger ministry should be of very great worth.

Farming, like many other vocations, is constantly becoming more and more complex. I am not even suggesting that the minister locate on the farm with a view to making a big stake or showing. But it is much better for him to have the quiet country home life for his own meditations, where his family may be reared in the wide open spaces, close to nature and free from the exposure to

the unpleasant features of congested city life.

Let me insist too that such systematic help to a minister need in no way conflict with any direct help that an individual or the congregation as a whole may wish to give the minister. In fact, it makes it the more effective, for he is not exposed to the many uncertainties that would obtain were he to occupy a farm simply as a tenant farmer.

Oh, yes, I concede that this subject of helping and scripturally supporting the minister is a large one. But I come back to the assertion that in my own way of thinking there are few lines in which some sort of Mutual Aid is more sorely needed than in this matter of giving our dear young brethren who are called to serve the necessary first aid to make for an effective, and truly scripturally supported ministry.

My prayer is that we may be kept free from a salaried or even a near-salaried ministry. On the other hand, may we in a more church-wide way lend encouragement to those who have convictions and the finances, better to assist those whom God has called to preach the Gospel and to shepherd our flocks.

Yes, I am for Mutual Aid. Let this aid be truly a servant of the church. If I thought such an institution should ever be a dictator, or a prodigal, or even a disobedient child, I should oppose it. But I believe that, being organized under approval of General Conference, and being thus kept subject to our various conferences, a very blessed and scriptural service may be rendered.

Sweet Home, Oreg.

Austin Phelps tells a fine story of Dannacker, the German sculptor. For eight years he labored on a statue of Christ. After his first two years of labor, the statue seemed finished. What more could he do to add to its perfection?

To test it he called into the studio a little child and, directing her attention to the statue, asked: "Who is that?" She answered, "A great man."

He turned away disheartened, but took his chisel and began again. For six years he worked, and at the end invited another little child into his workshop. He stood her before the figure and asked, "Who is that?" She looked for a moment, then, folding her hands before her, answered, "Suffer little children to come unto me." Dannacker knew that his work was done.

The sculptor declared that during those six years of patient toil Christ had revealed Himself to him, and he had tried to transfer to the marble the vision he had seen.

When, later, Napoleon asked him to make a statue of Venus for the Louvre, he refused. "A man who has seen Christ can never employ his gifts in carving a pagan goddess. My art is a consecrated thing," he told the Emperor.—Gospel Banner.

EDITORIAL

(Continued from page 875)

too much color. It is obvious that we must chiefly be concerned with principles and not with arbitrary forms. For these forms have a way of changing from era to era and from place to place. But it is equally obvious that lines must be drawn somewhere. The church dare not leave each member alone to give his definition of worldliness. It would soon be a mere word with no content in actual behavior. The bonnet, for instance, which has been the standard headdress of Mennonite women for more than one hundred years, has seemed to many of us the most practical solution to a problem of the sisters' costume. None of us would be willing to say that the wearing of the bonnet is a prime essential of Mennonitism. For we had a Mennonite Church before the bonnet was adopted in this country, early in the nineteenth century. If it is to be displaced, as some maintain, it must be replaced by something equally effective in securing for our feminine costumes the note of simplicity and sobriety. The simple beauty and the general effectiveness of the bonnet makes us wonder why our sisters need to exercise their ingenuity in finding something better. Another place where a line must be drawn, and here it is not so difficult, is on the matter of jewelry. For we have clear teaching in the Scriptures forbidding the use of gold and precious stones as adornment for the body. As we pointed out editorially some months ago, if the general wearing of jewelry comes into the Mennonite Church, it will probably come in through engagement and wedding rings, which are justified by some on the basis of their symbolic value. Many of our people have got along very well all these years without rings to remind them that they were married. Our wives, our mothers, our sisters, and our daughters have traveled and have worked in many places with perfect safety. A woman's protection is her chaste conduct, not something she wears on a finger. But, whatever details we may mention in the application of separation from the world, one must always remember how manifold are the expressions of worldliness and how possible it is to be very unworldly in some regards and exceedingly worldly in others. Nowhere do we need more urgently a sense of consistency and proportion.

(To be continued)

ARE ALL THINGS IN GOD'S HANDS

(Continued from page 878)

above that ye are able." Having shown the Corinthians their danger, Paul comforts them by showing that God's faithfulness secures their safety; for He will make with the trial the escape also, providing suitable relief for each temptation by which He permits faith to be tested. Also His promise, "I will never leave thee, nor forsake thee," is sure and steadfast forever. Remembering this promise when the storms of life and clouds of sin are gathering round about us, we need not fear that we'll be lost in the wreckage if we put all in the hands of God.

Let us put all things in God's hands and live so that we show in our lives that we fully believe.

Grabill, Ind.

IT'S JUST MY WAY

(Continued from page 874)

new track through the snow—where it should be. I haven't done it yet. The simple thing to do is to travel the way I have been traveling—yet this time. Maybe tomorrow I will take time to cut that new course.

The successes and failures in my Christian stewardship in the past year have a similarity to those of last year—and the year before. Is my course set? Will it always be thus? Is it "just my way"? Truly enough we seem to be able to forecast what our friends will do in a given situation, with a reasonable degree of accuracy. We know their way!—and they know ours! I have expected others to be tolerant of my inconsistencies because it was "just my way."

One's way has been defined as a habitual or determined course of action. Unless something definite happens to my way, next year's experience will have a peculiar likeness to that of past years. Am I satisfied with that course? David advises, "Commit thy way unto the Lord" (Ps. 37:5). With the Lord as my chauffeur, we will cut a new course. "Where-withal shall a young man cleanse his way? by taking heed thereto according to thy word." May we examine our way in the light of the blueprint. Examination of one's course may be valuable, and the reading of the Word a blessing; but the real cleansing is possible only when I examine my way in the light of the Word.

If the road I travel—and my neighbor follows—is to be smoother this year than it was last, it will be because there have been some definite changes in my course as a result of my having committed my way unto the Lord for examination and correction. By the grace of God, I will cut a new course—not tomorrow, but today.

Rantoul, Ill.

RELIEF AND C.P.S.

RELIEF NOTES

Sam Goering in England

The arrival of Sam Goering in England was certified by the cable announcing that he has been conferring with Glen Miller and J. N. Byler. Bro. Goering will assume the directorship of the London Center and the Mennonite work in England. The brethren Miller and Byler are expected to return to Akron Headquarters sometime in early February.

* * *

Relief Workers for Paraguay

Waldo Hiebert and Mrs. Hiebert left for Paraguay by plane from Brownsville, Texas, Jan. 16, to begin two years of relief service as teachers in the Bible School at the Fernheim Colony. Their departure is in response to a request for teaching assistance.

A. M. Lohrentz followed the Hieberts from Brownsville on Jan. 23. Dr. Lohrentz is giving a year of specialization in eye, ear, and nose service among the Mennonite colonists.

Mrs. Elvin Souder, R.N., her daughter Jane, and Elizabeth Keeney are leaving from New Orleans the last week of January. Sister Souder will join her husband at the Mennonite Center in Asuncion. The nutritive feeding program, to be set up by Miss Keeney for Paraguayan school children, will begin at Itacurubi, a town near the Friesland Colony. Her work will be a "thank-you" service to the Paraguay government for allowing Mennonites to establish homes in Paraguay.

Menno Klassen, Altona, Man., has been appointed for two years as an agricultural expert to the Mennonite colonists.

* * *

Visits La Plata Project

O. O. Miller spent Jan. 8 to 18 at the La Plata project in Puerto Rico. This is Bro. Miller's third visit to Puerto Rico. His first visit was in the fall of 1943. His second visit was on his return trip from Paraguay in the summer of 1944. He was accompanied on this trip by Sister Miller. They are expected to return to Akron, Feb. 1.

* * *

Nurse Again on Duty in El Shatt Hospital

Grace Augsburg, R.N., was hospitalized from New Year's Day until Jan. 8, ill with jaundice. She became ill the day preceding the second Mennonite conference of our Middle East relief workers in Cairo. Correspondence indicates that she is again at work in an El Shatt camp hospital. Marie Fast and she recently were working together on a pediatric ward.

* * *

C.P.S. NOTES

Mississippi Project to Open in February

The C.P.S.-Public Health project, near Gulfport, Miss., will open Feb. 1. Several assignees from the camp at Mulberry, Fla., will assist in getting the camp started. From a

mong eighty-five volunteers, the first nineteen men for the new camp have been chosen. Five additional men will be selected soon, and later the unit will probably be expanded to include forty men. C.P.S. men at this camp will work with problems of hookworm eradication by the building of sanitary privies and the improvement of water supplies. Some swamp drainage and screening of buildings may be carried out for control of malaria.

* * *

E. J. Swalm to Visit Mennonite Camps

E. J. Swalm, Duntroon, Ont., elder in the Brethren in Christ Church and author of *Nonresistance under Test*, has been scheduled to visit Mennonite camps during the months of February and March. He will spend most of his time with the camps and units in the Midwest and Rocky Mountain areas, but will also visit a few of the base camps in the East. He will carry out a spiritual ministry to the camps in a series of visits and messages with the Christian life emphasis. May we remember Bro. Swalm and his mission to the camps in our prayers.

* * *

C.P.S. Briefs

Authorization has been received to increase by twenty-five men the C.P.S. unit at Marlboro, N.J., State Hospital. This increase will bring the unit strength at this mental hospital up to one hundred.

The C.P.S. unit at the Alexian Brothers Hospital, Chicago, Ill., is composed mostly of men who are interested in relief work in China. The unit was recently expanded by the addition of fourteen men from M.C.C. camps and equal numbers from other agencies. Classes in both beginning and advanced Chinese language study are conducted.

* * *

MENNONITE AID NOTES

Mennonite Aid Given Work of Colonization Board

The M.C.C. at the 1944 Annual Meeting acted upon a proposal from the Mennonite Board of Colonization (Newton, Kans.) that the Mennonite Aid Section assume the duties and functions formerly assigned to and performed by the Colonization Board. The proposal was accepted and the work involved assigned to the Mennonite Aid Section.

* * *

Organization of Mennonite Aid Section

The Mennonite Aid Section has been further organized. The consultative group for this Section, composed of representatives from the various co-operating groups, is now designated as the Mennonite Aid Section. An Executive Committee of three members for the Section has been elected as follows: H. A. Fast, chairman; C. L. Graber, vice-chairman; A. E. Janzen, secretary.

* * *

Further Work of the Mennonite Aid Section

The work of this Section was further outlined at the M.C.C. Annual Meeting in light of the assignment of the work of the Mennonite Colonization Board. Besides a continuation of the work for the rehabilitation of C.P.S. men, the Section is planning to study the needs and probable solution for resettlement of Mennonite war refugees and displaced peoples.

In this work the Mennonite Aid Section will co-operate with the Canadian Mennonite Board of Colonization. Further interest in and study of Mennonites in Mexico is to be continued.

Released January 24, 1945
M.C.C. Headquarters, Akron, Pa.

CORRESPONDENCE

(Continued from page 881)

QUAKERTOWN, PA.

(Haycock Congregation)

Dear Herald Readers: Greetings in Jesus' name. Another year has passed. Have we done what we could that Christ might be made known? I am afraid not.

Our evangelistic meetings were held in December, in charge of Bro. Elias Kulp of Bally, Pa. We were inspired and strengthened by the messages that were brought to us. There were no confessions during the meetings, but since they closed, three have made the wise choice and are being instructed at the present time.

Our Christmas program was given on Christmas Eve. After the meeting we went caroling and distributed the Christmas boxes.

Our Sunday-school reorganization was held on the afternoon of Jan. 7, with the following results: Supt., Ralph Kramlic; Asst., Carl Walters; Secy., Lester Bergey.

May each of us be faithful in filling our place. We solicit the prayers of God's people in behalf of the work at this place.

Jan. 23, 1945.

Garret Benner.

TAMPA, FLORIDA

"O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

December was a busy month for all of us here, but we were happy to be in the Master's service.

On Dec. 1 our aged bishop, Bro. Mack, came into our midst. It is always a season of refreshing to have him with us.

We held our counsel meeting on Dec. 3, and our communion on Dec. 17. At the latter service five were received into fellowship with us—three by baptism and two by letter. Our attendance on that day was one hundred and one. Fifty-two partook of the communion. We are always happy at communion time to have our brethren and sisters from Sarasota fellowship with us.

The attendance at all of our services has held up well so far this winter, in spite of the fact that many have been sick with colds, which are very common in Florida because of the lack of proper heating facilities. We had an average of fifty-nine in Sunday school during the month of December, at both of our stations. The attendance at our Wednesday evening meetings is running about sixty.

We praise the Lord for the working of the Spirit in our midst. As a result we have a number who are applicants for baptism at a later date. They will need much tender shepherding and many prayers, that they might be kept from the evil that is in the world.

We have had quite a bit of cold weather this winter, which did much damage to truck and berry crops and some to citrus. At this time strawberries, peas, and celery are being harvested.

Health among the workers has been about normal.

The need for better housing facilities at Ybor City becomes more acute as the attendance increases. Several Sunday-school classes are too large and need to be divided, but where shall they assemble, with a class in each room already? and who shall teach them? We again wish to express our sincere thanks to those who have contributed to our building fund. We hope the Lord will lay it upon your heart to glorify Him with your substance, by giving to the work at Tampa.

Ybor City is such a needy field and difficult to work; nevertheless our God is able to conquer.

Jan. 22, 1945.

George F. Brunk.

PUEBLO, COLORADO

Dear Readers: Greetings in the Master's name. Since this is the first letter from our church here in Pueblo, I will try to tell you how we came into being. About three years ago a small group met once a week in the homes of different members for Bible study. These services were conducted by Bro. Joe Shank. Then as a few more moved here we needed a larger place in which to worship. After much prayer about the matter we secured a building that had formerly been a Spiritualist church, in the western part of the town, near the city park, and there conducted a Sunday school for about a year. Then we had a visiting minister come once a month and conduct church services. As time passed we secured the services of a retired minister, who filled in on the Sundays when one of our visiting ministers could not be with us.

In July, 1944, Bro. Marcus Bishop was ordained and has been our pastor since.

We have conducted summer Bible school for the last two years, which has been very successful. Our superintendent has been Sister Letha Evers of Cheraw.

Pueblo is a city of some 80,000 population. The church census shows that approximately half of these attend church, the majority being Catholic. So you see we have a large field in which to labor. "The harvest truly is plenteous, but the labourers are few." Our handicap is a lack of workers. We need at least four more full-time workers.

When we started Sunday school we had one class and sometimes two; but God has blessed our efforts, and now we have six.

On Dec. 31 we elected officers for the coming year, and started a fund to buy or build a church in the future.

Christian friends, we ask an interest in your prayers in behalf of the work here.

Jan. 7, 1945.

Exie Serviss.

The worst thing to face the human soul is not that of starving to death, but rather that of being eternally lost.—Norman Hobbs.

ITEMS and COMMENTS

Clarke's Commentary of the Bible, published more than one hundred years ago, is still in great demand. For five thousand sets printed in 1944, orders overran one thousand sets. We understand a new supply has just been made available. We are reminded of the old dictum which, though not entirely true, has much truth in it: "If it's true it is not new and if it's new it is not true."

* * *

Some educational leaders are becoming alarmed at the attitude of hate which is being developed in and by our student generation. A high-school teacher in an eastern city reports fearful expressions of hate freely spoken in a student forum. An occasional conservative voice of mercy was drowned out by the predominant sadistic opinions. This writer is alarmed at the final effects of such a situation; "Hate is a toxic element which injuriously affects the organism." He quotes with approval the following paragraph from the New York Times Magazine:

"We cannot destroy Nazism by creating a Nazi atmosphere on our side. If we are all going to stamp and scream and hate, then even if Hitler does not win, Hitlerism will have won. What Fascists hate and fear in democracy is its cool, critical, and humorous common sense, and so if we say good-by to that, we immediately begin to weaken ourselves. A Britain and a United States engaged in a huge, solemn hate campaign are no longer the hope of the world."

* * *

The Association of American Colleges, at its recent annual session in Atlantic City, joined the long list of important organizations which have gone on record as against permanent military conscription. This action was taken in spite of an argument for conscription given to the association by General Marshall, of the United States Army.

* * *

In the past year there was one divorce granted in the city of Denver for every three marriages. Recent figures give one to four as the national average. At the present rate of increase, there will be one divorce for every two marriages before the year 1950. It is generally expected that the close of the war will bring a flood of marital troubles and divorces, in view of many hasty war marriages and the disturbed emotions which war experiences bring.

* * *

The Seventh Day Adventist Church recently celebrated in the city of Denver its one hundredth anniversary. This church is preaching in eight hundred different languages and dialects on the earth. Its estimated requirement for rebuilding churches, schools, and hospitals destroyed by the war is fifteen million dollars.

* * *

In a recent book entitled, "The Material Basis of Evolution," Dr. Richard Goldschmidt,

brilliant German biologist now teaching at the University of California, maintains that between large species there are bridgeless gaps with no transitions from one to the other. He maintains what opponents of evolution have long maintained, that changes within groups never amount to enough to form new species. Dr. Goldschmidt is an outstanding authority in biology. One wonders how long it will take high-school biology textbooks to catch up with this latest criticism of the evolutionary theory of origins.

* * *

An editorial in the Denison, Iowa, Review, December 7, after a discussion of the conscientious objector viewpoint, concludes as follows:

"For surely, it takes more courage to live with their fellow men, despised as conscientious objectors to physical carnage and destruction of life, than it does to face enemy fire and torture. From the days of the early Roman arena until now, those who believed in the conduct of life through nonviolence have been the despised of the world. But who knows but that they are right?"

Special Meetings

LOS ANGELES, CALIFORNIA

Report of the Quarterly Mission Meeting held at the Calvary Mennonite Church, Sunday afternoon, Jan. 7, 1945.

Topics and Speakers.—(1) Follow Thou Me —(a) Into Service, Wilda Hauser; (b) Into Suffering, Harry Shoup; (c) Into Self-denial, Louise Swartzendruber; (d) Into Prayer, Wilma Schrock; (e) Into Glory, John Leatherman. (2) Search the Scriptures—(a) Systematically, Hazel Kiug; (b) Earnestly, Ruth Swartzendruber; (c) Anxiously, Carol Showalter; (d) Regularly, Myrtle Hauser; (e) Carefully, Harold Copping; (f) Humbly, Henry Burmeister.

Thoughts Gleaned.—All Christians should and must grow in grace. Along with prayer this can only be done by earnestly and anxiously searching the Scriptures. As the natural body needs food regularly so does the spiritual body need food regularly. The Word of God should be studied in a humble spirit, carefully, in order to get the right interpretation. Jesus, when on this earth, was about His Father's business. We are to do as He did and follow all the way. The world, sin, and lust do not change when the sinner accepts Christ, but faith changes the believer's attitude toward these.

Myrna Kremer.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Eschman — Rodgers.—Carl Eschman and Sarepta Rodgers, both of Wellman, Iowa, by J. Y. Swartzendruber at the West Union Church, Dec. 31, 1944.

Steiner — Neuenschwander.—Samuel Steiner and Orpha Neuenschwander, both members of the Sonnenberg Church, Dalton, Ohio, by Louis

Dutcher—Maust.—Frank Dutcher and Gertrude Maust, both members of the Pigeon River A.M. Church, near Pigeon, Mich., by Emanuel Swartzendruber at the church, Dec. 24, 1944.

Christner — Borntrager.—Wilbur Christner and Mary Borntrager, both of the Maple Grove congregation, Topeka, Ind., by Edwin J. Yoder at their own furnished home, Nov. 22, 1944.

Gingerich — Miller.—Joseph Gingerich and Edna Esther Miller, both of the Clinton Frame congregation, Goshen, Ind., by Edwin J. Yoder at the home of the bride's parents, Sept. 16, 1944.

OBITUARIES

Eash.—Joseph J., son of Jacob C. and Nancy Kaufman Eash, was born near Hollsopple, Pa. June 1, 1857; died near his birthplace Jan. 16, 1945; aged 87 y. 7 m. 15 d. On Feb. 10, 1881 he was married to Annie Eppley. To this union four children were born. He is survived by 2 daughters (Mrs. Minnie Naugle, and Salome—wife of Cloyd Eash), 5 grandchildren, 4 great grandchildren, one brother, 4 half brothers, and 2 half sisters. His wife and two sons preceded him in death. He was a faithful member of the Mennonite Church for many years. Funeral services were held at the Kaufman Mennonite Church Jan. 19, conducted by James Saylor, Harry Y. Shetler, and Irwin Hollsopple. Burial was made in the Blough Cemetery.

Good.—Noah G., son of Solomon B. and Fannie (Gehman) Good, was born in Bowmansville, Pa., Dec. 15, 1861; died at his home near Bowmansville, Jan. 10, 1945; aged 83 y. 26 d. He was united with the Mennonite Church in his youth and remained a faithful member until death. On Oct. 20, 1888, he was united in marriage to Lydia G. Kurtz, who died July 21, 1893. Three children were born to this union. On Oct. 27, 1895, he was united in marriage to Nancy (Weaver) Nolt, who passed away March 19, 1929. Surviving him are one son (Solomon), one daughter (Maggie, who cared for him during several years of illness, one foster son—(Bertram Leaman, East Earl, Pa.), 8 grandchildren, 4 great-grandchildren, and one brother (William G.). An infant son and a foster son (David McCollough) also preceded him. Funeral services were held Jan. 13, at the home by Benjamin Weaver, and at the Bowmansville Mennonite Church by J. Paul Graybill and Moses G. Gehman. Text, II Tim. 4:6-8. Interment was made in the adjoining cemetery.

Good.—Sally Susau, two-month-old daughter of Norman M. and Mary Hurst Good, of near Bowmansville, Pa., died Jan. 21, 1945, of infant trouble. Besides her parents, she is survived by one brother (Leonard R.), one sister (Norma Jean), maternal grandparents (Mr. and Mrs. Jacob Hurst), paternal grandparents (Mr. and Mrs. William Good), and one great-grandmother (Mrs. Mary Ann Burkhardt). Funeral services were held at the Pine Grove Church with interment in the near-by cemetery.

Horner.—Joseph S., son of Gabriel and Isabelle Shrock Horner, was born near Peru, Ind. Nov. 2, 1864; passed away at his home near Kokomo, Ind., Jan. 18, 1945; aged 80 y. 2 m. 16 d. For a number of months his health had been failing, but he was critically ill only a few days. In 1889 he was married to Emma Kendall, who with the following children carries the fond memories of a devoted father in the home: Jesse, John, Anson, Effie Sommers Elvin, Lloyd, Drusilla, Spurgeon, and Roscoe. He is also survived by 21 grandchildren, 2 great grandchildren, one sister (Mina Dice, of Peru) and one brother (Lewis, Alton, Ill.). He was preceded in death by four children, who died in infancy, and five grandchildren. As a young man he was united with the United Brethren Church but a few years later, placed his membership with the Howard-Miami Mennonite Church. In 1889 he was ordained to the ministry and served faithfully in this capacity for over fifty years. At the time of his death he was among the oldest ministers in point of service in the Mennonite Church. With the exception of seven years spent in Manistee Co., Mich., he labored

faithfully with the Howard-Miami congregation during these years. His last sermon was based on the subject, "The Power of God," and was preached to the local congregation Feb. 6, 1944. The last public church service he was privileged to enjoy was on Dec. 31, 1944. He ministered to the spiritual needs of many. The last audible scripture which he was heard to repeat was, "Be thou faithful unto death, and I will give thee a crown of life." Funeral services were held at the Howard-Miami Church Jan. 21, in charge of Lester Mann (text, 1 Pet. 1:3) and N. M. Slabaugh (text, Ps. 17:15b). Burial was made in the Mast Cemetery.

Kaiser.—Mary Ann, daughter of Clifford and Rboda Grooms Kaiser, was born May 29, 1944; died at her home in Pond Bank, Pa., Jan. 9, 1945; aged 7 m. 10 d. Besides her parents, she leaves her grandparents (Chester and Sarah Grooms), a great-grandmother (Delia Grooms), and a great-grandfather (John Shaffer). This little jewel brought sunshine and cheer to the home, but the great Gardener soon plucked this bud for His heavenly realms above. May the Lord comfort the sorrowing ones with His comforting and sustaining grace. Funeral services were held at the Pond Bank Mennonite Church Jan. 12, in charge of Harvey E. Shank. Text, Jer. 31:15, 16. Burial was made in the cemetery adjoining the church.

Musser.—Amos N., son of John and Kathryn Nissley Musser, was born near Mt. Joy, Pa., Sept. 4, 1865; passed away at the St. Joseph Hospital, Lancaster, Pa., Nov. 27, 1944, following an operation; aged 79 y. 2 m. 23 d. On Oct. 1 he suffered a heart attack and was bedfast from that time on. A week before his death he was removed to the hospital. On Oct. 13, 1887, he was united in marriage to Kathryn F. Hess, who survives him. He also leaves two sons: Frank H., Salunga, Pa., and Amos H., of Mt. Joy. He had a great concern for the welfare of his family and will always be remembered as a loving, devoted husband and father. In early life he united with the Chestnut Hill Mennonite Church and was a faithful and active member. His place was seldom vacant during church services. He served as secretary and treasurer of the Sunday school and also as trustee for a number of years. He will be greatly missed in the home, church, and community. Funeral services were held at the Salunga Mennonite Church, conducted by Jacob Charles, Raymond Charles, and Noah Risser. Text, Nah. 1:7. He was laid to rest in the adjoining cemetery.

Schrock.—Tobias, son of Mr. and Mrs. Samuel Schrock, was born April 4, 1862, in Canada; passed from this life Jan. 18, 1945, at the home of his son, Tobe T. Schrock; near Howe, Ind.; aged 82 y. 9 m. 14 d. He came to Lagrange Co., Ind., in his youth. On Feb. 17, 1887, he was united in marriage to Annie Miller. They lived in Kansas for twenty-six years and then moved to New York state, where they lived for three years. They came to Indiana sixteen years ago. He accepted Christ as his Saviour in his youth and was a member of the Maple Grove Mennonite Church since coming back to Indiana. He suffered a stroke nearly four years ago and was in failing health since that time. The last year he was gradually getting weaker. His home was blessed with nine children. His wife and 2 daughters preceded him in death. There remain 6 sons and one daughter (Samuel T., Shipshewana, Ind.; Reuben T., Wolcottville, Ind.; Levi T., Middlebury, Ind.; Joni T., Hutchinson, Kans.; Fannie, wife of Joe J. Yoder, of Hutchinson; Moses T., of Wolcottville; and Tobe T., Howe, Ind.), 4 brothers, one half brother, 47 grandchildren, 19 great-grandchildren, and many other relatives and friends. Funeral services were held Jan. 20 at the Shore Church, conducted by Josiah J. Miller and Edwin J. Yoder. Burial was made in the Yoder Cemetery.

Snyder.—Jacob S., son of Christian and Fannie Stauffer Snyder, was born in East Donegal Twp., Pa., Oct. 27, 1856; entered into rest Jan. 8, 1945 at Mt. Joy, Pa.; aged 88 y. 2 m. 11 d. On Oct. 18, 1888, he was united in marriage to Lizzie Forry. He is survived by his sorrowing widow and many nieces and nephews. He was a member of the Mt. Joy and Kraybill Mennonite Church, and his place was seldom vacant when health permitted. He had a great longing to go to meet his Lord and all his loved ones gone before. His place cannot be filled, but we submit to His will, knowing that our loss is his gain. Funeral services were held Jan. 11 at the home and the Mt. Joy Church, in charge of Henry Lutz, Amos Hess, and Henry Garber.

Text, 11 Cor. 5:1-4. The body was laid to rest in the Kraybill Cemetery.

Sommers.—Benjamin, son of Henry and Clara (Schlabach) Sommers, was born near Uniontown, Ohio, Feb. 18, 1928; died at the Mercy Hospital, Canton, Ohio, Jan. 6, 1945; aged 16 y. 10 m. 19 d. He leaves to mourn his early departure, his parents, 5 brothers and 3 sisters (Irma—Mrs. Andy Troyer, John, Andrew, Willis, Walter, Catherine, Mary, and Paul), one nephew, and 2 grandmothers, besides many other relatives. One sister (Lydia), one brother (Wallace), and two grandfathers preceded him in death. He accepted Christ as his Saviour and was baptized and received into the Amish Mennonite Church the past summer. His younger brother was bedding the horses. Wanting to make one of them move over, he raised the fork over his shoulder, (fines pointing backward), prepared to strike it. At the same moment Ben came walking into the stable, unknown to his brother. One time struck him, entering above the right eye and puncturing a blood vessel and the brain. He was rushed to the hospital, where all was done for him that loving hands could do, but he passed away twenty-five hours later, without regaining consciousness. Funeral services were held Jan. 10, at the home by Jonathan King and at the Walnut Grove Church by John Lapp and Seth Byler. Burial was made in the adjoining cemetery.

Sommers.—Menno B., son of Ben and Catherine (Hershberger) Sommers, was born in Holmes Co., Ohio, May 11, 1871; died at his home near Uniontown, Ohio, Dec. 5, 1944; aged 73 y. 6 m. 25 d. He leaves to mourn his departure, his sorrowing wife (Sarah Hostetler Sommers), 2 sons (Ben, of Uniontown, and Euos, Hartsville, Ohio), 2 sisters (Mrs. Lovina Miller, of Uniontown, and Mrs. Barbara Detweiler, Middlefield, Ohio), 3 brothers (Levi, Trail, Ohio; Manasses and Allen, of Uniontown), 30 grandchildren, and 27 great-grandchildren. Five sons and three daughters preceded him in death. His death was caused by cancer of the spine, from which he suffered much for about six months. He was baptized and received into the Old Order Amish Mennonite Church in his youth and remained a faithful member till death. We feel that our loss is his gain. Funeral services were held Dec. 9 at the home of his son Ben by Dan J. F. Miller and Jos. D. Coblentz. His body was laid to rest in the Oak Grove Cemetery.

Stalter.—Daniel D. Stalter was born April 17, 1877, near Flanagan, Ill.; passed to his reward at his home in Flanagan, Jan. 12, 1945; aged 67 y. 8 m. 25 d. In his youth he united with the Waldo Mennonite Church and remained a faithful member throughout life. On Feb. 7, 1901, he was united in marriage to Alice Miller of Lagrange, Ind. He became seriously ill on Jan. 3, but did not complain, quietly submitting himself to the will of God. He is survived by his wife, 9 children (Wilbert, Chenoa, Ill.; Orval, Oakland, Calif.; Irvin, Peoria, Ill.; Gladys—Mrs. Lloyd Zehr, Flanagan; Lloyd, Eureka, Ill.; Milo, Marlboro, N.J.; Fernie—Mrs. Gilbert Yordy, Graymont, Ill.; Marjorie—Mrs. Milton Summer, Rockwell City, Iowa; and Virginia—Mrs. J. Robert Kreider, Clear Spring, Md.), 14 grandchildren, one brother (Samon D., Tofield, Alta.), and one sister (Mrs. Sarah Roth, Woodburn, Oreg.). Three infant grandchildren preceded him in death. Funeral services were held at the Waldo Church Jan. 14, in charge of J. D. Hartzler.

Stauffer.—Annie B., daughter of Jonas and Elizabeth Erb, was born Jan. 15, 1865, in Lancaster Co., Pa.; died at the home of her son Norman, Dec. 31, 1944; aged 79 y. 11 m. 16 d. She was united in marriage to John S. Stauffer, who departed this life March 28, 1937. Two sons survive: Elmer E., Oregon City, Oreg., and Norman E., Lancaster, Pa. She was a member of the East Petersburg Mennonite Church for many years. Funeral services were held at the home by Frank Kreider and at the East Petersburg Church by Frank Kreider and John Gochbauer. Interment was made in the adjoining cemetery.

Stauffer.—Lizzie, daughter of Levi and Annie (Brubaker) Witmer, and widow of David B. Stauffer, was born March 17, 1866; died after a short illness, Jan. 2, 1945; aged 78 y. 9 m. 15 d. Her death came as a shock to her family and many friends. She accepted Christ as her Saviour and united with the Pike Mennonite Church, of which she was a faithful member. She is survived by 6 children (Levi W., Ephrata, Pa.; Barbara—wife of Frank Stauffer, of Ephrata;

Mary—wife of Joseph Brubaker, of Diamond Station near Akron, Pa., with whom she resided; Lizzie—wife of Ezra Burkholder, of Ephrata; David W., Loveville, Md.; and Ammon W., of Leonardtown, Md.), 58 grandchildren, 104 great-grandchildren, 2 sisters (Mrs. Christ Stauffer, Lititz, Pa.; and Mrs. Samuel Zimmerman, Farmersville, Pa.), and 3 brothers (Eli B., Soudersburg, Pa.; Abram B., Strasburg, Pa.; and Isaac B., Lititz, Pa.). One daughter (Annie), 3 grandchildren, 2 sisters, and 4 brothers preceded her in death. Funeral services were held Jan. 6, at the home of Joseph Brubaker and at the Pike Mennonite Church, in charge of Jacob Stauffer. Text, Mark 14:38, 39. Interment was made in the adjoining cemetery.

Steckly.—Lizzie, daughter of John and Mary Gunden, was born in McPherson Co., Kans., Dec. 12, 1884; died in Pigeon, Mich., on her sixtieth birthday. The end came suddenly from a heart attack while walking on the street in Pigeon. She was recovering from an illness she had eight weeks before, and the end came as a shock to the family and everyone. She always bore her afflictions patiently. In her youth she accepted Christ as her Saviour and united with the Amish Mennonite Church, remaining faithful until death. She was of a cheerful disposition, being helpful to her neighbors and friends, devoted to her family, and sincere in her service to Christ. On Nov. 25, 1908, she was united in marriage to Joseph R. Steckly, of Milverton, Ont. They moved on a farm near Pigeon in 1909, where they lived until eight months ago, when they moved to Pigeon. To this union two children were born. Surviving are a deeply bereaved husband, one son (John, of Pigeon), one daughter (Erma—Mrs. Willard Wyse, Midland, Mich.), 2 grandchildren, her aged mother, and the following brothers and sisters: (Lydia—Mrs. Sol Mayer, Fannie—Mrs. Tom Yoder, Agnes—Mrs. Jesse Byler, and Laura, of Pigeon; John, William, and Mary—Mrs. Mose Albrecht, Bay Port, Mich.; Chris, Gosben, Ind.; and Joseph, Archbold, Ohio. Her father, 3 sisters, and one brother preceded her in death. Funeral services were held at the house by Earl Maust and at the church by Jesse Short and Emanuel Swartzendruber. Interment was made in the adjoining cemetery.

Yothers.—Isaac O. Yothers died at the home of his only daughter, Mrs. Sylvanus Moyer, Doyiestown, Pa., Jan. 12, 1945; aged 90 y. 11 m. 14 d. He was born in Plumstead Twp., Bucks Co., Pa., but most of his active life was spent at Dublin, Pa. His wife, Annie (Kulp) Yothers, died twenty-one years ago. He was the oldest member of the Deep Run Mennonite Church, having been a member over seventy years. Besides his daughter (Anna Moyer), he leaves 5 sons (Abram, of Dublin; Erwin, Plumsteadville, Pa.; Harvey, Hagersville, Pa.; Harrison, Souderton, Pa.; and John, Allentown, Pa.), 39 grandchildren, and 50 great-grandchildren. Funeral services were held at the home on account of the storm. The services were in charge of Wilson Overholt, Erwin Nace, Joseph Gross, and Claude Meyers. Interment was made in the near-by cemetery.

Zehr.—Joseph J. Zehr was born near Croghan, N.Y., Nov. 12, 1878; died suddenly near his home in New Bremen, N.Y., Dec. 21, 1944; aged 66 y. 1 m. 9 d. On June 30, 1904, he was married to Katie Moshier. He leaves his beloved companion, 2 sons and 3 daughters (Elias M., Lowville, N.Y.; Esther—Mrs. Aaron Roggie, of Lowville; Harold J., of Croghan; Savilla—Mrs. Irving Widrick, of New Bremen; and Ruth—Mrs. Bernard Widrick, Kirschnerville, N.Y.), 17 grandchildren, 3 brothers, and 3 sisters. One brother and one sister preceded him in death. He was ordained a deacon in the Conservative Amish Mennonite Church in 1909 and served in that capacity until 1915, when he was ordained a minister. On Sept. 26, 1943, he was ordained a bishop, which place he faithfully filled when health permitted. He was afflicted for a number of years with heart trouble. Last March he suffered a slight stroke, but partially recovered. The latter part of October they moved from the farm near Kirschnerville to New Bremen. He was much concerned about the welfare of the church and keenly felt his responsibilities. He will be missed in the church as well as by the family. At his sudden death we sorrow, yet we humbly bow and submissively say, "Thou, Lord, doest all things well." Funeral services were held at the home by Allen Gingerich, and at the Croghan Church by Lloyd Boshart and C. M. Nafziger. Interment was made in the adjoining cemetery.

Decreasing Church Attendance

Several denominations have reported a falling off in church attendance and membership. There are doubtless many reasons for the decline, but in a recent report to the Synod of New Jersey, Presbyterian Church in the U.S.A., two causes of failure were given, of which the second is noteworthy. Dr. Thurlow Fraser, chairman of the Permanent Committee on Evangelism, said that in the New Jersey Synod "the average gain for 412 churches was a little more than 1.37 per church in the year. There were 89 churches and chapels in the Synod which did not add one member by confession or reaffirmation. . . . The showing for the whole church is rather worse than that. Gains 72,072. Losses 76,319. Net loss 4,247, or almost .5 per church for 8,628 churches." Then Dr. Fraser suggests "two outstanding causes of this failure to keep pace with the growth of population. . . .

(1) Inflexibility in methods and polity, which refuses to change in order to meet changed times and conditions. . . . (2) Lack of passion in presenting the Gospel. The American people are an emotional folk. They like their idealism, their patriotism, their religion served hot. Some of us Presbyterian ministers have had emotion educated out of us. Somewhere in the long course of preparation, our passion, our evangelistic zeal have grown cold. The people, unattracted by cool logic, turn from us to those who give them a warmer Gospel, even if it be not so philosophically developed." This analysis of ineffective preaching is especially significant, coming from a friend and officer of the Presbyterian Church. One might point out that if "the long course of preparation" were closely examined, it would be found that in many cases the ministers have been trained by teachers who cast doubts on or deny such foundational truths as that all men are lost sinners without Christ and that He shed His blood to pay the penalty of our sin, and there is no salvation in any other. This undoubtedly accounts in large measure for the "lack of passion in presenting the Gospel." The cold water of unbelief will soon reduce evangelistic fire to smoldering embers unless it is continually fed by the oil of Christ's grace, like the fire which Christian saw in the Interpreter's House. Too many of us, if we were perfectly honest, would have to confess that "our passion, our evangelistic zeal have grown cold." But the Spirit of God can renew our zeal and rekindle our passion for souls as we allow Him to search and cleanse our hearts, and give Him opportunity to speak to us as we meditate on the Word and take time for prayer.—Philip E. Howard, in "The Sunday School Times."

The Christian Nurture of Children, by Alta Mae Erb, has enjoyed a well-deserved popularity, exhausting our supply in the Christmas rush. A fresh stock is now ready for you.

Martyrs' Mirror has been out of stock for some time, having quickly sold out the 1500 copies printed in 1938. We are happy to announce a new printing under way. Printing such a large work is a huge task. Watch for the announcement when it comes off the press, possibly the latter part of 1945.

Four New Workers joined us last week. From Broadway, Virginia, came Thelma Pence to work in the Press Room, Helen Trumbo for secretarial work, and Grace Showalter to work in the Bindery. Oliver Schenck, Lancaster, is giving versatile assistance in the manufacturing department.

Gandy Dancer Prepares for Death was the Chicago Tribune's account of a wealthy man's extraordinary preparations for death. Read this unusual story with an appeal to the soul in our newest tract.

The General Problems Committee of General Conference prepared four tract-form leaflets: "Worldly Amusements and Pleasures," "Modest Attire," "Separation from the

World," and "The Devotional Covering." The good stock on hand should be widely circulated throughout the church. The Tract Department will handle your requests. They are entirely free of charge.

Bro. George W. Cutrell, supervisor of the activities on the first floor, including the Press Room and the Bindery, leaves the Publishing House, after thirty-four years of service in this avenue of church work. He has purchased a printing business in Denver, Colorado, where he and his family are locating. They left Scottsdale, Monday, Jan. 29. May the Lord's blessing attend them as they leave us for other fields of service.

Bro. Ralph Bender, of the shipping department, attended the funeral of his father, D. H. Bender, at Hesston, Kans., on Tuesday, Jan. 30. Bro. Bender was associated with the work of the Publishing House and of the Publication Board for many years. We extend our condolences to the bereft family.

Sister Lucille Leasa, former proofreader at the Publishing House, and now teacher of the first six grades of Parochial School held in the Johnstown district, paid a visit to the Publishing House and community over the week end of Jan. 28.

WHEN ALL SEEMS LOST

The "Sunday School Times" passes to us this graphic illustration of a great truth:

"The story is told of an only survivor of a wreck who was thrown on an uninhabited island. After a while he managed to build himself a hut, in which he placed the little all that he had saved from the wreck. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any passing ship. One day on returning from a hunt for food he was horrified to find his hut in flames, all he had had gone up in smoke. But that which seemed to have happened for the worst was in reality for the best. To God's infinite wisdom it was the best thing; to his limited vision it was the worst. The next day a ship arrived. 'We saw your smoke signal,' the captain said."

The Word of the Lord states the eternal principle, "All things work together for good to them that love God."

If we keep ourselves in the love of God, the burned home in addition to the other and former calamities may be but a means used of God for the obtaining of His high purposes for us. Therefore, keep your faith. Wait upon the Lord.—The Free Methodist.

Table of Contents

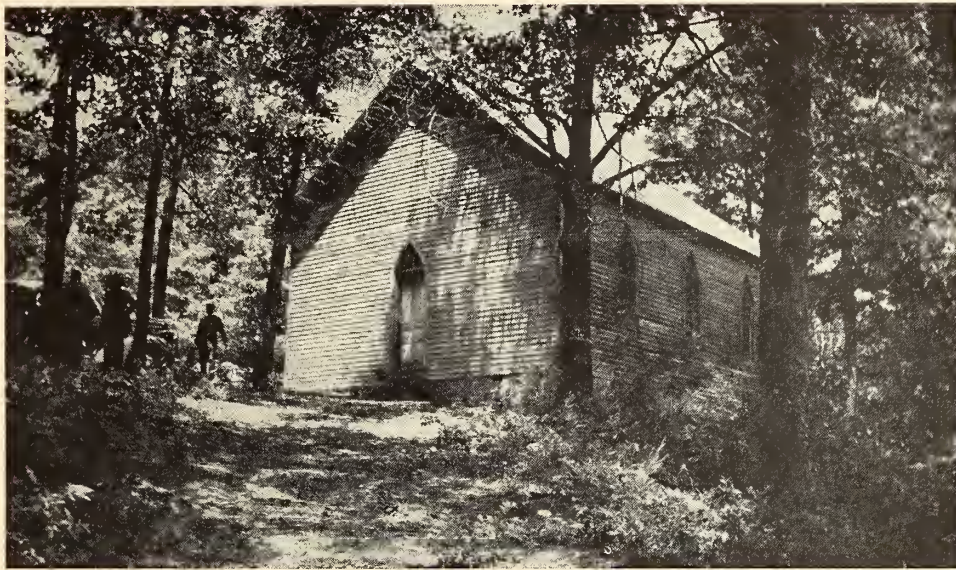
- 873—Deepening the Spiritual Life Through the Church Periodicals
Where Christ Sitteth . . . (Poem)
- 874—It's Just My Way
- 875—Editorials
- 876—Relief Clothing Report
C.P.S. Demobilization
- 877—Joy in Service
The Ten Commandments of Satan
- 878—The Healer (Poem)
A Testimony of a Healing Lord
Approaching Shadows
Are All Things in God's Hands?
- 879—To Be Near to God
Sunday School Lesson for February 11
- 880—Field Notes
- 881—Correspondence
- 882—A Prayer of Searching (Poem)
The Ministry of Our Church
More Ministers Needed
- 883—Mutual Aid and the Ministry
- 884—Relief and C.P.S.
- 886—Items and Comments
Special Meetings
Marriages
Obituaries
- 888—Your Publishing House
When All Seems Lost
Decreasing Church Attendance

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

February, 1945



The Tragedy of Closed Doors

Closed Doors An Open Door

Throughout rural America are deserted church buildings where a boding silence reigns. Ministers have left these communities for supposedly better opportunities. Orphaned congregations struggle on for a while with inadequate leadership until discouragement sets in. Finally, the doors are closed, with no one there to care for hungry souls. These areas are populated with people who could be won for Christ if they had messengers with the Gospel to show them the way. These closed doors are an open door for our Christian witness.

Editorials

A Call to Prayer

The Mennonite Church is moving into a time and spirit of influence which calls for much prayer. We must seek, through the leading of the Holy Spirit, avenues of service that will fulfill her purposes to this generation. There are before us opening doors of opportunity to serve in new ways and in new areas of the great harvest of souls. It seems appropriate that at this point we should pray the Lord of the harvest to send forth laborers to fill the need of workers. Selective Service has placed hundreds of our men to work at tasks which are considered of national importance. The church has a greater responsibility in placing men into positions of service of celestial importance.

Our prayers should include special intercessions for those of our brethren who are filling positions of leadership on general, district, and local mission boards. They are in need of special wisdom that will enable them to place men and women in positions where they can serve to the greatest advantage for the cause of Christ. They have a responsibility which cannot be measured in terms of human values. The destiny of thousands of souls hangs heavy upon them. Inasmuch as they are expected to find the fields that are ripe for harvest and to place workers into those areas for the salvation of many, let us not forget to pray for them.

The world crisis that will follow the close of battle makes our Relief Committee responsible for an important type of Christian witness. We dare not close our powers of mercy when millions are in need of help. The church must share in responsibility to make intercessions for those on the Relief Committee who are responsible for providing administrative channels through which the material goods from our constituency can be used to bring physical and soul relief to people in great need. In keeping with our accepted policy of bearing a testimony to the saving power of the blood of Christ, we look for opportunity to support and give through agencies that are dedicated to the great purpose of winning the lost for Christ.

You have read in the columns of Christian Missions of the need for prayers in behalf of missionaries on the field who are carrying heavy loads. Because of shortage of man power they have been compelled to carry on with insufficient help. These need our prayers that they may be able to continue the work with His abounding grace.

There are workers being called and appointed to places of service in foreign lands who are having difficulty in securing travel accommodations. We invite the church to share more deeply in the participation of prayer concern and petition for these. There are unusual circumstances which stand as barriers in the way of these missionaries. But we have an unusual God who is able to handle any circumstances of the church's need. It is our privilege to engage in intercessions on their behalf.

Our prayers should not all be directed to places beyond the borders of our church community. We have an obligation to keep the stream of missionary impetus pure at its

source. We dare not allow our lives to become overloaded with material interest in times like these. We have our obligations to C.P.S. men and obligations to our local needs, but these dare not curtail our giving for the spread of the Gospel. Nor is this concern all with money. The spiritual life and the Christian outlook of members in our own congregations need to be kept clear. We dare not lose our vision of the need of a lost world.

While we are praying for the strengthening of our missionary zeal on the home front, let us not forget the need for that type of Christian living that is characterized by a constant overflow of spiritual powers in testimony to the grace of God. To carry on an effective witness through the church we must have members who are filled with the Spirit. This calls for pulpit powers that are drawn from heavenly sources. It calls for personal devotion to the living Christ who died for all.

This call to prayer should reach every congregation every family altar, and every secret closet in the Mennonite Church. In united effort we shall triumph in the glories of the cross.

Better Than a Sheep

It is not difficult to find people who place material values ahead of the value of souls. Is it anything to us that men are giving more attention to earthly affairs than to the work of the kingdom of God? "How much then is a man better than a sheep" (Matt. 12:12)? In this pointed question Jesus called attention to comparative values. What farmer will not get up in the middle of the night and go out and look after his stock?

A story is told of a faithful shepherd dog that in the middle of the night began barking and running back and forth between the house and barn. The farmer heard it and thought there must be something wrong. He got up, followed the dog into a clover field into which the cattle had broken during the night, and there found one of his best cows bloated. He saved the cow. How much better is a man than a cow, and yet who will get up in the middle of the night and go after a soul? Some few have.

Some years ago a certain student got awake during the night and found himself deeply concerned about a friend who lived some distance away, and began praying. He was so deeply burdened that he got up and fell to his knees to pray. The burden was too heavy. He woke up three of his fellow students and urged them to join him in prayer. Are we willing to pay the price of sleepless hours to pray? How much then is a man better than a sheep?

(Continued on page 896)

EDITORIALS	890
THE PRESENT-DAY NEED FOR EVANGELISM—C. F. Derstine ..	891
A PRAYER (Poem)—Amy Carmichael	891
THE OPEN DOOR THAT NO MAN CAN SHUT—IN INDIA— S. J. Hostetler	892
THE OPEN DOOR THAT NO MAN CAN SHUT—IN AFRICA— John H. Mosemann	893
FINANCIAL REPORT	895
GLEANINGS	896

The Present-Day Need for Evangelism

C F. Derstine

I have set before thee an open door, and no man can shut it.—Rev. 3:8.

The Lord ("I")

The Old Testament exhausted language to make the Lord known. The New Testament did the same. Jesus Christ summarized the results by saying, "This is life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou hast sent."

Some two thousand years ago, Jesus Christ uttered the words, "I will build my church." He was then a member of a despised race, lived in a small country, had a handful of followers, and was scorned by the social, political, and religious leaders of His day. Who would have believed then that those strange words would live twenty centuries?

Today, that church has grown from an acorn to a mighty oak. First, there were twelve, then seventy, at Pentecost three thousand, some days later five thousand more, until today some 680,000,000 confess the name of Jesus Christ. The Bible is published in more than a thousand languages and dialects. There are some 2,500,000 ministers, leaders, missionaries, and teachers serving in the interest of this church.

The keynote of success in *evangelism* is that the same Lord, the one, living, invisible Christ, is the president—that is, the head. He actively presides over every company of the church militant on earth, the world-wide church.

Not only is He the "head," but He calls, unctionizes, and directs in the work of evangelism every individual member of that church. "The Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29). The Egyptian treasurer was saved. This is evangelism in action.

A classic illustration is Paul: "It was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles" (Gal. 1:15, R.V.).

The Lord—He is "*the Lord of the harvest*." He may say to the most highly trained youth, "Go to Africa," instead of giving service among cultured saints. When He speaks, consult the train schedule, arrange your steamship voyage. Note the response of a Moravian brother, when Zinzendorf asked, "Can you go as missionary to Greenland? Can you go tomorrow?" He replied, "If the cobbler has my shoes finished."

In Mennonite circles there is no finer response than that of the late honored Bishop M. C. Lapp. Mission Board representatives met him on his Roseland, Nebraska, farm while plowing. He stopped the horses in the middle of the field, turned them to the barn, unhitched the team, and went to the house. He answered in the affirmative, arranged his sale at once, and sailed for India. If Christ is the Head—and He is—then when the call is clear and distinct, such responses should follow in evangelism.

The Lord's Sovereignty ("Have set")

These words were spoken two thousand years ago, but the fact remained unchanged during the course of the centuries. The "Divine Commission" likewise remains unchanged: "Go ye," "into all the world," "every creature." As my heavenly Father sent me, so send I you. This is the program of evangelism.

The question rises, How then are men called to special tasks in the work of evangelism? First, by providential circum-

A PRAYER . . .

Make me Thy laborer,
Let me not dream of ever looking back,
Let not my knees be feeble, hand be slack,
Oh, make me strong to labor, strong to bear,
From the rising of the morning till the stars appear.

Make me Thy warrior,
On whom Thou canst depend to stand the brunt
Of any perilous charge on any front.
Give me skill to handle sword and spear,
From the rising of the morning till the stars appear.

Not far from us,
Not far from us, those stars—
Unseen as angels and yet looking through
The quiet air, the days' transparent blue.
What shall we know, and feel, and see, and hear
When the sunset colors kindle and the stars appear?

—By Amy Carmichael.

stances. Second, by the divine impartation of gifts—"a man's gift maketh room for him." Third, by direct call to the individual, who will volunteer as did Samuel, Moses, Isaiah, and others. Fourth, by the voice of the church, which sets men apart for the work the Lord has chosen for them. Paul and Barnabas were thus chosen. The "laying on of the hands of the presbytery" need not be mere ritual.

The Lord's Man ("Thee")

The word "*thee*" makes the call of evangelism personal. An instrument in the hands of the Lord—that is a "*chosen*" personality. It has been well written: "Preaching and teaching are not the impartation of divine truth alone, but voiced by *chosen personalities*."

Through this wide range of personalities a more effective work is accomplished. There was a distinct variety among the prophets of former times. The apostles were distinctly different. The early church fathers were a marked variety of personalities. Note the difference in these soul winners, men whom the Lord used mightily in the sphere of evangelism: Polycarp, Augustine, Grebel, Manz, Jerome, Menno Simons, Luther, Wesley, Judson, Livingstone, Carey, Moody, Finney, and thousands of others. Look over the registry of the ministry and workers in the average denomination, or for that matter in the average congregation.

To make evangelism effective, however, there must be "*consecrated*" personalities. It is only such that God can use to the largest degree. The following poem, so often used by a soul-winning high-school teacher, is challenging:

"Channels only, blessed Master,
But with all Thy quickening power
Flowing through us,
Thou canst use us,
Every day and every hour."

Where the divine sovereignty is recognized, there is no duplication for the same task. Likewise, there is no room for envy. A personal friend, now resident in England, an effective soul winner, F. Noel Palmer, relates an incident of a prayer meeting in an English university hall. The atmosphere was depressing; the praying seemed powerless. Presently, a young man arose, who confessed that he was exceedingly jealous because of the fine personal traits and the rare ability of

(Continued on page 895)

THE OPEN DOOR THA

In India

S. J. Hostetler

Is it true that there are open doors which no man can shut? Let me bring to your attention several things that God's Word teaches in this connection. Yes, it is true there are open doors which no man can shut. I always have to think of Lydia, the seller of purple. When Paul preached, the Lord opened her heart. That is significant. The Lord opened her heart. He opens the door. We read in Eph. 1:11, "According to the purpose of him who worketh all things after the counsel of his own will." God works after His own will, whether we like it or not. God does work things as it pleases Him. Then go back into history. Look at the children of Israel. On their way to the land of Canaan they wanted to go back. They were stiff-necked, but nevertheless God took them into the land of Canaan. However, those people who left Egypt never got to Canaan. They were buried. That is the second thing.

There are open doors which no man can shut, but they open through man's instrumentality. God works through His people, and if we do not take some part in opening, and keeping open the doors, there is no particular assurance that any particular door is going to open. There is never an influx into the kingdom of God except where some person or persons have been in the will of the Lord. Ingatherings do not take place in an isolated place. It is through personal work, through giving the Scripture, or some means like that. There are open doors in India which no man can shut, but the doors are not going to remain open except as you and I preach and work and strive to keep them open according to the leading of God. God is not going to do all these things if we just sit back and enjoy life. Yes, the Lord does it, but if we want a share in them we have to work, and we have to be in the will of the Lord and allow Him to use us.

The first thing I wish to mention is mass movements. I am not going to speak about them except in passing. They are still going on. That means that there are four hundred people being baptized in India every day. I am sorry that we can not say we have them in our own mission area as yet, but people are pressing into the kingdom in India. We are concerned more particularly, however, with our own work. I have been out of the Central Provinces—most of you perhaps know that we have been in the province of Bihar the last four years. There we have opened a new work about five hundred miles to the northeast of Dhamtari. That is where we and Brother Vogts have been, and now the Vogts are there alone. So I have not been in the Central Provinces very much, and I am not able to say as much about the Central Provinces. However, just before coming home I was in Dhamtari for a month and a half, and had the privilege of going out on tour for a week with a group of boys from the normal school. I am glad that I can say that I found in my tour in that one area of the Bagtarai school, a most encouraging response, especially in one village near the school. We had meetings where, we can say in Scripture terms, the whole village was gathered about the door. We had the largest audience there that I have had in a village for some years, and they were not only there out of curiosity; they bought books, asked questions, and were interested. I never was very much interested in reporting that people were enthusiastic, but we have to take into consideration that before people come to Christ, they first become interested in Him. We sold about one hundred books, Gospels, and pamphlets, and I was very happy that according to my experience there seemed to be in the Central Province mission a pronounced advance in the progress of the village people toward the kingdom of Christ.

Again, up in the region where Brother Friesen used to spend a great deal of time and where his son John now works, John reported that he was on tour and people came and talked till midnight in his tent and were really concerned. That is something to be happy for. Although we can not point out a whole village or a whole hundred people that we were able to baptize, nevertheless there is something to be thankful for, and we can not always measure the results of our work by concrete figures. We can not see now what the Lord may do in five years.

Coming up to Bihar is where I would like to make a long story. First it is quite in order and not aside from the topic, that I give a little idea of why Bihar was opened. Our mission decided some years ago that we should look around for additional fields. After a good bit of discussion and prayer, and in consultation with the Board, it was finally decided to do something about it. Brother Graber, Brother Beare, and I were appointed to go on a tour of investigation and see what fields were available. We looked at three different fields and brought our recommendation back to the mission. The mission decided that the Bihar field was the field we should select for more thorough investigation by actual evangelistic work. We selected Bihar primarily for three reasons. In the first place, there had been missionary work there once before and the people who had been there recommended the place to us. They said the people were ready to hear the Gospel. That was what we were looking for. We all like to see concrete results. We like to see souls saved. In other words, we like success. Another thing was that the Hindi language was used in this area and that was the language we knew. It is a tremendous advantage to have the same language. But just as in Dhamtari, so in Bihar, that is no guarantee that the people will understand our Hindi. They have a dialect there. Pennsylvania Dutch is to German what Bihari is to Hindi. We had to learn this dialect. The third reason for selecting this field was that it is an area that has sufficient room for expansion. Our area is about one hundred fifty miles long and about thirty-five miles wide, and there is room on two sides of it to expand farther if we wish to. So for these reasons we selected this place in 1940.

We have two little churches up there—one in Telaiya where we lived, and one about twenty miles out. The Christians in these two churches are all of an outcaste group. They are bamboo weavers. They make baskets out of bamboo. They must bring their bamboos from the jungle, which is hard work. They walk sometimes ten miles each way, getting up at four o'clock in the morning. The next day they weave them. That would be an interesting story in itself. This is the kind of people who are our Christians, except two who are Mohammedans.

When we started out, we went on tour where we were led to believe there were people who were ready to listen. We preached and preached. There were supposed to be some Christians there. We inquired, but no one had ever heard of Christians or even knew what they were. We thought that was strange, but nobody knew of any. The last day we had a meeting, after I got through preaching, a man came up and whispered, "I am one of you. I am a Christian." I said no more to him in the group. I told him to get in the car. We drove out to the edge of the village and I began questioning him. I found out that he was one of those who had been baptized. That was our first start. Not very much came of that, but

(Continued on page 894)

NO MAN CAN SHUT

In Africa

John H. Mosemann

We wonder just what the Philadelphia Church was like—the church before which He set an open door. We wonder whether out of all the churches that existed, this was the only one before which He could place an open door without any misgivings. We wonder what human threatenings there were which called for the assuring word, “and no man can shut it.” Were there outside influences that were contending against any extension of the cause of Christ? Were there in that community, in that brotherhood, those who would dare resist the extension of the cause of Christ? We do not know, we cannot tell, but we can discover that it was the ascended Lord Himself who here again to the Philadelphia Church reasserts His divine prerogative. It was only a few years before this word to the Philadelphia Church when He with one stroke unlocked a massive door, a door that opened upon a tremendous challenge. He charged His followers to “make disciples of all the nations,” whatever their color, whatever their race, whatever their tongue, whatever their potentiality for good—make disciples, bring into fellowship of Jesus all nations, all men. There was never an abrogation of this. This responsibility holds today. The church’s task is to evangelize its generation. It can never evangelize another. It lives but once. Its duty is to the generation in which it lives.

We want to look to the open door as far as Africa is concerned. I do not know how profitable it might be to try to transport you across and have you experience in a very meager measure something of the open door that does exist. I do not know whether it is too profitable to hold before you a picture and challenge and responsibility when most of you are unable to do anything about it. I question the practicability of going into detail as to the actual condition and needs in our own field until the people have actually done something about the things that they do know. So, what is the open door in Africa as far as you are concerned? What is the open door into which you may enter, rather than from which you can turn away and say, “That is too far beyond any capacity of mine to do anything about it”? Immediately we are brought to that tremendous responsibility which none of us has exhausted, that open door, that naked privilege of ours, that one which our Lord laid upon His disciples, “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” Have you ever prayed, do you pray now for Africa? Why not? I have heard of folks who pray around the world, but I don’t believe there is any such thing. I do not believe there is any man or woman who has exposed his heart and let God lay upon it the weight of the world. I would like to ask you if you have ever permitted the Lord of the harvest to lay upon your own heart the field. Have you ever allowed God to take continent on continent, people on people, nation on nation, race on race, and lay their sorrow next to your heart? Did you ever ask God and permit God to take their burdens and put them on your shoulders and cast their gloom across your soul’s horizon? Have you ever found prayer for Africa a necessity and a weight resting on your heart? Have you ever been concerned with such a burden and responsibility for Christ’s Gospel in Africa that you had absolutely no escape but by prayer? Here is where we fail. This is the door at our very heart, in our very homes that we so seldom enter. I say at our door, at our very heart’s good lies the open, the wide open door to pray. “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

You do not mean to tell me that there is a continent as vast as Africa with 150,000,000 benighted souls and that you have never prayed God earnestly and sincerely about such a tremendous matter. There are a lot of folks who would have to admit just that, and say that they never took the thing seriously. That there is a great continent of people whose skin is black and whose souls are darker—I have never taken this seriously. Maybe you have looked too little upon this field of Africa, this land where in the early days the Christian faith was strongly entrenched, where it grew and flourished especially in the northern part. The day came when that vision faded and theology took the throne of evangelism. I have nothing against theology as long as it ministers to and serves the one primary function of the church—that is to evangelize its generation. But when theology becomes an end in itself, then we will fail to reach out to the north, east, south, west, and fail to make Christ known. That church lost its vision. Instead of reaching outward through that great continent, theology became an end in itself. There soon settled a gloom of paganism.

I wonder if it is possible to project ourselves into these shadows. Our blatant, studied refusal of God’s revelation—I speak of our nation as a whole—is repulsive enough. But it is a different story where for centuries men have corrupted themselves, have worshiped the creature more than the Creator; they have become vain in their imaginations, have gloried in their shame, without any Gospel whatever to lighten the night of the years. They have heard tidings of the name that is above every name—the name that soothes earth’s sorrows, heals its wounds, and drives away its fears. It is a continent where men on many wayside altars have offered sacrifices of their own choosing. To such people and to such a continent we go with a message of grace and love. For their chains we must offer them the law of the spirit of life in Christ Jesus. For their death we must offer them a share in the resurrection of Christ. He that came forth from the dead said, “Because I live, ye shall live also.” For their ever-deepening night we offer Him in whom they become light in the Lord. For their superstition we offer them not more cultured ones, but the truth as it is in Jesus—the truth which makes men free! For their unspeakable shame and vileness we offer them in Christ the garments of salvation. Said a widow who had become a mere chattel of unredeemed men, “Life is no more worth living, nothing but fear, nothing but threatening death. If this is all there is in life, then why should I live? Perhaps I can drown away my sorrow by jumping into the lake. Perhaps I can end it by hanging with a rope in my hut. Perhaps I can bring it all to a finish if I expose myself in the wilderness and get away from men. [There would be plenty of comment on that phrase, “Though ev’ry prospect pleases, and only man is vile.”] If I can somehow get away from men and get out in the wilderness and die from exposure, whatever the next world has it can not but be an improvement on the present.” So hopeless and driven! But she came face to face with the claims of the Lord Jesus Christ and He pressed upon her His own love which, when she answered and when she received it, satisfied completely. I declare I am not ashamed of such a Gospel, such a Saviour that will lift hopeless men and women back the long, long way out of shame and sin into fellowship with Christ and into fellowship with God. Today there are millions and millions of men and women, boys and girls for whom life has but this same unhappy prospect.

Your first responsibility and mine is to pray. Whenever such conditions are brought before our hearts, our only immediate response is that we pray. If I could actually picture something of the need among the women and girls of Africa, I know your hearts would bleed for the opportunity to clothe, feed, and shelter them, and yet under God that is not your first responsibility. That is not your first duty; that is not your first obligation. You can not do that, but you can pray; and indeed you must pray if you are in any measure to enter the door that His Son, the Lord Jesus, opens before you today.

I would like yet to share in some small measure something of the blessings that God has brought to our people. I would like to point out something of the new way that their springs are alone in God. I would have you know something of the way in which they were taught that the door first and last must be kept open Godward if we are to occupy territories for God manward. The first and last responsibility is for us to keep the door open Godward if we are ever to rightly envision the door which opens outward to men. Our missionaries as well as our African brotherhood discovered that "that good land," goal of many a vexed and defeated pilgrim, is real to faith. They became conscious that there is an energy of the flesh, that there is a worship that sometimes descends to the level of the flesh, that too often service is carried on in the power of the flesh. They came to the place where they were ready and willing to give God new liberty in their hearts. They were ready to vow new loyalties to Him. They purposed to cease "holding consecration services in the wilderness." They must go on and possess the land. That conviction, that sense of privilege descended upon the hearts of our brethren and sisters, and they found themselves ready to yield all that it would cost by any means if they might attain to a life that is constantly victorious and consistent. They found victory—a new sense of victory, victory in warfare, for where there is no warfare there can be no victory. There are some folks of course who misunderstand and question and doubt. Some mock at the reported workings of the Spirit of God in our African field. I can have no misgivings about our brethren and sisters who are there pouring out their lives and much of their reserve strength. But I say unto you that whatever the measure of the Spirit's workings among them, whatever the character of it, it has enabled missionaries to rise above irritations, to rise triumphantly over petty jealousies, to rise over rivalries. There are enough foreign missionaries here to give a vote that foreign missionaries are too much subject to irritations, petty jealousies. Whatever the Lord did in our African church, He gave our missionaries victory over that sort of thing. Whatever God did among them, it meant a quickened Word which struck men and women down on their faces, and brought whole congregations to penitence.

Yes, to have the door open widely to God means fire. It means a fire which burns as in a crucible—a crucible in which our whole program, all our plans and motives are cast. It is a Spirit-fire which is to try us, and reveal whether we have any passion but Christ, any motive but love, any energy but His indwelling life. I have not given you many facts about Africa. You may say, I have never had a call, but since when do men and women need to have a call to pity, to sympathize? Has not God given us hearts? Has He not given us affections? Has He not above all given us the mind of Christ that we might pity with a compassion that is comparable to Christ's passion? Has He not given us that? He has. May He give us grace to fling open wide the doors of our communications Godward so that we might take with courage every fortress to which He gives us the key.

(A message stenographically reported by Lester C. Shank from the meeting of the Mennonite Board of Missions and Charities held at Kidron, Ohio, in May, 1944.)

THE OPEN DOOR THAT NO MAN CAN SHUT

(Continued from page 892)

later on we found out a little bit more. In the meanwhile Brother Beare and Brother Graber came up and we found a village where people said, "Yes, we want to be Christians." Of course we were very happy, for that was what we wanted. We began to go to that village. Yes, they wanted to learn to read. That is a good thing too. So we worked with them. We had a good crowd out every day. Finally we said, "Well, if you are to be Christians, then you must come together and let us teach you. You must learn the meaning of the whole Gospel." Yes, all right. They set a date when we were to come. We went out on that date, but nobody was there! We talked to a few, and they told us another date to come. We went back. One of the women had died and they had buried her; and they were all engaged in ceremonies. They set a third date, and again nobody was there. It just seemed that they did not know there was any date set. We thought this was strange. We felt rather bad. We decided to spend the time in prayer until the Lord told us what we should do. We spent two days that way. The second day, in the afternoon, I got an impression suddenly that I should go to a near-by village. I went out. One of the young men had gotten into trouble with the courts, and they all flocked around me and were ready to listen. Of course when they are in legal trouble that does not prepare them exactly to accept the message of Christ, for they want help in their trouble. But at least they were ready to listen. The outcome was that we began to have meetings on Sunday, and they came regularly; and they declared that they were ready to be Christians and do whatever our teaching was. The final outcome was that we were privileged some months later to baptize some of those people, and our first little church was started. Some of those people have since gone to Calcutta to work. Remember I said they are a low caste of people and they have a long way to go to become what we usually think of as a saint. But they have imbibed teaching. They have learned to repeat some Scripture verses and to sing, and there are several children who have learned to read, although I would not want to demonstrate before a group like this.

The other place where we have Christians is Harila. I can not take time to tell you that whole story. We started to teach the boys reading and writing and along with that Scripture verses, songs, and the Ten Commandments, and a more enthusiastic group I have never had. For a worker we were able to secure a young man who comes from farther south, where there are several hundred thousand Christians. He took over the teaching of these boys. He has been teaching them from that time on, and they have learned a great many things and certainly are an enthusiastic group.

I want to tell something about their baptism. We had dates set about four times when these people were to be baptized. The first time Brother and Sister Graber were there and we spent a good bit of time planning just how we were going to do everything. We spent a good deal of time in prayer, and then went to the village—and there were about six people there! The rest were all gone—some here and some there. We were disappointed. We thought that these people certainly were sincere. We thought we would certainly get results that day. We did have some doubt, but not much. Well, we set times again and spent a good many hours on our knees and a good many hours in their village, trying to bring them to the place where they really were ready to accept Christ. One day my wife and I sat on one of their little beds of woven rope from nine o'clock in the morning until three o'clock in the afternoon, waiting for them to come to a decision. One would come and sit down, and one would go to eat, and another to weave. We sat there because they had said they were ready to be

FINANCIAL REPORT

Mennonite Board of Missions and Charities

DECEMBER, 1944

C. P. S.

Civilian Public Service	18,516 91
Amish CPS	4,809 99
CPS Dependency	3,452 27

Total for CPS Funds 26,779 17

SUMMARY

India	11,849 46
South America	11,737 51
Africa	778 41
City Missions	3,403 60
Charitable Institutions	22,727 11
General and Other Funds	6,367 18
Annuities	5,000 00
Relief and CPS Funds	51,450 67
	113,313 94

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS

which are under the

MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	85 05
Chicago Ill	224 17
Detroit Mich	56 75
Kansas City Kans	555 76
Mexican Border Texas	60 00
Peoria Ill	261 16
Toronto Ont	50 00
Children's Home K C Kans	688 50
Orphans' Home Ohio	49 00
La Junta Hospital	3,368 29
	5,408 68

Total Rec by Elkhart Office and Institutions 118,722 62

Respectfully submitted and Gratefully acknowledged,

E. C. Bender,
P. O. Box 574, Elkhart, Indiana.

General

India

Total	4,313 45
General	2,246 73
India Missionary	1,468 84
Missionary Children	3,567 00
Evangelist	887 50
Bible Women	117 25
Educational	614 84
Orphan	916 69
Widow	117 50
Medical	564 32
Bihar Building	50 00
Famine Relief	22 72
Hospital—New Ward	659 82
Lepers	87 86
New Test & Tr	7 02
Pastor's Support	200 00
Personal	321 37
Total for India	11,849 46

South America

General	1,947 26
South America Missionary	1,772 68
Missionary Children	4,081 04
Evangelist	1,156 50
Bible Reader	100 00
Orphan	911 15
Anniversary Fund	295 29
Bible School Bldg	85 00
Bible Fund	15 00
Bible School Students	22 20
Chaco India Auto Fd	1,121 58
Nurses' School	1 47
Old People's Home	25 00
Personal	123 34
Printery	80 00
Total for South America	11,737 51

Africa

Total	778 41
-------	--------

City Missions

Bellevue Library Ill	15 00
Chicago Mex Miss Ill	259 47
Chicago Miss Ch Bldg	1,349 00
Chicago Ill	72 10
Denver Colo	15 00
Denver Ch Bldg	65 50
Detroit Mich	200 70
Fort Wayne Ind	12 75
Hannibal Mo	10 00
Iowa City Iowa	35 00
Kansas City Kans	700 76
Los Angeles Calif	52 53
Mex Work Colo	269 72
Mex Work Texas	250 97
Peoria Ill	42 58
Portland Ore	52 52
Total for City Missions	3,403 60

Charitable Institutions

Children's Home K C Kans	4,684 90
Orphans' Home Ohio	2,624 69
Home for Aged Ill	85 40
Old People's Home Ohio	75 00
Old People's Home O Support	2,500 00
Braeside Home Canada	161 11
Millersville Orphanage Pa	25 00
Children's Home K C Kans Bldg	4,076 17
La Junta Hospital Colo	169 84
La Junta Hosp X-ray	75 00
La Junta Hosp—Nurse	25 00
New Hospital	8,225 00
Total for Charitable Institutions	22,727 11

Other Funds

Administration Expense	209 84
American Bible Society	10 00
Annuity	5,000 00
China	250 13
Commission for Chr Edu	14 35
Culp Ark	5 00
Culp Parochial Sch	25 00
Florida Itinerary	10 00
Goshen College Ind	50 00
Hesston College Kans	50 00
Jewish Miss Work	60 71
Miss News Bulletin	2 00
Northern Light Miss Minn	58 50
Northern Minn	82 20
Ophir Ky	25 00
Personal	90 00
Peace Problems Committee	111 00
Youth Miss Project	1,000 00
Total for Other Funds	7,053 73

Relief Funds

War Sufferers' Relief	22,375 27
Amish War Sufferers	809 40
Puerto Rico Relief	62 50
China Relief	543 94
Greek Relief	33 00
Near East Relief	50 00
Swiss Relief	20 00
General Relief	777 39
Total for Relief	24,671 50

baptized, and we sat until we could get some response from them. They all ate their meals, and we fasted, but we were going to sit there and wait until we knew their mind. I do not remember just what they said, but they promised that on a certain day they would be there and be ready. The appointed evening (we usually went in the evening) it was cloudy and discouraging to our spirits, but we decided that the Lord had called us there that evening, and if we could do anything it would be in the Lord's hands. It began to rain. We had to go inside a house. We were happy for that because inside we would have the people who were interested. They said, "We are ready." So that evening while it was raining we baptized the first group of ten people.

I want to say two more things. One is about a servant we had—a Mohammedan servant. We never thought much about working with him. We had meetings at the bungalow every day and he came. He asked if he could put money in the offering and he did. Then he began to tell us now and then things he heard in the sermon and he believed them and finally said he wanted to be a Christian. He has been a real inspiration to us. He is a very "loppish" fellow and not a brilliant man, but his sincerity has been an inspiration to us. Many times we have rejoiced at his attitude.

It is not by money nor by organization nor by discussion, although all these are very necessary, but none of these things nor anything related to them can take the place of the Spirit of God and the power of God. If we want to have doors opened by the Lord and enter open doors, we must advance on our knees. We can enter open doors by the sacrifice of some of our material things and by laboring. One of the hardest tasks in the world—to spend time in prayer—is exactly what we must undertake if we would open the doors, and the doors in India need your prayers. Just as we were at the point of baptizing these people we noticed in the prayer booklet that Bihar was the subject for prayer for that time. Pray on.

(A message delivered at the meeting of the Mennonite Board of Missions and Charities held at Kidron, Ohio, May 1944. Stenographically reported by Lester C. Shank.)

THE PRESENT-DAY NEED FOR EVANGELISM

(Continued from page 891)

another student. He requested prayer and forgiveness. Following this confession, the presence and power of the Lord were keenly manifested. While still upon their knees, a strong gust of wind blew the large hall door shut, to which a young man remarked, "There goes the devil, slamming the door."

When workers are chosen, placed, consecrated, they are empowered for the task. Let that task be large or small. All this is necessary to win men as individuals or the masses. Life is amazingly good in such company. All life becomes romantic and thrilling.

The effectiveness and power of such men do not come from man, but flow through men. This is well illustrated by an incident in the life of the late Bishop N. B. Stauffer. Frequently, he passed through the Rocky Mountains. He noticed an immense stream of water, out of all proportions for a pump, flowing constantly, quite a distance up the mountain. Later on he took a trip up that same mountain, where he found to his surprise that the pump did not do the pumping, that the man at the pump handles was only a dummy dressed in a man's clothing, that the water came down from a mountain lake with terrific pressure, flowing through the pump.

The Lord's Work ("An open door")

Evangelism is the chief task of the Christian church. Our Lord came "to seek and to save that which was lost." That task He delegated to His own. That is to make known the Evangel—the "Good News." Evangelism is the heart of Christianity. It is that which warms the pulse of civilization. It was this fire that burned in the heart of God. It was the same fire which brought the Son of God to earth. The same fire took Him to the cross. That fire sent the apostles and a handful of followers to evangelize their world in thirty-three years. It was this passion that kept Livingstone in African jungles, when he might have enjoyed the comforts of an English home. This fire enabled Stephen to face a shower of stones; it enable Ridley and Latimer to endure sheets of flame; and

it enabled John and Betty Stamm to face bloody Chinese swords.

Evangelism! Where? "They . . . went *every where*." This is still the divine program. Home, office, shop, factory, school, city, country, and foreign fields. It is world-encircling and all-inclusive.

Evangelism to be effective must needs be simple; it must be warm, not at the end of a long pole; it must be clear, with no doubtful note, nor mixed message; it must be full, with no subtractions to devitalize or additions to pervert. It may be no social gospel—but the GOSPEL that changes social conditions.

The Lord's Guarantee ("No man can shut")

Evangelism is powerfully opposed. All the forces of evil are arrayed against success. The agelong controversy between Christ and Satan is still on. Added to these evil agencies are men whom this "Evil One" uses. It is illuminating to take a look at the opposing forces as they are organized.

In the days of our Lord the opposers were named. The *Pharisees* were ultraconservative men who added to the Scriptures; they were traditionalists who opposed all forward and progressive movement, who hung tenaciously to the past. The *Sadducees* were liberal men who subtracted from the Scriptures, skeptics. The *Herodians* were worldly-minded politicians of the day. All these forces of evil could not stop the Son of God; the new wine broke through their religious conventions. The crude outbursts of these babes could not quench the spirit of the Nazarene. They have passed; He lives on. Today, under different names, Satan still opposes the work of our Lord. Nevertheless, He guarantees our success, in spite of any man. Doors He opens, none can shut.

In closing, it may not be amiss to pen some concrete illustrations from the not dead but living past. When the Roman nation died there arose greater nations from the ruins—Germany, Russia, France, Italy, and England. When England was about to experience a bloody revolution, as did France, the Wesleys extinguished the flames of revolution by fires of evangelism. Russia, the land of the Soviets, may have seemingly checked the outer expression of Christianity, but today there is flaming a purer church under cover, awaiting the grand day beyond a divinely opened door. Japan, with its fierce military program, has driven missionaries and millions of Chinese into the

hinterland of China, but to find a great "*Open Door*" standing ajar.

The world today seems frightened and rudderless; the eyes of millions are drenched in tears; the earth is stained with human blood. In such a time evangelism is a dire need of the hour. This is the "*Open Door*" in spite of a universal carnage of mud, blood, and tears. Soldiers by the thousands are finding out that the work of evangelism, done by missionaries, was the finest product of the day. Millions are finding the "*Evangel*" good news in "fox-holes." Millions are again praying in such an hour as this, who had all but forgotten God. In relieving the suffering and the starving, doors are being opened for evangelism which might not have opened through the normal avenue of preaching.

Some of these doors may have bloody hinges. When that fine young Englishman, James Hannington, was requested to go to Africa by an older missionary to minister to a tribe where the king requested a missionary, he bravely responded not knowing that in the meantime the king had died, that the son who hated missionaries was in the place of power. He was captured, tried, found guilty, and sentenced to death. Before execution he requested a little time. In this brief period he prayed for the tribe, for the king, for their spiritual welfare. On his knees he sang, "Safe in the Arms of Jesus." Today, near the place where he was killed, between four and five thousand natives are communicants. The door was open, the hinges were bloody, but none—*CLOSED*.

Kitchener, Ont.

BETTER THAN A SHEEP

(Continued from page 890)

Too often people will go to great pains to reclaim and protect personal property and are moved very little in the direction of effort to reclaim and protect the souls of men. What is your estimate, your evaluation of man? Does our profession accord with what we are doing to save others? Do our acts indicate the proper evaluation of souls? Do we give the impression that Jesus overestimated the value of souls? We must deal very frankly with ourselves on this question and make sure that we accept Christ's evaluation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

GLEANINGS

ABANDON FOREIGN MISSIONS?

It is because the foreign missionary at his best so genuinely takes up his cross—identifying himself with the needs and sufferings of a people who have no immediate claim upon him, and for their sake sacrificing friends, comforts, possessions, and if need be life itself—that he has acquired such a powerful hold on the imagination of mankind.

With all the courage of a soldier, he performs a redemptive work that no soldier can imitate, because military force at best holds evil in check when it gets dangerously powerful, while devoted missionary service sometimes actually breaks the grip of evil upon men's souls, and extinguishes its power by bearing it sacrificially.

If then the world situation requires us to

abandon the distinction between "home" and "foreign," by making us members of one "non-Christian world" (physically one neighborhood, morally one den of thieves!), it certainly does not require us to abandon foreign missions. A queer time to do that! If ever there was a lost world, a heathen world, it is ours, whether we sample its heathenism in Chicago or Shanghai. What is really required is that every Christian should become a **foreign missionary at home in all the world**, giving himself to the redress of injustice, the reconciliation of the alienated, the comfort of the sin-sick and sorrowing wherever he may be; and that the church should so survey her task and distribute her energies as to bring God's help to every accessible spot on earth, especially to all points of unusual tension and distress.

This is our missionary task. Divine justice requires it. Divine mercy inspires it. The divine Sufferer on the cross sends us forth

to it.—Walter Horton, in "Christian World Facts."

THE BIBLE IN EUROPE

In Germany Bible printing has been stopped about two years. The German churches are now circulating mimeographed or stenciled Scripture passages.

American Chaplains in Italy and Sicily are beginning to request Scriptures for the civilian population.

The American Bible Society has received a request from the Bible Society of France for 5,000 Bibles.

All over Europe the lack of Scriptures will probably run to millions of copies. As a beginning the American Bible Society is printing thousands of copies of Scriptures in Switzerland and the American and British Societies together are printing Scriptures in Sweden.—Bible Society Record.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII FRIDAY, FEBRUARY 9, 1945 NUMBER 45

The Relation of the Congregation to the Church

BY C. C. CRESSMAN

The congregation is a local group of worshipers who are organized in a scriptural way and in harmony with the standards maintained by the church of which it is a part, for the purpose of carrying on the Lord's work. Through the congregation and its members the church gives expression to her life and testimony. Hence we observe how important and vital the relation of the congregation to the church should be.

Our congregations are variously constituted and located. We have a majority of rural churches; however, a number are located in urban centers and some are composed mainly of town and city dwellers. Many of our congregations are small, while others number in the hundreds. Opportunities also differ widely, for local leadership and established precedents have an important bearing on congregational activities.

Each congregation should accept its role graciously. Let each retain its individuality and serve in its own sphere. If their number is small and opportunities seemingly limited, may they give good account of the one talent and have the approval of the "Well done" of the Master. Truly much can be accomplished through the small gifts of many. As faithful stewards may we use well every faculty in our reach. It is evident that the large congregation with better facilities has a greater responsibility. Regardless of circumstances let us faithfully occupy until He comes.

A church cannot make the greatest progress without the loyal support of all its congregations. If we turn to the Apostolic Church we can learn in this regard. After the first church conference, the Word tells us, "They delivered them the decrees for to keep" (Acts 16:4). The decision of the conferring body was provided to promote scriptural harmony and good will throughout the church. Naturally their local problems varied, but in that early conference report, broad principles were laid down that needed to be generally observed for the good of all.

We remember that the early church was

composed of Jews and Gentiles, many of the latter illiterate heathen. In view of this, one can see the hand of God in the wide application and simplicity of their report. Here was no attempt to burden any one unnecessarily but, as James stated, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28), which were definitely required of all the followers of the Lord.

We notice in this decision that some points of question were not touched upon. Circumcision was not mentioned in the four-point report. However, this omission indicated the mind of the council. Their preamble referred to the Judaizing teachers who had misled the Christians to believe that they must observe the ceremonial law of Moses. The points the report covered were of primary importance to the Christians of that day. By observing these simple provisions, harmony prevailed in the church so diversely constituted, and the high and noble purpose of God was clearly held before the world.

Great care was used in sending out this report to the churches of Antioch, Syria, and Cilicia. The bearers of the report were carefully selected in order to establish the necessary confidence. In this way the churches were given an unbiased explanation of the purpose of the council, and wholehearted co-operation was encouraged. It would also appear that the decision commanded the respect of the brotherhood.

Confidence in the church is a very necessary factor in spiritual progress. In its absence we find people doing that which is right in their own eyes. Too often little consideration is given to the local problems of other congregations. It has occurred that city mission workers had been successful in winning souls for the Lord and leading them into the fellowship of the church in conformity to her doctrines and ordinances when members from an established congregation who were not in the order of the church came as visitors and by their disloyalty

undermined the faith of the immature Christians. It is to solve problems like this that the church gives guidance so that the mutual good of the body in all its parts may be achieved.

Too often we look lightly on a conference decision. To us it may appear unimportant and unnecessary, and we treat it accordingly. Assuming that the church has been Spirit-led and has followed the direction of the Word of God, no such decision may be ignored without the Lord's displeasure. We can readily see the reaction if in Antioch some of the Gentile Christians had persisted in eating things strangled and offended their Jewish brethren. The results were quite apparent here, and someone may say this was a necessary provision. Brethren, if we sympathetically study our present problems, it will be evident to us that we need to be vitally concerned in our conference decisions and hold them in high regard. Paul admonishes us, "Obey them that have the rule over you [lead and guide you], and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). Dear reader, let us appreciate the leadership of the church in the solution of the problems that would otherwise destroy the unity of the body.

The church also gives leadership in carrying out the Great Commission. We have an extensive missionary program and closely associated, our educational institutions, our publishing interests, and besides a very needy world looking to us for relief. These are sponsored in obedience to the Word of God. By this means

Messias

BY L. J. LANTZ

*A Jew stood up in Galilee,
And Satan's hosts defied;
The Jews, for envy (how like us),
Their Brother caught and "tried,"
And nailed Him up on Calvary
(Where many a Jew had died)
To pay the price for you and me,
And face death's chilling tide;—
The Jew arose from Calvary,
And the waters stood aside.*

Gap, Pa.

the church as a whole is given opportunity to witness to a lost world. The purpose of this leadership is not to destroy private initiative but to guide our efforts that the most may be accomplished with the energy used. Here again each separate unit must be considerate of the other. All serve in the field for which they are best fitted. It often becomes necessary that "each esteem other better than themselves" (Phil. 2:3). In this way the church's machinery can operate smoothly and efficiently.

Recognizing that the church purposes to use the best leadership available to direct these activities, and allowing that they may at times err in judgment, we must however conclude that their direction is of great value, in carefully planning and arranging the work. These bodies have learned much through past experience and their work is usually well in hand. In view of these facts we can confidently give our support to these church-sponsored programs.

Our interests may vary as do those individuals. If we have greater satisfaction in rural mission work than in foreign work, or if we are less interested in our schools than in our publishing work, we can still co-operate. As the Spirit of God speaks to each of our congregations let us serve faithfully in the area that the Lord has laid on our hearts and we shall have the blessing of faithful stewards and our Lord shall be glorified. May we in our daily walk exemplify the scriptural standards of our beloved church, thus anticipating the imminent coming of the Lord Jesus.

New Hamburg, Ont.

Thoughts on the World Situation

By JACOB SUDERMANN

During the past year we have heard much on the postwar world. We have had a deluge of newspaper articles, magazine articles, and even books dealing with this war and all its international ramifications. The radio has dinned into our ears everything from subtle propaganda to the most sadistic atrocity stories, and even the camera, whose veracity should be unimpeachable, has been focused on lies.

Truth has become as elusive as quicksilver. Even the top-flight men in the world have been proved wrong time after time. The more one tries to read up on these subjects, the more one feels like a fly on glued paper. The truth about

the predicaments in which the world has found itself generation after generation, and I think we all suspect it at least subconsciously, is that no one knows the truth. There are simply too many imponderable elements in any given situation. These spoil our coldly reasoned analyses; these null and void our self-interested cures.

Frankly, I am a pessimist about the world I live in. There are no white nations on the face of the earth. They are all black; they are all equally black and if we try to comfort ourselves by applying to others, "Those that use the sword shall perish by the sword," reflection soon makes us realize how vain words are.

If you want to pick on any one nation remember this: In 1914, 50,000,000 Germans decided to make use of the sword; in 1939 there were 80,000,000 Germans making the same decision. The British Empire has been using the sword since the Empire's inception, and is doing right well today. The Japanese have been enlarging their boundaries mightily since we taught them to use bigger and better swords. Need I say anything about our own country? Eventually the prediction quoted above will come true, for it was implied by God Himself, but when it does come true it will mean the end of all things, because the ratio between those who do not use the sword and those who do will be no more favorable than the ratio between the good and the bad in Sodom and Gomorrah.

The Christian must naturally be a pessimist about this world. The whole Gospel is based on world pessimism versus other-world optimism, and so while we have to wallow in the mire and stench of our physical inheritance, to which against our better intentions we ourselves contribute in weak moments, let us strive to keep our eyes on whatsoever things are true, whatsoever things are honest, whatsoever things are just, pure, lovely, and of good reputation. You ask, Where may such things be found? The Biblical answer is, in the kingdom of God. Outside of the kingdom of God there is no absolute truth, no absolute honesty, no absolute justice, no absolute purity, loveliness, good reputation. There is only one absolute outside this kingdom, and that is absolute evil.

What I mean to say is this: As Christians let us not argue the pros and cons of this war, and of all the peace conferences and similar national and international affairs. To speculate on and argue about these things is to submit our mind

to fruitless vexations. We will only experience one frustration after another. I do not see how this vain concern can be conducive to spiritual serenity. All these things have nothing to do with the kingdom of God. What this world needs is not Atlantic Charters written over a scotch and soda and cigarette smoke, not a peace conference to maintain the powers that win by enslaving the powers that lose, not a superman to impose order on the world. What this world needs we all know, the world needs Jesus Christ, and to supply this need calls for the entire mobilization of all our energies. We have no time for anything else. Everything else by comparison is absolutely worthless.

Goshen, Ind.

Life Insurance—1942

By H. N. TROYER

Some may wonder why a 1944 report of life insurance cannot be given, but the complete 1942 reports are just coming from the press and are not complete yet. The new angles of casualty insurance will not be off the press before February.

While life insurance is doing more and more business, its actual gain is still very small because of the great number of yearly terminations. Although life insurance issued nearly two million policies during 1942, yet its actual gain was only a little over 700,000. Industrial insurance wrote nearly four and one-half million policies, yet its gain was only 243,297.

Death claims amounted to only 6.5% of the total written in the life department. A definite swing of policy holders is to take out insurance that will mature and expire at a definite time, giving the policy holder a lump sum of money for spending instead of going to survivors. Thirty-six per cent terminate thus.

The great weak point, however, is the terminations coming from surrenders and lapses. The lapses lose everything while the surrenders receive back a small per cent of what has been paid in. In the life division 21.8% surrendered and lapsed while in the industrial field 48.5% gain on their total business. Yet more insurance was written during the year than had ever been written in the same time before. One can easily see why the agents are so active in going after new customers to keep from showing a loss at the end of the year.

Hartville, Ohio.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OSITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Mennonite Church Today and Tomorrow

(Continued from last week)

We have pointed out that if the Mennonite Church of tomorrow is to justify her existence and fulfill her historic mission, she must maintain her distinctive testimony against war and likewise maintain a scriptural and a balanced protest against worldliness. The Mennonite Church of the future must become more intensely evangelistic. We have developed a good program of missions and of evangelism during the past half century. But it is not enough. It will take many workers and much money to bring our work in India back to its prewar strength. That work should be greatly extended. Our mission in South America also will need new workers, as will the one in Africa. After many years of conviction on the part of some of our people, a mission in China seems a possibility in the not too distant future. A field is available which is not being worked by any other missionary organization. When war conditions permit, we must be ready to enter this new field. Many young people—young married couples and probably single sisters—will be needed for these foreign fields. At home also there is great room for expansion. Every congregation must look to the fields beyond, that is, to its immediate environs where there would be opportunity for mission Sunday schools and other evangelistic work. We want to hold our own and win our own families to the Lord and the church. But we must do much more than this. We need many people in our church who do not have a Mennonite, Pennsylvania-Dutch background. The Gospel which we preach is for all men and not only for our kith and kin. Our charitable institutions and our hospitals must contribute to the end of making known to multitudes the Gospel testimony of the Mennonite Church. It is not our primary business to build institutions for our own convenience and comfort; it is our first business to use every possible means for reaching those who are outside Christ and who do not know the Bible way of life which we profess and practice.

The Mennonite Church of tomorrow must meet the problem of ministerial efficiency. In this area we are threatened with two dangers. There is the danger of a mere professionalism in which our young men will choose the ministry as a way of making a living and pastorates and ministerial berths will be bought and sold in the open market of competition and congregational demand. It will be a sad day, if that day ever comes, when the first Mennonite minister leaves one field for another solely or chiefly because of the inducement of larger remuneration. The other danger which threatens us, and from which we have already suffered too much, is the neglect of pastoral and preaching duties which comes because the minister's time and energy are so largely occupied in the necessary struggle for existence. No congregation which values her spiritual welfare will want her minister or ministers to be so tied down by material concerns that they cannot visit their people and keep in touch with their spiritual problems and also have necessary time for reading, meditation, and sermon preparation. There is a growing conviction, we believe, among our people that it is both their duty and their privilege to give to their ministers whatever support is necessary to make possible their spiritual ministry. Both these dangers are very real, and it would be foolish to fly from one into the clutch of the other. The Mennonite Church is just in that period of development when she has the opportunity to attack and to solve this problem. We trust that the church of tomorrow will be a living demonstration of the fact that the ministry can be scripturally and adequately supported without becoming professional hirelings.

The Mennonite Church of tomorrow, finally, must achieve a deeper spirituality than we can lay claim to at this moment. A Christian from another denomination who observed a group of Mennonites for some time remarked, "The Mennonites are fine people, but they aren't very spiritual." It is to be feared that there is too much justification for this conclusion. We do in many cases impress people more with our efficient farming, our thrifty economics, our substantial homesteads,

our formal requirements in the realm of dress and amusements, than we do with our deep-seated spirituality. In this area, too, we are threatened with two dangers. One is that spurious spirituality which could best be described as emotionalism. May God grant that as a church we may be kept from the noisy and superficial enthusiasm which some people think is spirituality. The tests of true spirituality lie deeper than many of its conventional markings. The other danger is a formalism which is satisfied with a mere outward keeping of ordinances and conforming to conference rules and discipline without the genuine love of God in the heart which makes these outward observances beautiful and significant. It is perhaps true that in the past as a group we have veered toward formality more than we have toward emotionalism. More real spiritual enthusiasm would harm very few of us. We can use more fire in our pulpits and more genuine and spiritual worship in our pews. May the Holy Spirit kindle the warmth of His own power and love in every member of our church, in every congregation, in every conference and board.

Let us remind ourselves of the fact that a fight on all these points is worth waging. Let us have no defeatism, such as says that evil in some form or other is bound to swallow us up sooner or later. God will have His true people, we know, to the end of the age, and the Mennonites might as well be among those people. If there are evils among us, and there are, let us attack them with a consecrated vigor and zeal. Our fathers got the tobacco spittoons out of the pulpits and the wine kegs out of the cellar. We can get rid of the things that trouble our collective conscience if we will. Likewise our fathers developed virtues. They secured a place in the church for missions, evangelism, and Sunday schools. They made possible Christian education and an effectively organized way of carrying relief and charity to the needy. We, too in our day and in the years ahead of us can conquer our frontiers and lead the church on to more effective witness and testimony for the Lord. May God help the Mennonite Church of today with all her virtues and faults to become in future years His truly obedient and faithful church with fewer faults and more virtues.

LIVING OUR FAITH

The Christian Attitude Toward Investments

BY CARL KREIDER

The Bible was written at a time when the economic system was a good deal simpler than it is today. The greatness of the Word of God, however, is demonstrated by the fact that it outlines basic principles of life—principles which can be applied to any economic system. We can be assisted in the application of these principles to our modern economic system by an understanding of the nature of the system itself.

One of the most significant economic changes of the past several centuries has been the development of investment papers known as stocks and bonds. Formerly, one's possessions consisted chiefly of land and buildings. Although this is still true in many rural communities, an increasing number of rural folk now consider it advisable to invest a portion of their savings in stocks and bonds. It is the purpose of this article to determine whether the making of such investments accords with Christian principles of stewardship.

It is my belief that it is inconsistent for Mennonites to own common stock in the majority of large-scale corporations. This would include most of those stocks regularly bought and sold on the New York Stock Exchange. I have three major reasons for making this assertion. In the first place, I feel that it is inconsistent with our position on labor union membership. As a church we have developed about three reasons for forbidding our members to join labor unions. For one thing we object to the monopolistic controls which labor unions try to exert over wages. Although we are sympathetic with a desire on the part of wage earners to raise their wages to a level that would afford decency of living standards, we object seriously when a union tries to exploit its monopolistic position by demanding wages of \$1.50 to \$2.00 an hour. Furthermore, we do not like to see unions take actions that throw other workers out of employment. We also object to union membership because we believe that it is the unequal yoke. Many of the same arguments can be advanced against union membership as can be advanced against membership in secret societies or lodges. Finally, it is a well-known fact that unions are willing to resort to violence if they cannot achieve their goals through peaceful means, and this fact is at variance with our historical principle of nonresistance.

A moment's reflection will show that the same arguments that we use against membership in labor unions might also

be used with as great or even greater cogency against the ownership of common stock of large corporations. If labor unions have monopolistic tendencies, so do corporations. A congressional committee known as the Temporary National Economic Committee made a very detailed study of our modern corporations a few years ago and reported widespread monopolistic practices. The unequal yoke certainly applies as much to our modern corporations as it does to labor unions. To be sure, most stockholders in modern corporations do not consider themselves members of a social group as do members of labor unions, but after all, all stockholders are associated in a money-making enterprise. If you are not convinced that the practices of corporations are not Christian, it would be well to read the biographies of many corporation leaders. Such a reading should satisfy anyone that practices are prevalent with which we would not want to be associated. Similarly the argument that labor unions resort to violent methods can also be applied to our large corporations. The investigations of another congressional committee a few years ago showed that a number of corporations hired ex-convicts and actual criminals to enter into labor disputes to incite strife and violence. Furthermore, practically all of our large corporations are now engaged either directly or indirectly (and the majority of them directly) in war work. The owner of stock in such a corporation is receiving as his dividend check the profits of these war activities.

The question may well be raised, however, whether the stockholder is actually responsible for the actions of the corporation whose stock he owns. The average stockholder does not attend the stockholders' meetings and in general has a very vague idea of what the corporation is actually doing. He tends to regard his investment as a place to put idle cash and thinks little more of what the corporation will do with it than he would if he were to deposit the money in a bank. Does such an attitude, however, conform to our concept of Christian stewardship? If, as a stockholder, I am not responsible for the operation of the corporation, who then is responsible? It may be argued that the executives who are in immediate control are responsible. They, however, operating on conventional standards of morality, consider that they have discharged their duty toward their stockholders if they earn a maximum profit by any means that may be legal. It is a well-known fact, nevertheless, that many practices may be well within the scope of law but may fall far short of a rigid Christian standard of morality.

The second major reason why I feel that investment in stocks is wrong is that the motive is usually wrong. Too often the purchase of stocks has been prompted by the gambling instinct rather than by a desire to make an investment. A clear line of demarcation should be drawn between investment, speculation, and gambling. A man is gambling if he is taking needless chances. For example, if he sees birds sitting on two fence posts and makes a wager that one will fly off sooner than the other, he is clearly gambling. Speculation also involves a very considerable element of chance. The speculator attempts to make a profit through a change in price and consequently he buys securities, hoping that they will rise in price, or sells, hoping that they will fall in price. If he does this with some knowledge of the market, it is clear that he is speculating, and it is probable that in the long run his actions will help stabilize prices and will thus render a true service. When the ordinary individual, however, with no intimate knowledge of the market, buys securities hoping to profit from a rise in price, he can certainly be said to be gambling because he has no knowledge of the market. His actions, accordingly, not only may cause him to lose his money, but may cause rather than retard price instability. To my way of thinking, such a person is not very much different from a gambler. A careful study of the nature of Mennonite investments has never been made. It is my opinion, however, that entirely too many of our Mennonite people who have desired to make an investment did not understand the basic principles involved and consequently were at best speculating and at worst gambling. In many cases savings that were carefully built up through long years of patient toil were wiped out in a relatively short time because of the desire to make huge profits through speculative gains. An individual is not investing unless his interest lies solely in the securing of an income from his principal, rather than in making a profit through a change in price.

The third major reason why I feel that Mennonites should not put their money in stocks is that the Mennonite genius lies in other lines. People who can earn their money through agricultural pursuits probably will do best to invest their money in the same line of business. It may be, however, that the day is past when Mennonites can invest most of their money in farm land. Perhaps we should be thinking of other lines of investment where we can render a service to our fellow men and where we will not be violating traditional Mennonite principles. This, it seems to me, is one of the great opportunities afforded by mutual aid. We can start such mutual aid by assisting young people in buying farms. To be sure, bad investments in farms will sometimes be made. We should expect that. I think, however, that it is unlikely that they will be nearly as bad as many

Nonresistant Nurses and the Draft

By H. S. BENDER, *Chairman
Peace Problems Committee*

Reports in the press state that definite plans are being drawn by the government to draft nurses in order to secure an adequate supply of nurses for the armed services. It is alleged that this is the only way to secure the 20,000 nurses necessary to meet the necessary requirements for a personnel at this time. The prospect of drafting nurses immediately raises serious questions for nonresistant nurses, of whom there are no doubt several hundred in the country. Because of the apparent urgency of the situation and the concern which has been expressed by those responsible for our nursing schools as well as by individual nurses, a few words on behalf of the Peace Problems Committee may be helpful.

1. *The legislative situation.* We have made inquiry in Washington and are led to believe that it is doubtful that legislation for drafting nurses will be passed. Whatever the Government may request, Congress finally decides, and it is by no means certain that a majority will favor the drafting of nurses at the present time. Whenever it becomes necessary, representations will be made to Congress to the proper legislative committee on behalf of nonresistant nurses.

2. *The status of army nurses.* All army nurses now are volunteers who have been inducted into the army with the status of a second lieutenant. They are an integral part of the army, serve the army, wear uniforms, go with the troops, and receive army pay and perquisites. They are not civilians.

3. *Can a nonresistant nurse serve in the army?* This question should be decided in the light of the status of the army nurse. She has identical status with doctors and medical corps men in the army. In other words, she is a non-combatant. There is no distinction between army nurses and army noncombatant soldiers in their technical or moral status. Accordingly, if it is wrong for nonresistant men to enter the army, it is wrong for nonresistant women. The same reasons which have moved the church and our nonresistant men to decide that noncombatant service (I-AO) is inconsistent for those who hold that war is sin, apply equally to nonresistant nurses.

These reasons are as follows: (1) The army nurse becomes a regular member of the army and takes full responsibility for her conduct as a member of the armed forces. She identifies herself with the organization which prosecutes the war, and takes her share of moral responsibility for the military operations of the army of which she is a part. (2) The army nurse is denied her opportunity to witness for peace and good will as a follower of the Prince of Peace. She puts

out her peace light when she enters the army. (3) The army nurse is essential to the operations of the army. Without nurses the army could not continue to fight. The essentiality of nurses is underlined by the proposal now being made to draft women nurses to meet the deficit.

4. *The drafting of nurses is the first step in the drafting of women.* Our attitude toward the drafting of nonresistant nurses must be considered in the light of the entire principle of the drafting of nonresistant women. We see no reason to accept the drafting of women that does not apply to the drafting of men. If it is wrong for men to enter the army in any form, it is wrong for women. To agree that nurses may enter the army merely because they are engaged in humanitarian service would undercut our entire nonresistant position, both for men and women. Every nonresistant nurse who would accept drafting into the army would in effect stab in the back the C.P.S. program; she can accept a draft only for civilian service.

5. *Alternative service for nurses.* In line with the above general principle, if a draft for nurses is passed by Congress, we would expect provision for civilian service for nonresistant nurses. The church will be adequately represented in arranging for such provisions. We are confident that adequate provisions will be made, if necessary, and that there will be opportunity for nurses to serve in places such as mental hospitals and other public institutions in need of such services. We also believe the church will gladly accept the additional burden of administering such a program. We appeal to all Christian nurses who are members of the Mennonite Church to face the basic issues involved, to decide their attitude on the basis of Biblical principles and the historical nonresistant positions of the church, and to maintain a calm attitude, ready to meet whatever may come with patience and fortitude. We encourage those who have come to clear decisions in this matter to help those who are still struggling with the problem, and invite any who may have questions to correspond with the chairman or secretary of the Peace Problems Committee, or to get in touch with any member of the committee.

Goshen, Ind.

SCRIPTURES PUBLISHED IN 1,062 LANGUAGES

During 1943 four new languages were added to the list of those in which some part of the Scriptures has been published, so that the total is now 1,062. These were tentative, mimeographed editions of the Gospel of St. Luke in Yipounou and Yisangou, spoken in French Equatorial Africa; St. John in Walamo, spoken in Ethiopia; and St. Mark and I John in Gunwinggu, a language of the natives of northern Australia.

of the investments that have been made in corporation stocks. Certainly, they will have a beneficial effect in building our rural communities. In addition, I feel that it would be desirable for an investigation to be made of the possibility of developing small community business. Studies made by the Federal Trade Commission seem to show that in many cases small businesses are economically superior to large. This is particularly true when the small business has the advantage of location in small communities with a stable supply of labor. A study of these findings should indicate certain lines of business in which Mennonite workers financed by Mennonite capital could find satisfactory employment.

I have said little in this article about making investments in bonds. Many of the arguments that I have used against making investments in stocks obviously do not apply to bonds. It seems to me that a good principle to follow here, however, is to apply the test of "what is the money going to be used for?" As a church we have already applied this test to war bonds and have decided that we do not want to invest our money in such securities because we do not approve of the use to which the money will be placed. Certainly similar scrutiny should be given to investment in any industrial bond. What does the company propose to do with the money? Are they going to purchase equipment which will serve a useful purpose? Or are they going to buy equipment which will manufacture instruments of war or serve similar purposes with which we are not in sympathy?

This article has assumed that individuals who have savings will want to find a place to invest their savings. It should not be forgotten, however, that our greatest security lies not in earthly goods "where moth and rust doth corrupt, and where thieves break through and steal" but in treasures that we can lay up for ourselves in heaven. Many worth-while activities of our church are constantly in need of funds in order that they may be carried on more effectively. Certainly, such activities should be given every consideration. Many of our church organizations such as the Mennonite Board of Missions and Charities and the Mennonite Board of Education have plans whereby individuals with money to invest can purchase annuities. These annuities bear favorable rates of interest during the lifetime of the purchaser and the principal reverts to the church organization upon the death of the donor. Care is taken by our church organizations receiving such annuities to invest the money in legitimate enterprises. Thus, the individual is assured return on his money as long as he lives and he is also assured that the money will be used for worth-while causes when he no longer needs it.

Goshen, Ind.

"Let us reason . . . , saith the Lord."

FAMILY CIRCLE

Grace Before Work

*The smoky dawn comes cold and gray
And stalks through every city street.
Dear Father, as I kneel to pray
And thank Thee that my rest was sweet,*

*God, give me sympathy and sense
And help me keep my courage high;
God, give me calm and confidence,
And—please—a twinkle in my eye!*

—Anonymous.

Good Morning

BY MINNIE GRABER

This morning when I opened a desk drawer I found a tiny slip of paper on which was written, "Good morning, _____." It happened to be my name. Under ordinary circumstances I would have felt complimented, but not so this time. The fact was, this note was too persistent. It had that indefinable quality attributed by Dickens to happenings for Micawber—it was always "turning up." I had seen it last a few days previous on the table; before that sticking out from under the edge of a rug. Many things more valuable, larger, had been lost track of in the moving and settling, but this little note came through unscathed. I knew well enough where it had come from and what it demanded. I looked about to make sure no one was around and then risked saying out loud in a defiant and desperate manner, "Well, Good morning! Little note, we will have it out today."

What do I think? That that was a perfectly heartless and improper way to answer you. I shall say it sweetly, you meant no ill—"Good morning."

Yes, "Good morning" should never be spoken in that tone of voice. Yet some people do use it just so, as an introduction to, "Well, what in the world have you made for breakfast this morning! The same old thing!"

And it shouldn't be used as a final verbal sidesweep against the bad dream you had last night. That greeting should reassure the family that though your hair stands on end and you are otherwise not looking your best, yet you're not the bear you look to be; you won't harm anyone.

In some families, good families too, good morning is reserved for the company, the visiting preacher, for example, and for the folk in the street. Why greet when we see each other so much during the day and are only a few feet apart every night? Rightly spoken, it is the

equivalent of, "I'm glad I'm part of this family; I think it's fine!" The boy breezing to the breakfast table, just on time, says it and thereby acknowledges, "Mother, you had plenty of trouble getting me on my feet, but it's good of you; it's worth it! I'm up for the day." The mother answering, "Good morning," seems to say, "It was a good night, but the morning is better—I have hopes for you." It is an exchange of confidence.

Good morning is the word to be spoken when one neighbor, carrying out his bucket of ashes on a cold icy morning, catches a glimpse of his neighbor next door, and should be said to imply:

"The top of the morning to you!
Everything of the best, good friend.
If in trouble, call on me."

It can mean just what your neighbor would have it mean, to meet his need.

Good morning is a bright word, a hopeful word. It is a good morning God has given us and when spoken should exude the praise to God it so clearly implies. It is a good morning. He has rolled away the dark shadows and given it to us, new, bright, and clean. There never was a morning like it!

And now, little note, are you satisfied? I lift you, I drop you into my waste basket. I will see you no more; it must be so. If someone will speak the cheerier, more meaningfully their next "good morning," you will not have spoken in vain. We will both be satisfied.

Elkhart, Ind.

Don't Lie to the Children

A little boy with sad heart and tearful eyes wended his way out into the field and sat down on a log where he thought no one would see or hear.

"All these things I've been told about Santa Claus are only lies, and storks don't bring babies at all, and I wonder if there is any truth in those stories they tell about Jesus Christ."

Reader, this little boy was not the writer of these lines, but he has my deepest sympathy. I barely escaped a thrashing when a boy of ten for telling my younger brothers and sisters there was no truth in the Santa Claus story. Do you suppose I ever regained the respect for my father I lost by that tragedy?

As I remember my past experience, I think I would have been saved at eight years of age had it not been for the lies told me in the name of Christianity.

This little boy continued to muse on his mental and spiritual disaster: "Papa and Mama tell me lies about Santa Claus, and about babies, and about many other things, but if I tell them a lie I get a

whipping. I wonder how old little boys must be before it is right for them to tell lies. What is there so wicked about being born that Papa and Mama must lie about it, and I have to have a whipping on my birthday or be picked up and plunged head first into a barrel of cold water?"

No doubt some of my readers begin to make excuses, but there is never any reason for telling lies or treating children so as to give them a horror for sacred things.

If you are a weakling and do not have the moral backbone to keep from lying, don't lie to the children. If you must lie, do it to someone who knows you and will not be deceived.

Do you wonder that your children grow up without faith in Christ when you tell them lies about Him and even act them out before them?

If in your old age they pick you out and send you to the poorhouse, don't blame anyone but yourself; you are getting just what you deserve.

If you are too prudish to tell your children the truth about the origin of life, why tell them a lie? They will find out sometime, and usually from a morally degrading source, and then their confidence in you is destroyed.

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend [deceive, cause to err] one of these little ones" (Luke 17:2).

In view of this solemn passage, let us plead with you for the sake of Him who spoke it, and for the sake of the little ones, "Don't lie to the children."—Selected by G. Yoder.

Tell Them

"Mother, does Daddy love me as much as you do?" queried Sonny.

"Certainly, dear, what causes you to ask such a question? Isn't Daddy good to you?"

"Yes, Mother, he's a good daddy; but I wish sometimes he'd tell me he loves me," was the wistful reply.

There are times when we hunger for love to speak. As someone has so well said, "Love which is real love needs to make a beaten track between the heart and lips, and over that path true love will oftentimes journey."

There is always a danger that the hindrance of our daily routine, the cares of this life, or something else, may cause us to forget to tell the love we feel for those who are dearest to us. When death steals into a home, how often we hear folks express regret that they had not been more loving of speech toward the departed one.

It is well to guard against the tendency to grow cold and careless toward our greatest blessings because they are our most common ones.—Selected by G. Yoder.

TO BE NEAR TO GOD

February 11, 1945

Read I Sam. 10:26, 27; 11:12, 13.

The story of youthful Saul is a beautiful one. He could not understand the honors of Samuel, for he considered himself the least of the Israelites. He withheld from his uncle the news that Samuel had anointed him king. At a public gathering, called to inform the people of God's choice, Saul, the man of honor, was not to be found. He disdained to retaliate when certain rogues despised him, refusing to bring him gifts. When Israel later demanded their death, Saul objected, and spared them. He was found plowing in the field with his oxen, even after he was recognized as king. Such a spirit is at a premium in any age.

"Blessed are the poor in spirit:
For theirs is the kingdom of heaven."

February 12, 1945

Read II Sam. 1:17-27.

"Saul and Jonathan were lovely and pleasant in their lives." David's respect and love for Saul and Jonathan is keynoted in this Song of the Bow. While a lesser man would rejoice in the downfall of an enemy, David breaks into this beautiful lament. "The enemies of Israel—the Philistines with whom Saul was fighting—don't let them know! The mountains of Gilboa where Saul fell—may God curse them!" This song rings of the genuine. David does not mourn for Saul and Jonathan to secure political advantage—to win their friends into his own camp. His grief arises from a heart of pure love. This is the David of whom Samuel said, "Jehovah hath sought him a man after his own heart."

February 13, 1945

Read I Kings 4:29-34; 11:4-6.

"The fear of the Lord is the beginning of wisdom." The man who wrote this forgot it. With interests ranging through religion, biology, politics, and literature, Solomon was well qualified to succeed his father to the throne of Israel. He reorganized and established his kingdom, extending its borders from the Euphrates River to Egypt. The Queen of the South heard of his fame and brought him presents. Kings voluntarily paid him tribute. He was recognized as the wisest man of his time. But in his "wisdom" he forgot wisdom's beginning. To further strengthen and enlarge his borders, he "wisely" made the gods of heathen nations the gods of his land. And so he brought division and ruin to Israel.

"Oh, happy is the man who hears
Instruction's warning voice,
And who celestial wisdom makes
His early, only choice."

February 14, 1945

Read II Kings 18:28-35; 19:35.

"The Assyrian came down like a wolf on the fold
And his cohorts were gleaming in purple and gold. . . ."

Like a bird in a cage, Hezekiah was shut up in Jerusalem. Neighboring nations were

swallowed by the enemy as stubble before the fire. Even the mighty Egypt winced before his blows. What chance had Hezekiah, with most of Judah overrun and himself shut up in his little stronghold? So Rabshakeh reviled Hezekiah and tried to persuade his people to surrender. How could they expect Jehovah to deliver them? But in the morning. . . .

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

February 15, 1945

Read II Kings 22:3-11.

The Book of God is found! What an occasion of rejoicing! God makes Himself known to the people of Josiah's day. But the king tears his clothes; the king mourns; he is afraid. The Book has opened his eyes to the awful state of the kingdom. He is made aware of the judgment to descend upon himself and his people because of their sins. Degeneracy which permitted the forgetting and losing of God's own Word cannot go unpunished. So—in Josiah's day—the rediscovery of the Word brought conviction, repentance, and reform. Just so—in our day—the true discovery of the Word by any individual will have this same effect.

February 16, 1945

Read II Chron. 26:11-21.

"But when he was strong. . . ." He had digged many wells. He was rich in cattle and vineyards. He was a successful general, and had fortified his kingdom with towers and machines. And he was proud. People talked about him. Even the foreigner whispered his name. What was there he could not do? Who dared to stand against him? He had succeeded as a king; was he not therefore the authority in every field? But transgression—leprosy—a secluded house—a lost kingdom.

"Pride goeth before destruction, and an haughty spirit before a fall."

February 17, 1945

Read II Kings 25:1-10.

Zedekiah ends a story. It is a story with the familiar refrain, "And he did that which was evil in the sight of the Lord." Can this blind, heirless captive be of the royal line of David? From godlikeness to godlessness; from strength to weakness; the end, yet perhaps not the end—perhaps a stepping stone to a brighter future; a removal of the earthly that the heavenly might enter. So some saw it then; so we see it today. A new star appears—a Davidic Son greater than his progenitor. The tragedy of man is matched by the glory of God.

—Millard C. Lind.

YOU WILL FIND TREASURE IF YOU SEEK

Sunday School Lesson for February 18

Matthew 12:14

"The kingdom of heaven is like unto treasure." Jesus used the word **treasure** quite often.

It seems to mean something laid up, something that the individual heart cherishes very much. It is of great value to the individual who owns it, whether it is good or evil in the eyes of God. Matt. 6:19-21; 12:35; 13:52; 19:21. A certain man found a treasure in a field. He hid it and went and sold all he had and bought that field to obtain the desired treasure. Another man wanted to buy a goodly pearl. When he found one of great price, he bought it by selling all that he had. The price paid for these treasures was not considered too great because the heart of man desired them. Indeed it was joy that caused them to sell all for these treasures. They had no feeling of hurt because of the great price. "Where your treasure is, there will your heart be also."

Jesus was speaking to the disciples of spiritual treasure in the kingdom of heaven. The Pharisees had their treasure in the laws they had made for man to obey. Their joy consisted in man's obedience to these laws. Jesus comes proclaiming kingdom-of-heaven standards. The disciples and others of faith are finding new treasures in the kingdom. It was given unto them to know the mysteries of the kingdom. "Blessed are your eyes, for they see: and your ears, for they hear."

The disciples see and hear that the Sabbath was made for man and not man for the Sabbath. They do not see the bruised reed broken nor the smoking flax quenched. They see that fasting, almsgiving, and prayer are not for outward appearance to man but for the heart toward God. Good fruit comes only from a good heart. It is the righteous that shall "shine forth as the sun in the kingdom of their Father."

The disciples sought understanding of Jesus' teaching concerning the kingdom. 13:10, 36, 51. Jesus had commanded them to seek first the kingdom of heaven. They were not to set their hearts on the things of this life and give all their thought to laying up treasures for this life. These kingdom treasures were "kept secret from the foundation of the world" until Jesus opened His mouth in parables. They were spoken in parables that the unbelieving might not understand. But the disciples' hearts were finding these heavenly truths and why shouldn't they give all they had to secure these treasures?

What a wonderful lesson Jesus gave the disciples in the feeding of the five thousand men (besides women and children) with a few loaves and fishes! Surely it was worth while to "bring them hither to me," all that ye have. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

Oh, that our eyes and ears might be opened to seek heavenly treasure! "Seek, and ye shall find." "And ye shall seek me, and find me, when ye shall search for me with all your heart." Paul said, "I have suffered the loss of all things, and do count them but dung, that I may win Christ.—A. M. E.

"Seek ye first the kingdom of God and his righteousness."

FIELD NOTES

Brethren James M. Shank and Lloy A. Kniss brought the closing messages in the Week-end Bible Studies held at the Lancaster Mennonite School, Feb. 2, 3. More than four hundred were enrolled for this second session; the evening addresses were very largely attended. The evening school and the day school Special Bible Term efforts will continue, D.V., until Feb. 15, 16, respectively.

Bro. and Sister J. N. Kaufman, Peoria, Ill., who are under appointment for a three-year term of service in India, have been visiting friends and churches in the Southwestern Pennsylvania Conference District, the home conference of Bro. Kaufman. They spoke at the midweek meeting at Scottdale on Wednesday evening, and filled appointments in other churches in the district.

Concerning the Holding of Conferences.—A recent ruling of the War Committee on Conventions may affect the holding of our district and general conferences, as well as mission board meetings. One of the requirements that we may do well to take note of is that permission must be gotten from the Office of Defense Transportation, Washington, D.C., in order to hold conventions of fifty or more, which require more than local transportation. Application forms to hold such meetings may be secured from the office designated above. There is, of course, a possibility that these rulings may be changed by the time most of our conferences will meet.

The officers of the Historical Committee of General Conference held a meeting at Scottdale on Saturday, Feb. 3. Those present were: John C. Wenger, Goshen, Ind., acting as chairman in the absence of S. F. Coffman; Harold S. Bender, Goshen, Ind., secretary; and Edward Yoder, treasurer. Bro. Wenger at once returned to Indiana to fill an appointment at the Elkhart Church, and Bro. Bender remained at Scottdale to give the morning message on Sunday, Feb. 4. He was accompanied by Sister Bender.

Bro. William Hallman and family, returned missionaries from South America, worshiped with the Pleasant View congregation north of Goshen, Ind., Sunday, Feb. 4. Bro. Hallman preached the morning sermon.

The article in our columns in the issue of Jan. 12 entitled, "Working Out Your Own Salvation," which was credited to Bro. Emerson L. McDowell, was written instead by Bro. Edwin McDowell. We repeat our apologies for this error.

J. J. Engbrecht, superintendent of the Sunnyside Bible School, Freeman, S. Dak., has begun a new project of help for shut-ins in the form of an eight-page publication entitled, **The Rainbow of Cheer**. This paper will be sent free of charge to any who request it. The editor requests all readers to send to him

lists of shut-ins to whom he can send this paper.

Bro. and Sister M. S. Snyder and two children, of Hammett, Idaho, visited relatives and friends recently in Kansas and Colorado.

Among the ministers who were present at the funeral of D. H. Bender at Hesston, Kans., were the following: Milo Kauffman, J. G. Hartzler, Paul Erb, J. M. Kreider, Earl Buckwalter, F. S. Brenneman, O. O. Hershberger, I. R. Lind, Menno Troyer, Jess Kauffman, R. M. Weaver, G. G. Yoder, P. C. Hiebert, L. J. Miller, Edward Yoder, A. A. Bontrager, E. I. Weaver, J. E. Gingerich, Edward Selzer, and Richard Showalter.

Bro. Linford Hackman, of Minnesota, is assisting in the Bible School at Duchess, Alta., at the present time. He will also be a speaker at the Ministers' and Christian Workers' Conference to be held at the Mountain View Church near High River, Alta., Feb. 12-16.

Bro. Roy Koch, St. Jacobs, Ont., preached at the Forks Church near Middlebury, Ind., on Jan. 28.

Bro. Daniel Zook, Clarksville, Mich., preached at Middlebury, Ind., on Feb. 4. Bro. Norman Weaver, Germfask, Mich., is scheduled for the same service on Feb. 11.

Bro. Guy F. Hershberger, Goshen, Ind., will give a series of lectures on the Mennonite Community at the Malcolm, Nebr., C.P.S. Farm Unit on Feb. 9, 10.

Calendar

Ministers' and Christian Workers' Conference, Mountain View Church, High River, Alta., Feb. 12-16.

Ministers' Week, Goshen College, Feb. 14-16.

Christian Life Conference, Eastern Mennonite School, Feb. 16-18.

Christian Life Conference, Goshen College, Feb. 16-18.

Western Bible Institute, Sheridan, Oreg., Mennonite Church: First Term, Jan. 2-19; Second Term, Jan. 22-Feb. 9.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19—March 9.

Annual Meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20.

Church Music Conference, Eastern Mennonite School, Harrisonburg, Va., March 9-11.

Conference on Mennonite Community Life, Goshen College, Goshen, Ind., March 16, 17.

Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 1-3.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

The Clinton Brick congregation in Elkhart County, Indiana, after being closed a number of weeks for remodeling and redecorating, will have a special opening program on Feb. 11. Bro. I. E. Burkhardt will preach the morning sermon, and a group of students from the Goshen Winter Bible School will give the evening program.

The latest word from Sister Lena Graber, missionary nurse en route to India, is that she left Lisbon on Jan. 13. There is as yet no report of a landing in the Near East, or of further progress toward India from there.

A Bible Meeting will be held at the Hanover, Pa., Mennonite Church Saturday evening and all day Sunday, Feb. 17, 18.

Bro. H. S. Bender, Goshen, Ind., preached at the Waldo Mennonite Church, near Flanagan, Ill., Jan. 28. During the Sunday-school hour he spoke on C.P.S. work.

The brethren Eli Swartzendruber, Greenwood, Del., and Emanuel Swartzendruber, Pigeon, Mich., as members of the Mission Board of the Conservative A.M. Conference, met recently in a joint session with the Local Board of the A.M. Children's Home, Grantsville, Md. The brethren allowed themselves to be used in the preaching of the Word at the Maple Glen meetinghouse several evenings.

Bro. Harry Stutzman, Berlin, Ohio, expected to be able to attend church services Jan. 28 for the first time for quite a number of weeks, having suffered a broken arm in an automobile accident.

Bro. M. D. Swartzendruber, Berlin, Ohio, and Bro. Andrew Farmwald, Plain City, Ohio, worshiped with the Castleman River congregations, in the vicinity of Grantsville, Md., Sunday, Jan. 28. Bro. Swartzendruber preached at Cherry Glade and Bro. Farmwald at Oak Dale in the morning, and both brethren preached at Oak Dale in the evening.

CORRESPONDENCE

PRYOR, OKLAHOMA

Dear Herald Readers: Greetings. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1).

Our Sunday school was reorganized in December, with the following results: Supt., Jerry Troyer, Sr; Asst., Lloyd Miller; Chor., Roy Hartzler; Asst., Fern Miller; Secy., Everette Scheffel.

On Sunday, Jan. 28, we were privileged to have with us our bishop, Bro. Alva Swartzendruber. Bro. and Sister William Chupp were received into church fellowship at this place.

On Sunday evening Bro. Swartzendruber brought us a message based on I Peter 2, which was much appreciated.

Bro. and Sister William Yoder, of Yoder, Kans., also worshiped with us on Jan. 28.

Pray for us at this place.

Feb. 1, 1945.

Fern Miller.

CASSELTON, NORTH DAKOTA

(Red River Valley Congregation)

Dear Herald Readers: Greetings in Jesus' holy name. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Truly we have much for which to praise the Lord.

Several of our young people were privileged to attend our winter Bible school at Detroit Lakes, Minn.

On the morning of Dec. 24, Bro. Noah Landis, Jackson, Minn., brought us an inspiring Christmas message.

Bro. and Sister John Stoll and daughter, Pleasant Lake, N. Dak., were with us on Dec. 31. Bro. Stoll brought us much-appreciated messages both morning and evening.

Bro. and Sister George Zook, L o m a n, Minn., visited with us Jan. 7.

On the evening of Jan. 7 our bishop, Bro. Elmer Hershberger, was with us, at which time our Sunday school was reorganized, as follows: Supts., Abe Stoll, Omar Erb; Chors., Anna Schiffler, Harold Hostetler; Secy.-Treas., Vilas Hershberger. Bro. Weldon Hershberger was elected young people's meeting superintendent. Following the reorganization, Bro. John Hochstetler, Creston, Mont., brought us an encouraging message. We surely appreciate having visiting ministers stop with us.

We are happy to have with us, Bro. and Sister Toby Bender, who recently moved here from South English, Iowa. May God richly bless them.

May we all be found faithful and wise servants when our Lord comes.

Jan. 25, 1945.

Alice Stutzman.

WALNUT CREEK, OHIO

Dear Herald Readers: Greetings. Our annual business meeting was held in December. The reorganization resulted as follows: Sunday school—Supts., Ross Gerber, Gerald Miller; Chor., Orpha Ellen Miller; Asst., Maxine Hershberger; Secy., Mary Hamsher; Asst., Martha Funk; Treas., Cloyse Hershberger; Primary Supts., Orpha Troyer, Esther Miller. Church—Trustees, Elmer Gerber, Ross Gerber, Harvey Miller; Treas., J. H. Weaver; Building Committee, John Hershberger, Irvin Stutzman, H. W. Gerber; Chor., W. J. Hershberger; Asst., Mrs. Ross Gerber; Libr., Edith Troyer; Ushers, Erma Keim, Lillian Sue Troyer, David O. Hershberger, Harry Gerber, Jr. Y.P.B.M.—Supts., Roscoe Miller, Clyde Hostetler. Mission Sunday School at Farmers-town—Supts., Delmar Yoder, Atlee Hostetler; Chors., Oneta Hershberger, Truman Hershberger.

Pray for us that God may lead us to His honor and glory.

Jan. 27, 1945.

Edith Troyer.

MIDLAND, MICHIGAN

Dear Herald Readers: Greetings in the Master's name. "The Lord hath done great things for us; whereof we are glad."

On Dec. 2 we had baptismal services, when one young boy united with the church. Bro. Floyd Bontrager was in charge of the service. The same day Bro. Paul Wittrig, Imlay City, Mich., brought the morning message from Gal. 6:7. That evening after young people's meeting, Bro. Otis Yoder, Harrisonburg, Va., preached for us. His theme was, "The Conversion of Saul."

Another of our young brethren was called to C.P.S. camp since my last letter. May we not forget these young men in our prayers.

On the evening of Dec. 17 Bro. Lyons of the River Brethren Church preached for us.

Sunday morning, Dec. 31, Bro. Lester Wyse, Chief, Mich., brought us a message from Rom. 11:33.

On the evening of Jan. 3 we had our annual business meeting.

We are looking forward to our revival meetings, which are planned for the last week in March, with a week-end conference over Easter. May the Lord add His blessings.

Pray for the church at this place that it may be a lighthouse for the unsaved.

Jan. 29, 1945.

Mrs. A. D. Miller.

ORRVILLE, OHIO

(Martins Congregation)

Dear Herald Readers: Greetings. As we enter another new year may it be with a desire to live closer to God throughout the year.

We have enjoyed many spiritual blessings since our last correspondence.

On Sunday morning, Nov. 5, Bro. Noah Hilty of the Crown Hill congregation brought us a helpful message in the absence of our minister.

We observed Missionary Day on Nov. 19, at which time we were privileged to have with us Bro. and Sister S. J. Hostetler, returned missionaries from India. They also conducted a service the evening before, at which time Bro. Hostetler showed pictures of India. It was of special interest to us to have them with us, since our church has been supporting Sister Hostetler for several years as she labored in India.

On Sunday, Dec. 3, Bro. M. L. Troyer of Elida was with us for the morning service, at which time he delivered a much-appreciated message.

On Dec. 17 our Sunday school was reorganized. May the Lord give wisdom and an understanding heart to all who have been elected to responsible positions.

We were pleased to have Bro. A. J. Metzler, Scottdale, Pa., with us Dec. 23, 24. He brought us a number of stirring messages from the Book of Malachi, and I am sure we were all challenged anew as we heard the Gospel preached in all its fullness and power through God's messenger.

We desire an interest in your prayers in behalf of the work at this place.

Jan. 29, 1945.

Cor.

ALPHA, MINNESOTA

Dear Herald Readers: As we look back over the past year we can say that the Lord has been good to us. He has blessed us both temporally and spiritually.

On Dec. 10, Bro. Simon Gingerich, Way-

land, Iowa, was with us, at which time we observed the communion.

Bro. L. C. Miller, Manitou Springs, Colo., conducted our revival meetings from Dec. 10 to 17. He was accompanied by Sister Miller. Five precious souls took the stand for Christ, all of whom are young in years. May God bless them, and may they remain faithful.

On Dec. 31 we reorganized our Sunday school, with the following results: Supts., Lloyd Garber, Raymond Jaques; Secy.-Treas., John Garber; Chor., Rebecca Garber; Primary Supt., Berniece Landis. Bro. Eldon Landis was elected church chorister, and Mrs. Ed Hartzler, correspondent.

At the present time Bro. and Sister Chris Garber are visiting their daughter, Mrs. Harold Ely, in Kansas.

Mrs. Mary Hartzler has returned after spending several months with her son and family at LaJunta, Colo.

Bro. Noah Landis spent several weeks in Bible school work at Detroit Lakes, Minn., and Kalona, Iowa.

Bro. and Sister Ray Garber and family from Latour, Mo., have moved here. We welcome them in our midst.

On the evening of Jan. 28 we were happy to have a quartet from the C.P.S. camp at Denison, Iowa, and their director, Lester Gerig, give us a program. Are we remembering the boys in prayer as we should?

Sister Ella Egli recently underwent a serious operation. She is improving and able to be at home again.

The new year has brought with it greater needs, new opportunities, and new responsibilities. There is work for all. By God's grace may we put forth greater effort to do His will and work in this new year than we did in the past.

Jan. 29, 1945.

Mrs. Ed Hartzler.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Christian Friends: The evening of Oct. 25, Bro. Glenn Whitaker, Los Angeles, Calif., brought us a message on the Second Coming of Christ, taking his text from Acts 1:1-11. Sister Whitaker gave a short talk to the children.

On Saturday afternoon, Oct. 28, Bro. Wilbert Nafziger took the junior boys on a hike along Sand Creek. A picnic supper was served to them when they returned.

The latter part of October, Mary and Earl Schmidt were home for a short vacation. Mary is working in the Ypsilanti State Hospital, Ypsilanti, Mich., and Earl is in the smoke jumpers' unit at Priest River, Idaho. Both gave interesting talks on the work they are doing.

The evening of Missionary Day, Nov. 19, Bro. and Sister Edwin Weaver told of their experiences in India. The primary children brought in the returns from their quarter investments.

Bro. Edward Diener was in our community in the interest of Hesston College and Bible School, Dec. 7 to 10. He gave a message at the church on Thursday evening and also on Sunday morning.

(Continued on last page)

WITH OUR MISSIONARIES

A Candlemaker's Prayer

By M. T. BRACKBILL

Lord, keep me in my place.
Help me keep my mouth shut,
Except when talking to Thee,
About an increase in pay,
A rise in station.

Thou knowest where I am and how.
Why should I gripe and fret?
Keep me content to make candles
To dispel the gloom,
The best candles
To set against the dark.

Lord, keep me in my place
Here, not there,
Unless Thou dost call
And make a way.

Lord, Thou knowest
I'd like to build searchlights
With the league-long beams,
Or floodlights,—
A million candles in one.

I tire of this tallow mess.
Forgive my wishful eyes
That covet tungsten and the fiery arc.
My hands, Lord, see,—
Are they not capable?

I can talk like that to Thee;
But help me hold my tongue
When tempted thus to speak to men.

Yes, Lord, searchlight beacons.
Of sending into the night
Their mighty luminous arms!
But in Thine own time, Lord.
It won't hurt me to dream.

I know when it's time
Thou'll see me there.
Make me content to fill the molds
And make better candles.

Help me to dream candles too:
Their use, perchance, on altar,
Mantel, some poor man's table.
Candlemaker, Lord, help me
Magnify my office.

The poor man's blessing falls on me:
It's the only light he can buy.
And the joy at Christmastide
Of multitudes cheered by the colors
And the gentle flames.

Ambition pricks my peace
And discontents me, but
Candles will do, Lord;
Forgive the proud coveting.
Forget the searchlights
If Thou wilt, Lord.

Help me keep my mouth shut,
And keep me in my place.

Have patience, Lord,
When I dream bigger things,
And my fingers itch for glass and metal.
Just keep me in my place.
Help me be content with wax.
In Thine own good time
Thou'll set me up.

I'll stay by the tapers,
Give them better wicks,
And brighter colors.
I'll bide my time
And find a joy in it.
And if my ladder's short,
And the top rung's candles,
Hold me to it.

The candle's the thing for my hands,
And men shall have the best;
But I can dream searchlights too.
Thou wilt not forget:
When I have made
My assignment of tapers,—

*Then searchlights, maybe,
Or incandescent bulbs,
Or, maybe, heaven!
More light, more light!
But candles, now, Lord,—
Help me hold my tongue,
And keep me in my place.*

Harrisonburg, Va.

A Hungry Jew

By D. D. MILLER

Several weeks ago I was waiting for a train at Akron, Ohio. Just before train time, while I was yet in the depot, a man said to me, "Isn't it awful—the sin there is in the world! Wouldn't this world be a fine place if everyone lived right?" I replied, "You are correct."

The train pulled in and the large group of people hurried out to board it. I was one of the last ones to enter, and upon entering and starting back further to look for a seat, someone nudged me. There sat the same man who had started to talk to me in the depot. "Sit here, brother," he said, and I sat down by him.

After viewing my seatmate, I realized that he was a Jew. I was well pleased with my partner, something a traveler nowadays cannot always say.

For nearly two hours our conversation was going strong. We talked about some of the more common things, on which many hours of time are wasted; then finally we got to the all-important subject, which is really a hard one for the Jews—salvation in Christ Jesus. We openly discussed Christ, the New Testament, salvation, and the relationship between God and Christ. He fired questions at me—simple questions which all saved people should be able to answer. I answered his simple questions quickly, firmly, and cheerfully. This Jew was hungry. He was looking for something in which to find the answer to an unsatisfied longing. He asked very familiar questions, such as:

"Do you think Christ was God's Son?"

"How did He come to earth?"

"Why did He leave a place like heaven to come here?"

"And you think Joseph was not Christ's father?"

"How could that be possible?"

"You believe that Jesus Christ is our Saviour?"

"You believe that the Old and New Testaments are connected with each other?"

"How could the New fulfill the Old?"

"You mean to say that all that do not accept Christ by faith are lost?"

"Where is Christ now?"

"Do you think Christ is coming to earth again?"

The reader will recognize these as simple questions which often lead a hungry soul to Christ. I leave this Jew's own statement with you—a statement which he made twice in about twenty minutes' time: "You have me about in the notion of becoming a Christian." As the journey continued, we talked more; as I started getting off the train at Millersburg, he said, "I wish you could go along to Columbus; I believe I'd become a Christian by the time we'd get there."

That Jew seemed serious—very much so. He harbored an unsatisfied longing, possibly because no one led him out of it. The Jews are a needy people. They are hounded about, not knowing where or what next. If only they could find a Christlike witness in the Gentile churches, then this might be different. The Apostle Paul said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." This is also the Christian's prayer and heart's desire.

Berlin, Ohio.

I Am Ready

By WILLARD CONRAD

"So, as much as in me is, *I am ready* to preach the gospel to you that are at Rome also." These are the words of the Apostle Paul, and they should also be the cry of every sincere child of God. No, everyone will not go to Rome, but all should have the same readiness or willingness to carry the Gospel message—to help spread the message of salvation. Can you say from the bottom of your heart, "I am ready"?

But "Ready for what?" may still be a question. We know how sin entered the world through our first parents, and because of this, everyone—yea, everyone—is born in sin. However, God has a plan of salvation available to all through the death of His Son, Jesus Christ, on the cruel cross of Calvary. Many people do not know of God's great plan, and each one of us is indebted to our fellow man, to tell him of this wondrous plan, or to aid those who are carrying the message. Now, I ask again, "Are we ready?" "Am I ready?" Ready to carry the message of salvation? Am I fully consecrated to Christ? Do I sing from the depth of my spirit, "Melt me, mold me, fill me, use me," and "Choose my path, O blessed Saviour, . . . Just as seemeth good to Thee"?

If we can not unreservedly say this, or sing these hymns, then possibly we are not ready—possibly we are not quite willing to be what God wants us to be—to surrender ourselves completely to His divine fill. Some people seem to feel that if they go all the way in giving themselves—body, soul, and being—God will ask them to do something they will not want to do, or go somewhere they would prefer

not to go. They seem to forget that God has a plan for each and everyone of us, and that it is only as we consecrate our lives fully to Him that we can fill this niche, however large or small it may be. They also forget that God knows best what we are fitted and qualified to do, and that He never asks the impossible of us. True, the carnal or sinful part of our nature may not find all of our tasks pleasant, but this part of our nature must be subdued—must be kept under, and the new man which we can be in Christ Jesus will not find the task unpleasant, for Christ will be there, no matter in what corner of the earth or how high or lowly the task, and a true Christian finds Him more precious than any earthly friend. Paul, in his Roman letter, asks us to present our bodies to God, and tells us that there will be different tasks for Christians with differing gifts.

If we do feel that we are not quite ready to serve fully, how can we prepare ourselves? We must learn to know God better, to love Him more, to trust Him more completely. The diligent study of His Word will be of great help to us. Paul, in admonishing Timothy, tells him, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Timothy's preparation was begun at his mother's knees, but it needed to be continued and enlarged. Prayerful meditation and study were important in the lives of many New Testament leaders. John the Baptist spent much time alone in the wilderness; Paul spent three years immediately after his conversion in Arabia in solitude, probably preparing for his great ministry. Later in his life he was able to undergo many trials and hardships for his Lord, finally even giving up life itself, and he counted it all a privilege. Oh, that we could be as ready and willing to serve as Paul was! Christ Himself, our perfect example, though He was the Son of God, spent much time in solitary meditation and prayer. We need not, of course, always be in solitude. Christian fellowship can do much to strengthen and aid, and a stronger Christian brother or sister can often be the means to a better understanding and appreciation of God. And after we have come to know God, to love Him, and to trust Him, we will then be able to say, "Take my life, and consecrate it fully to Thee, dear Lord, 'for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'" Truly, God cares for His children, great and small, red, brown, yellow, black, or white.

Another question that may arise is, "Now that I have presented my life to Christ to be used as He sees best, will He ask me to leave home and loved ones, and carry the Gospel to the far corners of the

earth, or can I serve in other ways?" The answer to that question must come from God. Someone who reads this may be called to service in a foreign land, and if such is the case, he should be ready and willing to go. Not all, however, will be called to this task. As we read in Romans, there are many tasks to be done. God needs Christian businessmen, Christian farmers, Christian teachers, Christian parents, and others who will witness for Him wherever they are. Don't be like the young man who went to work in a lumber camp and upon returning home was asked by his parents what his fellow workmen, who were known to be non-Christians, had thought of his religion. "Oh," he said, "they never found out that I was a Christian." And we might question whether he really was. He certainly missed his opportunity to witness for Christ. God also needs men and women to carry on the work of the church at home, to spend time in intercessory prayer, and to give of their material blessings to further His cause. Surely, we have much to be thankful for, and there is no better way to show one's gratitude to God than in returning to Him a portion of the things He has so freely given us. God may plan your place of service, or mine, right here, but He expects us to help in the support of those who are carrying His message to the millions whom it has not yet reached, and to help them in their work. They need our help and we need theirs. God hasn't given all the same gifts, as I said before, and perhaps we couldn't learn a foreign language, or speak fluently enough to persuade anyone that Christ's way is the best way, while those who have no trouble doing this might find it difficult indeed to do our tasks. So remember that each has his small place, and may we each fill it to the best of our abilities, to honor and glorify God. Then

"When the long day is ended, the journey is o'er,

I shall enter that blessed abode,
For the Saviour I love will be waiting for me
When I come to the end of the road."

Yes, the consecrated life has its reward. But am I ready? Are you? Can we say with the poet:

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

"Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wand'rer whom I should seek.
O Saviour, if Thou wilt be my guide,
Though dark and rugged the way,
My voice shall echo Thy message sweet,
I'll say what you want me to say.

"There's surely somewhere a lowly place,
In earth's harvest fields so wide,
Where I may labor through life's short day
For Jesus the crucified.

So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be."

Wayland, Iowa.

The Home Field

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Greetings: Jesus, "the way, the truth, and the life," surely makes our hearts glad as we travel His way. We are assured of the companionship of the Lord in this way, and the promise is: "All things work together for good to them that love God."

We wish to thank all who helped to make this last Christmas season a time of rejoicing. We tried to write to each one personally, but if we missed any, we hope you will accept this as our way of thanking you.

The attendance at all of our services has been very good. The boys' craftsmanship class is going along nicely. After woodworking they take quite an interest in the Bible lesson. Prayer meeting, Bible study, young people's meeting, and visitation keep us busy throughout the week. Preaching services are held each week in connection with Sunday school and young people's meeting. We are looking forward to the beginning of children's Bible classes, to be held after school hours each week in two homes of the community. Please pray very definitely for the leadership of the Lord in this work.

We have a class under instruction at the present time, and look forward to baptismal services in the near future.

We appreciated having the brethren W. R. Eicher, Milford, Nebr., and Ed Hershberger, Casselton, N. Dak., preach for us. Bro. and Sister Earl Leinbach from the C.P.S. unit at Mt. Pleasant, Iowa, were welcome visitors in our services and home recently. May God bless one and all in the great work of witnessing to a world at war.

Jan. 25, 1945.

Norman Hobbs.

KANSAS CITY, KANSAS

(Mennonite Children's Home)

Dear Herald Readers: Greetings. "I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works."

Thus far this school year we have enjoyed the blessings of good health and a full force of consecrated workers. For these blessings we praise Him, the Giver of all good and perfect gifts.

Recently we had quite an unusual experience in welfare work. One evening about five o'clock one of the officers of the juvenile court called on us in the interest of some of the children they placed here. Because of mutual interests and frequent contacts with the court we have established a friendly feeling with them. On this occasion the officer was in despair over a needy family who needed help at once. Unfortunately this family lived outside the city limits; therefore no city

help could be had and county assistance requires several days. Because of a sick baby the county nurse had called on them and reported the case, stating that they were without food and heat. Our hearts were touched, and the thought came to us: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Consequently, we offered to take relief to them at once.

Several workers loaded the car with food and fuel and hastened to a community that was entirely strange to us. Upon arriving we found, to our surprise, a needy family living in a large modern home. They had rented the house quite reasonably since it was located several miles from town, and the father being a plumber and tinner was well able to make a good living for his family. But as we often find in welfare work, the father being a drunkard became so enslaved to drink that the grocery list became smaller and smaller and the collection of beer and whiskey bottles larger and larger. Because he neglected to buy fuel, the heating system froze, bursting the pipes. Water came through the ceiling, ruining the plaster and flooding the basement. Because of this condition, our fuel could not be used, but the groceries were appreciated. The visiting nurse had made a second call and also brought them some food.

It was a pitiful sight to see a sick baby lying in a damp, chilly room, with no heat except what was furnished by the electric range, which of course was very meager; so we took her home with us and after several days of proper care, she recovered.

There are three other children in the family, ages two, three, and four years. Three days later the twenty-four-year-old mother called, saying that her husband, who had promised to move them to better quarters, having previously had several notices to move, had not returned. He seemingly had deserted the family.

By this time the mother and the other children were getting sick. There was no one to help her, since her relatives all lived in St. Louis. We brought the family to the Home and gave them the guest room until other arrangements could be made. After a few days the little two-year-old girl was taken to the grandmother in St. Louis. Bro. and Sister Ora Troyer kindly consented to take the four-and-one-half-month-old baby into their home. And we had room in the nursery for the three-year-old boy. The real problem was to know what to do with the four-year-old boy, who has a thyroid deficiency. The mother needed to work for a living, and the unfortunate child needed a home. The state will not permit us to care for such children. Upon investigation we found that there was no home in Kansas City for deficient children, and because the mother had not established a year's residence in Kansas, the child could not be entered in the state home. The agencies in Kansas City were unable to give us any help, but recommended that we take the child to St. Louis and try to place him among relatives or in an institution there.

In St. Louis we found that no children under five years old are admitted into the institution; so we turned to the relatives. There is quite a barrier between the mother and her parents, as she was brought up a Catholic

(having come from Italy with her folks only ten years ago) and married a Protestant.

These well-meaning Italian folks gave the Home representative the kindest hospitality, serving delicious spaghetti and other dishes as only Italian cooks can prepare. Besides talking over their daughter's problem, they were quite free to speak about spiritual things. Since they are caring for the small granddaughter and still have two small children at home, they feel that they are doing all they can. Neither of the grandparents is in good health, and they are quite disturbed about the situation.

Our next move was to call on some of the relatives of the children's father. Again we were confronted with negative answers from folks who seemingly are physically unable. This was a real testing time, but we knew that the Lord was with us and that Christian friends were praying. When the trip seemed almost fruitless, we decided to try one more party and that by long-distance call. The circumstances were explained to Sister Arvilla Litwiller at Iowa City, Iowa, and she gladly offered to care for the child until other arrangements could be made. The mother and grandparents marveled at the kindness of utter strangers. We pray that this contact may have revealed the love of God more clearly to them and that they may have a desire to seek more light.

When we reached home, Sister Litwiller was already here to take the boy home with her. "Whoso shall receive one such little child in my name receiveth me." We were reminded of the promise in Isa. 65:24—"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." While we were searching, the Lord was preparing a home to answer the call.

The mother's problem concerning the children is solved for the present, but her great need is salvation. Previously her religion was merely form, with no true repentance and soul-cleansing experience. She has expressed her desire to be a Christian, but is so very ignorant of the way of life.

Will you join us in prayer that we may be able to show her the way so that she will fully yield herself to the Lord, break the chains of sin, and have victory and peace through our Lord Jesus Christ?

Jan. 26, 1945.

Mrs. A. Lloyd Swartzendruber.

INDIA AIRGRAPH

Since airgraphs have been made available to us at a much cheaper rate than regular air-mail letters, we have decided to send an "India Airgraph" for the Gospel Herald every two weeks, which will contain news from all the stations by turns. It seems that they go through more quickly than air mail, and although we cannot send so much, we thought it a way to send news more frequently.

We have just finished two busy weeks! They were very pleasantly spent in God's beautiful out-of-doors along the Mahanadi River. We had a profitable conference, and a good spirit of fellowship and working together was shown. Four young men were ordained to the ministry to be used where needed. No appointments were made at this

time. The men ordained were Deacon Obec P. Ram; Obadiah Paul, who has been one of our outstanding evangelists; Pyarelal, a young evangelist who just finished his training last year; and Daniel Agnu, a teacher in the Balodgahan Middle School who has always taken a great interest in telling others of the Saviour whenever he had opportunity. They need all of your prayers that they may remain faithful and that they may be used of God.

After Church and Sunday School Conference we had a very fine spiritual Jalsa. Bro. Motilal gave forceful messages and prayed much for and with all who needed spiritual help. The Lord used him mightily to strengthen our Christian people.

Immediately following Jalsa, mission committees met and then our Day of Prayer. We felt keenly the presence of God in all of these meetings.

Jan. 9, 1945.

Sincerely,
Velma Hostetler.

AFRICA LETTER

Dear Herald Readers: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23).

Last Thursday, Oct. 19, our family came to Mugango by automobile. It was an event which had been much looked forward to by the children, in fact, by all of us. After lunch and a rest, Bro. Sherk went on to Majita by motorbike to join Bro. Wenger, who had gone down by lorry the same morning.

Sister Rhoda Wenger is on leave just now, but I have appreciated the fellowship with Sister Hershberger and Sister Miriam Wenger. David, Joseph, and Daniel are having school together these mornings. They all seem to enjoy it. Annetta and Anna Kathryn are becoming good friends. They have never had much opportunity to play together.

The men came back last evening. They reported that blessings had been received in the week-end conference and that a number of souls sought for a closer walk with the Lord.

Today Sister Hershberger, Bro. Wenger, and Bro. Sherk left for Shirati to attend a joint executive and medical committee meeting. The children and I will stay here until the men return the latter part of the week.

The Friday before we came down here Bro. Sherk felt led to go to the village of Lazaro Magati. When he got to the place where they had been living, he found that they had moved to a village a short distance away. He went on to their present village. Lazaro was baptized several years ago. Since then he was under deep conviction at one time and confessed that he had just sought a new name and work at the mission. His confession was, however, without repentance, and he has thus far hardened his heart against the call of the Holy Spirit. His wife and three children also confessed belief in Christ but have thus far not given themselves to Him. In the village Bro. Sherk found a little girl about ten years old who had sore eyes but otherwise seemed well. He did not inquire as to who she was, but spoke to her about Jesus and the way of salvation. Her heart was open and she seemed to understand. He then asked Lazaro for opportunity to speak to him. During the conversation he

(Continued on next page)

RELIEF AND C.P.S.

RELIEF NOTES

Mennonite Relief Workers

Ninety-one Mennonite workers, at present, are actively engaged in foreign relief service, are en route to their assigned area, or are awaiting passage, as indicated by the following tabulation:

Country	On the Field	En Route	Awaiting Sailing Arrangements	Total Workers
Paraguay	9	5	1	15
Puerto Rico	40			40
England (Europe)	10		2	12
Middle East	12		3	12
The Far East	4	2	2	8
Commissioner	1			1
	76	7	8	91

* * *

Workshop Supervisor at El Shatt

Ervin Hooley, who has training as a mechanic and carpenter, has been placed in charge of workshops in divisions two and four of the El Shatt refugee camp. Part of his program of work is purchasing workshop equipment, setting up new shops as more tools are purchased, caring for tools, and assisting with necessary construction work.

* * *

Two Workers Embark for South America

Elizabeth Keeney, Mrs. Elvin Souder, and her daughter Jane, sailed on the "Rio Jura-mento," from New Orleans, Jan. 29. They are expected to arrive in Buenos Aires in approximately three weeks.

* * *

C. P. S. NOTES

Cooking School at North Fork

A C.P.S. cooking school for the purpose of training cooks for the camp is scheduled to begin at the North Fork, Calif., Camp, Feb. 8. This school will be similar to the one held at the Grottoes, Va., Camp in the spring of 1943. Mrs. Jacob Goering will be in charge of the school. Not only will the men be trained to serve as cooks but also as dietitians and head cooks with the supervision of a woman. It has been difficult to obtain women who are trained as dietitians, and it is felt that with men trained for this purpose, and a woman present to add the touch of a woman's hand, the needs of the kitchens in the camps can be filled.

* * *

Smoke Jumper Unit to Be Expanded

Word has been received from the Forest Service at Missoula, Mont., that they desire to increase the C.P.S. smoke jumper unit from its past strength of one hundred twenty men to one hundred thirty-eight for the coming season. Of this number, one hundred twenty-five will be jumpers, eight kitchen helpers, and five camp staff assignees. A number of

the men serving the past season have left the unit, so that forty-one new campers will need to be chosen.

* * *

C. P. S. Briefs

A side camp to Unit I of the Lincoln, Nebr., C.P.S. camps has been opened at Waterloo. The new unit will have a strength of fifteen men.

C. R. Heisey, pastor of the Upland, Calif., Brethren in Christ Church, conducted Bible study groups on the second ten chapters of the Book of Acts during the month of January. Bro. Heisey visited base camps at Downey, Belton, Terry, Hill City, and the special project at Provo, Utah.

J. Winfield Fretz, in charge of the Mennonite Aid Section, will continue his work at Akron. Originally, he had planned to return to his teaching work at Bethel College in the early part of 1945.

Released January 31, 1945

M. C. C. Headquarters, Akron, Pa.

MENNONITE PROJECTS CONTINUED BY FRENCH WORKERS

Out of France has come the heartening news that French workers have been continuing and expanding the Mennonite relief work that was entrusted to them upon the internment of Lois Gunden and Henry Buller in January, 1943. Roger Georges, a French Christian, delegated to carry on Mennonite projects with reserve funds, reports that the boys' home at Tourvielle and the girls' home at Les Houches were closed in April, 1943, according to scheduled plans. The canteen for Spanish children at Cerbere closed March 31, 1943. The school canteen of Banyuls fed fifty children daily from January 1 to June 30, 1943. The distribution of vegetables to Spanish families at Banyuls and Collioure stopped in March, and the last milk distribution was made in April, 1943.

The convalescent home, formerly at Canet Plage, but moved to Lavercantiere early in 1943, has since been enlarged. Now they have ninety children from Normandy, Marseille, and Perpignan, including the Spanish and Jewish children that were present when Sister Gunden was supervisor. The French workers have opened three new colonies with the evacuation of children from cities. One colony cared for one hundred children, evacuees from Lyon and Paris areas, from October, 1943, to October, 1944. A second colony was opened for fifty-five little children of Paris—three to six years of age and very deficient—and this became the first nursery operated in France by Mennonites. The third new colony was opened in a castle in June, 1944, taking one hundred ten children from Lyon's suburbs. Fifty of these children are two-year-olds, and seventy are from six to fourteen-year-olds.

The former French and Spanish workers have stayed with the work. French local organizations have added funds to M.C.C. funds to help finance the projects, but the name for each project has remained "Secours Mennonite," and Christian principles have been upheld, as expressed by Roger Georges: "Our greatest difficulty has been to find the personnel to direct the colonies because we

think that our colonies must be directed by people who, besides the necessary capacity of administration, must be able to apply in the colonies the Christian principles that our delegates had always recommended to us. It is by these same principles we have always been inspired to do the work we have accomplished, and with the help of God, we shall continue till the moment that we shall be able to put again in the hands of the Mennonite delegates, the mission they left to us at their parting."

Released January 31, 1945

M. C. C. Headquarters, Akron, Pa.

AFRICA LETTER

(Continued from preceding page)

hid behind accusations and turned a deaf ear to the pleadings of the Spirit.

On Saturday evening wailing was heard coming from the village. Bro. Shenk went immediately to learn the cause of it. On the path he met some people from the mission, who said a little girl, Lazaro's second wife, had died. He had told them that he guesses that tomorrow they will preach about him at the mission saying that this is the judgment of God on him. At the village, booths had been built to hold a feast for the old men of the land so that he could be initiated into their secret society, another mighty link in the chain with which Satan binds his victims in this land. Bro. Shenk went on to the village. Mwikwabi, the oldest boy, whose heart was at one time open to the teachings of the Word, was sitting outside one of the huts. We had been praying that he would refuse circumcision, but his present great need is to repent and turn to God. Upon being asked, he said that he had no opportunity to go aside to speak with the pastor. How different from the open-faced little boy who used to come to the mission!

On Sunday morning Bro. Shenk and a number of others went over to the village before church services. They were there for the burial and were given opportunity to hold a short service. Lazaro had inherited some cattle which he used to purchase this child. We also learned that a relative is accusing him at court for taking some wealth that belongs to him. The Lord has wanted to teach us all through this experience. Will you pray that this family will turn from idols to serve the true and living God?

Several years ago a young woman was in the believers' class here. She seemed to be taking a sincere interest in spiritual things. Then she stopped coming, and when visited, her attitude was one of open defiance to the Gospel message. She has been to services only a few times during these years. Recently when Bro. Shenk visited the village he found that she had been stricken with leprosy. She says that she wants salvation, but thus far has not yielded to the Saviour.

A number of young boys have confessed Christ recently. Pray that their faith may be anchored in Christ, who alone is able to keep them from the temptations which abound on every hand. Abiding in His faithfulness,
Musoma, E. Africa. Alta B. Shenk.
Oct. 23, 1944.

Tongues, Nations, and Denominations

BY ORRIE D. YODER

"Some bad people can't find a church good enough to join," is an old saying credited to a late popular evangelist. It is this class of people who generally look at divisions in God's program and church with disdain, and claim that such are "all of the devil." Therefore they will claim to join only Christ's church by refusing to unite with any denomination or visible church organization.

These people seem to forget that although unity may be God's ideal, yet it is Satan's ideal too, when he can further his opposition to God by a united people. They forget that therefore God may sometimes use divisions or schisms to hinder the unity of Satan and his program.

In a recent Sunday school lesson we learned that God is the author of the nations. Acts 17. Why did God not leave the whole human family in one single nation, if that is His way of working, and division is of the devil? Again, why do we learn from Scripture (Gen. 11) that God, too, is the author of the different tongues, or languages? Why did God not leave the human family with one primitive language for all? Why all these different tongues and dialects? Surely a great Creator could have avoided all these diversities. Then why national and glossal barriers to hinder the full freedom of fellowship?

The Scriptures do not leave us in doubt as to why God became responsible for these divisions and seeming human barriers. Perhaps the Creator who planned diversity and variety in creation saw that nations and tongues partly fit into His program. At least we ought to give such a God and Creator the right to use, if He so chooses, different nations, tongues, and even denominations to fulfill His plan and program. However, the Scripture seems to infer that God brought about the loss of a universal language and the "confusion of tongues" because of the progress of sin. Due to an organized and united purpose of evil in the human family, God planned to restrain the progress of a Satan-dominated human race by bringing about among them different tongues. As to the different nations, we are not so plainly informed, but it was likely for the same reason.

Coming now to the problem of present denominations in the Christian church, we have no divine history written since the origin of present denominations except the prophetic message to the churches written when the church was yet in its infancy and when present divisions were perhaps in embryo. However, as we trace the story of the Christian church in this prophetic picture, we hear the Lord tell us that Satan gets his seat (throne) in the church. Church history confirms

this and gives us a picture much like that of the human race of old when God confused their languages to hinder the united program of Satan.

Different New Testament writers foretell the great apostasy that shall later obtain in the Christian church. Thus when Satan got his headquarters into the current of Christendom and was by a united power of Roman politics seeking to crowd Christ and the Father clear out of their church, why would God not bring again a division in program and and raise up the reformers to stem the united power of Satan? Why should God not say to the "few names . . . in Sardis" that He would honor them and further His righteous cause through them? (Cp. Rev. 2, 3.)

Surely anyone who knows God and the Scriptures will never say that all divisions and denominations are of the devil, but will thank God for them, when God in wisdom chooses such ways and means. Do we who belong to the more conservative denominations thank God for our privileges and calling? Do we honor God's purpose for denominations by living and practicing the scriptural distinctive doctrines the leaders of our denominations recovered from the Satan-controlled church of the "dark ages?" Or are we breaking down these distinctive standards and thus preparing the way for another united program of Satan, who wishes to incite a revolt of all religious groups and denominations against God? On the other hand, are we humble enough to recognize that we are not as perfect as the Apostolic Church, and therefore, God may have some other faithful ones besides us?

Bannock, Ohio

C.P.S. Dependency Fund

*Report for the Third Quarter
October 1, 1944 to January 1, 1945*

We submit herewith the financial report for the third quarter of our C.P.S. Dependency Fund. As the report shows, the disbursements have increased considerably over the previous quarter. This is due to an increased number of cases needing help, which were the result largely of children being born, plus a few new inductions.

We regret that our estimate that the second fifty-cent per member levy would take care of the needs up to February 1 was not accurate. This error was due in part to the unexpected increase in cases, and in part to the failure of some of our congregations to respond to the appeal for help.

Our policies continue unchanged; the need continues and is increasing; and there is no assurance yet of when the war will end or demobilization will begin. Not until demobilization begins can we expect any reduction in our dependency needs. We estimate that the monthly pay-

ments for February and March will be not less than \$4,500 and may reach \$5,000. However, we are confident that the church can and will take care of this need. We only add the appeal that our congregations take care of the fifty-cent per member offerings promptly so that we need not have an overcheck at any time. The good response of our congregations to date is a source of real encouragement and inspiration both to the committee and to our brethren in the camp who have sacrificed their entire income and who must depend on the brotherhood to help meet the needs of their dependents.

Financial Report

Balance on hand Oct. 1, 1944	\$ 2,158.6
Received:	
October	5,668.3
November	3,635.9
December	3,431.1
	<hr/>
	\$14,894.0
Disbursements:	
October	\$ 3,881.5
November	4,782.1
December	4,192.0
	<hr/>
	\$12,855.6
Balance on hand Jan. 1, 1945	\$ 2,038.4
Received from O. O. Amish	379.6
	<hr/>
Our own balance	\$ 1,659.3
No. of cases supported as of December, 1944	
9 @	\$ 25.00
67 @	35.00
25 @	45.00
3 @	55.00
2 @	65.00
Receiving partial support	6
	<hr/>
	112
Discontinued during period 4	
Total of checks written Jan. 10, 1945	\$ 4,237.0
Overcheck on that date	\$ 2,198.5

Next Request: Fifty cents per member to cover needs for January, February, and March.

Gratefully submitted,
Mennonite Relief Committee
Harold S. Bender, Secretary.
E. C. Bender, Treasurer.

MARRIAGES

May the blessings of God be upon the home established by the marriages here listed. Year's subscription to the Gospel Herald given to those whose address is supplied by the officiating minister.

Yoder—Miller.—Floyd Yoder and Irene Miller, both of the Fairview, Mich., congregation, by N. S. Steiner at the home of the bride's mother, Dec. 16, 1944.

Stutzman—Burkey.—Floyd Stutzman, F. Collins, Colo., and Bernice Burkey, West Fairview congregation, Beaver Crossing, Nebr., by William R. Eicher at the church, Jan. 14, 1945.

Brenner—Hartzler.—William E. Brenner, Wadsworth, Ohio, and Ruth Laurine Hartzler, Marshallville, Ohio, by Noah Hilty at the home of the bride's parents, Jan. 5, 1945.

Immel—Hershberger.—Glenn Immel and Oneta Hershberger, both of the Walnut Creel, Ohio congregation, at the home of the officiating bishop, Paul R. Miller, Jan. 28, 1945.

Helfrick—Blosser.—Isaac Helfrick, Green-castle, Pa., now in C.P.S., and Laura Blosser, Columbiana, Ohio, by Paul Yoder at the North Lima Mennonite Church, Jan. 21, 1945.

Allebach—Stauffer.—Clyde M. Allebach and Ferna S. Stauffer, both workers at the Rocky Ridge Mission, Sellersville, Pa., by Abram K. Landis at the Souderton, Pa., Mennonite Church, Dec. 24, 1944.

Hess—Buckwalter.—John R. Hess, Jr., Old Road congregation, Gap, Pa., and Lila M. Buckwalter, Millwood-Maple Grove congregation, At-len, Pa., by Ira A. Kurtz at the home of the bride, Jan. 27, 1945.

OBITUARIES

Bender.—Daniel Henry Bender was born near Grantsville, Md., Jan. 18, 1866; peacefully passed away at his home at Albany, Oreg., Jan. 22, 1945; aged 79 y. 4 d.

At the age of fourteen he was converted and baptized and became a lifelong member of the Mennonite Church.

He was married to Ida E. Miller at Springs, Pa., July 19, 1896. To this union were born three children: Ralph, Scottdale, Pa.; Paul, Goshen, Ind.; and Ruth, Wilkinsburg, Pa. On May 4, 1902, his companion passed away. On April 1, 1906, he married Sallie L. Miller at Springs, Pa., and to this union two children were born: Luke, Los Angeles, Calif.; Earl, Bakersfield, Calif. His second companion passed away at Newton, Kans., Nov. 29, 1918. His third marriage was to Anna M. Kreider on March 27, 1929, and to this union were born two children: Daniel H., Jr., and Norma Elizabeth, both at home. He is survived by his widow, three children, one grandchild, 3 brothers (Fred and John, Springs, Pa.; and C. Edward, Columbiana, Ohio), and many other relatives and friends.

At the age of eighteen he began teaching school, and including his service as administrator at Hesston Academy and College he followed the teaching profession for over forty years.

In November, 1887, he was ordained to the ministry at Springs, Pa., and on Feb. 9, 1912, was ordained a bishop at Hesston, Kans. Early in his ministry he was active throughout the Mennonite Church in evangelistic and Bible conference work, and served in leading capacities in many church committees and on church boards, including publication, educational, and mission boards. He was active in the early development of these boards and of the General Conference of the Mennonite Church. He served on the Relief Committee and on the Mennonite Colonization Board, and was active in the organization and early work of the Mennonite Central Committee.

In January, 1904, he resigned as principal of the Grantsville, Md., school to accept a call to become editor of the Herald of Truth, the church paper then published at Elkhart, Ind. In March, 1906, he went to Scottdale, Pa., to serve as office editor of the Gospel Witness and later of the Gospel Herald, when that paper started as a merger of the Gospel Witness and Herald of Truth to become the Mennonite church paper.

In the spring of 1909 he was appointed to take charge of the new church school being established at Hesston, Kans. He served as principal of Hesston Academy and Bible School and as president of Hesston College and Bible School until his resignation in 1930. After his resignation he lived in North Dakota, California, and Kansas, and finally settled at Albany, Oreg., because of the mild climate, where he remained until the summons came to occupy his eternal home.

In his very active service in the Mennonite Church he was closely associated with such men as Daniel Kauffman, D. J. Johns, J. S. Shoemaker, S. F. Coffman, D. D. Miller, Aaron Loucks, S. E. Allgyer, and others who were instrumental in guiding the church into fields of activity and in molding the present character of the church in the United States and Canada. He was widely known and loved in all parts of the church for his life of faith and service.

Funeral services were held at the Albany, Oreg., Church, Jan. 25, conducted by David D. Miller, M. E. Brenneman, Fred Gingerich, and George M. Kauffman, and at the Hesston College Chapel, Hesston, Kans., Jan. 30, conducted by

Milo Kauffman, J. G. Hartzler, and Paul Erh. Burial was made in the Pennsylvania Church Cemetery near Hesston.

Bowman.—Anna S., widow of Israel B. Bowman, was born May 22, 1890; died Dec. 2, 1944; aged 54 y. 6 m. 11 d. She leaves to mourn her departure, 2 sons (Harvey, Goodville, Pa.; and Charles, Union Grove, Pa.), 3 daughters (Cora and Alice at home, and Edna—wife of Phares Rutt, Lincoln, Pa.), and 5 grandchildren. Funeral services were held Dec. 6, at the home by Aaron Weaver, and at the Weaverland Church by Paul Graybill and David Weaver. Text, Mark 13:29-37. Burial was made in the adjoining cemetery.

Brenneman.—Magdalena, daughter of Jacob and Christena Bender, was born in East Zorra, Ont., Oct. 8, 1868; passed to her reward at the home of her daughter, Mrs. Chris Ruby, Nov. 21, 1944; aged 76 y. 1 m. 12 d. In her early youth she accepted Christ as her Saviour and was received into the East Zorra A.M. Church, remaining faithful until the end. On Sept. 23, 1908, she was joined in holy wedlock to Henry Brenneman, who was called to his reward a little over six years ago. To this union one daughter was born, who died in infancy. Surviving are one sister (Nancy—wife of David Sommers), one stepson (Rudy Brenneman, Tavistock, Ont.), 3 stepdaughters (Susan—wife of Joseph B. Zehr; Emma—wife of Emanuel B. Zehr; and Annie—wife of Obris Ruby), one daughter-in-law (Mrs. Elmer Brenneman, Milverton, Ont.), 22 grandchildren, and 15 great-grandchildren. Funeral services were held Nov. 24 from the home of her nephew, Noah J. Bender, by Jacob R. Bender, and at the church by Daniel S. Jutzi and Menno Kipfer. Interment was made at the side of her husband in the adjoining cemetery.

Gresser.—Amos J., son of Christian and Lydia Gresser, was born in Wayne Co., Ohio, Feb. 20, 1858; fell asleep in Jesus at his home Jan. 21, 1945; aged 86 y. 11 m. 1 d. On Dec. 13, 1883, he was united in marriage to Nancy Emma Speicher, who preceded him in death April 19, 1926. Three grandchildren also preceded him. He is survived by 2 daughters (Lydia—Mrs. Ollie Rike, and Elma—Mrs. Jesse Buckwalter), 3 sons (Irvin, Homer, and Orie), 10 grandchildren, 2 great-grandchildren, and a large circle of nieces, nephews, and friends. Early in life he united with the Oak Grove Mennonite Church and remained faithful in the service of his Lord and Master. He lived a quiet, humble, and peaceful Christian life. His place in the public services was seldom vacant when health permitted. Services were conducted by William G. Detweiler, Rudy Stauffer, and J. S. Gerig. Text, Jas. 5:11.

Heisey.—Mary M., daughter of Noah B. and the late Lena Martin Weaver, was born April 23, 1919, near Martindale, Pa.; died at her home at Lititz, Pa., Nov. 3, 1944; aged 25 y. 6 m. 10 d. She united with the Weaverland Mennonite Church at the age of eleven and later transferred her membership to the Hess Mennonite Church, remaining a faithful member until death. In December, 1939, she was united in marriage to David Heisey. To this union two sons were born: John Alvin and James Lamar. She was always much concerned about her family. Her health was failing during the past summer, and several times she spoke of going to meet her Lord. Besides her husband and sons, she leaves her father and stepmother, 3 sisters (Ella—wife of Aaron Esbenschade, New Holland, Pa.; Emma—wife of David High, of New Holland; Betty—wife of Titus Burkholder, Ephrata, Pa.), 3 brothers (Jerry, in England; Noah B., Jr., East Earl, Pa.; and Paul, Blue Ball, Pa.), one half sister (Edna Mae Weaver), 2 half brothers (Raymond and Clarence Weaver, Narvon, Pa.), and a host of other relatives and friends. Funeral services were conducted Nov. 7 at the home by Richard Hess and at the Weaverland Mennonite Church by John S. Hess and John Burkholder. Text, Ps. 116:15. She was laid to rest in the adjoining cemetery.

Hostettler.—Dennis Alvin came to gladden the hearts of Payson A. and Hazel (Kauffman) Hostettler, near Middlebury, Ind., July 29, 1944; died Jan. 22, 1945 at the Goshen, Ind., hospital from encephalitis; aged 5 m. 3 w. 3 d. He was suffering from a cold for about ten days, but his condition did not become serious until Sunday morning, Jan. 21. He was removed to the hospital, where all that human hands could do proved of no avail and he peacefully fell asleep in Jesus the following day. Besides his sorrowing parents, he leaves his paternal grandparents

(Amos and Ida Hostettler, near Middlebury), his maternal grandparents (William and Elma Kauffman, near Goshen), and many other relatives and friends. He was a bright and happy child, with a smile for every one. He brought much happiness into our home, and although he will be greatly missed, we are willing to say, "Thy will be done," because we know that our loss is his gain. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Funeral services were held Jan. 25 at the Forks Mennonite Church by Malvin Miller and Earley C. Bontrager. Interment was made in the cemetery adjoining the Shore Church.

Lehman.—Henry R., son of Abraham and Susan Rohrer Lehman, was born at Washingtonville, Ohio, Dec. 8, 1865; died after a six weeks' illness at his home in North Lima, Ohio, Jan. 14, 1945; aged 79 y. 1 m. 6 d. On Jan. 1, 1899, he was united in marriage to Maggie M. Summers. To this union four children were born. He is survived by his companion, one son (Norman S., Miami, Fla.), 2 daughters (Alta—Mrs. Melvin Weaver, Woodworth, Ohio; and Edith—Mrs. Millard Sprague, Columbiana, Ohio), and 8 grandchildren. One son (Edgar R.) died in infancy. He united with the Mennonite Church in 1904 and was a regular attendant at church services until his last illness. Funeral services were conducted in the home by S. A. Yoder, and at the Midway Church by Paul Yoder, assisted by S. A. Yoder and Ben Good. Text, 11 Tim. 4:6-8. Interment was made in the adjoining cemetery.

Sprunger.—Adelle, daughter of Christian A. and Sophia (Heitzman) Lehman, was born in Wayne Co., Ohio, May 2, 1870; passed away at the home of her son Roy, Apple Creek, Ohio, Jan. 23, 1945; aged 74 y. 8 m. 9 d. She lived her entire life in this community, except for a short period of time when she and her family lived in Oregon. The last five years she lived with her son Roy and family. In youth she joined the Sonnenberg Mennonite Church and always attended when possible. On Sept. 10, 1891, she was married to Christian R. Sprunger, who preceded her in death March 24, 1922. One son (Elmer Lee) also preceded her. She leaves 9 children (Emma Rose—Mrs. Robert U. Leichty, Berne, Ind.; Harvey Robert, Kidron, Ohio; Clyde Amos, Canton, Ohio; Silas Cleophas, of Kidron; William Roy, of Apple Creek; Roy Virgil, of Apple Creek; Pearl Mae—Mrs. Bruce Weaver, Orrville, Ohio; Edna Myrtle—Mrs. Ross Wyre, Philadelphia, Pa.; and Earl Melvin, Chicago, Ill.), 2 sisters (Dinah Nussbaum, of Kidron; and Fannie Lehman, of Orrville), 2 brothers (Peter C., Wooster, Ohio; and Joel C., Hubbard, Oreg.), 24 grandchildren, and 4 great-grandchildren, besides a number of other relatives and friends. Mother Sprunger was extremely conscientious and was always ready to lend a helping hand, but the one thought always uppermost in her mind was the welfare of her own children. Funeral services were held at the home of the oldest son by Reuben Hofstetter and at the Sonnenberg Mennonite Church by Louis Amstutz, Jacob S. Moser, and Jacob Neuen-schwander. Interment was made in the adjoining cemetery.

Stutzman.—Cloy James, infant son of Bert and Elma (Roth) Stutzman, was born Oct. 31, 1944, near Beaver Crossing, Nebr.; died in the arms of his mother while en route to a hospital; aged 2 m. 9 d. His death was caused by intestinal flu. He leaves to mourn his early departure, father, mother, 5 sisters (Luella, Edna, Lois, Phyllis, and Ruth), and 3 brothers (Dennis, Stanley, and his twin brother Roy). We mourn not as those who have no hope, for we know he is "safe in the arms of Jesus." We humbly submit to the will of Him who doeth all things well.

Wilson.—John Thomas Wilson was born April 14, 1866, near Louisville, Ky.; left this life Jan. 15, 1945; aged 79 y. 9 m. 1 d. He was married May 27, 1889, to Lou Hosman, who preceded him in death nine months ago. He became a member of the Mennonite Church June 11, 1939, and remained faithful to the end. He entered the Old People's Home in Oakwood last April, when he was no longer able to live alone. On Jan. 3 he was taken from there to the Levering Hospital, where he peacefully passed away. He leaves to mourn his departure, one sister (Addie Munson, Fulton, Mo.), 2 brothers (John and Robert, both of Jefferson City, Mo.), and several nieces and nephews. He will also be missed by his many friends. Services were held at the Mennonite Gospel Mission, Hannibal, Mo., in charge of J. M. Kreider and LeRoy Zook.

CORRESPONDENCE

(Continued from page 905)

The superintendents elected for the new year are as follows: Advanced, Leo Hostetler, Victor Beyler; Primary, Ida Sommerfeld, Rena Glassburn.

Bro. John W. Hess, Akron, Pa., conducted our revival meetings from Dec. 27 to Jan. 3. There were a number of confessions and re-consecrations.

Following the church service on the night of Dec. 31, a number of people remained at the church for a watch-night service.

Mr. and Mrs. John Bickel, who were mentioned in the letter previous to this one, surely are thankful for the many cards and letters they received. Will you also remember Mrs. Delos Yoder, Harper, Kans., in the same way? She has been unable to attend church services for a number of years.

It has been over a year since John Diller's back was broken. He is still bedfast and under the doctor's care, but has attended church services occasionally in his wheel chair.

Jan. 29, 1945.

Mrs. Victor Beyler.

CHAMBERSBURG, PA.

(Pond Bank Congregation)

Dear Herald Readers: Our congregation was blessed with a very inspirational meeting on Jan. 13, 14. The instructors, Bro. John S. Hiestand, Maytown, Pa., and Bro. Charles Hostetter, Manheim, Pa., clearly pointed out the need of the day—Jesus Christ and Him crucified. We were thankful for our older ministers who were with us for this meeting, namely Bro. George Ernst and Bro. Joseph Lehman.

One of our faithful members, Sister Mary Rock, passed away recently.

Our Sunday-school work is progressing nicely, for which we are thankful.

We crave an interest in your prayers.

Feb. 3, 1945.

Mrs. C. H. Bumbaugh.

THE GOOD ARE IN GOD'S HOUSE

When skeptics comment upon hypocrisy in the church, and when passing thinkers remark about crooked church members, and when individuals themselves acknowledge that although they belong to the church, they do not live right, we are forced to hold our peace for shame. It is impossible that we should make defense for all who name the name of Christ, for many of them do not depart from iniquity, and upon the background of religious profession, sin and vice and crime look blacker than anywhere else.

But it would be admitting too much to say that there are more good people outside the church than in it. If you are looking for an honest, kindhearted man, look first among church members—you will not have to count so many there to locate him. If you are looking for a pure, high-principled woman, seek her among the daughters of Zion. If you are looking for a community of

friendly, unselfish people, locate communities where the church is strongest.

We would not aspire to be the judge of motives. We would not be so unreasonable as to reject the exception to the rule. If there are those who claim they are good who are not church members and who take no part in formal religion, then we shall not dispute the claim, but we will yet hold that the exception but proves the rule. Good people are in God's house—as a rule.

Does a man stay out of the church because the church is too strict in its requirements? Then he must think of himself as a better judge of moral tendencies than the whole group which make up the church. Does he stay out because the church is not good enough? Then to be consistent, he should certainly get out of the world, for every man is either a church member or a world member, and just think of his fellow members in the world!

There are two good reasons why every good man should join the church: the first reason is that the church will encourage him to keep on being good, and the second is, by joining he will encourage other good people to keep on being good. Good people need the church and the church needs good people, and it's now, just as it was in the days of our blessed Lord, the place to look for good people is in the Lord's house.—Herald of Holiness.

If this old world will ever be saved it will be through the prayers of the Church, not through military operations.—D. G. Lapp.

FOX'S

BOOK OF MARTYRS

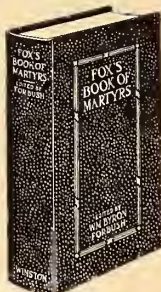
*A new edition of this great work,
edited by William Byron Forbush*

This is one of the great English classics, a book that will never die. Written with both passion and tenderness, it is as interesting as fiction. It tells the story of some of the most thrilling periods in Christian history, when "a noble army, men and boys, the matron and the maid," "climbed the steep ascent of heaven, 'mid peril, toil, and pain."

This book includes a history of the lives, sufferings, and triumphant deaths of the early Christian martyrs under the Romans; persecution of Christians in

Persia; and the records of such famous martyrs as Saint Bartholomew, Galileo, John Wycliffe, John Huss, Martin Luther, William Tyndale, John Calvin, George Fox, John Bunyan, John Wesley, and countless others who sacrificed their lives for freedom to worship.

This complete book contains 370 pages, is printed on extra quality book paper and is beautifully bound in cloth, with gold title on side and back. Price **\$2.25**



MENNONITE PUBLISHING HOUSE, SCOTSDALE, PENNSYLVANIA

By Christian life we understand the impartation of the divine life through regeneration to the seeker after salvation.—Nelson E. Kauffman.

Table of Contents

- 897—The Relation of the Congregation to the Church
Messias (Poem)
- 898—Thoughts on the World Situation
Life Insurance—1942
- 899—Editorials
- 900—The Christian Attitude Toward Investments
- 901—Nonresistant Nurses and the Draft
- 902—Grace Before Work (Poem)
Good Morning
Don't Lie to the Children
Tell Them
- 903—To Be Near to God
Sunday School Lesson for February 1
- 904—Field Notes
- 905—Correspondence
- 906—A Candlemaker's Prayer (Poem)
A Hungry Jew
I Am Ready
- 907—The Home Field: Iowa City, Kansas City
- 908—India Airgraph, Africa Letter
- 909—Relief and C.P.S.
Mennonite Projects Continued by French Workers
- 910—Tongues, Nations, and Denominations
C.P.S. Dependency Fund
Marriages
- 911—Obituaries
- 912—The Good are in God's House

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, FEBRUARY 16, 1945

NUMBER 46

Our Years

BY C. Z. MAST

At a recent Sabbath worship, just after the benediction was pronounced and the congregation dismissed, a whisper was heard, "We are having shrill and sharp blasts of winter, which are testing our physical endurance. Take care of yourself, for we are growing older."

However, we were reminded of the ninetyeth Psalm, verse twelve: "So teach us to number our days, that we may apply our hearts unto wisdom." This verse is often read on many great occasions and included in burial services. Its theme is the transiency of life and the permanence of God, and it sounds like a majestic closing of a great life.

Three phases of human life are suggested by the numbering of the days. First, the speed with which life passes. Numbering is a short process. It does not take long to count the number of men's days; it seldom takes more than two figures to express the number of our years. The figures of speech of this psalm severally reiterate the fact of life's brevity. Life is a "day." In the morning we wake into consciousness—we grow and flourish as the mown grass. Or, life is like a tale that is told, interesting, marvelously so, and yet soon ended. It is dropped for a few moments on the transient air, and then ends.

So in every age men have pondered the fact of life's brevity. The patriarchs felt it and we live faster than they did. "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." If when men lived pastoral lives amid quiet fields and flocks the days seemed to pass with great rapidity, how much more swiftly does life speed for us whose days are crowded with ceaseless activities in this period of world catastrophe! Our fathers used to keep step with the plodding ox; now we must keep pace with the swift toil of the farm tractor.

As back and forth, and deep and sure,
My plow went through the steaming soil,
I knew that there were always dreams
As recompense for men who toil.

—L. M. T.

How rapidly with flying feet the weeks, the months, the years pass and hurry on into oblivion! We anticipate, we experience, we recollect as the wheels of life's mad clockwork whirl out our allotted time. The jovial shout of the schoolboy deepens almost as he gives it forth into the stern rulings of manhood, and then to the querulous wail of old age. Thus while we look in admiration at the beautiful and sweet-scented blossom, it becomes the fruit and the fruit decays.

This numbering of the days suggests another phase of life. It calls attention to the fact of passage. We number only in one way, and but once.

We cannot live life over again, however some folks may long to do so, but we must be sure to have our one life right. Time gone is gone forever. The fleeting days are followed by twenty-four, and they are the flying hours, and each of these is followed by sixty, and these are flying minutes. This great flock has started from eternity past, and it is bound for eternity to come.

The process of numbering suggests also the limit of life. It suggests the completion. We soon come to the end of the count. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Many questions and issues of life may puzzle us. We may not be able to comprehend and explain its meaning, its mystery, its dependence, its relation to the scheme of things. We may not know whether life shall be for us a failure or a success; but we may be certain of the fact that it will end as we are made to pass through fiery trials of sorrows, disappointments, and the vicissitudes of life. May we mount to the efficacy of His divine grace and the Christian hope, "And we know that all things work together for good to them that love God."

Our fathers, where are they? The generations who lived and loved and toiled and hoped—who stormed across the earth in those bygone years. In some of our early established communities we see houses, barns, and gristmills, whose massive walls seem to refuse to surrender to the assaults of time, and even the lime-

kilns, quarries, and stone fences along our fields and highways tell of the industry, ingenuity, piety, honesty, and ability of our fathers—where are they now? Gone from the place which knew them long ago. We can be certain that we shall go even as they did. Our hearts will one day cease their beating. No thoughtful man will fear the fact; only the thoughtless will wish to disregard it.

Recognition of the facts about life helps us to act wisely. "For he looked for a city which hath foundations, whose

Lord, I Like It Here

BY M. T. BRACKBILL

*Lord, I like it here.
The world Thou hast made is good.
The sun's so warm, the morn's so cool.
The air, how sweet and bracing!
The mountain water, how refreshing!*

*I long not for the golden streets,—
The grass is kind, the flowers cheering.
The City fair I long not for
With mountains, woods, and gardens
here.
Heaven's for me when body's done
And my soul can't sense this world's fair
fields.*

*Lord, I'm here where you want me to be,
And here let me rejoice to live,
Nor pine for happier world.
Let me work my work and bless my day.
Give me power and will to taste
Earth's sweets, to know my duty,
The truth of the hour to learn.*

*Let me be content with the present—
Not tomorrow, but today,
Nor next year, but now.
Let me dream and hope;—but let me
In today see dreams come true:
Some beauty sensed, some truth dis-
covered,
Some soul lit up.
Lord, I like it here.*

Harrisonburg, Va.

builder and maker is God." If life is short, so short that we have not time for everything, we ought to make certain that we take time for the best things. There are books to read. The libraries are full of them, some that breathe and live, some that build and beautify the soul, some that blast and scar, some that put permanent ideals into the mind. And the Book of books is the Bible. It thrills our hearts with hopes of heaven; it contains an accurate description of the way of life; it teaches the way to Christ and through Him to glory.

If life is soon to end, then we ought to do at once the things worth while. Our day of life will soon be past. Our day. How old are you? Sixty years, I suppose, make up the working time of life. What o'clock in your day?

Young man, how old are you? Fifteen? Then the sun is halfway the eastern sky. It's nine o'clock for you. School time. Have you an increasing interest in the things which interest Him, an increasing love of the things that He loves, an increasing desire to serve the purposes He has at heart? "Ye are my friends, if ye do whatsoever I command you." Are you learning well these first lessons of life? Do you know the first one? "The fear of the Lord is the beginning of wisdom." "In the beginning . . . was God." Have you learned it for yourself that God is yours and you are God's and the future is secure? Let no being divert your mind until you know Him.

How old are you? Thirty? Then the sun is at its meridian height for you. It is twelve o'clock for you. High noon. What have you done in life's half day? What will you do with its afternoon? Are you forty-five? The sun is halfway down the western sky. It is three o'clock. How fast the hours have gone! 'Tis but a dream.

How old are you? Sixty? The sun is in the west. Hark! Is that the evening bell which calls to rest? Six o'clock. May life's twilight be long for you, my friends, and fair as God's twilight is. The sunset sky is often a glorious view.

Seventy-five years? Have you an overflowing joy? "At evening time it shall be light." It will be if the days are so numbered that the heart has been inclined unto wisdom.

Now may the Lord grant you octogenarians and all of us younger folks grace to live the life of the righteous, that we may be well assured our last end shall be like His, and when we shall be called home, be it in the morning, at the noon-day, or beneath the rays of the setting sun of old age, may His hand sustain us and

comfort us and lead us through the valley of the shadow until we awaken in the splendor of His own everlasting morning beyond the grave.

"'Tis not for man to trifle;
Life is grief and sin is here,
Our age is but a falling leaf,
A dropping tear;
Not many lives but only one have we—
One, only one,
How sacred should that one life be,
That narrow span!"

—Anon.

Elverson, Pa.

Beauty

BY AMOS A. RESSLER

As we look around us we are impressed with the fact that God has clothed nature with beauty.

The returning green of the meadow and lawn, the bursting springtime buds and the ensuing blossoms of orchard and bush and shrub, the waving grain and ripening fruit, all speak of the wondrous work of God that we call nature. We may perchance drive along some elevated highway and cast our eyes across the distant landscape, and we marvel at the matchless beauty of the scene. Or we drive along the side of a mountain and gaze into the ravine below, while on the other hand the summit rises high above us, and again we acknowledge the majesty of the Being who spoke the word and it was so, and we look upon it all with mingled admiration and awe. Contrast, yet harmony! Beauty that lingers for a while, then passes away!

The skill of man has blended the elements of nature in such a way that many objects that are radiant with beauty are presented to us. The man or woman who does not appreciate the beauty that is presented to us in nature and art is the rare exception, and may be said to be abnormal. The great museums of the world afford days and days of diversion of mind and satisfaction to the senses of those who are aesthetic in disposition.

But like many other good things that the Lord has given us, beauty has been misused, or its use perverted, or undue emphasis placed upon it so that it has become a snare or pitfall into which many have fallen to their ruin.

We believe in the unfailing dependability of the sacred Word. Read I John 2:15-17. We quote a part, "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth

away, and the lust thereof; but he that doeth the will of God abideth for ever."

It was David's admiration of feminine beauty that presented to him the temptation that led him into sin. It was Solomon's love of beauty and grandeur, that is, "the lust of the flesh, and the lust of the eyes, and the pride of life," that brought about a condition that made it necessary to write into the record of his later life that his heart was no longer perfect with the Lord his God. Solomon, in the days of his wisdom, said, "Beauty is vain; but a woman that feareth the Lord, she shall be praised." Peter (I Pet. 3:4) speaks of the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Paul instructs Timothy to teach women to adorn themselves in modest apparel—not with gold and pearls, but with good works.

Orderly and pleasing arrangements of the furnishings of a home are not condemned. They serve a purpose, but a home may be conventionally correct in its appointments and still be only a house, or shelter for its inmates. But a home that measures up to the standard of the old familiar hymn entitled, "Love at Home," may be quite plain and meager in its material embellishments, and yet the very atmosphere in it be laden with beauty. Every word of that hymn is true. Verily, love is not only the greatest, but also the most beautiful thing in the world.

Ronks, Pa.

"WHERE SHALL I BEGIN TO READ THE BIBLE?"

That's a question that is heard over and over again. Many urge beginners to start with the Gospel of Mark. Its swift moving account of the life of Christ gives a fine starting point, combining all three elements—enjoyment, instruction, and inspiration.

Then follow that with the two books of Luke—the Gospel that bears his name and the Acts of the Apostles—mingling that reading with some selected Psalms.

Then—the Proverbs, and perhaps accompany that with Matthew's Gospel since Proverbs makes rather slow going if read steadily.

Then you are ready for the greatest love story ever told—the Gospel of John. From there on, the Bible should have captured you and you should be able to find your way around and be at home in its pages.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Priest and People

The Old Testament prophet deplored that the priests were like the wicked people. Paul prophesied of the teachers who would be heaped together by the people with itching ears. The implication is that religious leaders tend to become like the people whom they teach.

We all rejoice to see a likeness between leaders and their flock when that likeness is in the direction of faithful obedience to the Lord and His Word. It is a spiritual leader's function to take his people in the direction God would have him go, and the success of his work is measured by the degree in which he succeeds in doing this. The unfortunate condition is when the leader, unable to lead his flock aright, as a consequence lets them lead him and descends with them to lower planes of life and service. It takes a great deal of wisdom and tact to keep a point of contact with people who have not yet reached our standards of Christian living, but it is fatal when we lose our standards in order to hold our people. One wonders if the flock itself is not disappointed when their leaders lower the standard of true Biblical obedience in order to meet the seeming demands of an unspiritual congregation.

Why Relief

Our own church, along with other churches, is doing a good deal of relief work in the world today and in the months and years ahead will have to do a great deal more. In any activity there is always the question of motive or purpose. Why do we, as Christian people, send food and clothing and means of rehabilitation to those who through war or famine have been brought into desperate straits? Are we thinking of this relief work as an end in itself? Do we feed hungry people because they are hungry, and clothe the naked because they are naked? Do we nurse the sick because they are sick, and build houses because the people are homeless? Or do we do these things merely because they make an opportunity for us to preach the Gospel and to win converts to Christ and the church? If we knew that there was no chance of winning a starving man for

Christ, would we then let him starve? If there were a government prohibition against preaching the Gospel in some area, would we refuse to dispense food and medicines in that area?

These questions should convince us that there are no easy answers. It would seem to be unworthy of the Christian attitude to ask a man before we feed him whether he will afterwards let us tell him the story of the Gospel. Any man who is hungry enough would say, yes, and we would seem to be taking advantage of his misfortune to force him to listen to our message. Every truly Christian man has a passion to make Christ known. But we must recognize that the good we can do men is not a means to an end but rather a form through which we are enabled to demonstrate the love of God. There must be an inner integrity of means and motive. Double dealing and underhand methods of buying adherents to the Christian faith are despicable to every honest man. Relief should be not so much a means to evangelism as a form of evangelism. For if a Christian man carries needed supplies to a destitute people, a connection is going to be built up in the minds of the people between the character of that man and the deed he is doing. The Christian personality and the Christian conviction of the relief worker are the essential thing. A Chinese boy, but meagerly instructed in things Christian, pointed to a missionary going down the street and said, "There goes Jesus." That impression of a heathen boy was certainly a step toward his acceptance of the message that the Christlike missionary taught. If the relief worker is evangelistic in his character and in his whole thought approach to his work, then sooner or later and in one way or another the evangelistic impact will be made. A missionary who insisted on staying in an occupied area with his flock was asked, "But what will you do? You won't be allowed to preach." He replied, "I'm just going to be there." There are situations in which about the best testimony can be made by simply "being there" for Christ. The Christian testimony needs to be both implicit and explicit. It must be implicit in the deeds of kindness which we do.

There are times when deeds speak much louder than words. Shakespeare said, "The silence often of pure innocence persuades when speaking fails." The testimony dare not always remain merely implicit. There comes a time when we must confront men with God Himself. But back of this explicit evangelistic appeal there must be a dynamic personality which has become known in terms of action and human experience. Men have a way of believing those who have proved themselves in a very much everyday way.

The Promise of Spring

Someone has said, "To take the youth out of the state is like taking the spring out of the year." So it is with the church. If the church does not win and hold her young people, it is like blasting the promise of harvest in the period of budding and blossoming. We do not harvest in the spring, but we do receive the promise of the harvest. And we all know that if killing frosts destroy the buds; if driving rains blow off the blossoms; if destructive pests hide themselves at the heart of the flower, there will be no fruit. One reason spring is so pleasant is that it is so full of joyous promise, and for that reason it is also the most critical time of the year.

A state which sends her youth out to be destroyed by the millions is writing ruin upon her future. A society which allows the heart of her youth to be poisoned by juvenile crime and delinquency cannot look forward with confidence to a fruitage of high-grade human performance. And a church which neglects her youth, failing to win them to Christ and bring them into the church and integrate them with full loyalty into the doctrines and the activity of the church, has no future. The growth of the Mennonite Church in recent decades has been due chiefly to the fact that we are winning our children in larger proportions than we used to. But if such a fact as the large movement of our young men into the armed forces means that we are not indoctrinating them nor winning them to true Christian consecration, and that through this and other crises they will be lost to the church, then we have a situation before us that is truly alarming. There is no spot in the life and activity of our church which demands more careful study and application at the present time than this very one. If there is no springtime, there will be no autumn harvest.

How Should We Study the Bible?

By M. S. AMSTUTZ

This is a very important subject in these last days of wickedness, strife, war, unbelief, apostasy, lukewarmness, and lawlessness. What is the best way to study the Bible? That question has presented itself to many individuals. We should study the Bible with the greatest reverence and with prayer for heavenly guidance. While the unconverted and unspiritual may receive great blessing and find salvation as they read its pages, they cannot fully understand it, for "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). The greatest philosopher and the humblest individual in the world needs the illumination of the Holy Spirit as he studies the Scriptures. It is recorded in John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. . . ."

If we study the Bible merely for curiosity, we have no promise of divine guidance; but if our deepest and sincere desire is to learn God's will in order to obey it, we shall be led into the full light of truth, as is promised in John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Am I willing to *do God's will*, however unpopular it may be? That is the great question that we must answer right before we can ever understand the Bible. Many a blessing may have been missed because we were not willing to be obedient to God's Word.

Isn't it true of many people that they read a little of the Bible and turn away dissatisfied? The Scripture says, "The wages of sin is death," and this is true. But it says more—much more. It adds, "But the gift of God is eternal life" (Rom. 6:23).

Another principle of true Bible study that will help us much is that *the Bible interprets itself*—the more obscure passages are explained by others that are clear. We are to compare "spiritual things with spiritual" (I Cor. 2:13) and read together the various texts dealing with the same subject. Then taking the context into consideration, we shall have the truth of God's Word before us, as it is written in Isaiah 28:10, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

When someone asked Mr. Spurgeon, the famous preacher, how to obtain a thorough Bible knowledge, he said there were three rules to follow in order to have a deep understanding of the Word of God: (1) Read the Bible. (2) Read the Bible. (3) Read the Bible. No doubt he was trying to impress upon his friend

the fact that if we wish to study the Bible, we must actually study the BIBLE, and not something else. No one needs to doubt that there is a great need for Bible study among church members today. Many read a verse or two, or even a chapter, every day and then forget where they read last. As to any real attempt to learn what the Bible says on some great subject, or to master the contents of even one of the sixty-six books, millions have made no effort whatsoever.

Ministers as well as laymembers show a weakness in studying a great deal around the borders of the Bible—church history, the philosophy of the first century, systematic theology and psychology, conditions in the Holy Land, etc., etc. All these are good topics, no doubt, but do we and the ministers study the Bible itself for ourselves and for the people?

If the Bible is God's Word and reveals the facts regarding man's origin and destiny—the truth, and the full truth about a heaven to win and a hell to shun; if the Bible is the only authority on the plan of salvation; if in its pages alone we learn how to be saved and how to live a Christian life; and if the Bible gives us the only true light on what comes after death—then it is the most important object in all this world, and no human being should rest until he knows what it says. If it is really the Word of God, no man of God should ever dare to stand before the people without a Bible message.

Theological schools no doubt have done much good, but we need today more opportunity for Bible study; a study of the Word of God itself, in our own mother tongue. We cannot study it too much, for this agnostic and sinful age is dark, and the entrance of the Scriptures gives light. Psalm 119:130.

We have free access to the Bible, and it is easy to obtain a copy, for it is available in whole or in part in more than one thousand languages. I can imagine someone asking, "If God inspired the Bible and it's so important, why did He not make it so plain that anybody could understand it without having to study?" We might answer, "If God made coal for fuel, why did He not put it on top of the ground instead of burying it deep in the earth so that we have to dig for it?" Christ said in John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

So you see, we are to search—to dig—in the Scriptures—in the Old Testament as well as the New Testament, for when Christ spoke these words, not one word of the New Testament had been written. The people in Christ's day looked only to the Old Testament as their guide to eternal life; and although they would not accept Him, He said that these very books testified of Him. If the Old Testa-

ment points to Christ, it is certainly worthy of our careful study. So let us remember one thing in Bible study, and that is to take the whole Book of God as a unit—a united testimony from God concerning His Son, our Lord Jesus Christ.

If we expect much help in studying the Bible, we must not taste a little today and take another sip six months from today; it should be a daily meal. Notice what Paul wrote about the Bereans; he said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). With these people it was an everyday affair; it was like dinner—something not to be missed in daily life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Again the Apostle Paul tells us in II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We should be sure that we RIGHTLY divide it, and not frightfully divide it. There is quite a difference. Christ rightly divided it by subjects. As an example, He took the subject of His first coming and read the Scriptures concerning it right through the Old Testament. Luke 24:27, 32, 44. And as He held this wonderful Bible study with those two men on the road to Emmaus, their hearts burned within them by the way. As we study the Bible systematically, with divine guidance, our hearts also will thrill with heavenly blessing.

We should receive the Bible as the voice of God to us personally. In John 10:27 we read, "My sheep hear my voice, and I know them, and they follow me." We are to hear God's voice coming to us, condemning our sins, forgiving our trespasses, guiding our steps, lighting our darkness, saving us from sin, and giving power in our lives.

We must study prayerfully. When the great prophet Daniel began to study the writings of Jeremiah, another prophet of God, it was then that he gave himself especially to prayer. He says, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. . . . And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding" (Dan. 9:3, 22). When Daniel called, the angel came. It reminds us of what is written in Proverbs 2:3-5: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." And that is what we all want to find, the knowledge of God. That is what the thinkers of our day need, and what we all need amid

the problems and perplexities of life; we need the truth of God. Let us pray for it, and we shall find it as we search the Scriptures.

That is what the Bible is for—to reveal Christ to the world. In God's Word we will find all the help we need.

Spirit and life are they, words Thou dost speak;

I hasten to obey, but I am weak;
Thou art my only help, Thou art my life;
Heeding Thy holy Word I win the strife.

—Mary A. Lathbury.

Canton, Ohio.

A Testimony

By A. J. SCHULTZ

For over thirty years I have visited Bible schools and Bible colleges both in America and in Europe. For many years I have lectured in such. The other day I came across one that appeared to me to be from every angle the best of them all—the most scriptural and the most helpful.

Invited by Bishop Ramer and others to visit the winter Bible school out in the country, near Carstairs, we went from Calgary purposely to see. Two followed Jesus and asked, "Where dwellest thou?" He said unto them, "Come and see." They came and saw. We also saw.

We saw young and old gathered together for systematic Bible study. I listened to the teachers; I have heard none better. Instead of a few boys and girls (mostly girls now) going far away to a Bible school at great cost and expense, and these few representing the whole church at home, here we found all getting the teaching, the same teaching, and producing unity and harmony at home. Why should a few chosen from each congregation have this privilege of attending a faraway Bible school? Why not let all have this privilege? I understand that for ten years consecutive and consistent Bible teaching has been the portion of these Albertan farm and ranch families. What a blessing this has been to these people!

Having been identified with colleges having up to 2,000 students, and Bible schools of all sorts, I am forced to say that I am firmly convinced the system used by these brethren in Alberta is the best of any and all.

May I say kindly (after seeing and experiencing what I have) that there is an apparent failure among Mennonites today to maintain the position into which God has brought them. Going into alliances with neighboring nations was Israel's declension and failure. Brethren, beware of too liberal an alliance with Bible schools of today—for many profess the heavenly calling, but lack the heavenly character and power.

I thank God for such men as Brother Ramer and his associates whose voices

still ring out the clarion note of the precious truths of the early church. The youth of many assemblies today are not established in the faith. In perplexity today young men look to teachers and guides for a lead and few find modern leaders worth following. The unity of believers (John 17) was to be the great witness to the fact of the Lord Jesus being sent of the Father. These Bible schools, held on every field with the same teachers, with both parents and children and hired help and the family, neighbors, and all hearing the same truths at the same time, are more than drawing a community together, but are binding them together in that heavenly relationship transcending all earthly ties, and obliterating all the tendencies of "divisions," saying, "I am of such and such a Bible school or of such and such teachers." I Cor. 3.

My heart was thrilled and blessed indeed.

New Hamburg, Ont.

A Warning

Paul tells us in II Cor. 10:12, "They measuring themselves by themselves, and comparing themselves among themselves, are not wise." Many precious souls are caught in the corruption of this world because they have been measuring themselves among themselves and by so doing have gradually drifted from the simplicity that is in Christ Jesus until now they have only their own self-righteousness and are traveling the broad way to destruction with a profession of Christ. When brothers and sisters in a congregation begin to measure themselves among themselves, the devil will get some prominent one among them to step aside just a little from the narrow way, and the others, measuring themselves among themselves, will follow him or her in different manners and ways. Then he may begin to take up with some worldly way, and others will begin to make excuses for themselves, saying, "If he can do that, I can do it too." Soon the whole congregation is of the world, and making big claims with merely a profession of religion, having self-righteousness.

Again, we find some among the saints who make a profession of Christ who are hypocrites in heart. They may act like saints in many ways and may dress in modest apparel as saints should, but they do not bear the fruit of the Spirit. Others, looking at them, come to the conclusion that the way one dresses counts for nothing in the eyes of God, then go on in their worldly and ungodly dress, allowing a hypocrite to ruin their souls and all who follow them, too.

Another thing to be considered here is that those who are catering to the world in dress and other forms become darkened in soul to a certain extent until they are incompetent to judge in all cases what the fruit of the Spirit is. For in-

QUERIES

Have we any Scripture to prove that all the tribes of Israel were called Jews, or was it only the tribe of Judah that were called Jews?—E. H.

Originally the term Jews was applied to the members of the southern kingdom as contrasted with the northern kingdom of Israel. See II Kings 16:5, 6. Later the term was used to refer to the members of all the twelve tribes. This is very commonly done in the New Testament; Jews are there contrasted with Gentiles.

—J. C. W.

Please explain James 1:8.—E. H.

The verse reads, "A double minded man is unstable in all his ways." The word rendered "double minded" seems to refer to a person who is not "single-eyed," one who lacks a unifying purpose. Instead of living with an eye single to God's glory, the man is torn by conflicting desires. In fact the Greek word is literally, "two-souled." The man has one soul for heaven and one for earth, as Adam Clarke remarks, and "he will not give up earth, and he is loath to let go heaven . . . he will neither let earth nor heaven go, and yet he can have but one." Naturally such a poorly sanctified man would not reflect Christian stability.—

—J. C. W.

stance: A saint may discern that some are drifting with the current of the world and for their good and because he loves their souls may begin to teach, instruct, warn, and admonish them; and they, not willing to receive instruction or correction, think the saint is harsh, hard, set, or stubborn because he does not uphold them in their drifting ways, and judge that he is not bearing the fruit of the Spirit, when the trouble is in them and the Spirit of Christ is working in and through the one thus judged. A soul that begins to conform to the world in any manner is getting on dangerous ground and will in time lose his soul and cause others to be lost.

Dear ones, the Word of God is our standard, and each one of us should be sure that "I," as an individual member in Christ's body, measure to the truth of His Word, even if sister, brother, father, mother, or preacher does otherwise. In so doing we shall be counted wise by God the Father even though we may be looked upon as fools by compromising fathers, mothers, brothers, or preachers. Let each of us seek the honor that comes down from God above, and not be men-pleasers and time-servers and lose our souls.—From "Faith and Victory."

FAMILY CIRCLE

The Souls of Children

*Who bids for the souls of the children—
Body and soul and brain?*

*Who bids for the souls of the children—
Young, and without a stain?*

*"Will no one bid," said the Nation,
"For their souls, so pure and white,
And fit for the good or the evil,
The world on their page may write?"*

*"Give me the little children,"
Said Crime, "ye rich, ye wise,
And let the busy world spin 'round
While you shut your idle eyes.
And your judges shall have work,
And your lawyers wag the tongue,
And the jailers and policemen
Shall be fathers of the young."*

*"I'll bid for your little children,"
Cries the Communist—Atheist too;
"I'll shatter the God they believe in,
And tell them the Bible's not true.
I'll plant in their hearts deep rebellion,
I'll teach them to hate church and state,
I'll use them to bring revolution
To this country; and I'll seal their
fate."*

*"I'll take the souls of your children,"
Cries the horrible monster called War!
"I'll use them for cannon fodder
And scatter your sons afar.
I'll fill them with venom and hatred
And place in their hands a sword,
To kill, every man, his brother,
As he follows my bloodthirsty horde!"*

*"We bid," says Pest and Famine,
"We bid for life and limb,
Fever and pain and squalor
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places,
Where none shall hear their moan."*

*"Oh! Shame!" cries True Religion,
"Oh! Shame that this should be!
I'll take the little children—
Oh! Give them all to me!
I'll raise them all in kindness,
From the mire in which they're trod,
I'll teach them words of blessing,
'And lead them up to God.'"*

—Pilgrim Tract.

Keeping Pure

BY LAURA E. KULP

Sin has its blighting effect on the life of every individual who indulges in it. You cannot play with sin without becoming contaminated with it. Purity signifies holiness, free from spot and stain, and a complete separation from sin. The soul that has been washed and made white by the blood of Jesus is whiter than the driven snow, but how shall we keep pure in a world where sin of every description everywhere abounds?

God's Word is the Christian's guidebook and should be his daily companion. Here we find the solution for all our problems if we are willing to meet the conditions. There needs to be a complete separation from the world. II Cor. 6: 14-18. The Christian lives in the world, but is not of the world. It is impossible for him to walk with the world and be free from worldly spots.

A lady who was about to enter a coal mine in a white dress asked the guide who wanted to provide her with means to keep her dress clean, "What is there to keep me from going into the mine with a white dress on?" He replied, "Madam, there is nothing to keep you from going in with it white, but there is everything to keep you from coming out with it white."

Just as the white dress would become soiled from the dust and dirt of the mine, so the soul that has been made pure and white in the blood of the Lamb becomes contaminated with the dirt and dust of sin as the Christian walks with the world.

Paul's admonition to Timothy, "Keep thyself pure," and "Be thou an example of the believers, . . . in purity," is just as applicable to the Christian today as it was in the days of the Apostle Paul. As a man "thinketh in his heart, so is he." To keep pure, the thought life should be well guarded. Think on that which is true, honest, just, pure, lovely, and of good report, and there will be no room for impure thoughts. Another way is to hide God's Word in your heart, so that when Satan makes an attack you may be able to say, "It is written." God's Word and prayer are the Christian's weapons with which to fight the Evil One. In this age of hurry and scurry, when evil men and seducers are waxing worse and worse, and sin is running rampant, there needs to be more time spent in searching the Scriptures that we may be better equipped to meet the sin problems, and to defeat Satan, whose delight it is to defile a virtuous life.

Oh, that every Christian and especially our young people may realize the great

importance of every individual keeping himself pure, that the purity of the church, of which we are members, may be maintained!

God, who in His great love for fallen humanity made provisions to "save his people from their sins," is also able to keep that which is committed unto Him. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

If you would keep the robe of righteousness pure wherewith He has clothed you, keep in a pure atmosphere. "Abhor that which is evil; cleave to that which is good" (Rom. 12:9). Refrain from going to places of worldly amusements. Public swimming pools, movies, theaters, poolrooms, card parties, dance halls, and such like are not conducive to spiritual growth. The conduct and entertainment at such places will surely defile a pure heart and drag the innocent into a life of sin and debauchery whose end is shame and eternal ruin. "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33).

Parents, one way in which you may protect your innocent children is to clothe them in modest apparel, which is the Bible standard for Christian adornment. If it is wrong for the Christian to adorn the body which is "the temple of the Holy Ghost," in the wearing apparel suggested by fashion, it is also wrong to put it on the innocent children who are under the atoning blood of the Lamb of God.

Another way to keep pure is to supply the family with good wholesome literature. Know what comes into the home and what your children are reading. The Bible is the Book of books and should have first place in every Christian home. It should not only have the most conspicuous place on the library table, but it should be studied every day. "The dust on your Bible reveals the rust on your soul." Much of the literature in circulation today is destructive to social purity and Christianity, and should never find a place in the Christian home. Just as the serpent's bite injects poison into the body and destroys life, so impure literature will poison the pure mind, and destroy good morals and spirituality. Don't read it; avoid it as you would a poisonous serpent.

Another way to keep pure is to choose carefully the pictures which decorate the walls of your home. Every picture makes an impression on the minds of the on-lookers which is expressed in thoughts, ideas, and actions. This is especially true of children. Don't have on your walls anything that would suggest something you would not want your sons or daughters to do or to be. The boy whose ambition it was to become a sailor conceived the idea from a picture of a great steamer as she plowed through the waves of the mighty deep, which he saw hanging on the wall at home in his boyhood days. Beware! don't be negligent about the

(Continued on page 924)

TO BE NEAR TO GOD

February 18, 1945

Read Isaiah 40:1-8.

Isaiah saw the breakup of kingdoms. Nation after nation was ravaged and spoiled. The fate of decadent Judah was obvious. He himself had prophesied its ruin. Change and uncertainty were the characteristics of his day. "All flesh is grass . . . the grass withereth." How unfortunate to be living in his day—no solid, enduring foundation on which to build a satisfactory life! But Isaiah found it—"The word of our God shall stand for ever." We are witnesses of the same Word. We see it—a firm unshaken Gibraltar, jutting above the rumbling ruins of the ages.

February 19, 1945

Read Ezekiel 2:1-8.

"Ezekiel saw a wheel 'way up in the middle of the air." But the wheels were unimportant. For above them were living creatures and above the creatures was a firmament; and upon the firmament, a throne; and upon the throne, the likeness of God! Ezekiel, a prophet of God to a people who hated God, needed this vision. He needed the impelling consciousness of a God-given call if he were to speak to a stiff-necked people who refused to hear.

"Chosen by God to be hated he ran from His presence;—
Stopped his keen ears to the beating, insistent entreaty.
Yet could his heart never muffle the voice of Jehovah
He heard in the silence, 'I am that I am,' and he answered."

February 20, 1945

Read Daniel 6:25-28.

"How shall we sing the Lord's song in a strange land?" wailed the captives. But there were those who did sing it. Here was a youth, gracious, quick, and keen—winning favor and position from his captors; yet he sang the songs of Zion—by his uncompromising stand against heathen excesses; by his daily prayers to the Lord of Zion; by his firm adherence to the faith of his fathers. He sang so well that a heathen king required his heathen subjects to revere the God of Daniel.

February 21, 1945

Read Hosea 14.

God's loving sacrifice which he made for man may seem artificial to us until we experience sacrificial love ourselves. Hosea's understanding of God as a lover who sought to regain the affections of an unfaithful Israel was born out of such an experience. An untrue wife, whom he dearly loved, was finally rewon to his affections. The simple phrase, "God is love," may have richer meaning for those who have poured themselves out for a loved one.

February 22, 1945

Read Amos 7:10-17.

Each year he drove his sheep, heavy with fine white wool, to Samaria—the glamorous,

rich city of many palaces and vineyards. He was but a herdsman—but he saw things: he saw an Israel grown fat and corrupt at the expense of the poor; he saw the value of human life reduced to a pair of shoes—a piece of silver. He was but a shepherd, but the Lord was aware of his possibilities as a prophet—and so He called him to use his rough, vivid tongue in His service. He was but an ordinary man; but when I AM said, "Prophecy unto my people Israel," he rose grandly, strongly, fearlessly, to the occasion.

February 23, 1945

Read Jonah 2:1-10.

Jonah was a true patriot. He hated and feared Nineveh, the enemy of his people. His chief interest lay in the material prospering of Israel. Go to Nineveh? Never! Give them the opportunity to experience the mercy of God? Unthinkable! So Jonah went to Tarsus. He preferred to be cast into the sea; he delayed his praying even in the fish's belly. But Jonah preached to Nineveh. God forced him to do the unpatriotic thing.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

February 24, 1945

Read Habakkuk 2:18-20.

Many have wondered with Habakkuk why this world is not governed by a moral standard of righteousness. Why do the wicked prosper, and why are the righteous unrewarded? Men busy themselves in the things of this life, and forget that God has ever existed—yet they seem happy, successful, complete in their lives. But to all who question, to all who burn to understand the silences of God, comes the answer:

"The Lord is in his holy temple: let all the earth keep silence before him."

—M. C. L.

WHAT DO YOU THINK OF CHRIST?

Sunday School Lesson for February 25

(Matthew 16:13-17; 17:1-18)

"Whom say ye that I [the Son of man] am?" is the most important doctrinal question of one's religion. Many bear the name of Christian who should not because they cannot answer this question satisfactorily to God. If Christ is a mere teacher, a good man, or even a miracle worker only, He cannot be our Saviour. My condemnation of sin could not be removed by the death of any other than a divine, sinless Son of God. If Christ is not divine, I cannot worship Him, for we must worship only God; I cannot pray in His name or trust in Him, or rest my soul's salvation upon Him. All His vital relationships to my human soul are dependent upon His divine character. If He is not the Son of God, He is

an egotistic blasphemer and so He is not even an example for me. Every adequate consideration of the person of Christ leads one to recognize and acknowledge His own claim to be the Son of God. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

About eight or nine months before Jesus went to Calvary He sought retirement to talk with His disciples about some fundamentals of their thinking. Before those trying hours He must strengthen their faith. He knew how hard it would be even then for them to understand the way He would go. They, being Jews, had come to believe strongly in the earthly kingship of the Messiah. They had been with Him now long enough to see His teaching with authority and His miracles. They had followed Christ on John's testimony, but by this time they should know Him for themselves. He wanted to give them opportunity to confess Him.

Christ opened the question by asking what men in general said of Him. Then He asked what the disciples thought. When Christ walked on the sea, they had said, "Of a truth thou art the Son of God." After Christ had fed the five thousand, Peter declared, "We have believed and know that thou art the Holy One of God." When many "walked no more with him," the twelve declared they would not leave Him, for they were sure He had the words of eternal life. And now in answer to Jesus' direct question, Peter answers for them all, "Thou art the Christ, the Son of the living God." And Jesus by accepting this confession declared that He was the Son of God. Christ knew the disciples now believed in His Sonship by divine revelation. They "have known surely that I came out from thee, and they have believed that thou didst send me," Jesus said later to His Father.

Closely connected in time with this confession, God gave His testimony "before them." They believed Christ to be the Son, yet they couldn't reconcile the suffering King (Matt. 17:21-28) with the glorified King of the prophecies. On the mount of transfiguration they saw His glory of the future. Better yet, accompanying the glory they heard God Himself say, "This is my beloved Son" and "in whom [Him] I am well pleased." "Hear ye him." Peter told the story of Christ with confidence because he was an eyewitness "of his majesty . . . when there came such a voice to him from the excellent glory." "And this voice . . . we heard." If the disciples remembered that Jesus had told them He came to fulfill the law and the prophets, they appreciated the appearance of Moses and Elijah on the mount also.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

"There is none other name under heaven given among men, whereby we must be saved."—A. M. E.

When pride cometh, then cometh shame: but with the lowly is wisdom.—Prov. 11:2.

FIELD NOTES

The Twenty-eighth Quarterly Bible Conference will be held at the Marietta, Pa., Mennonite Church, Sunday, Feb. 18. The brethren Noah G. Good, Lancaster, Pa., and Amos W. Weaver, Paradise, Pa., will serve as instructors.

Bro. A. C. Good, Sterling, Ill., conducted evangelistic meetings at the Denver, Colo., Mennonite Church, Feb. 1-11.

A Bible Meeting is to be held at the New Danville Mennonite Church, near Lancaster, Pa., Wednesday afternoon and evening and all day Thursday, Feb. 21, 22. The instructors will be the brethren Mahlon Witmer, New Holland, Pa., and Lloy Kniss, Johnstown, Pa.

Change of Address.—Bro. Oliver Schenck from Lancaster, Pa., to Scottdale, Pa., where he is now employed by the Publishing House.

Bro. Floyd Bontrager, Fairview, Mich., spoke at the Eastern Mennonite School, Harrisonburg, Va., Sunday morning, Feb. 4, and at the Luray, Va., C.P.S. Camp in the evening.

The Ministers' and Christian Workers' Conference which was scheduled to be held at the Mountain View Church, High River, Alta., Feb. 12-16, was changed to Duchess, Alta.

Request for Prayer.—Prayers are requested in behalf of a congregation where there has been a division, that peace may be restored and the wandering ones brought in.

The 1944 Annual Reports of the Mennonite Board of Missions and Charities are now available, and may be secured from the Mennonite Publishing House, Scottdale, Pa.

Notice.—At an ordination service at Miller's Church, Leitersburg, Md., Dec. 12, someone exchanged overcoats with David Eby, Jr., Clear Spring, R. 1, Md., whose coat is a Charles H. Eyerly make. The coat left him is an H. B. Yoder make. Anyone having the missing coat will please correspond with Bro. Eby and arrange for the exchange.

Sister Ida Bender, wife of Bishop Christian W. Bender, Salisbury, Pa., passed away Tuesday evening, Feb. 6, after more than a year of illness and much suffering. Funeral services were held Saturday forenoon, Feb. 10.

The fifth annual Mennonite parochial school meeting is announced to be held at the Ephrata Church, Ephrata, Pa., Feb. 24. Speakers include a number of Pennsylvania brethren and Bro. George R. Brunk, Denbigh, Va.

What congregation or conference district is interested in providing a place where the 1945 General Conference can meet for its regular biennial session? The Executive Committee is open to receive invitations. Please send your invitation to the secretary, Amos O. Hostetler, Topeka, Ind. It is planned that this meeting

should be a delegates' session. The Executive Committee needs to give this work consideration within the near future. Please send the committee your offer early.

Bro. L. C. Hartzler, Goshen, Ind., preached at the Mexican Mission, Chicago, Ill., Feb. 11.

From Bro. Clinton Ferster has come a cablegram announcing their safe arrival in Alexandria, Egypt, on Feb. 4. It is assumed that sharing this arrival with Bro. and Sister Ferster are Sister Lena Graber, missionary en route to India, and relief workers Esther Detwiler, Bertha Fast, and Marie Brunk.

Bro. C. F. Derstine was announced as the commencement speaker for the Winter Bible School at Goshen College on Feb. 15. Ten students have completed the prescribed three winters of study.

Bro. John C. Wenger was the visiting speaker at the Christian Life Conference at Kitchener, Ont., over last week end.

Bro. C. F. Yake was the speaker at the closing exercises of the Special Bible Term at Hesston College on Feb. 6. Various members of the Executive Committee of the Mennonite Board of Education took part in the Educational Conference at Hesston during that week.

A series of meetings is announced for the Bowmansville, Pa., Mennonite Church, Feb. 18-25, in charge of Bro. Daniel S. Sensenig, New Holland, Pa. Prayers for this work are requested.

Calendar

Christian Life Conference, Eastern Mennonite School, Feb. 16-18.

Christian Life Conference, Goshen College, Feb. 16-18.

Western Bible Institute, Hopewell Church, Hubbard, Oreg., Feb. 19—March 9.

Annual Meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20.

Annual Meeting of Eastern Mennonite Board of Missions and Charities, Paradise, Pa., Mennonite Church, March 7, 8.

Church Music Conference, Eastern Mennonite School, Harrisonburg, Va., March 9-11.

Conference on Mennonite Community Life, Goshen College, Goshen, Ind., March 16, 17.

Virginia Mennonite Conference, at Zion Church near Broadway, Va., May 23-25.

Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 1-3.

Young People's Institute, Goshen College, Goshen, Ind., June 13-17.

Young People's Institutes, Mennonite Campground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

The Christian Life Conference, held in connection with the Johnstown Bible School at the Stahl Church, Feb. 11, was well attended, and good interest was taken in the helpful program rendered.

Two members were received into the Mason-town, Pa., congregation by letter on Sunday evening, Feb. 11, with Bro. A. J. Metzler in charge of the meeting.

TRANSFORMING GRACE

I shall never forget the first time I saw Mwaiki. It was on the occasion of my first visit to the native church at Machakos. The offering bag, attached to the end of a long stick, had passed Mwaiki's bench when suddenly she realized that she had an egg in her pocket to give to the Lord.

Mwaiki left her seat and came forward with her offering. She resumed her place on the old women's bench, now and again nudging the old lady next to her, who had a tendency to sleep in church.

"Who is the happy old woman, who brought forward her offering?" I asked at the close of the service.

"That is Mwaiki, one of the first believers in Ukambaland," I was told.

Mwaiki was born into one of thousands of heathen homes in Ukambaland. Her village was situated on a steep hillside in close proximity to a sandy river bed. Her father was a notorious cattle raider, deriving his living by stealing cattle from the people of a neighboring tribe. Her mother was occupied with the hundred and one tasks which fall to the lot of Akamba women.

One evening the missionaries came to visit Mwaiki and Ngeki, and as they sat by the fire in their hut, they told them the gospel story. For the first time in her life Mwaiki heard that God, the only true God, the Creator of all things, really loved her and that He had sent His only Son, Jesus Christ, to be an offering for her sin. What amazing love!

Day after day Mwaiki listened to the story of Jesus. Then one Sunday, deciding to give her heart to the Lord Jesus, she came to church. When the invitation was given she stood up and said, "I am one who wants to take Jesus into my heart today."

Several days later Mwaiki came again to the mission station, this time carrying baskets filled with her fetishes, charms, ornament, and all the things connected with the old life. The charms were burned to ashes. As they were burning, Mwaiki cried, "Hallelujah! Jesus has set me free!"

For two years Mwaiki attended catechumen classes, learning with joy more and more about her Saviour and how He desired to have her live. Then what a glorious day it was for Mwaiki when she was baptized.

The people marveled. They knew a miracle had taken place in the life of Mwaiki, who had formerly been such a renowned leader in their heathen dances. Now no distance is too great, no journey too tiring, no hardship too strenuous as long as she can witness for her Lord.—Inland Africa.

CORRESPONDENCE

WINTON, CALIFORNIA

Dear Readers: Greetings in our dear Saviour's name. We truly have much for which to be thankful.

On Dec. 20 we had our annual business meeting. The organization remains the same as last year. Pray for the officers that they may perform their duties faithfully.

We have had a number of visitors during the past year. Recently we appreciated the presence of Bro. and Sister H. L. Burck and daughter Lois, of Albany, Oreg., and Bro. and Sister Lester Kropp, of Stockton, Calif. We welcome those coming this way to stop and worship with us.

Bro. Harry Diener, Hutchinson, Kans., visited in several of our homes recently.

We are looking forward to our revival meetings, to begin March 1, D.V., with Bro. I. Mark Ross in charge. Although we are few in number, we may be strong in the Lord, and we are expecting great things from Him.

Our bishop, Bro. J. P. Bontrager, has been ill the past few weeks, not being able to attend services. We request your prayers in his behalf that he may be restored to health and be able to perform his duties in the church again.

Feb. 1, 1945.

Mrs. L. E. Weaver.

HIGH RIVER, ALBERTA

Dear Herald Readers: Greetings in Jesus' name. Bro. Edward Diener, Wellman, Iowa, passed through here in November. He was traveling in the interest of the Mennonite Board of Education. He brought us a much-appreciated message one evening.

On Christmas Eve a group went out caroling for the shut-ins in our community. If we knew just how much the unfortunate ones appreciate acts of kindness, we would give more time and attention to service of this kind, not only at Christmas but any time.

We held our annual business meeting on Dec. 29. Our Sunday school was reorganized on Dec. 31, with the following results: Supt., H. O. Stauffer; Secy., Gordon Good; Chor., Myrtle Miller. We are starting the year with just three classes.

Continue to remember us and our work in your prayers.

Feb. 1, 1945.

Albert Guengerich.

MEADVILLE, PA.

(Sunnyside Congregation)

Dear Herald Readers: Greetings in Jesus' name. We are in the midst of an unusually severe winter. Not only has it been colder than usual but to date we have had seventy-three inches of snow. Our church attendance has been affected somewhat.

We were privileged to have with us the week end of Jan. 20, 21, Bro. J. L. Stauffer, Harrisonburg, Va. We truly appreciated the efforts he put forth.

Some of our C.P.S. boys spent furloughs at home since our last writing. Over the Thanks-

giving week end Bro. Kenneth Miller, Grottoes, Va., visited his parents, Bro. and Sister Edwin Miller; also Bro. Alva Schlabach, Grey-stone Park, N.J., visited his parents, Bro. and Sister Elias Schlabach. Bro. Gerald Egli, Three Rivers, Calif., spent a month with his parents, Bro. and Sister Joe H. Egli. His brother Virgil, also of Three Rivers, was unable to come due to a recent appendectomy. Over Christmas Bro. Paul Miller, Grottoes, Va., visited his wife and small son, and also his parents. In January Bro. Delmar Oswald, Luray, Va., spent a few days with his parents, Bro. and Sister J. W. Oswald. Also in January Bro. Sanford Miller, Luray, Va., accompanied by his bride, spent some time with his parents, Bro. and Sister Dan H. Miller.

Sister LaVina Kramer, a worker at the Mennonite Publishing House, Scottsdale, Pa., and Bro. Daniel Kramer, who is attending Eastern Mennonite School, visited their parents, Bro. and Sister Eli Kramer, over Christmas. At the present time Bro. and Sister Eli Kramer are at Portsmouth, Va., visiting Bro. Kramer's aged mother and other relatives and friends.

Kathryn Grieser Baughman, Denver, Colo., spent several weeks with her parents, Bro. and Sister Simon Grieser.

Our recent re-election resulted as follows: Sunday school—Supts., Ira Miller, David Schlabach; Primary Supt., Tillie Miller; Chors., Minnie Pletcher, Pearl Miller; Secys., John Miller, Mark Myers. Y.P.B.M.—Supt., Edwin Miller. Church—Chors., Albert Birkey, Willis Myers.

Two more boys recently entered C.P.S. camps—namely, Bro. George Hazeltine and Bro. Alvin Beiler. Fourteen of our boys have now left us, which is a high percentage for a small congregation. May God bless them wherever they are.

May we all strive in 1945 to serve Him more earnestly and to be true lighthouses on a turbulent sea.

Feb. 5, 1945.

Mrs. Bernice Gerber.

ELIDA, OHIO

(Central Congregation)

Dear Herald Readers: Our Sunday-school officers for this year are as follows: Supts., Leonard Troyer, Fred Stalter; Chor., Miriam Stalter; Asst., Barbara Troyer; Libr., Esther Augsburg; Secy., Clark Brenneman.

We are trying to promote more Bible reading among the members of our Sunday school during 1945. Each Sunday the number of chapters read during the previous week are counted and posted. So far, there has been an increase each Sunday. May this be a help in deepening the spiritual life of our Sunday school.

With Bro. Lloy Kniss, Johnstown, Pa., as the evangelist, our revival meetings were held from Dec. 1 to 10. Preceding the message each evening, he gave us much-appreciated talks on doctrinal subjects. There were three who confessed Christ as their Saviour for the first time. The meetings were a source of blessing and inspiration to all who attended.

We were happy to have had Bro. A. J. Metzler, Scottsdale, Pa., with us for a series of week-end meetings, Jan. 19-21. Friday and

Saturday evenings we had book study from Malachi, followed by the talks, "Life's Stabilizers" and "Significances of the Ordinances." Sunday evening, preceding the sermon, Bro. Metzler gave a splendid address to the young people, the topic of which was, "Strong Men and Beautiful Women."

Bro. and Sister J. N. Kaufman stopped in our community several days on their way east. Thursday evening, Jan. 25, they spoke to us concerning our mission work in India and Africa, relating many of their personal experiences.

On Feb. 5, the oldest member of our congregation, Sister Sidney Hilyard, passed away. She had been bedfast for some time. To all of us she was known as "Aunt Sidney." She was a friend to all. Every Christmas she gave a treat to the children of the Sunday school.

Our testimony is that the Lord has been good to us and blessed us in many ways.

Feb. 6, 1945.

Miriam Stalter.

WESTOVER, MARYLAND

Dear Readers of the Gospel Herald: Greetings. During the past month there has been quite a bit of sickness among us, which has affected our church and Sunday-school attendance.

Sister Genevieve Kurtz is in the hospital at this time, having undergone an appendectomy.

Sister Leah Yoder, who has been confined to her home most of the time for over six months, is able to sit up and can walk a little.

Bro. and Sister Hooks were able to attend services the last two Sundays, after a long absence.

Our young people have just completed a Bible course from the Eastern Mennonite School.

Our bishop, Bro. George Hostetler, expects to be at Oyster Point, Va., Feb. 18, to ordain a minister for that place.

May God abundantly bless the work at this place.

Feb. 7, 1945.

Ruth Hostetler.

THE CONQUERING WAIT

There is no problem among human experience that time cannot solve.

In days when I would hurry Time, and question why it moves so slow, God always seems to bring to mind, man's haste makes waste and woe. But, when I step aside and give God's speed the right-of-way, He never fails to be on time for every need along the way. He seems to know before I ask, my every need and care, and in His tender love provides, when I have waited there with patient hope, before the throne from which His "time" is sent, for angels, racing, come with love to bring my heart content. They seem to know that I have worried—I am fraught with anxious care, for, invariably they bear me up, beyond the realms of human wear. Because I have waited on the Lord (Isaiah 40:31) they MUST my strength renew, for I have claimed God's Holy Word—His promise cannot be untrue. —C. W. Staley.

WITH OUR MISSIONARIES

Speak Out for Jesus

*You talk about your business,
Your bonds and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man.*

*You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the Gospel plan—
Then why not speak to Jesus,
And speak out like a man?*

*Are you ashamed of Jesus
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man.*

*I'd like to tell the story sweet
Of Jesus. Wouldn't you?
To help some other folks to meet
Their Saviour. Wouldn't you?
I'd like to travel all the way
To where I'd hear my Jesus say:
"You've helped my work along today."
I'd like that. Wouldn't you?*

—Selected.

"Let It Alone, It Is Blind"

BY MINNIE GRABER

The train drew to a standstill to the accompaniment of urgent calls of Hindu tea, more urgently of Musulmani tea, all with the clatter of teacups while the glass-encased vendor's wagon pushed up to announce the arrival of Indian sweets and breads. And there below the window, too drastic and demanding to be ignored, "Pan, biri, cigarette," from a distance in a high-pitched voice, "Pan, biri, cigarette," until from every side issued the oft-repeated cry of an Indian railroad station—"Pan, biri, cigarette."

We sat in suspense, not daring to express our fears. Vendors are harmless enough, but we knew we awaited a mob

of people who soon would be throwing in their bundles, climbing, and shoving in boxes and trunks. We glanced furtively at the present occupants of the third-class compartment, also at the staggering array of personal belongings. The compartment was small enough with its four long wooden benches running parallel to the length of the compartment, while corresponding to the four lower benches were four racks, up near the ceiling, of equal length and width. The school party, with the zest and enthusiasm of a newlywed couple, had "set up" for the trip in exactly half the compartment's space. Their portion of racks contained attache cases, somewhat less than a dozen, sun helmets, holdalls, curious bundles of all kinds—the result of the day's shopping in Calcutta. Below, settled on sheet-wrapped and safety-pinned blankets which served as pads for the hard seats and improvised beds made from tin trunks and suitcases were the children for whom this exodus was the excuse. (What man will not do for a little education!) Below the seats and piled to a cocky height next the door were more lunch baskets, trunks, bedding rolls, and bags. Several earthen drinking pots veered, some this way and some that, all sweating their sides to a beady shine. One leaked and bore watching. Yes, there they lay asleep, bless them, though we were only two stations out of Calcutta. A thin layer of cinders and soot had already settled over them. By morning they would pass for a half dozen little chimney sweeps. All sleeping, I say, except one boy who sat hunched on his allotted space, next the window, afraid to sleep lest he should miss seeing something. "We'll soon see the great steel mills of Tato Nager," he said.

We two, more responsible than the usual night watchman, took one inclusive sweep of our peaceful situation, and let our gaze wander to see how the other half lived. It was equally peaceful. Four Indian men were nicely located, each on his own particular cotton blanket. They too were asleep. One's feet rested lightly on the head of another. And, yes, it was—there was a man asleep in the rack near the ceiling. We had not noticed his entrance, else we had forgotten, so quietly must he have climbed the pole; but there he was, one foot now carelessly dangling over the side.

All this was seen and understood perfectly in far less time than it has taken me to tell you.

But we were expectant. No sooner had the first calls for the tea been given than the third-class passengers, surging from out the gates near the station, began to arrive at our end of the train. Seated where we were, we saw turbaned, boxed,

trunked, bundled, and basketed heads—a sea of heads ruffling by on a level with our window. We were on the off side. We hoped against hope the sea would ripple on; but no, with a great positiveness the door was thrown open. So sudden, in fact, was it that the Marwari's lunch kit was thrown over. He jumped from his seat to rescue it.

"Climb, I say," and a coolie climbed up, lugging a huge trunk. Other passengers followed until the last one began to yell, "Can't you see, it's full?" Someone down the line, seeing other heads appear, joined in, "Go on; you can't get on here." Others helped with like epithets, all so obviously true. Gingerly and slowly room was made for the different ones to sit down. All at once, one newcomer noticed the man on the rack. He had an idea. He punched the man with his umbrella, at the same time calling, "Hey, you! make room for some of this stuff. You can't have all that room to yourself." Whereupon others added, "Yes, quickly, quickly." "Wake up and get down."

At this point, the fat man having drawn up his bedding under him, sitting cross-legged on it, began to receive the little leaf-cups of curry and generous supply of wheat bread he had ordered from the vendor's wagon below. He had all this time been quite undisturbed by the oncoming invasion. But now seeing there was a quarrel in progress that threatened not only to upset his meal so precariously set before him, but to end tragically for the man above, he for the first time spoke to the persecutors, "What are you all making such a hullabaloo about? Why trouble this man?"—(this in the vernacular). Then gathering bombast he fairly shouted in English, "Let it alone, it is blind." He looked triumphantly at the English-speaking mem-sahibs. The accusers wilted at the "veiled threat," and the blind man, understanding that once more he had been rescued from a cruel world, took advantage of his disturbed moment to change his position and with a sigh sank back, to sleep undisturbed until morning.

A little girl, aroused from sleep by all this commotion, blinked and raised herself on her elbow to ask, "Are we there?" "There—where?" Why, home lay, hundreds of miles away. She had plenty of time to resume her dreaming of Towser, Indian friends, the big house where she could romp and play, love and be loved by her parents. No, we were not there. "Did you see that!" "That—what?" "Why, the way that engine let off steam; and say, what fine lines those big engines really have!" No, we hadn't seen that.

The children were practically oblivious to the quarrel so near at hand. Quarrels were common. Home was not common to the little girl, nor railway engines to the growing boy. But we two grownups burst into laughter at the genial gentleman's clever handling of the tense situation. How final; how convincing!

"Let it alone, it is blind," now serves as a maxim, used as the dismissing remark for all questionings and matters of dispute. And why, my dear friends, not let the verdict rest in favor of the unfortunate ones on the rack? There are so few to plead their cause.

Today out of the aroma of steaming curry, from out the vendor's calls, out of the excited and impassioned voices, from out of all things typically Indian, comes the challenge to help the cause of the picked-at, the poked-at, the blind on the rack.

Elkhart, Ind.

To Our Nurses and Their Friends

An appeal has come from Brother Willard Smith in Paraguay to the Mennonite Nurses' Association in reference to financing the education of a student nurse in a school of nursing from the Mennonite Colony in the Chaco. There is a very great need for nurses in the colony. They are very hard up financially and are unable to finance the education of a student nurse. The colony is well supplied with practical nurses, who do very efficient work, but the doctor must rely on the professionally trained nurse to assist him in carrying out the more complicated procedures in nursing.

Most of us enjoy and have access to the best medical and nursing service in the world, and have very little conception of what it means to be denied this privilege.

The Mennonite Church has a nurse population of between four and five hundred, many of whom are on the inactive list. If each nurse would contribute only one dollar we would be able to finance the training of a student in Paraguay.

This appeal is not only to our nurses but to all those who know the value and have been under the care of the skilled nurse. It is one way that we can manifest the love of Christ and show our love to our brethren. If it had not been for the loyal financial support of our Dutch brethren, who gave so liberally of their means to our forefathers so that they might find a place of refuge from religious persecution in Switzerland, some of us might not now be enjoying the prosperity of our land of religious freedom today.

If you are interested in giving a cup of cold water in the name of Christ indirectly, here is your opportunity to do so. The cost of financing this project is approximately one hundred dollars a year, which would be three hundred dollars. If you are interested, send your contribution to: Mennonite Nurses' Association, Verna Zimmerman, R.N., Secy.-Treas., Lancaster General Hospital, Lancaster, Pa.

The money will be forwarded by way of the Mennonite Board of Missions and Charities.

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6:2.

AFRICA LETTER

Health continues good among our mission family. At the present time four of our number are on local leave in Kenya, which quite depletes our staff in South Mara. They will be back, however, in a few weeks to resume their duties. We are expecting them to bring back some information valuable to the mission in regard to organizing our school for missionary children. We are also expecting them to bring back information concerning the pros and cons of the greater emphasis the government is planning to put on education after the war.

This fall the work continues with the opening of the station and bush schools in September. One of the Shirati men was moved to Nyabasi to take charge of the school there. There have been some changes in teacher placements in Majita also, making possible further preparation for some of the teachers of last year.

The Shirati schools especially were somewhat interrupted last year, as more time was given for digging in the gardens when the long-delayed rains finally came. Also the food shortage made it difficult for some to remain here in school, since they had to go out in search of food. Now in the latter part of October there have already been a few good rains, which seem to indicate that the drought may be broken this year.

October 20 to 22 were the dates of the quarterly conference in Majita, held at the Buringa school. Bro. Wenger and Bro. Shenk, as well as several native brethren, delivered messages. A good meeting was reported, with a number seeking further help in a more victorious Christian walk.

Because of food shortages in some sections the past few years, and the density of population among the Luo people in Kenya, many of them are searching for other places to live. One place recently entered is a vast plains area in Majita (about thirty miles from the Mugango station), which has heretofore been inhabited by wild game only. Large numbers of Luo families are moving down from Kenya and settling in this district. One of our members, a widow, has also moved down. Others from Nyasaungu recently went down and put up a building for a worship center, and their leader goes down occasionally to have services with them. There is great opportunity for evangelism and Sunday worship, as some of the people moving in have had Christian instruction and are asking for help.

It was my privilege recently to spend a week in this community, with our teacher from Nyasaungu, interviewing and visiting some of the families and fellowshiping with the widow there. A native church organization who allow polygamy and who purchase their baptisms with shillings are already established there, as well as the Catholics. But we know that truth does not make ashamed. Many people in that land are already seeing the lack of truth and lack of a change of heart on the part of the adherents of this native cult.

I was especially impressed with the great number of children and young people in this

new community. The teacher from Nyasaungu has felt a special responsibility to this field for sometime.

Praise the Lord for native hearts upon whom greater and greater responsibilities have been placed because of their responses to the voice of the Spirit.

Pray for more awakening to such responsibilities within the native church, that they may be reaching out and spreading instead of being satisfied just because they have a worship center and a church of their own.

We praise the Lord for the unquestionable way in which He led forth the Leathermans and Sister Yoder on their journey to America. They may be at home by the time you read this. We are now praying that any attempts of the enemy to detain them at Capetown longer than is in His plan for them be overruled in His own way.

We praise the Lord for the prospect of soon welcoming the Fersters back to work and fellowship with us.

We continue to rest in the victory Christ has made possible at Calvary.

Musoma, E. Africa.

Oct. 31, 1944.

Elma Hersherberger.

THE VITAL CONTACT

Dr. Theodore L. Cuyler once visited Scotland and made diligent search for someone who had known Robert Murray McCheyne. Finally one old man was brought forward.

"Can you tell me," asked Dr. Cuyler, "some of the texts of McCheyne?" And the old man made reply, "I don't remember them." "Then can you tell me some sentences that he used?" And again the reply was, "I have entirely forgotten them." Then said Dr. Cuyler, "Well, don't you remember anything about him at all?"

"Ah!" said the man, "that is a different question. I do remember something about him. When I was a lad by the wayside playing one day McCheyne came along, and laying his hand on my head, said, 'Jamie, lad, I am away to see your poor sick sister,' and then looking into my eyes, he said, 'And, Jamie, I am very concerned about your own soul.' I have forgotten his texts and his sermons, Dr. Cuyler, but I can still feel the tremble of his hand and I can see the tear in his eye."

Is it not the deeds of men, rather than their profession and their formal exhortations, that give them power over others?—Sunday School Journal.

"BUT THE HANDS ARE DIFFERENT"

Rev. Ira Gillett, missionary in Portuguese East Africa, tells the story of a group of natives who made a long journey and walked past a government hospital to come to the mission hospital for treatment. When asked why they had walked the extra distance to reach the mission hospital when the same medicines were available at the government institution, they replied, "The medicines may be the same, but the hands are different."—Upper Room.

THE BOOK SHELF

I Still Believe in God, Jacob A. Dell; Wartburg Press, Columbus, Ohio; 1942.

This book sets forth in a most readable way the limits of human reason in answering the questions of origins, purpose, and destiny. It gives credit to science for making the world a better place to live, but points out that science alone cannot give one a solid basis for belief in a supreme being. Human personality is not limited by the standards that measure physical things. Mind or spirit could not come from rocks or cells of matter because then a material cause would have produced a spiritual effect. The statement, "God . . . breathed into his nostrils . . . and man became a living soul," is the best answer for the fact of human personality. The author further claims that man cannot find God unless God reveals Himself to man, both through men and as man. In the prophets God spoke through men. In Jesus Christ, God spoke as man. Except for one unfavorable reference to nonresistance, this book is one of the best antidotes for the doubt that springs from skeptical scientists and materialists. This book makes it clear that faith is the strongest possible ally of sound thinking and reason.—I. E. Burkhart.

A Word to Home Seekers

In the "Herald of Truth," Vol. 27, p. 348, Bro. John S. Coffman in the late 80's wrote the following paragraph after having visited in one of the localities in Missouri where a few Mennonite families had located:

"If some of our people in the East who have some means, and yet not enough to purchase comfortable homes in the neighborhoods where they now live, only knew it, there are some good reasons why they should seek a home in the West, yet not too far west, even if the lands cost more than in drier regions of the far western regions, where the lands cost almost nothing, and yet cost all that they are worth. — County, Mo., has an excellent soil, very good average seasons, and the lands, though they are higher than in some other parts of the state and the states farther west, are much cheaper than lands of the same productiveness in the East. And what is of more importance, the society for quietness, morality, and Christian conduct cannot well be surpassed anywhere east or west. Besides this there is a good prospect of building up a congregation of our people here. If two or three families of our people, from some of the eastern churches, where their help is not so much needed, would locate here, they could be a great help in advancing the work and interests of the church at this place. I can assure all that would locate here that they can be assured a warm

reception on the part of the brethren here, and a hearty welcome from their neighbors."

The brethren located in northeastern Missouri, Marion and Shelby counties, have the same conviction which Bro. J. S. Coffman expressed over fifty years ago. Our four small church communities in these two counties present opportunities for Christian service to folks in whose communities Christian service and home building are limited. There is a real need for new blood if these congregations are to survive and fulfill their mission in the respective communities.

In order to help any who may be interested in serving the Lord, the church, and the community by moving into our localities, the churches located at Leonard, Philadelphia, Palmyra, and Hannibal have organized a committee to prepare information and statistics on our communities.

Any who wish further information may write to the undersigned who is chairman of the committee.

Nelson E. Kauffman,
1417 Broadway, Hannibal, Mo.

KEEPING PURE

(Continued from page 918)

pictures in your home and what you hang on your walls.

"Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 34:13), is another way of keeping pure.

Christ, the sinless one who was our example, was free from guile, and we should follow in His footsteps. Do we have ears to hear, and hearts to obey as He says to us, "Follow me"?

To keep pure, choose for your associates those who are pure, those who have high ideals in life, those who are true, honest, and of good report. "You are known by the company you keep." We become like those with whom we associate. Their influence has a power over us for good or evil. Therefore great care should be exercised in choosing only the best.

Don't forget to pray. "A neglected prayer life results in a dwarfed spiritual life." Jesus realized the great importance of prayer, and if He needed to come often to the Father in prayer, how much more need we come unto Him and ask Him to direct our path in life and to keep us from the evils of the world!

If you desire a model of the highest standard of purity, I would refer you to the meek and lowly Jesus, whose life was always pure and more beautiful than the sparkling dewdrops as they crown each blade of grass in the glorious splendor of the early morning sunlight. Choose Him for your most intimate friend, and as you associate with Him day after day, your life too will be pure and beautiful, a life which God can look down upon with the smile of divine approval. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Waynesboro, Va.

ITEMS and COMMENTS

Appearing currently in *The Reporter* and soon to be published in *The Journal of Psychology* is a series of studies made by Dr. Leo P. Crespi of the Department of Psychology at Princeton University. The investigation concerns public tolerance of conscientious objectors. By a method of recognized validity Dr. Crespi showed that thirty-seven per cent of the public have a complete tolerance for the C.O.'s, which means that they would treat a C.O. no differently than they would any other person, even so far as having him become a close relative by marriage. Another fifty-six per cent would accept C.O.'s as friends. This leaves only a small fraction of the people who would socially ostracize the C.O. But the study also revealed that these tolerant people were of the opinion that they were exceptional, and that the general public were very intolerant. The same people who, though they do not agree with it, are completely or largely tolerant of the C.O. position think that the average public attitude is virtually social ostracism.

The degree of public tolerance here discovered is in accord with the generally fine public relations that our C.P.S. men have had. The concept that the public is generally disapproving is seen in the fear of legislators that any favors shown the conscientious objectors, such as permitting them to do foreign relief work, will meet with strong public objection. It should be a matter of satisfaction to a true nonresistant to learn that the general public respects him in the position he takes. It is to be hoped that authorities will become cognizant of the true state of public opinion, and permit us to live quiet, peaceful, constructive lives, as the Scriptures and our consciences teach us to do.

* * *

Dr. Lee Owens, of the history department of the Oklahoma City University, has just completed a study of war casualties in Europe for the period between 1100 and 1925. Estimating that the casualties of World War II will be close to forty million, he points out that this is in excess of the combined casualties of all other wars during this period of 825 years. "No preventive armor can be devised to stop this rising slaughter," Owen says. "Only a reversal of the trend of respect for human life can halt this extermination." It is easy to see how, if modern war continues its spiral of destruction, that the prophetic picture of the destruction of one third of the earth's inhabitants can easily be fulfilled.

* * *

One of our exchanges, in a review of Bro. Guy F. Hershberger's *War, Peace, and Non-resistance*, after a description of the contents of the book, says: "I do not suppose this is the time when we can face such ideas with fairness because we are in a terrible war and must get out the best we can; but when the war is won and policies are being settled for generations to come it might be worth our while to learn about the reasons for and the

results of the historic position assumed by the Mennonites and other nonresistant sects." Can we describe as Christian this very common attitude which recognizes that war is evil but supposes that we must go on in evil for the present? This contradictory position reminds us of what Martin Luther said:

"If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point."

* * *

The following quotation is taken from a summary of discussions and conclusions of the World Council of Churches in a meeting held near Geneva, July 8-10, 1944. It calls to our attention the serious problems that will need to be faced in any postwar order.

"As we looked at the present state of the world, and especially that of Europe, we came to realize anew the process of spiritual destruction with which we shall have to deal. The revolt against the God of the Old and New Testaments is so radical that aggressive paganism will remain a force with which we shall have to contend for a long time. The moral and social structure of certain countries has been shaken to such a degree that its very foundations have been undermined. To be sure, many people have learned through suffering to take the spiritual realities seriously, but on the whole, our nations have not realized the gravity of the warning given them."

* * *

It is still difficult to tell what is happening on the religious front within Russia. A Russian church historian, now living in the United States, raises a serious question about the optimism which has come about due to the recognition of the church by the Russian government of Patriarch Sergius. He feels that Sergius represents not the martyr church, but the official church. He writes: "Since all the members of the opposition are in prisons or in concentration camps, it is obvious that the voice of Sergius was the only audible one. We who are outside are deprived of all means to decide whether Sergius was leader of the majority or the minority of the church." On the other hand, it is obvious that the Soviet government suffered defeat in its attempt to force atheism on the Russian people. The movement of godlessness, in spite of the support of an omnipotent political power, has been unable to force the nation to a complete denial of the Christian message.

* * *

Lynchings during 1943 dropped to an all-time low of three, according to the annual report of the Southern Regional Council released in Atlanta, Ga., by its executive director, Guy B. Johnson. There were five lynchings in 1942, four in 1941, five in 1940, in contrast to twenty-four in 1933 and nineteen in 1935, with progressively higher figures in typical years of earlier decades, the Council's report went on to explain.

From Our Schools

EASTERN MENNONITE SCHOOL

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

From Jan. 2 to 5 Eastern Mennonite School welcomed to its campus ten bishops, sixty-four ministers, and thirteen deacons for the Ministers' Week program. Bro. Henry E. Lutz, Mount Joy, Pa., was the moderator; the guest speakers from outside the Virginia Conference were, Bro. John D. Risser, Hagerstown, Md.; Bro. John C. Wenger, Goshen, Ind.; Bro. J. Irvin Lehman, Chambersburg, Pa.; and Bro. Elmer Moyer, Souderton, Pa. During the week the student body appreciated the messages of these visiting ministers in the daily chapel service: Bro. Clayton Keener, Nottingham, Pa.; Bro. Silas Graybill, Souderton, Pa.; and Bro. Roy Otto, Springs, Pa. On Jan. 7 Bro. Truman Brunk, Denbigh, Va., was with us for the evening service. After Bro. Brunk told of his trip visiting Civilian Public Service camps in the West, he preached a stimulating sermon on "Growth."

One hundred and five students have enrolled for the Special Bible Term, which opened Jan. 10. On the same day the third term address was given by Menno J. Brunk, who spoke on "The Sacredness of Obligation." A social held that evening gave regular students and special students an opportunity to get acquainted.

During January a number of guest speakers challenged the Mission Prayer group which meets each Sunday morning. Bro. John E. Kurtz, Harrisonburg, Va., gave a practical talk entitled, "Maintaining a Spirit of Evangelism"; Bro. Raymond Byler, Pigeon, Mich., spoke on "My Cross"; and Bro. Howard Charles gave a message on "Personal Ambition Versus Holy Spirit Conviction."

Topics discussed in Friday Morning Devotional programs this month were, "Looking to the New Year," "To This End Was I Born," "Peace," and "Christ Our King."

The annual girls' short story contest on non-conformity was held on Jan. 13. The prize-winning stories of the six given on the final program were, "The Cost of Her Peace," by Helen Good, and "For Such a Time as This," by Anna Metzler. A week later six challenging orations on nonresistance were given in the men's oratorical contest. The winning orations were, "Out of a History of Blood," by John Miller, and "The Biblical Relation of Nonresistance to Christianity," by Norman Kraus.

On Jan. 13 the college Public Speaking class, taught by M. T. Brackbill, gave a public program of stories, readings, and original essays. On Jan. 24 the Home Economics class, under the direction of Ava Rohrer Horst, presented an interesting activities program, featuring music, talks, and demonstrations.

The annual Mission Program, held Jan. 27, 28, emphasized the needs of the home mission

field. The speakers were Bro. Henry Garber, Mount Joy, Pa.; Bro. Howard Charles, Lititz, Pa.; Bro. Stanley Shenk, New York City; Bro. J. Irvin Lehman, Chambersburg, Pa.; and Bro. J. Paul Sauder, Harrisonburg, Va. In addition to the stirring addresses by these speakers, a number of workers from city and rural stations presented the needs of their particular fields.

Two Bible Fellowship groups have been organized by the College Bible students for the purpose of providing opportunity for devotional study of the Bible and stimulating the private devotional life of members. In addition to this purpose, these societies aim to develop integrated personalities, to provide proper vocational guidance, to direct members in making adjustments for church work, and to acquaint them with the doctrines, organizations, activities, and problems of the Mennonite Church.

During the last week in January a series of three discussions on problems relating to love, courtship, and marriage were given by John R. Mumaw and Chester K. Lehman.

John L. Stauffer has been actively engaged in church work during the past month. On Jan. 20 and 21 he spoke at a week-end conference at the Sunnyside Mennonite Church near Meadville, Pa. From Jan. 23 to 28, he served as an instructor on the Ministers' Week program at the Canton Bible School, Canton, Ohio, and also participated in the Christian Life Conference there. He preached at the Mennonite Church at Hartville, Ohio, on Sunday morning, and in the evening, at the Plainview Church near Hudson, Ohio. On July 29 Bro. Stauffer was in Washington, D.C., on business and church matters.

Chester K. Lehman was one of the teachers at the Week-end Bible Studies of Lancaster Mennonite School on Jan. 19 and 20. On Jan. 21 he preached at the Millersville Church in the morning, and in the evening at the East Chestnut Street Church, Lancaster, Pa. John R. Mumaw preached for the Civilian Public Service Unit stationed at Western State Hospital, Staunton, Va., on Jan. 24. On Jan. 28 he preached at the Grottoes Civilian Public Service Camp. Menno J. Brunk, who is a member of the Executive Committee of the Mennonite Aid Plan, met with that committee on Jan. 23.

Feb. 5, 1945.

A. Grace Wenger.

A PRAYER OF EDWARD PUSEY (1800-1882)

Teach me, O Father, how to ask Thee each moment, silently, for Thy help. If I fail, teach me at once to ask Thee to forgive me. If I am disquieted, enable me, by Thy grace, quickly to turn to Thee. May nothing this day come between me and Thee. May I will, do, and say just what Thou, my loving and tender Father, wilt me to do and say. Work Thy holy will in me and through me this day. Protect me, guide me, bless me, within and without, that I may do something this day for love of Thee; something which shall please Thee; and that I may, this evening, be nearer to Thee, though I see it not, nor know it. Lead me, O Lord, in a straight way unto Thyself, and keep me in Thy grace unto the end. Amen.

RELIEF AND C.P.S.

RELIEF NOTES

Nurse Sails for Middle East

Farewell services were held for Helen Moser, R.N., at Akron Headquarters, Sunday afternoon, Feb. 4. Sister Moser is sailing by a direct route, and upon her arrival in the Middle East will become the thirteenth relief worker in the Mennonite unit.

* * *

Three Woman Relief Workers Arrive in Egypt

ARRIVED ALEXANDRIA, ALL WELL, was the message sent by Bertha Fast, Marie Brunk, and Esther Detweiler to the Akron Headquarters, Feb. 5. These three workers left the States Nov. 26, were detained in Lisbon until Jan. 13, with a large contingent of missionaries bound for Africa, and finally received passage to Egypt.

* * *

School Health Service in Puerto Rico

Salome Fast Holsinger, R.N., is now devoting her full time to the school health service inaugurated in the schools of the larger La Plata community. Health examinations were given to approximately three hundred children in November. Tuberculin tests were administered to two hundred students in the Aibonito High School, and one hundred thirty of these were given checkup fluoroscopic or X-ray examination. Smallpox vaccines were given to two hundred students mostly in the Asomante schools.

These examinations revealed that one pupil in ten needs to have his eyes checked for glasses, nearly all need dental attention, and fourteen out of fifteen have intestinal parasites. Approximately one out of four had a positive tuberculin test.

* * *

Relief Briefs

The passport of Sam Goering has now been validated for France by the State Department. He will not be able to enter France until he has been granted an entrance visa by the French government.

Word was received from Sam Goering that Glen Miller and J. N. Byler left England near the end of January.

Waldo and Mrs. Hiebert and Dr. A. M. Lohrentz have arrived in Asuncion, Paraguay. Akron Headquarters received word of their respective arrivals Jan. 31 and Feb. 7.

Mrs. M. C. Lehman visited the Mennonite churches of Ontario, Canada, from Jan. 14 to 31, in the interest of the clothing program for War Sufferers' Relief.

* * *

C.P.S. NOTES

New England Dairy Counties Approved

Special projects under Mennonite administration continue to open in order to provide an outlet for the increasing number of men in the base camps. Two units in the New England States, in which the men will serve on

dairy farms, have recently been approved. Addison County, Vermont, will receive twenty-five men and Worcester County, Massachusetts, fifteen men. Assignees for these units are being selected from the Midwest camps.

* * *

C.O.'s Assist in Jaundice Discovery

According to a report in the New York Times, Jan. 15, one of the most important medical discoveries of the war has been a knowledge of the transmission of jaundice. It has been found that jaundice is a filth disease transferred from one person to another through the agency of flies, polluted water, and other means. The medical commission which made this discovery reports that many of the volunteers for experimentation were "conscientious objectors whose contributions proved most valuable in the study." A jaundice "guinea-pig" unit of thirty-five C.P.S. men has been in operation at Philadelphia under the administration of the Friends.

* * *

C.P.S. Briefs

The series of books, "Our Mennonite Heritage," commonly known as the Core Course books, are now being printed in their third edition. Number IV, *Our Mission as a Church of Christ*, is also now being printed.

Six men publicly reconsecrated their lives to Christ and others were spiritually strengthened during a series of evangelistic messages given at the Downey, Idaho, Camp by Bro. Henry Wolfer.

Representatives of the service committees met at Akron, Jan. 19, 20, for the purpose of discussing educational assistance to C.P.S. men from the nonhistoric peace churches.

* * *

PEACE SECTION NOTES

Conference Acts on Peacetime Conscription

The Quarterly Meeting of the Eastern District Conference ministers and deacons, General Conference Mennonite Church of North America, held at Quakertown, Pa., Jan. 22, took action to register their position on peacetime conscription. The substance of a letter sent to Congressmen was as follows:

"Our forefathers left Europe in protest to universal military training in time of peace because they knew what would result from such a course. Having the welfare of our country at heart, we believe it would be making a grave mistake to adopt a militaristic program which has been in use in Germany for years and led to the ruin of that nation. It is our conviction that real peace can only be realized through an acknowledgment of Christ and the principles which He demonstrated for us."

Released February 7, 1945

M.C.C. Headquarters, Akron, Pa.

There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual.—Cotton.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Esch—Reber.—Reuben Esch and Mavis Reber, both members of the Fairview, Mich., congregation, by T. E. Schrock, Jan. 7, 1945.

Shank—Koger.—Joseph Geil Shank, Broadway, Va., and Sybil Marian Koger, South Boston, Va., at the home of the officiating minister John L. Stauffer, Harrisonburg, Va., Jan. 30, 1945.

Bauman—Hostetler.—Samuel Bauman and Mamie Hostetler, both of Sweet Home, Oreg., by N. A. Lind, following a sermon by J. W. Hess Jan. 28, 1945.

OBITUARIES

Burkholder.—Floyd, twin son of Henry and Emma Burkholder, was born July 26, 1944; died Jan. 17, 1945, in the Memorial Hospital, Sturgis, Mich.; aged 5 m. 21 d. He was sick only a few days with pneumonia. Although he was not with us long, he brought much joy into the home and will be sadly missed by all. Surviving are the parents, 3 brothers (Willard, Harvey, and Lloyd—his twin), 5 sisters (Mary, Elsie, Savilla, Edith and Amanda), the grandparents (Mrs. Amand Burkholder and Mr. and Mrs. Jacob Burkholder) and many other relatives. One sister preceded him in death. Funeral services were held at the Locust Grove Mennonite Church, Sturgis, Mich. by the ministers of the Shore Mennonite Church, Shipshewana, Ind. Interment was made in the Amish cemetery near Nottawa, Mich.

Diller.—Margaret, daughter of Jacob and Catherine (Cassel) Hendricks, was born Jan. 4, 1862; died at the Eastern Mennonite Home, Souderton, Pa., Jan. 7, 1945; aged 82 y. 11 m. 28 d. In 1881 she was united in marriage to Isaiah Kulp, who passed away in 1907. In 1911 she was married to Joseph B. Diller, who survives her. She united with the Plain Mennonite Church, near Lansdale, Pa., but in 1914, when the family moved to Souderton, Pa., she transferred her membership to the Souderton Mennonite Church. In July, 1944, she and her husband entered the Eastern Mennonite Home. Beside her husband, she is survived by 6 stepchildren (Samuel J. Diller, Hagerstown, Md.; Levi Diller, Hanover, Pa.; Martha E. Landis, Souderton, Pa.; Lydia M. Anders, Fricks, Pa.; Emma M. Derstine, Morwood, Pa.; and Reuben Diller, Sellersville, Pa.), 18 stepgrandchildren, one sister (Mrs. Benjamin Krupp), and 2 children (Mrs. John M. Hackman, Lansdale, Pa., and J. Roscoe Anders, Hatfield, Pa.) whom she raised by her first marriage. Funeral services were held at the Eastern Mennonite Home on Jan. 10, in charge of Jacob M. Moyer (text, II Cor. 4:1, 18), and at the Souderton Mennonite Church on Jan. 11, in charge of Jacob C. Clemens (text, II Cor. 5:1, 2). Burial was made in the Plain Church cemetery.

Engel.—Elizabeth Irene, daughter of Aaro and Elva (Kauffman) Engel, was born Nov. 11, 1930; passed away very suddenly Jan. 10, 1945, aged 14 y. 1 m. 26 d. Betty had a heart condition from birth and suffered much at times, but bore it very patiently. She was a happy, obedient child, and her hands were never idle. She could not talk like other children, but was very bright and talented other ways. She attended Linvil Hill Mennonite School and wrote her lesson instead of reciting them. The day before she died she was writing Ps. 100:5 for her memorial verse for the next day. She went to bed as usual and happy as usual, but when her mother went to call her for school the next morning she had passed on. She is missed by her parents, 2 sisters,

(Ellen and Rosanna, at home), 2 grandmothers, one grandfather, and other relatives. She attended Kinzers Mennonite Sunday School. Funeral services were held Jan. 13, at the home by George Graham, and at Kinzers Mennonite Church by Martin Hershey and Amos Weaver. Interment was made in the adjoining cemetery.

Graber.—Amos, son of Christian and Catherine Graber, was born near Stryker, Ohio, June 16, 1871; passed away Oct. 24, 1944; aged 73 y. 4 m. 8 d. In his youth he accepted Christ as his personal Saviour, was baptized, and became a faithful member of the Mennonite Church. On Nov. 10, 1892, he was united in marriage to Lydia Short, who preceded him in death two years previous. To this union 4 sons and 2 daughters were born: Guy, Clarence, and Charles, of Stryker; George, Monticello, Ky.; Anna Ringenberg, Hillsdale, Mich.; and Catharine Lamberson, Montpelier, Ohio. Besides the six children, his passing is mourned by 8 grandchildren, one brother, 4 sisters (one sister having preceded him in death), and many relatives, neighbors, and friends. The death messenger came very suddenly, since Father was accidentally killed by a New York Central train while crossing the tracks in Stryker. He will be greatly missed in the home, church, and community.

Herr.—John Heller Herr, son of Mary G. (Heller) and the late Aaron H. Herr, was born in Lancaster Co., Pa., Dec. 23, 1906; passed away at his home near Millersville, Pa., Nov. 6, 1944; aged 37 y. 10 m. 13 d. He united with the Millersville Mennonite Church in his youth. On Nov. 14, 1929, he was married to Mabel E. Rohrer, who survives. He also leaves three children: David R., Rebecca R., and John R. Funeral services were held at the home Nov. 8 by Christian K. Lehman. He was laid to rest in the Millersville Mennonite Cemetery.

Horst.—Edw. H., son of John N. and Minnie (Hoover) Horst, was born May 25, 1909, in West Earl Twp., Lancaster Co., Pa.; died Jan. 4, 1945, after a short illness at the Wernersville, Pa., State Hospital; aged 35 y. 7 m. 9 d. His death came as a shock to his family and many friends. We cannot understand why he was called away, but we submit to God who knows best. He accepted Christ as his Saviour and united with the Groffdale Mennonite Church, of which he was a faithful member. He leave to mourn his early departure, his sorrowing companion (Catherine Zimmerman), 5 sons (Noah, Ezra, Edwin, Melvin, and Paul, who was born the day before he died), his parents, 4 sisters (Anna—Mrs. Ervin Martin, Ephrata, Pa.; Elizabeth—Mrs. Harvey Nott, New Holland, Pa.; Emma—Mrs. Henry Martin, East Earl, Pa.; and Martha, Bareville, Pa.), 6 brothers (David H., Harry H., John J., and Amos H., Ephrata, Pa.; Daniel H. and Melvin H., Bareville, Pa.), and many other relatives and friends. He was preceded in death by four daughters. Funeral services were held Jan. 8, at the home by Amos Martin, and at the Groffdale Church by Joseph Weaver and Joseph Hostetter. Text, II Tim. 4:6-8. Interment was made in the adjoining cemetery.

Longenecker.—Ellen E., widow of Ira R. Longenecker, was born Dec. 26, 1877; died Jan. 8, 1945, at the St. Joseph Hospital, Lancaster, Pa.; aged 67 y. 13 d. She went about her everyday duties until the last four weeks of her illness. During the last weeks of her life she expressed her desire to go home and be with her Lord. She suffered much, but the Lord gave her grace to bear it patiently. She was a member of the Bossler Mennonite Church from her youth, and was active in the work of the sewing circle. She is survived by 4 daughters (Anna, at home; Martha, wife of Clarence Nissley, Lititz, Pa.; Fannie, wife of Lester Shreiner, Elizabethtown, Pa.; and Miriam, wife of J. Herbert Fisher, Lancaster, Pa.), 8 grandchildren, one sister (Ada Garber, Elizabethtown, Pa.), and 2 brothers (Tillman and Elias, both of Elizabethtown). Funeral services were held Jan. 12 from her late home by Martin Kraybill and at Bossler's Mennonite Church by Simon Garber and Noah Risser. Text, Rom. 14:8. Interment was made in the adjoining cemetery.

Mast.—Lucy Ann, daughter of Noah and Mattie Coblentz Weaver, was born in Lagrange Co., Ind., Dec. 1, 1879; passed away Dec. 25, 1944; aged 65 y. 24 d. On Jan. 11, 1900, she was united in marriage to Eli N. Mast. She leaves to mourn her departure, her husband, 5 sons and 3 daughters (Noah, Parnell, Iowa; Allen, Sugar Creek, Ohio; Moses, Ligonier, Ind.;

Freeman, Middlebury, Ind.; Perry, Mattie, Mary, and Ida, at home), 21 grandchildren, 2 brothers (Phenas, Topeka, Ind.; and Moses, Kalona, Iowa), 2 sisters (Mrs. Ed Kauffman and Mrs. Ezra Miller, both of Middlebury, Ind.), and many other relatives and friends. One son (Reuben) preceded her in death in 1926. In her youth she accepted Christ as her Saviour and united with the Old Order Mennonite Church, remaining faithful until death. Her health had been failing for a number of years, but she was very patient during her illness. On Dec. 20 she became unconscious and never regained consciousness. Funeral services were held Dec. 28, in charge of David Bontrager, Jonas Mast, and Abraham Yoder.

Miley.—Walter, son of the late A. S. and Cora Hedrick Miley, was born in Pendleton Co., W. Va., Sept. 27, 1892; passed away Jan. 18, 1945; aged 52 y. 3 m. 21 d. On Oct. 20, 1915, he was united in marriage to Effie Vance, who survives him. The following children also survive: Dale, Ruby, Guy, Ethel, Gar, and Richard; also one sister, Mrs. W. H. Good, Timberville, Va. He united with the Mennonite Church twenty-six years ago and remained a faithful member to the time of his passing. His pleasing personality and deep interest in the welfare of others won for him a large circle of friends. The large number present at his funeral gave evidence of the high esteem in which he was held by all who knew him. Funeral services were held at Weaver's Mennonite Church near Harrisonburg, Va., in charge of S. H. Rhodes, Aldine Brenneman, and K. W. Benner. Interment was made in Weaver's Cemetery.

Rigler.—John I. Rigler was born at Halifax, Pa., March 2, 1871; died at Clifton, N.J., while visiting his son John, Jan. 16, 1945; aged 73 y. 10 m. 14 d. He is survived by the following children: Mrs. Esther Otto, Altoona, Pa.; Mrs. Earl Flenninger, Strasburg, Pa.; and John, Clifton, N.J. Funeral services were held Jan. 19 at Altoona, Pa., in charge of William Jennings and J. M. Nissley. Text, Ps. 90:10, 12.

Schmucker.—Mattie Rychener Schmucker was born in German Twp., Ohio, Jan. 2, 1852; died at the home of her daughter, Mrs. Howard Taylor, Stryker, Ohio, Oct. 19, 1944; aged 92 y. 9 m. 17 d. On Jan. 18, 1872, she was united in marriage to Jeff Schmucker. This union was blessed with four sons and one daughter. Her husband and three sons (Albert, William, and Ellery) preceded her in death. She leaves one son (Mel, Wauseon, Ohio), one daughter (Elma—Mrs. Howard Taylor, Stryker, Ohio), one adopted daughter (Lola—Mrs. Claud Buehrer, of Stryker), one brother (Jacob, Napoleon, Ohio), 8 grandchildren, 3 great-grandchildren, and many other relatives and friends. In early youth she accepted Christ as her personal Saviour and found Him precious throughout the many years of her life. She was a faithful member of the Mennonite Church, and her zeal, faith, and devotion will long be remembered, not only by her family but by all who knew her. Funeral services were held at the Central Church, in charge of Wyse Graber, Henry Wyse, and Jesse Short.

Schrock.—Daniel L. Schrock was born at Middlebury, Ind., Jan. 29, 1876; died at Kennedy, Texas, Jan. 14, 1945; aged 68 y. 11 m. 13 d. In his youth he lived in Indiana and Kansas. On Jan. 7, 1900, he was married to Ida Aeschliman of Archbold, Ohio. Eight children were born to this union: Serenus, Midland, Mich.; Cletus, Wauseon, Ohio; Leona—Mrs. Henry Shetler, Bay Port, Mich.; Priscilla, Kennedy, Texas; Waldo, Archbold, Ohio; Elmer, Ypsilanti, Mich.; Mabel, of Kennedy; and Glen, Camp Cooke, Calif. After their marriage they lived at Middlebury, Ind., for three years, at Archbold, Ohio, for ten years, at Tuleta, Texas, for ten years, and the last twenty-two years at Kennedy, Texas. He accepted Christ as his Saviour in young manhood and united with the Mennonite Church, of which he was a member at the time of his death. He will be remembered by many as having been active in Sunday school and church work and also as song leader in the various communities in which he lived. He wrote a number of poems, showing forth the beauties of nature and the glory of the heavenlies. He was afflicted with asthma and heart trouble for a number of years. About three weeks before his death he became ill with influenza, which brought on complications. He leaves his companion, 5 sons, 3 daughters, 23 grandchildren, one sister (Mrs. J. N. Baer, Archbold, Ohio),

and many other relatives and friends. One grandchild preceded him in death. A short funeral service was held at Kennedy, conducted by E. S. Haltman, H. F. Reist, and Simou Gingerich, after which the body was taken to the home of his son Cletus, near Wauseon, Ohio. Services were held at the Central Church Jan. 19, in charge of Daniel Sommers, E. B. Frey, and Jesse Short.

Shock.—John, son of Jacob and Mary Shock, was born at Union Furnace, Pa., Sept. 9, 1861; died at his home in Mill Run, near Altoona, Pa., Jan. 27, 1945; aged 83 y. 4 m. 18 d. Surviving are his wife (Mrs. Alice Shock), one daughter (Mrs. Clarence Benner), and 2 sons (George and John). He was received into the Mennonite Church at the Mill Run Chapel on April 4, 1943. Funeral services were held Jan. 31, in charge of J. M. Nissley. Text, Eccl. 12:5.

Stauffer.—Alice R., daughter of the late Abram and Anna Rohrer Miller, was born March 11, 1881, near Rohrerstown, Pa.; died suddenly of a heart attack, Dec. 28, 1944, at her home near Lititz, Pa.; aged 63 y. 9 m. 17 d. On Nov. 4, 1904, she was married to Tillman H. Stauffer. To this union seven children were born. She was a faithful member of the Landis Valley Mennonite Church. She was a kind, loving Christian mother and grandmother. She is survived by her husband, 6 children (Roy M., Anna M.—wife of Enos Good, Mabel M.—wife of Willis Shenk, David M., and John M., all of Lititz; and Mary M.—wife of Rohrer Groff, Bird-in-Hand, Pa.), and 19 grandchildren. One infant daughter and three grandchildren preceded her in death. Funeral services were held Dec. 31 at the home and the Landis Valley Church, conducted by Ira Landis and Levi Weaver. Text, Rev. 14:13. Interment was made in the adjoining cemetery.

Weaver.—David S., son of David B. and Elizabeth (Baer) Weaver, was born in St. Joseph Co., Ind., Oct. 22, 1868; passed away at his home in Wakarusa, Ind., Jan. 24, 1945; aged 76 y. 3 m. 2 d. He spent all his life in and near Wakarusa. On Feb. 18, 1894, he was married to Emma Sbaum, who passed away March 30, 1916. To this union were born the following children: Mary—Mrs. Harvey Detweiler, Elkhart, Ind.; Ida—Mrs. William Smith, Goshen, Ind.; Roscoe, of Elkhart; Nora—Mrs. Charles Goss, Nappanee, Ind.; Nettie—Mrs. John Roush, of Elkhart; William, of Elkhart; Clara—Mrs. Ernest Gilman, who preceded her father in death; Nina—Mrs. Robert Mowery, Los Angeles, Calif.; and twins—Lawrence, of Nappanee, and Florence, at home. On Feb. 8, 1919, he was married to Amelia Stutsman. To this union was born one daughter, Emma Mae—Mrs. Marshall Staley, of Elkhart. He also leaves 40 grandchildren, 10 great-grandchildren, 7 step-grandchildren, one stepson (Homer Stutsman, Warsaw, Ind.), one brother (Reuben, of Elkhart), and one sister (Mrs. Samuel Fink, of Elkhart). He was a member of the Old Order Mennonite Church. Funeral services were held from the Yellow Creek (frame) Church Jan. 26, after a short service at the home. William Ramer and Paul Hoover had charge of both services.

Yoder.—Mary E. Yoder was born in October, 1895, near Mattawana, Pa.; died suddenly at the home of her aunt, Mrs. Nannie Byler, near Mattawana, Jan. 4, 1945; aged 49 y. 2 m. Her father died about twenty years ago. After the death of her mother fourteen years ago, she was welcomed into the home of her aunt and uncle, Nannie and the late Deacon John D. Byler, where she remained until death. She was not strong physically, but was able to do light work. Her death came as a shock to the family and community. She was of a quiet, friendly disposition, and will be greatly missed in the home and in the Mennonite Church, of which she was a member for many years. Funeral services were held Jan. 6, in charge of Elrose Hartzler. Interment was made in the Hartzler Cemetery.

This is thy hour O Soul, thy free flight into the wordless,
Away from books, away from art, the day
erased, the lesson done,
Thee fully forth emerging, silent, gazing,
pondering the themes thou lovest best,
Night, sleep, death and the stars.

—Walt Whitman.

THE POWER OF THE CHURCH

Yes, conditions on some mission fields are not as favorable as they once were; it would be easy to make a long list of discouraging facts related to mission work. But what has become of the power of the church? Has it forgotten its weapon of omnipotent prayer? "All things are possible to him that believeth." Only two things can hinder the advance of the work of God until the very last day of this age of grace; and these are the lethargy and the unbelief, not of the world, but of the church. Always we are to be a powerful, victorious church, even if a suffering, persecuted one. From the very beginning God equipped the church with all it needs to evangelize the world.

The blame for unevangelized millions in all parts of the world lies solely upon the church and can be removed only as Christians individually turn afresh to God in repentance for their tardiness to do His will, and as they take up, by persistent prayer or other forms of service, the work entrusted to them and carry it on to its completion.

Prayer is omnipotent. For God is omnipotent, faithful, and loving. The Lord Jesus Christ has in His hands all authority in heaven and on earth. We need only to realize how perfectly God has equipped His church, and we shall not be moved by world affairs to suppose that His hand is in them to show us that now we must cease from evangelizing the world. He does not tell us to stop the work, because He cannot contradict His Word. His command still is to evangelize all men. We are able to open closed doors, to bring about favorable conditions, to reach all the perishing if we will only trouble ourselves enough to pray and believe and obey our almighty Lord.—E. R., in Prophetic Word.

THE AMERICAN PEOPLE MUST SOUND THE CLARION CALL

Tomorrow's world will offer a new opportunity for the Bible, as did the Renaissance, the Reformation, the invention of printing, the evangelical revival, the expansion of world missions—each in its turn.

For tomorrow will bring a new world consciousness, speed in travel, directness of communication, literacy, popular demands for freedom. In all these things, the church has a stake, and in connection with them she must first of all offer her great Guidebook of Salvation. For many years, careful estimates have indicated that from 25,000,000 to 30,000,000 copies of the Scriptures have been annually distributed throughout the world. The utter inadequacy of such a figure in a world of two billion people, newly aroused to opportunities they have never known, is apparent. The American people, led by the church, must sound the clarion call to meet this opportunity—and the call must be sounded now.

YOUR PUBLISHING HOUSE

Attention of All Subscribers to Our Papers: The Subscription Department urges that when you change address, you BE SURE to send us ALL of the following information: the name the subscription (or subscriptions) is in; BOTH OLD AND NEW ADDRESSES; and names of ALL the papers you are now getting. The House does not have a general "mailing list." The only way we can properly serve you is to have this information complete.

Bro. Aaron Loucks, former manager of the House, has recovered sufficiently from his recent illness to enjoy visiting in the community. Bro. Loucks took a leisurely visit through the House recently and recalled days gone by when we were in smaller, less commodious quarters.

Notice to Sunday Schools: Quarterlies should be ordered at once. We are in the midst of completing the second-quarter issues. Please remember that mails are slow both ways, and order your entire supply immediately.

Bro. A. J. Metzler was in Chicago and Washington, D.C., on House business recently and Bro. C. F. Yake, as Secretary of the Board of Education, was in Hesston, Kansas., attending a three-day meeting of the Executive Committee and educational leaders.

All Song Leaders and Music Lovers should have a copy of the new Music Supplies circular off the press recently. Sent free.

House Cleaning in the literal sense of the term has brightened the offices again.

Bro. Albert Leasa came again to assist in the heavy volume of work in production of the Sunday-school quarterlies.

Songs of Cheer for Children is now ready for you. The new edition is bound in a bright paper cover that will appeal to children. The favorite selections of the previous edition of Songs of Cheer are continued.

Announcements

MENNONITE BOARD OF EDUCATION

The Mennonite Board of Education is called to meet at Goshen College, Goshen, Ind., on Feb. 19 and 20, at 1:00 o'clock p.m. All members are requested to be present, and all proxies should be sent in writing.

D. A. Yoder, President
Mennonite Board of Education.

LAURELVILLE MENNONITE CAMP

The 1945 schedule of activities at the Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa., is as follows:

Outline of 1945 Camp Schedule

June 30-July 4	Bible Conference
July 4-8	Young People's Conference
July 10-17	Missionaries' Retreat
July 14-21	Girls' Camp
July 21-28	Family Week
July 28-Aug. 4	Y.P.I. (7 day)
Aug. 4-8	American S.S. Union
Aug. 8-19	Y.P.I. (12 day)
Aug. 20-30	Boys' Camp
Aug. 31-Sept. 4	Labor Day Week End Conference

"He said . . . Come . . . apart . . . and rest a while: for . . . they had no leisure. . . ."

You are invited to enjoy a season of spiritual inspiration and refreshment in an environment restful and helpful physically, mentally, socially, and spiritually.

Further information may be secured from
Mennonite Camp Ground Association
Scottdale, Pa.

GOOD COUNSEL

"Don't live in luxury—Christ lived and died poor.

"Don't live in pleasure—Christ pleased not Himself.

"Don't live for fame—Christ made Himself of no reputation.

"Don't live at ease—Christ suffered for you the shame, the scourge, and the cross.

"Don't lose your opportunity and inherit an eternity of shame and regrets hereafter."—Charlie Studd.

Table of Contents

913—Our Years	Lord, I Like It Here (Poem)
914—Beauty	
915—Editorials	
916—How Should We Study the Bible?	
917—A Testimony	A Warning
918—The Souls of the Children (Poem)	Keeping Pure
919—To Be Near to God	Sunday School Lesson for February 25
920—Field Notes	
921—Correspondence	
922—Speak Out for Jesus (Poem)	"Let It Alone, It Is Blind"
923—To Our Nurses and Their Friends	
924—Book Shelf	A Word to Home Seekers
	Items and Comments
925—From Our Schools: Eastern Mennonite School	
926—Relief and C.P.S.	Marriages
	Obituaries
928—Your Publishing House	

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

February, 1945



Peace

*Sweet Peace, where dost thou dwell? I humbly crave,
Let me once know.
I sought thee in a secret cave,
And ask'd if Peace were there.
A hollow wind did seem to answer, "No;
Go seek elsewhere."*

*I did; and going did a rainbow note:
Surely, thought I,
This is the lace of Peace's coat:
I will search out the matter.
But while I look'd, the clouds immediately
Did break and scatter.*

*Then went I to a garden, and did spy
A gallant flower,
The Crown Imperial. Sure, said I,
Peace at the root must dwell.
But when I digg'd, I saw a worm devour
What show'd so well.*

*At length I met a rev'rent good old man,
Whom when for Peace
I did demand, he thus began:
"There was a Prince of old
At Salem dwelt, who liv'd with good increase
Of flock and fold.*

*"He sweetly liv'd; yet sweetness did not save
His life from foes.
But after death out of His grave
There sprang twelve stalks of wheat;
Which many wond'ring at, got some of those
To plant and set.*

*"It prosper'd strangely, and did soon disperse
Through all the earth;
For they that taste it do rehearse
That virtue lies therein;
A secret virtue, bringing peace and mirth
A flight of sin.*

*"Take of this grain, which in my garden grows,
And grows for you;
Make bread of it; and that repose
And peace, which ev'rywhere
With so much earnestness you do pursue
Is only there."*

—GEORGE HERBERT (1593-1632).

Observations

The shortage of Bibles is so acute in Germany, according to the World Council of Churches, that copies of the Bible and portions of the Scriptures are being reproduced on typewriters to fill the need.—Gospel Messenger.

* * *

Basic English is a simplification of our language which reduces the vocabulary to less than one thousand one- and two-syllable words. The translation of the New Testament into basic English has had a wide sale. Now the translation of the Old Testament into the same form has been completed by a British scholar, S. H. Hooke. The new translation will be published soon by the Cambridge Press.

* * *

Due to malnutrition over a period of four years, it is estimated that thirty-five per cent of the children in Belgium are tubercular and another forty per cent are threatened with tuberculosis.

* * *

In an effort to revive America's interest in the Sunday school, which in most denominations is steadily declining in enrollment, an old-fashioned national Sunday-school convention will be held April 30, 31 of this year in the Stevens Hotel, Chicago, Illinois. The promoters of this convention place the blame for Sunday-school decline on a lack of the strong evangelical note in the International Council of Religious Education. The "coldly intellectual and professional" approach of this group to the process of religious education does not "inspire and lift the soul." The backers of this convention give the following figures on Sunday-school enrollment:

"From 1916 to 1940 Sunday-school enrollment in the U.S.A. has decreased 12.6 per cent. The largest decreases were shown by the Northern Baptist Convention, which reported 1,052,704 in 1926, and 892,872 in 1936. During this period the Southern Baptists dropped from 2,345,630 to 1,644,105, or almost exactly to the place where they were in 1916. The Christian churches saw their Sunday-school numbers depleted from 1,000,416 to 761,257, and the Northern Methodists from 3,796,561 to 2,515,181. On the other hand, some groups showed increases. The Assemblies of God led with an increase of more than 300 per cent, the Church of the Nazarene from 109,237 to 136,227, the Pentecostal Holiness Church from 12,772 to 24,261, and the Mennonites from 87,897 to 113,136. The Lutheran Church was the only one of the larger denominations that did not show a loss."

* * *

The Foreign Missions Conference of North America, which held its annual meeting at Toronto, Canada, January 5-8, is not primarily concerned with theological matters. It is an administrative organization, a means by which the machinery part of foreign missions can be carried on advantageously in a co-operative way. And so, obviously, the Foreign Missions Conference has no creedal statement and the meetings are not given, primarily, to theological discussions.

But theological outlook cannot be concealed. In general, the tone of the recent conference, with its primary emphasis upon evangelism, was characterized by a relatively conservative doctrinal viewpoint. There were evidences of neo-orthodoxy in the concepts of evangelism which were presented. No one, for instance, could quarrel with the definition by Wynn C. Fairfield: "A missionary is a sendee sent by a Sender, with a sent message of reconciliation." The oldtime modernism of "Rethinking Missions" days scarcely raised its head. Once, however, a delegate expressed the desire, since we no longer believe the things we used to, for a new motive and dynamic of missions. He was asking for something which does not exist. If the missionary is not carrying a message of salvation through Christ, the prime missionary motive is gone. There was a frequent emphasis in the conference on this point. It was obvious, however, that most missionaries think of their relation to the moral order of the

BY THE EDITOR

world in a way that is foreign to Mennonite concepts. A resolution was adopted, addressed to the governments of the United States and Canada, urging these governments to assume the responsibility for the principles of the Atlantic Charter, for the principle of religious liberty, and for the needs of dependent areas and people. That these governments might well do these things, we would all agree. But this does not seem to us a matter that is primarily of missionary concern. There is tremendous danger of losing the evangelistic concept when we get too much involved in campaigning for a moral order.

* * *

It has been announced that a United National Clothing Collection will be sponsored again in the United States during the month of April. This is being organized by U.N.R.R.A. and various co-operating relief organizations. Since our Mennonite Church has adequate machinery for clothing collection, which functions not only spasmodically but continually, we would do well to continue to function through our own organization.

* * *

The World Peace Commission of the Southern Baptists, in declaring their opposition to peacetime military training, say "Such a measure might tend to regiment the next generation toward our military domination of other peoples."

* * *

Give me Scotland or I die!—John Knox.

* * *

Are you satisfied with your private opinion of your spiritual experience? Is the Lord satisfied with you?—R.

* * *

Why should it be thought a thing incredible that Christ should come again? Surely the fact of a past coming should dispose us if necessary, to expect a future advent. Surely He who once came in weakness, can and should come again in power. Surely He who once came to suffer can and should come again to judge. Surely He who once came in humiliation, can and should come again in glory. And surely this earth which was once the scene of His apparent defeat, should some day be the scene also of His unquestionable triumph. The declaration of the Creed that Christ shall come again from Heaven rests squarely on the wealth of Biblical prediction.—W. Graham Scroggie.

* * *

The Gospel is not only a life to be lived, but also a story to be told.—Paul Mininger.

Table of Contents

PEACE (Poem)—George Herbert	92
OBSERVATIONS—Editor	92
EDITORIALS	92
WHERE SHALL WE GO? STRANGE PREACHERS; RESTITUTION; IDOLS	92
"DISHONOU'RETH HER HEAD"—Frank Horst	92
JUSTIFICATION BY FAITH—Weyburn Groff	92
THE SEAMLESS ROBE (Poem)—Rose Buckwalter	92
WHY A NEW NATURE—Lee H. Kanagy	92
IS OUR VERSION OF THE BIBLE INSPIRED?—P. G. Parker	92
PEACE WITH GOD—John R. Mumaw	92
WHERE MEN DESTROY (Poem)—N. M. Bearinger	92
PREDESTINATION—John D. Burkholder	92
I AM THE DOOR (Poem)—Selected	92
THE ELECT OF GOD—G. Parke Book	92
PEACE SECTION—Edward Yoder	92

Editorials

Where Shall We Go?

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go" (John 6:67, 68)?

The words of Peter to his Lord are touchingly eloquent. There were obvious difficulties in staying by the Lord. He had preached new and strange doctrine, which had alienated the multitudes, and they were going away from Him in every direction. With seeming blindness the Lord had passed up the opportunity to secure the adherence and the enthusiastic following of the people. It was obvious that from now on Jesus and those who stayed with Him would have to contend with increasing opposition. It would be a good time to leave Him and go back to fishing.

But when one has experienced something new, it is not easy to go back to the old. The disciples had heard from their Lord such words as man had never before spoken. They were continually astounded by His miracles. The impact of His personality on them was strange and wonderful. Nowhere else could they find one like Him; nowhere else could they hear truth direct from God. From no one else could come the words of eternal life. And so they considered the recompense adequate for the risk. There were reasons for going away, but there were better reasons for staying. It would be difficult with Christ, but it would be more difficult without Him. When one has no better place to go, he stays where he is.

May we apply this mode of reasoning to the matter of church fellowship. Time and time again in Mennonite history there have been those who became dissatisfied with certain situations in the church. Perhaps there were personal difficulties in getting along with leaders or brethren. Perhaps there were differences of doctrine and interpretation. Perhaps there was a feeling that the church was going either too fast or too slow in some certain direction. Among some of our people there is dissatisfaction today. Certain situations in the church seem intolerable, and so they begin to look around and see where they might find things more satisfactory. If one leaves his own church, it is obvious that he must either start one of his own or join another. There are probably few reasons why new denominations and new divisions ought to be begun. In the hundreds of churches and cults now existing one ought to be able to find very nearly what he is looking for. But in finding another church home there are difficulties that should make one extremely wary. We are likely to exalt to undue prominence the one or two points that have made our trouble. In finding another church which may be satisfactory on those points, there is danger that we give insufficient consideration to other points. This other church may be more aggressive and seemingly more spiritual, but hasn't it compromised scriptural standards on certain points? Has it fallen in with the great modern apostasy of unbelief and disobedience to the plain teachings of the Word? Where does it stand on the ques-

tion of war? Does it make an adequate protest against the various forms of sin and worldliness in modern life?

We have seen some sad experiences in this connection. We have seen people who were dissatisfied with the Mennonite Church for some cause or other, and who left it, feeling they could be better Christians somewhere else. But as time has gone on we have seen families scattered and disrupted. We have seen children and grandchildren dribbling away into the spineless churchianity of our day or into complete irreligion. The descendants of these families are today on the world's battlefields. Some are divorced and remarried. Some are growing up, not only without the Mennonite concept of pious living, but even without the bare essentials of Bible knowledge and Christian truth. One must always consider, not only where he is but in which direction he is going. I will be responsible for anything I do that will bring wreck and ruin to my family in this and following generations.

The Mennonite Church today holds a unique position in the family of denominations. We have something, as one outside our church has said, that cannot be found anywhere else. The issues involved are so tremendous that one should be able to endure with a good deal of patience conditions that are undesirable rather than to leave the Mennonite fellowship and to be quite certainly lost in the welter and the crosscurrents of modern religion and nonreligion. There are some things in the Mennonite Church that we do not like. This is true probably of all of us. But where shall we go? Let's stay and make our church better. The evil can be purged away and the pure gold of Biblical doctrine and pious living retained.

Strange Preachers

"We had a strange preacher at church today." How many times has Grandma, too ill to go to church, heard this news when the rest of the folks came home from services! This is simply the Mennonite folkway of saying, "We had a visiting preacher." Mennonites like to visit each other, and even preachers feel the desire of standing in a pulpit other than the one where they usually preach. Some of our churches which are on the beaten crossways of travel hear visiting preachers about as often as they hear their own. There is something to be said for the ecclesiastical hospitality which extends the courtesy of an open pulpit to any visiting preacher. It helps our people to become acquainted with the church at large rather than only with their own local setup, and no doubt it often brings in a whiff of devotional and homiletic freshness from beyond the county line.

But there is some danger of being taken in by the preacher we do not know. It is well for those who are responsible for the spiritual diet of their people to be pretty sure what kind of food will be set before them. We ought to be, and no doubt we usually are, fairly safe in inviting into our pulpits ministers from within our denominational family. But when, as sometimes happens, ministers of other connections ask for the privilege of

speaking in our pulpits, great care should be exercised. Are we as a people more than ordinarily susceptible to quacks—financial quacks, medical quacks, and religious quacks? Especially need we be wary concerning those who by request or inference expect us to lift an offering to support their work—charitable, missionary, or personal. Their own story and the publicity material which they circulate are not adequate credentials. Sometimes the names of men whom we know are used without their consent or approval in this publicity matter. We probably need not take the position that we will listen to no one but men of our own circles, or that we have no contributions for any cause except those conducted by our own church. But certainly when we contribute to work outside our own church it should be because there is no opportunity to contribute to such causes through our own channels. It should be possible to trust every man who comes to us in the name of Christ. But it is a sad fact that we cannot. Know whom you are listening to and to whom you give your money.

Restitution

Making our wrongs right is an important part of repentance.

"May one be pardoned and retain the offense?" asked the king in Shakespeare's *Hamlet*. Because he was not willing to give up what he had got wrongly, he felt that his prayers could not rise to heaven. Most Christians, we suppose, have found by experience that a tortured conscience cannot find rest until the wrongs done to other people have been righted as far as that is possible. It is futile to ask God to forgive one for stealing a dollar when that dollar is safe in the thief's pocket. It is obvious that the offer of Zacchaeus to restore in multiple that which he had taken by wrong accusation met the approval of our Lord.

One should not think, of course, that salvation may be won by making restitution. People whom we have wronged cannot forgive our sin. "Against thee, thee only, have I sinned," prayed the psalmist. And so one may become a mere ascetic on this point, supposing that the more things he can think of to make right, the better Christian he will be. All sin must be confessed to God. Some sin, and the Lord will instruct our consciences as to which, must be confessed to those who were involved in our wrongdoing. These confessions should be promptly and frankly made.

There has come to our desk an anonymous letter which we should be glad to answer personally if we knew the writer's name. It comes from a sister who has made right some of the wrongs of her past life, chiefly petty stealing. In this she did right. It seems to us, however, that she did not do right in making some of this restitution anonymously. Certainly part of the value of restitution is the frank and honest confession of the wrongdoer. "Confess your faults one to another," is the apostolic instruction. "An open confession is good for the soul," is what we used to hear preached. This probably is true. If we are genuinely sorry for our sins, we are willing to accept whatever personal humiliation may be involved in the confession.

Idols

"*Little children, keep yourselves from idols*" (I John 5:21).

An idol is an image, an attempt to express in form what is in truth a spiritual reality. In Platonic philosophy the idea is the real living abstract truth; an idol is merely the sensuous image, the transient and perishable emblem of the idea.

The human tendency to idolatry persists. From the God who is spirit our carnal minds turn to the gods of the market place, the social club, the laboratory, and the factory. We are not spiritual enough to worship a spiritual God in spirit and truth. We gravitate to the gods made by our own hands. The modern temptation, at least in our own land, is not to bow down to gods of wood and stone. But we are idolaters nevertheless. We worship the idols of material prosperity. We attach our affections to temporal and perishable objects. We have forgotten that a man's life consisteth not in the abundance of things which he possesseth. We think somehow that we are better because we are better off. Even in our church life we tend to measure denominational prosperity by numbers and by wealth. "Man ought to be weighed, not counted," said Coleridge. We forget that God's cause advances not by might nor by power but by His Spirit.

We worship also the idols of formality in religion. Church membership and its formal obligations become an end and not a means. Our orthodoxy becomes a mere verbalism of creedal commitments. Our liberality becomes a condescending charity. Even our devotion may be spiritually dead and merit-seeking in its motive.

We worship also the idols of fleshiness in appetite. Man is a spirit dwelling in a body; he is not a body which owns a spirit. He is worthy of his own nature and of the creating Spirit which made him when he keeps the spirit dominant over the body. Paul was keeping himself from idols when he said, "I keep under my body, and bring it into subjection." We are exalting the idol above the idea when we live to eat and in other ways magnify creature comfort. We are idol worshipers when we make our friendships and loves a relationship primarily of physical satisfactions. The temporary idol of sensual gratification is the enemy of the idea of a true and growing love. These may be hidden idols, but they are more dangerous because they are hidden behind a curtain of respectability.

Let us indulge in some idol smashing. John's command means, "Keep on guard against idols." Let us banish the sham and establish the true. Let us close our hearts to the temporary and fold to our bosom the eternal.

"The dearest idol I have known,
Whate'er that idol be,
Help me that idol to dethrone
And worship only Thee."

The late Dr. George Washington Carver, when invited to testify before a Senate committee about his work in the laboratory with the peanut, was asked, "How did you learn all these things?" He replied, "From an old Book." The chairman asked, "What book?" He replied, "The Bible." When asked, "Does the Bible tell about peanuts?" he replied, "No, Mr. Senator, but it tells about the God who made the peanut. *I asked Him to show me what to do with the peanut, and He did.*"—Christ Life.

"Dishonoureth Her Head"

By Frank Horst

The seven ordinances, the Sabbath day, and the tithe all have their foundation either in Levitical law or before it: marriage (Gen. 2:18-24); Sabbath day (Gen. 2:3); tithing (Gen. 14:20); feet washing (Gen. 18:4; 19:2; Ex. 30:17-21); prayer veil (Gen. 24:65); holy kiss (Gen. 27:26, 27); communion (Ex. 12 with Mark 14:12-25); baptism (Ex. 14 with I Cor. 10:1, 2); and anointing (Ex. 29:7).

All of these teachings and practices seem not to have been done away in Christ, but if there is any difference, their meaning and observance are fuller and richer now than then.

Let us study the prayer veil. The first mention of the veil shows clearly that woman's proper relationship with her husband was indicated by the veiled head. "The servant had said [to Rebekah], It is my master [Isaac]: therefore she took a veil, and covered herself" (Gen. 24:65b). Rebekah knew she was to be Isaac's wife.

Also notice Numbers 5:12-31. When the woman was suspected of being false to her husband, she was to have the disgrace, among other things, of having her head uncovered by the priest. Verse 18. To this agrees Song of Solomon 5:7, "They smote me . . . wounded me . . . took away my vail from me." It was a disgrace for a good woman to be seen without her veil.

Isaiah 3:16-26 teaches the inconsistency of the believer following the heathen world in their adornments, decorations, and perfumery. This should be a warning to Christians today. Because these ornamentations appear on the same persons as the veils, the Lord threatens to take them *all* away. This Scripture corresponds with the New Testament in teaching the folly of manifesting outward adorning and at the same time wearing the veil or covering to try to portray chastity and separation.

If the heart refuses to be pleased with the ornament of a meek and quiet spirit, which is in the sight of God of great price (I Pet. 3:4), and if the heart yearns for the tinkling ornaments, chains, bracelets, headbands, earrings, rings, pins, and other things mentioned here, then the veil is inconsistently out of place if worn with them.

If the double practice is continued, the Lord will take away both the headgear which is right and also that which is worn for vain display. "Therefore the Lord will smite . . . the daughters of Zion, and . . . instead of sweet smell there shall be stink; . . . and instead of well set hair baldness; . . . and burning instead of beauty." Because she has dishonored her Head, He will also dishonor her.

Going to the New Testament we have the inspired teaching of the Apostle Paul. I Cor. 11:1-16 is the stronghold for this doctrine in the New Testament dispensation. It was the universal practice among Christian women in the time of Paul, and some contentious Corinthians, evidently thinking they were living in the age of "science and reason," were trying to argue away the doctrine. Verse 16 says, "If any man seem to be contentious, we have no such custom [as women praying or prophesying unveiled], neither the [other] churches of God." In case this might seem to some to be the wrong rendering of this verse, let us also look at translations by Goodspeed and Moffatt. "If anyone is disposed to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God" (Goodspeed). "If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God" (Moffatt). Various translations agree on this entire section. To conserve space we refer only briefly to them. It will be a help to stop here, get your Bible if you have not already done so, and follow.

Verse 2. Paul calls this an ordinance. Webster defines *ordinance* as "an established rule, rite, or law."

Verse 3. The divine order of heads in worship and obedience is—God, Christ, man, woman.

Verse 4. In obedience to this verse, gentlemen at out-of-door services remove their hats. Even in foul weather the hat is removed at least while praying, prophesying, or preaching. Otherwise the man dishonors his Head, which is Christ and God.

Verse 5. Read it carefully. Then read it again. This verse includes two strong, emphatic, and indisputable truths. First, "every woman" praying or prophesying with her head uncovered (unveiled, R.V.), not only is out of place before her Head (God, Christ, and man), but actually she is a dishonor to Him; second, "that is even all one as if she were shaven."

Verse 6. Continue thoughtfully. "For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled" (R.V.).

Verses 7-12. Angels in the presence of God and man cover their faces in worship (see Isa. 6:2); so women in the presence of God and men cover themselves. God does not wear a veil; so man in his spiritual image and glory does not wear it. The woman, created for man's spiritual glory, corresponds to the angels, created for God's glory. The observance of this truth raises woman to her high and proper place spiritually, and when she is properly adorned and veiled, this position is also recognized socially. The hat, bonnet, or turban is not a sufficient prayer covering. It is not designed nor intended as such. "For this cause ought the woman to have power on her head because of the angels." The word "ought" does not leave it to personal decision but makes it scripturally binding. The Revised Version for "power" uses "sign of authority." This brings out the meaning in modern English. The king's crown is his power or "sign of authority." The governor's seal is his power or "sign of authority." The sheriff's star is his power or "sign of authority." Correspondingly, the Christian woman's veil is her power or "sign of authority." The veil gives her authority to pray or prophesy, in public or private. The king, governor, or sheriff has the power to exercise his office only if he makes use of his authoritative sign.

Verses 13-15. God has given woman her hair for her natural covering, and it is a glory to her. Virtuous women are pleased with a full head of hair and they have a right to be, for to have it cut is just as shameful as to have the head shaven or shorn. Observe that "worldly style" has led the unthinking woman first to neglect the veil, then a few years later, to cut the hair, and still later (in direct disobedience to Deut. 22:5) to wear men's clothing. She enters into politics, engineering, superintending and commanding. "Judge in yourselves: is it comely [suitable, right, or proper] . . . ?" This teaching is for "all that in every place call upon the name of Jesus Christ our Lord" (Ch. 1:2). Paul says that these ways which be in Christ are taught in all the churches. Ch. 4:17. And he adds in Gal. 1:8, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." This doesn't sound as if it is all right to omit some of those teachings if there is no conscience or conviction on the matter.

Many women of the present day have little or no conviction concerning the prayer veil. It is worn as a matter of custom or habit, or because the church says so, rather than because of conscientious, scriptural conviction. For the most part, the man, as the stronger vessel, is to be blamed. Evangelists, ministers,

(Continued on page 944)

Justification by Faith

By Weyburn Groff

The underlying premise in the letter to the Romans is this— all men have sinned and are justly condemned and without peace or hope. How, then, can man be reconciled to God? Paul says, "By 'the gospel of Christ' which is 'the power of God unto salvation.'" The good news is the fact of Christ's atoning death which made possible "a righteousness of God," which is imputed to man through faith. Therefore, man can be reconciled to God, or justified, that is, counted righteous, by his faith—a plan which is made possible by the unmerited favor of God.

In the justification of man three persons are involved: a holy God, the Saviour Jesus Christ, and sinful man. We shall then discuss the subject in these three sections: (1) God—the source; (2) Jesus Christ—the means; (3) man—by faith the beneficiary.

I. God—The Source of Man's Justification.

God is a Spirit, perfect in all His ways. He is truth; He is love; and He is holy. This holy God created man to be in fellowship with Himself; He created man a being to worship and adore Him, but that man and all his descendants are wicked. This sin has alienated man from God and now how can he again enjoy fellowship with the most holy Creator? He cannot possibly be so holy as to earn back that fellowship, since he has a nature which tends to lead him into sin. "God also gave them up to uncleanness through the lusts of their own hearts" (Rom. 1:24). Man then is lost and without hope, doomed to destruction and alienation from God forever. Yes, God is a holy God and wrathful toward sin, but He is also a God of love, and seeing man in this pitiful state made a plan whereby he might be reconciled and have peace and hope. So in the Old Testament, God said that if men would repent He would show mercy. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Also, "the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him" (II Chron. 30:9).

In the Old Testament, God set up a theocratic system of ordinances in a covenant whereby man might be justified. God had a redemptive program for man in the Old Testament. It was a law and involved the keeping of many rites. However, it was not on the grounds of faithfulness to duty that man in the Old Testament era was justified. It was by faith. The example is given of Abraham, who was the father of the house of Israel, to whom God made the promise of the coming Messiah. The Scripture account says, "And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6). That is, Abraham was accounted righteous, not by the keeping of the law, or submitting to the circumcision, or doing good works. It was his attitude of trust, submission, and love toward God which made available to him the "righteousness" of God. Hence in the Old Testament, God, in His grace and love, made possible the redemption of sinful man.

Similarly in the New Testament, God provided the supreme sacrifice for the redemption of man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And Paul says in his letter to the Romans: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith." Justification was made possible for man in the New Testament at the instigation of God, and is applied according to His grace.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9). And also, "Being justified freely by his grace" (Rom. 3:24).

In conclusion, then, God is the source of man's justification in His redemptive dealings with man all through history. Jesus Christ, His Son, made the supreme sacrifice, supplied the means for man's justification.

II. Jesus Christ—The Means of Justification.

All the Old Testament sacrifices for sin and atonement were but types and shadows pointing to Christ. For example, when a lamb without blemish was offered for the cleansing from sin, it was symbolic of the cleansing from sin made possible by Jesus, the perfect Lamb of God.

1. Jesus was human and divine. As a human being He was like all mankind, severely tempted to sin. However, He lived a perfect life, without blemish. It was this perfect life that made Him an acceptable atonement for the sins of mankind. There was none other good enough to make the atonement. God as a holy God could accept only the perfect sacrifice. To Him then

(Continued on page 944)

The Seamless Robe

BY ROSE BUCKWALTER

*He had a robe, woven throughout—
A priestly robe He wore;
He had a crown—a woven crown
Of cruel thorns He bore;
He had a cross, a rugged cross
To hang upon for me.*

*The guilty soldier claimed His robe.
The soldier by his lot
Did bear the precious trophy hence;
The crown of thorns was lost.
The cross was scorned; in shame He hung
Upon the cross for me.*

*He had a robe, a seamless robe,
A robe of righteousness.
Now I by lot His robe may claim,
The guilty sinner, yes;
The crown of thorns—forgiven I
A crown of life shall wear.*

*My cross, my shameful cross for self,
'Tis mine to bear for Thee,
If I would wear that seamless robe,
The robe He made for me,
The seamless robe of righteousness
Purchased on Calvary.*

Hesston, Kans.

Why a New Nature

By Lee H. Kanagy

The load and drudgery of a task often compel us to seek out a more efficient way. How we loathe and squirm at times when an unpleasant task stares us in the face! Some give vent in this stage to vociferous and blasphemous language; others inhibit their emotions and become sullen and unapproachable; and others seem to adapt themselves easily to an unpleasant situation, and the task becomes pleasant and enjoyable.

No one can escape the fact that while living we have a task to perform. A niche in this universe of ours is provided for everyone. Almighty God has created us for a purpose—the eternal purpose of witnessing for Jesus Christ. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the *uttermost part of the earth*.”¹ “This Jesus hath God raised up, whereof we all are witnesses”²—witnesses to a despairing world, ignorant of the Christ who is able to SAVE to the uttermost. Seemingly very few apply themselves to the voice of God and strictly obey it.

Isn't it amazing that in this century, two thousand years since Christ came, we find far more people without Christ than with Him? Surely we can say Lucifer with his legions does not have a solution for today's dark hour—the perplexity of man. He is often a wolf in sheep's clothing, a snake in the grass. He confuses, poisons, and scatters a flock or race of people before they are aware of his presence, and leaves them in turmoil.

So, today the world is in travail and in exceeding great pain. Christians, nominal and otherwise, as they view a new horizon, are expecting great changes.

When we allow ourselves to become dominated by impressions and fears of what people may inflict upon us, the Spirit no longer has free range, but is limited and restricted. This gives rise to a conflict: shall we do what people would have us do, or do what we know is right to do—even if we must stand alone at times? There comes a time in every man's life when an account must be given. How you stand this test determines the soundness of your character. When we shrink from justice, we go through a shadowed valley with alternating moods. Quite often the mood rather than the *truth* determines our course. If in a low mood, we show it by unconsciously being sullen, lifeless, and spiritless. If in a high mood, we often display high spirits, and it is easy to sing, “Oh, what a beautiful morning.” Friend, it is good to be aware of our moods and not let them dominate us.

The point is not to condemn moods, but to know what to do with them. When David walked through a dark, gloomy valley, he convincingly stated, “I will fear no evil: for *thou* art with me.” When Isaiah was in good spirits, he was inspired to write, “Comfort ye, comfort ye my people . . .” When Georg Friedrich Handel discovered the beauty of this section, he composed a brilliant, melodious masterpiece on this passage from Isaiah. What are *you* doing with your moods or what do the moods do with you?

No one can live in this earth without becoming affected by his immediate environment. Often environment seems to have more control over our moods than we ourselves have. If a person whom we meet has a cheerful disposition and smiles, we are inclined unconsciously to smile back, and so we all smile. But if perchance we meet a sullen, raspy, sulky individual sometime later, our previous smile tends to turn into a frown and before long we are spreading gloom instead of sunshine. James has something to say of this type of individual: “A double minded man is unstable in all his ways.”³

It would not be difficult to convince me that most professing

Christians are double-minded. Obviously if our hearts are not completely yielded to the Holy Spirit, we have a tendency to be double-minded. We vacillate between the good and the not-so-good; between the ethical standard of society and the voice of God. This can be illustrated by using today's churches. When wars come, most ministers in a sense sanction them as a means to eradicate the enemy, while at the same time they try to preach that we should love and feed our enemy. What double-mindedness! What inconsistency! Individuals are not rare today who put on a pious front, and upon investigation it is often found that the god of lucre is the motive for their testimony. What fickle persons! Again James declares, “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, *ye sinners*; and purify your hearts, *ye double minded*.”⁴

The problem is not to escape our environment, but to so live by the Spirit of Christ that the environment will be changed. A good spiritual environment will bring exalting moods; but a dark, sinful environment, depressing and exhaustive moods. By living our Christian experience to ourselves, and not relating it to our environment, we may experience what Lot did. God led him away from that wicked city, Sodom, else he and his family would have been destroyed with the wicked. Remember Sodom and Gomorrah!

Are we as Christians allowing ourselves to become gloomy and trodden down because of our present environment? If so, we are on the trek, not alone to insane asylums, but we may also develop some form of schizophrenic psychosis—unstable personality, double-mindedness. Many are in this hospital because of double-mindedness and promiscuous living. Is the present dark hour going to make us lose faith in our precious Saviour? Paul says: “For I am convinced that neither *death* nor *life*, nor *angels* nor *sovereignities*, nor *things* present nor *things* future, nor powers nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”⁵ What a profound statement! If our present chaotic environment tends to shake us, what can be found that is secure, steadfast, and sure? Ah! friend, there you have it. It is a good sign when the soul becomes alarmed and begins seeking. What is better yet, searching and finding the “truth” and making sure others have access to the “truth.” When the soul once feels its need and its dependence on something omnipresent, then blessed is that soul. As Christ taught in Matt. 5:3 (Goodspeed), “Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!”

When pride has been knocked flat and we see ourselves stranded in a swine pasture, with nothing to boast of, feeding on the husks of contempt and worldly allurements, finding and acknowledging our position, we become humble and pliable for the Master's use. Our Master says calmly but assuredly, “Blessed are those who feel their spiritual need . . .” What blessedness!

This is one sure and positive way of meeting today's unstable, shifting conditions. When everything else seems to sink and burn up, this heart-warming “blessedness” is comforting and eternally secure. As long as we feel our spiritual need, Praise God! it is a promise. The kingdom of heaven belongs to us. But if we become proud and boastful, the swine pasture is waiting for us, and the husks are ours to feed on.

Now to live victoriously, we can easily see that our lives must be changed—and I mean “conversion,” a new nature, given completely, without reservation, to the power of the Spirit. How else can we successfully and faithfully combat the evil and mis-

siles flying all around us? We need steadfastness, having our faces set as flint; we need to stand as a sturdy oak in the midst of a hurricane.

If we become dominated by the ethical standard of our present society, we become chained and restricted. We dare not allow ourselves to be so ruled. We owe allegiance to God. We need the boldness of Joshua, "... Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." As Samuel spoke to King Saul, "... Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."⁶ And again, when the rulers at Jerusalem rose up and protested against the apostles for preaching Christ, Peter and John boldly and persistently proclaimed, "Whether it is right in God's sight to listen to you instead of listening to God, do you judge. As for us, what we have seen and heard we cannot help speaking about." Again, "We must obey God rather than man."⁷

These men definitely had a new nature. It can easily be seen that they were out of harmony with their immediate society. Society and the rulers felt that circumcision was definitely a law of God as a means to redemption. But the apostles contradicted such a belief by saying, "For neither circumcision nor uncircumcision is of any importance, but only a new nature."⁸ We know that mere membership in some denomination or a certain amount of works will not save us. Let us not deceive ourselves. We definitely need an experience of the NEW NATURE to combat the prevailing evil of today! Paul declares again, "... If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."⁹

Most people like to work with something new, especially if what they have fails to meet today's needs. Admittedly some are satisfied with the old and detest a change. They feel that if they avoid a new method, philosophy, approach, or conveyance, to meet the changing world, they are avoiding a catastrophe. But most of these same people would not resort to ox-plowing, after having used satisfactorily a more convenient way—horse- or tractor-plowing. If we are so wise in discerning the best method in our material world for efficient plowing, why do we resort to ox-plowing in our spiritual world? It is essential that we experience a NEW NATURE in Christ if we are to meet faithfully today's chaotic conflict. Clinging to traditional ways and means for tradition's sake will greatly cripple our spiritual growth.

If we allow our lives to be overpowered by the frivolous notions of people, it will be difficult to venture out in faith, and catastrophe upon catastrophe shall be our lot. If Columbus had not exercised faith six centuries ago, we might still think the earth flat. We should not allow our immediate environment to overpower us; but faith in God and light from His Spirit should permeate every fiber of our body and soul.

Faith is the ship that rides the storm. Isn't it too often true that we put implicit faith in a raft? When storms assail, propaganda flies, and sectarians shout their rivalries, our little raft is swished under the prevailing elements and in despair we tenaciously cling to some chip on the wave, tossed to and fro. This faith in a raft has been too often the result of an apathetic attitude.

How unpleasant is something only lukewarm or indifferent! As the Spirit teaches John the Revelator, "I know your doings—you are neither cold nor hot; I would that you were cold or hot! So, because you are lukewarm and neither hot nor cold, before long I will vomit you out of My mouth." One sad part about this lukewarmness is that not only is your soul drifting, but you are influencing others to go the same way.

In Buck's Theological Dictionary, a paragraph on lukewarmness reads like this: "THE GENERAL SIGNS OF A LUKEWARM SPIRIT ARE SUCH AS THESE: Neglect of pri-

vate prayers, a preference of worldly to religious company, a lax attendance on public ordinances, omission or careless perusal of God's Word, a zeal for some *appendages* of religion while languid about religion itself, a backwardness to promote the cause in the world, and a rashness of spirit in censuring those who are desirous to be useful. If we inquire the *causes* of such a spirit, we shall find them to be—worldly prosperity; the *influence* of carnal relatives and acquaintances; indulgence of secret sins; the *fear* of man; and sitting under an *unfaithful* ministry." This kind of people are often harder to reach than the atheist or heathen. Christ says, "I would that you were cold or hot." Either be out and out for the devil or out and out for Jesus Christ. It is obvious if we maintain lukewarmness, it is as though we were out and out for the devil, as Christ will surely vomit us out.

How comforting it is to company with those who have an immovable faith in God, and to fellowship with those who have experienced THE NEW NATURE! In the *Complete Writings of Menno Simons*, we have numerous pages of exhortations and admonitions. This is a paragraph from "The True Christian's Faith": "Say, beloved, did you ever read in the Scriptures, or did you ever hear, that a truly believing, regenerated Christian, after repentance and conversion, remained proud, avaricious, unchaste, greedy, hateful, tyrannical, and idolatrous, and continued to live after the base desires of the flesh? You must say no! If you speak of Peter or of David, you must observe how short or how long their fall lasted and what penance they did." This book is full of Christian fundamental material and we are wise if we heed the teaching of a man who burned out for God, uncompromisingly. We need to be vigorous, stalwart in an unshrinking FAITH!

If the nations are to God only as a drop in a bucket, how great must His mercy be to give to us, individually, sufficient grace for the day! Is it not well to yield ourselves explicitly to Him? Otherwise the odds are against us and we shall be the losers. For the sake of Christ, we need not care how man mutilates the body, because he cannot destroy the soul. Christ teaches: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."¹⁰

To live victoriously, triumphantly, we must change our nature—put off the old and put on the new. As Menno Simons writes: "Would you, therefore, have your inbred, evil nature reformed, and be free from eternal death and damnation, so that you may obtain, with all true Christians, what is promised them, you must be born again. For the regenerated are in grace, and have the promise, as you have heard. They, therefore, lead a penitent and new life, for they are renewed in Christ, and have received a new heart and spirit. Before, they were earthly, carnally minded, but now, heavenly, spiritually; before, unrighteous, now righteous; before, evil, now good. And live no longer after the old, depraved nature of the first, earthly Adam, but after the new, sincere nature of the new and heavenly Adam, Christ Jesus; as Paul says, 'Nevertheless I live; yet not I, but Christ liveth in me.'"

Let us who are called of God and have been received into His kingdom exert all the strength within us to propagate the Gospel—work while it is day. In our new-found nature we will be as the apostles—"We cannot but speak the things which we have seen and heard." And others will become attracted with this new freedom in Christ Jesus.

As long as we live in the new nature, our present-day condition and environment will be only a subordinate factor. Our present environment will not dominate moods whereby we make so many unsound decisions. We will be more capable and efficient in changing our environment and the community we live in. And God, the Alpha and the Omega, will unfold to us the eternal

(Continued on page 944)

Is Our Version of the Bible Inspired?

By P. G. Parker

I. The Importance of the Question.

This question is certainly one of great importance. The Authorized Version of 1611 is the Bible of the English-speaking people. It is spoken of as the Book of God, the Word of God, the Inspired Scriptures of Truth. Now are these statements true? May I rest upon them? May I claim authority from them?

II. Things That Make One Wonder.

There are several facts which make one wonder whether our Authorized Version is inspired or not. Three of the facts are as follows:

1. The statements of spiritual students of the Bible.

For instance, Dr. Stock, in his book, "The Story of the Bible," says: "You will generally find that our Revised Version is more correct than the older Bible, which we call the Authorized Version."

Again, Dr. Torrey says: "As a rule, the Revised Version is a more accurate rendering of the originals than the Authorized, but there are some glaring exceptions to the contrary."

2. There are quite a number of more or less recent and popular versions of Scripture.

Besides the Authorized Version we have:

- a. The British Revised Version.
- b. The American Revised Version.
- c. Young's Literal Translation.
- d. Weymouth's Translation.
- e. Darby's Translation.
- f. Moffatt's Translation, and others.

We naturally argue, If the Authorized Version is inspired, why do we need these other versions? Then we notice that when we compare the versions, they differ considerably. So again we are compelled to ask: "Is the Authorized Version correct or shall we turn to others?"

3. The utterances of preachers and teachers.

It is a frequent occurrence to hear speakers say, after having read from the Authorized Version: "The better rendering in the Greek or Hebrew is so-and-so."

These three facts alone are quite sufficient to make one wonder if the Authorized Version is inspired.

III. The Exact Position.

Now what is the truth concerning the whole matter? How must we believe? How must we speak? A number of guiding thoughts will help.

1. We should never say that our Authorized Version is not inspired.

Many devout Christians, when they so speak, mean what is correct, but they impart a wrong impression to others. Let me give a simple illustration:

Through a missionary I get interested in a Chinese boy, living in the heart of China. We will call his name Chang. He determines to write a letter to me. When the letter is finished, the missionary finds that Chang has written on heavy paper, and so he rewrites it for him on light foreign paper. But when I get the letter I cannot read it because it is in Chinese. So I get a good Chinese scholar to translate it for me.

Now let me ask a question: When I have that translation in my hand, have I got Chang's letter to me or not? Supposing I say that because it has been copied once and translated once, therefore it is not Chang's letter, what would you say? "Oh,"

you would immediately reply, "you have Chang's letter. Although it has been copied and translated, it is indeed Chang's letter to you."

"But," I say, "perhaps the missionary made mistakes in copying, and perhaps the translator has not quite accurately translated." "Oh," you would say, "that does not make any real difference. It is indeed Chang's letter to you, although one or two faults may have crept in by reason of copying and translation."

Now you will see what I am driving at. If we say that the Authorized Version is not inspired, we virtually say it is not God's Word, which is surely going too far. It is certainly God's Word, although through copying and translating some errors may have crept in.

2. We should allow that in the inspired Authorized Version four things at least have taken place.

- a. A word or words may have been copied incorrectly in translation of the earlier copies.
- b. A translation of insufficient force may have been made.
- c. A translation of exaggerated meaning may have been made.
- d. A misleading translation may on rare occasions have been made.

An instance of the first seems to be found in Matthew 27:9, 10. There it declares: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me." But no mention of such a prophecy can be found in Jeremiah. But the prophecy does appear in Zechariah 11:13. It would therefore appear that an early copyist accidentally substituted Jeremiah for Zechariah. (It is only right to say that some believe there is a better explanation for the above.)

An instance of the second is found in John 21, where, owing to two different Greek words being translated "love," the wonderful force of the interview of Christ with Peter is lost.

An instance of the third is found in Genesis 1:28: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Those of us who believe in the gap between Genesis, chapter one, verses 1, 2, would like the word "replenish" to be the correct translation, for it would be an additional proof in an already strong argument. But we have to admit that all the Hebrew word warrants is the word "plenish," and not replenish.

An instance of the fourth is found in Hebrews 4:8, where "Jesus" is spoken of, when "Joshua" is meant.

3. We should bear in mind the method which God has used in preserving Scripture for us.

God has chosen to preserve Scripture for us, not by the perpetual plenary inspiration of each copyist or translator, but by placing so many manuscript copies of His Word at our disposal that by comparing manuscript with manuscript the correct statements can be obtained. The Authorized and Revised Versions give us the thoughts of God. Only the meanings of some words of comparatively minor importance are in doubt. NOT ONE IMPORTANT DOCTRINE OF SCRIPTURE IS IN THE SLIGHTEST DOUBT.

a. God's method can be simply set forth in the following way:

Supposing I have an old letter of my father's. It is written

on a piece of paper which is fading and decaying away. It is only fit to be burned, but I am anxious to retain the words of the letter—the exact words. How could I do it?

(1) I could copy the letter myself. But then I should be the only one to profit by the act of copying such noble words.

(2) I could ask a boy out of my Sunday-school class to copy it. This would give him the advantage of reading the exalted words, but he might make several mistakes in copying and the letter would not be preserved in exactly the original form.

(3) I could ask four boys out of my Sunday-school class to copy it for me. This would give four boys the advantage of becoming acquainted with the beautiful letter. In addition to this, even if the boys did make mistakes in their copying, they would not make the same slips.

Therefore by comparing each copy with the other three I could prove by the majority of three to one, what the original letter actually said.

b. Now this is somewhat the method pursued by God.

(1) He could have worked a perpetual miracle and caused the original documents to be preserved intact, and resist the inroads of time. But this would have meant a perpetual miracle, and God does not work unnecessary miracles.

(2) He could have copied and translated Scripture with His own hand, even as He wrote the Ten Commandments on the two tables of stone. But this again would have been a perpetual miracle and prevented the blessing that has come to tens of thousands as they have copied and translated Scripture.

(3) He could have caused copies of Scripture to be made and preserved in widely separated places, where there was no possibility of collusion, and afterwards He could have brought them together and by comparison enabled us to find out exactly that which He had originally said.

c. This is exactly what God has done.

We have in the world today:

(1) The Vatican Manuscript of the Bible. This is kept in Rome, and dates between 300 and 400 A.D.

(2) The Sinaitic Manuscript. It was recovered to publicity as late as 1859 from monks at Sinai. It was preserved in Leningrad, Russia, but is now in our country. It dates from between 300 and 400 A.D.

(3) The Alexandrian Manuscript. This is now preserved in London and belongs to the years 400-500 A.D.

(4) The Vulgate Version. This translation was made in North Africa before the fourth century, for it was revised by Jerome in the fourth century.

Now you will notice that two of these copies or versions belong to North Africa, one to Sinai, and another to Rome. By bringing these together and comparing them, and by a skillful use of hundreds of other versions in the world, God has enabled scholars to discover exactly what was contained in the original fully inspired manuscripts.

To impress the accuracy of this method, write out the same verse of Scripture on four separate pieces of paper. Then give them to four persons and ask them to copy the verse, altering their copy in two places. Then compare the altered copies. It will be found that whenever an alteration has been made by one, the other three will not show a similar alteration. Yet by a full comparison every alteration can be detected and the original verse precisely discovered.

For the further strengthening of young believers, I will here insert a faith-strengthening statement by H. L. Hastings:

"I have on one of my library shelves between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote before A.D. 325, when the Council of Nice was held. Many of these books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they

quoted from the same Gospels and Epistles from which we quote.

"Origen, who wrote a hundred years before the Council of Nice, quotes 5,745 passages from all the books in the New Testament; Tertullian, A.D. 200, makes more than 3,000 quotations from the New Testament books; Clement, A.D. 194, quotes 380 passages; Irenaeus, A.D. 178, quotes 767 passages; Polycarp, who was martyred A.D. 165, after having served Christ eighty-six years, in a single epistle quoted 36 passages; Justin Martyr, A.D. 140, also quotes from the New Testament: to say nothing of heathen and infidel writers like Celsus, A.D. 150, and Porphyry, A.D. 304, who referred to or quoted scores of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found the whole of the New Testament, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who believed it as we believe it."

IV. *The Value of Such a Position.*

The value is at least twofold.

1. The fact that copyist and translators may have slightly erred at times should make us keenly anxious to use every available help to get at the precise original meaning of God. For people not to wish to do so is generally a sign of indifference to God's revealed mind. If we truly love God, if we really desire to know His will for us, we shall be keen to know if a rendering of the Authorized Version is precise, weak, exaggerated, or misleading.

Take an illustration based on a former illustration: Supposing I was told that the translation I had received of Chang's letter was in one part misleading, what should I do? Now, if I really loved Chang and was anxious to know what he said, I should take advantage of every imaginable help, Chinese dictionaries and Chinese scholars, to find out what part had been translated misleadingly, so that I might get the exact words of Chang. If we really love God, we shall be intensely anxious to study what devout Hebrew and Greek scholars say, and find out what light comprehensive Hebrew and Greek lexicons throw upon Scripture. And in some cases we shall actually learn Hebrew and Greek ourselves in order to understand the mind of God.

2. The fact that copyists and translators have slightly erred at times should make us intensely anxious always to be directed by the Spirit of God. You will remember in Romans 8:16, the words, "The Spirit himself beareth witness with our spirit, that we are the children of God."

In the same way we can have the witness of the Spirit as we read our Authorized Version. The Spirit is given to guide us into all truth, and as we read the Authorized Version, in the fullness of the Spirit, the joy within us will bear witness with our spirit that the words we read are the very words of God, and out from the grayness of cold print will shine the glories of our heavenly Father.—Selected.

We cannot get in touch with our friend across town without first getting in touch with the central telephone exchange. So we cannot get in touch with God and man but through Jesus Christ. It is through the blood of His Atonement that we get in touch with God, and it is through the blessing of His love that we are able to reach other people and influence them towards a happier life through a Christian faith. Tune in on the central power if you would obtain the necessary strength to a glorious triumph of accomplishment!—Mont Hurst.

Peace with God

By John R. Mumaw

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The sinner is an alien to the kingdom of God. He is one who has turned to his own way. He lives to please the natural man. His life is out of harmony with the will of God and fails to bring glory to the One who created him.

To be justified is to have a new standing with God. It means that the sinner has come into His presence in the name of Jesus. It means also that he has his sins forgiven. He has come back to the fold of God and lives to do His will.

Peace is the priceless possession which all who will come unto God through Jesus Christ may have. It is the soul satisfaction that comes through the forgiveness of sins and this new standing with God. Man's deepest heart craving is for that experience in which he finds peace with God.

Men's hearts are ill at ease for many reasons. Some are distressed over failures while others are disquieted by fear. The cares of this world have discouraged many who are hard pressed with toil. The restless passions of men have distracted souls from following the will of God. Some who have named the name of Christ are cast down with the troubles of doubt. Some who sin are dejected with self-reproach and do not know how to find their way back into favor with God. Regret for their past indulgences in sin throws men into despair; they feel there is no remedy. Others who are looking ahead in life and who hope to achieve are disturbed with anxiety. The man who is lost and who consciously faces the dreaded judgment is in frequent fear of death.

There are many false attempts by which people try to find peace, through human effort. Persons turn themselves away from their own conscience and try to erase the prickings of heart which otherwise might bring them into the ways of peace. Others seek through change of place or environment to set up a new situation in order to forget their troubles. The pleasure-mad society of the present day is constantly seeking amusement to drown out their inner accusations. Indulgence in carnal pleasure is used to offset the deep pangs of a guilty conscience. Many persons are seeking to occupy their minds with various activities of the community and seek through social activities to compensate their longing for peace. Some people have tried through good works and through their good will toward men to justify themselves in their deeper lack.

There are people who through deeds of benevolence hope to win the favor of God. They try to cultivate a spirit of altruism (interest in others) to satisfy themselves with feelings of self-commendation. These efforts fail to deal with the cause of the unrest. There is no peace to the wicked. The deep-seated cause is nothing less than sin. Where there is no removal of sin, there is no peace.

It seems very strange indeed that so many people show preference to sin over the blessings of peace. There is great loss of human energy in the kingdom of God in the failure to find a genuine soul-satisfying peace. Refusal to return borrowed property or a failure to restore stolen goods may keep one from having a satisfactory experience with God. Many persons have refused to acknowledge their sins and have carried their guilt to the grave. Persons are often unwilling to admit having slandered another and justify themselves in the things they have said.

They would rather live with a guilty conscience than find the joys of peace. Too many professed Christians refuse to meet those whom they have wronged. They excuse themselves from any obligation to keep peace with their fellow men. Such con-

ditions in human experience are a great hindrance to the deep satisfaction of sweet peace with God. When people are ill at ease, it is usually because they have been unwilling to die to self. A refusal to take up the cross and follow Him means that a person can not have the soul satisfied with the joy of real peace.

To have peace with God is to enjoy a constant access to His throne through Jesus Christ. It is a position of favor in which sins are pardoned and wherein we find a deep love for, and a desire to be in, the presence of God. One who is so favored with forgiveness rejoices in the hope he has in Christ Jesus. He is delighted in his personal fellowship with God. He can glory in tribulation and meet the difficulties of life with patience. His experience represents integrity of character, and his hope indicates a settled condition of heart in which he is constantly expecting the better things that God has promised. One who possesses this peace has love for God and has a consciousness of God's goodness in his own life experiences. The soul that has peace with God has no need to fear the future. He is saved from wrath and is enjoying a place in the family of God now. His present relation to the world demonstrates the purpose of Christ to deliver us from this present evil world. His joy is in God and he indulges in happy living. He finds life worth while and deeply satisfying.

To find and keep peace with God calls for an honest and fair dealing with sin. Persons need to acknowledge error and confess their sins, turning from all iniquity and allowing God to cleanse the heart and life through the working of His Holy Spirit. This comes through Jesus Christ who died to reconcile us to God. His death makes possible the forgiveness of our sins. We find peace through believing in the Lord Jesus Christ and through obeying the Gospel which He came to give. There is nothing in human experience that has more value to the individual heart and life than to know we have peace with God.—Church Letter No. 134. Harrisonburg, Va.

Where Men Destroy

N. M. Bearinger

*I see the humblest mother bow,
And in the Spirit join her now;
Each in her own Gethsemane,
With burdened bosom, makes her plea
To Him who holds in mighty hand
The destiny of every land.*

*From earth to sky and o'er the deep
The hosts of Mars in anger sweep;
Where once the shrines of martyrs stood
The sons of men are bathed in blood;
For Lust and Greed, of reason shorn,
Care not for those who weep and mourn.*

*He who the anguished cripple thrilled
And Galilee's wild waters stilled;
Who of no nation's frontier knows
But shed His blood for friends and foes:
He sees her kneel in dark despair
And stoops to hear that mother's prayer.*

Elmira, Ont.

Predestination

By Dr. John D. Burkholder

Some men are not born to be saved while others are born to be lost, unless they will it so. In the language of John Wesley, "The fact that I know the sun shines, does not make it shine." Likewise the fact that God knew that man would sin did not make him sin. Had man not been given a free will, his obedience to God would not be a glory to Him. Man had to be tested to prove his loyalty to his Creator. Faith and obedience were and are the test. Disobedience corrupts the body and spirit of man, and so depraves his heart that he is inclined to sin as the sparks fly upward.

No longer is he a normal man as when God created him pure and holy. Though he forsook God, he can come back again through the doors of repentance, confession, faith, and obedience. Then will God hear him and save him.

The normal man is the man who has been reinstated into the heavenly family, who lives guilt-free and is happy. Then does his conscience no longer trouble and condemn him. Man is normal in God's sight only when God, the Son, and the Holy Spirit dwell in him as when God first breathed of His spirit into him. In such a man the King of heaven is enthroned. Of such a man Christ said, "The kingdom of God is within you."

Before man was created, God the Father, Christ the Son, and the Holy Spirit planned to redeem or repurchase the man who would sin. All people are predestined and ordained to be saved who hear and accept the saving plan God has laid. Speaking to Paul, God said, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." The Gentiles heard him, and glorified the Lord: "And as many as were ordained to eternal life believed." Who are the ones predestined to be saved but those who accept God's plan of redemption? Who are predestined to be lost save those who reject the plan of salvation? All men are predestined to be saved or to be lost according as they accept or reject Christ, who is the only

way. "I am the way," said Christ. "Him that cometh to me I will in no wise cast out."

The normal person is the man, woman, boy or girl who has come back to God after having strayed away. Sin forgiven brings happiness and joy. Sins not forgiven are those not repented of, resulting in shame, guilt, and death. The Christian is comforted and happy, while the sinner is burdened and unhappy.

An evangelist who was holding a series of meetings saw a man plowing in a field. He stopped his car and walked toward the man to invite him to the service. When the plowman saw him coming, he left the team and went into a woodland near by, and there remained until the evangelist left. Two ministers called at a home to speak to a woman living there; a little daughter came to the door, and said, "Mama is not at home." Mother had concealed herself in the room except for her feet, which were seen by the visitors.

Neither this man nor this woman were normal in God's sight. Guilt made them hide, as it did Adam and Eve in the garden. Doing evil is the mother of fear. Doing right chases fear away. The man who runs away from God, or His ministers, and stays away, predestines himself to be lost. Those who have strayed away, like the prodigal son but who repent and seek the Lord shall find Him. All such are predestined to be saved if faithful until death. "The Son of man is come to seek and to save that which was lost," said the Saviour.

Obedying self keeps God out. Surrendering self lets the Saviour in. Hate prevents love, but love drives hate away. The normal Christian life is to love, and not to hate. The normal man lives a Christian life that drives selfishness, ill-will, fear and hate all away. Fear mixed with hate not only keeps Christ out of the heart, but is an enemy to the body.

A young housewife suddenly became very sick. Her husband called a physician, who after examining her on the second visit and not finding any physical cause for the sickness, asked her husband if he knew of anything that might be causing the trouble. After thinking a few moments, he said, "Nothing except that her mother-in-law is coming soon for a few weeks' visit, and she and my wife do not agree." Then the physician advised that the visit be cancelled at once by telegram. This done, the sick one's mind was at rest, and a prompt cure resulted.

To have a healthy body, mind and body must be in harmony. Likewise, to have a happy spirit, man's spirit must co-operate and harmonize with the divine Spirit; otherwise there is a fight against the welfare of both body and soul. God said to Israel, "If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians."

The time allotted to normal man is seventy years, and longer by reason of strength. But the wicked "shall not live out half their days," says the Psalmist. Those obedient to their parents are promised long life upon the earth. Children who obey parents, usually obey God. The devil will get body and soul of the one who plays with him. The sinner plays a losing game physically and spiritually, unless he stops and turns around.

Not so with the Christian who lives for Christ. "My kingdom is not of this world," said He. Not only is Christ coming back to receive His own, but He is here right now in the hearts of His people. All who hear Him knock, and open wide the door, who eat with Him and He with them, are the "called-out ones" predestined to be eternally happy.

Weyers Cave, Va.

I Am The Door

*A traveler once, when skies were rose and gold
With Syrian sunset, paused beside the fold
Where an Arabian shepherd housed his flock;
Only a circling wall of rough, grey rock —
No door, no gate, just an opening wide
Enough for snowy, huddling sheep to come inside.
"So," questioned he, "then no wild beast you dread?"
"Ah, yes, the wolf is near," the shepherd said.
"But—" strange and sweet the words divine of yore
Fell on his startled ear: "I am the door!
When skies are sown with stars, and I may trace
The velvet shadows in this narrow space,
I lay me down. No silly sheep may go
Without the fold but I, the shepherd, know.
Nor need my cherished flock close-sheltered warm,
Fear ravening wolf, save o'er my prostrate form."
O word of Christ—illuminated evermore
For us His timid sheep—"I am the door!"*

—Author Unknown.

The Elect of God

By G. Parke Book

Perhaps the greatest honor the American people can confer on a man today is to elect him president of the United States. We want to think together on the subject of the election referred to in Col. 3:12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."

Great as the honor may be to be elected president of the United States, it is much greater honor to be elected of God. This election is no lottery; it is not mere chance; there is no electioneering, no buying of one's self into favor; everything is done honestly, justly, according to the wisdom of Almighty God.

The term "elect" and "chosen" are synonymous, and can be used interchangeably.

It is spoken of Christ: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles" (Isa. 42:1). Associating this with Revelation 13:8 we learn that this was God's eternal purpose. In I Timothy 5:21 it is spoken of good angels. It is spoken of Israel in Deuteronomy 7:6-8. Notice that the Lord did not choose Israel because of any special merit found in them, or because of their being a great people, but because He loved them.

This election was also exemplified in Abraham, "Thou art the Lord the God, who didst choose [or elect] Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham" (Neh. 9:7). (Notice also the remainder of the chapter.)

God, as it were, reached down into the world of humanity and singled out one man, and used him as a nucleus around which He built a great nation, (1) that He might lavish His love and blessing upon them, (2) that He might through them reveal Himself and His power to other nations round about them, and (3) that all the world might be blessed through them. (Note again God's purpose.) In Genesis 18:19 we have another basic reason for God's choosing Abram: "For I know him."

In Zerubbabel (Haggai 2:23) we have another example: "In that day saith the Lord of hosts, will I take thee, O Zerubbabel, . . . and will make thee as a signet: for I have chosen thee." In this passage we notice both God's purpose and also His gratuitous choice, not only in choosing Zerubbabel, but also in behalf of Israel.

The Lord, addressing Jeremiah (Jer. 1:5), says, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

The Apostle Paul says concerning himself (Gal. 1:15): "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen . . ." Here again we find the call (election) not because of the city in which he was born, not because of his family heritage, not because of his intellectual training, but by His grace; then follows the purpose.

It is also said concerning Esau and Jacob that the elder shall serve the younger, that the purpose of God according to the election might stand, not of works, but of him that calleth. Rom. 9:11, 12. Associating these examples with Romans 8:29, 30, we come to this conclusion: election of God is based (1) on the foreknowledge of God, (2) on the purpose of God, and (3) on the grace of God.

The election of God, like some other Bible doctrines, has been misinterpreted to the extent that it does not agree with the content of Scripture. For example, the doctrine of the election of grace has been interpreted to mean that the elect are "eternally secure." Technically this is true, but there is a difference between thinking one is of the elect and being one. The Pharisees said to Jesus, "We have one Father, even God." Jesus said to them, "Ye are of your father the devil" (John 8:41b, 44a). Turning again to Deuteronomy 7:6-8 we assume that Israel was "chosen" nationally. In Romans 11:20 we read: "Because of unbelief they were broken off," and verse 23, "If they abide not still in unbelief, [they] shall be grafted in." In verse 5 we learn that the election of grace was applied to the faithful remnant. Again we come to the conclusion that the elect of God in Israel was made up of those who were children of Abraham by faith (implying also obedience).

Reading from Genesis 16 we infer that Abram and Sara thought they should help God to give them seed to continue their posterity and fulfill His promise. This they did in a way that was not according to the divine plan. It not only brought trouble into their family life, but the Lord spoke to Abram saying: "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). From this we gather that Abram, to be perfect before God, must needs have faith in Him, that He is able to bring about His purpose in His own time and way, even though seemingly impossible.

Associating the foregoing argument with the Christian and political election, let us further notice that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17). If the Lord knows men and chooses them before they are born; if He has power to bring about His own purpose, even though impossible according to the wisdom and power of men; if He rules in the kingdom of men and setteth up over it whomsoever He will, why should we, His called-out ones, step down from our God-exalted position and thereby manifest our unbelief by thinking we should take part in political contests? The Christian has been disfranchised through the Gospel.

Beloved, if you are minded to take part in political elections by voting or electioneering, why not spend that time in supplication and prayer that God may overrule in giving us a ruler who is according to His choice?

"Brethren, give diligence to make your calling and election sure."

Soudersburg, Pa.

Two mature Christians were talking over a meeting they had been attending. Said one: "I am afraid that in their simple zeal our friends are prone to make a mere errand boy of God. In their engrossment with the glorious realization that God answers prayer, they are likely to forget that all true prayer is attuned to the note, 'Thy will be done.' They overlook what the Scots used to call 'the throne rights of God.'" It is not possible for a human soul to have too great intimacy with the Father in heaven; but it is possible to have too great familiarity. God is not a man. "Holy and reverend is his name." *On his knees the child of God should ever remember that God is on His throne.*—Christian Herald.

"If you won't have revolution in your hearts, you will have it in your streets."—Sir Richard Acland, Member of Parliament.

Peace Section

BY EDWARD YODER

CHRIST'S KINGDOM OF TRUTH

One of the most dramatic scenes in all the Gospels is the one where Jesus stands a prisoner in the presence of Pilate, the Roman governor of Judea. John 18:33-37. The Roman official was in a position of power. He had at his beck and call armed men sufficient to carry out whatever command he chose to issue. He was representative of a government and an empire whose sovereignty seemingly was supreme and unchallenged. The last word in power and might appeared to be on the side of Pilate and the Caesar whom he represented.

Before this Roman ruler stood a harmless man. He was under arrest, a defenseless prisoner, a peasant carpenter and teacher. He had none of the symbols and insignia of power which Pilate possessed. From what one could see on the surface, Pilate, and what he represented, was the stronger of the two men. Supposedly he was strong while Jesus was weak and helpless. Yet these appearances were basically false; they were not in line with the truth, with fact, with reality.

In that misleading situation Jesus acknowledged that He is a king, and that He has a kingdom. He explained, however, that His kingdom is unworldly and spiritual, but real, very real. His kingdom, He said, is never promoted or defended by men fighting for it with worldly weapons and means. In stating the fact that He is a king, Jesus also implied that Pilate's power and Rome's authority were faked and unreal.

Pilate pressed Him specifically with the question: "So you're a king then, are you not?" hoping perhaps to draw from Him some statement which might appear seditious and hostile to his own unreal power. Jesus simply acknowledged the truth of the implied answer in Pilate's question; and He went right on to define the nature of His rule and sovereignty. "I for my part have been born for just this, and for just this have I come into the world, that I may give testimony to the truth; every person who is on the side of the truth understands what I mean." The kingship of Jesus consists therefore in making known and revealing to men the truth, the reality of things. His kingdom is a kingdom of truth.

These words of Jesus to Pilate were not irrelevant to the situation under which He spoke them. Jesus as a humble, defenseless person was the real king at that moment, more real than Pilate with all his supposed power. Pilate with his soldiers and the military might of the Roman Empire were a sham kingdom. Jesus by His simple words suggested the truth that all forms of earthly power, all forms of worldly might are essentially unreal, a delusion, a false front. They are

temporal and unreal, are not in line with the truth, with the real nature of the universe as God made it.

Pilate's first question about royalty had been: "You, are you the king of the Jews?" Jesus in His reply made the ruler in surprise face up to truth by asking, "Are you asking that as your own sincere inquiry, or are you merely repeating what someone else said?" Pilate was so completely habituated to thinking and living in his sham world of political and military power that he resented Jesus' suggestion that he examine the honesty of his own question. He instinctively disliked to face reality and truth. Nevertheless Jesus went on giving witness to the truth before this man who was afraid of truth, this man who preferred to deal only in the worldly symbols of an unreal power. He ended this interview by scornfully sneering at the very idea of such a thing as truth. "Truth!" he scoffed, "what do you mean by truth?"

NATIONALISM—A FALSE FAITH

Modern nationalism shapes the thinking and the loyalties of large numbers of people today. Not a few Christians, who profess to place their supreme faith in God, are more than they are aware influenced by the idea and the spirit of nationalism. In subtle and unconscious ways faith in the nation displaces their professed faith in God. They think they believe in God and His power, but in actuality and for practical purposes the nation they live in is the real object of their faith and confidence. If only the nation has strong material defenses and superior military and naval equipment, they feel more secure and at ease than they would otherwise.

What power is it that we expect will finally obtain for us security of life and freedom? In what do our fears and hopes center for life in this world? In our secret thoughts and feelings, do we look to the nation and its government to preserve for us the things and the values we hold most dear? These are crucial questions which every Christian believer should conscientiously face. An honest answer to such questions may reveal to ourselves that we place actually more confidence in the "horses and chariots of Egypt" than in the living God.

In a practical way, it is possible that Christian young men who have received teaching in the nonresistant doctrine of the New Testament nevertheless choose to desert this teaching and enter the armed forces of the nation in a time of war because they succumb to the spirit and logic of nationalism in their thinking. They are led away by the nationalistic propaganda that, "The nation comes first," "The nation must live and be preserved," "If the nation suffers defeat, we shall lose everything

that is of value in the world." All these slogans reveal a worldly, materialistic faith in the nation as the final custodian of all that is good. Those who adopt them and let them shape their thinking and action have not a vital faith in God.

A little knowledge of history will help us to correct the false perspective which modern nationalism spreads before our eyes. Nations come and go on the stage of history. Some nations are overthrown from the outside; others suffer revolution and change from within. Such changes are the commonplaces of history. The ancient Hebrew nation is an example of a nation that was enabled to fulfill its historic mission for God through national defeat and exile. So long as Israel and Judah were independent nations they were constantly trying to play the game of power politics, making leagues and alliances now with one power, now with another. This situation hindered them in being God's people, in developing their spiritual resources, and in fulfilling their mission to the world. The prophets of the Old Testament thundered in vain against their political maneuvering.

At last these nations were conquered by foreign powers and carried into exile. Out of this exile and their later dependent position came the more spiritual life and purpose as expressed in the synagogue and its worship, and in the cultivation of their profound devotion to the written law of God. Under the providence of God defeat and suffering meant for the Jews in general the loss of their separate national existence, the loss of their external greatness and power. At the same time, from the viewpoint of history, these losses were a decided gain both for the Hebrews and for the world at large. The spiritual values and spiritual insights which God had revealed to them thereby had opportunity to take deeper root and to shape the ethical and missionary character of the people. Their exile and dispersion scattered these ideas and values far and wide over the world. Had the Hebrews been left to fritter away their national energies in worldly politics and power, they would doubtless have largely lost the purpose of God's revelation made to their nation.

Many other national and imperial governments have ceased to exist as such, yet the spiritual, moral, and ethical values which they embodied have been preserved and perpetuated as a part of the world's common culture. The world today is richer for its legacy of law and jurisprudence received from the Roman Empire, which has long since ceased to exist. The art and literature of ancient Greece have benefited the world long after Athens ceased to be a center of world politics and power. Barbarians have at numerous times swept in upon civilized nations and

destroyed them. Generally they destroyed only their governments and the external forms. The spiritual and ethical essence of these nations was purified and continued on, even conquering finally the conquerors themselves.

P. A. Sorokin, who came from Russia himself and now heads the department of sociology at Harvard University, maintains in his book, *Man and Society in Calamity* (E. P. Dutton and Co., 1943), that "Calamities are not an unmixed evil; side by side with their destructive and pernicious functions they play also a constructive and positive role in the history of culture and man's creative activities. With human beings as they are, catastrophes are great educators of mankind." "Without the kingdom of God we are doomed to a weary and torturing pilgrimage from calamity to calamity, from crisis to crisis, with only brief moments of transitory improvement for regaining our breath. In that case the way out will always be the 'way of death,' ordeal, and destruction. Then the presence of calamities in human history becomes inevitable and above all meaningful. For they become a part of Theodicy, the only educative instrument that by pitiless ordeal can restore the demoralized human animal and remind him of his divine mission on this planet."

So then when today we hear the frantic and hysterical cries of the devotees of nationalism saying that civilization and Christianity will surely perish from the earth unless one's particular nation is saved from barbarians, we do well to think a bit, not letting ourselves be stampeded into shelving the teachings of God's Word until the supposed danger to the nation is over. Extreme nationalism neglects and destroys those very moral and spiritual values whose preservation is really essential for mankind. Let Christians not be partners to the betrayal of God's truth. The world in this critical time needs spiritual task forces and spiritual crusaders who will fight in God's warfare for truth and righteousness, for love and well-doing, and against the dominant evil forces of materialism, secularism, and nationalism.

ON "PERISH WITH THE SWORD"

In his remarks on the words of Jesus to Peter, after the latter had attempted to defend his Master with a sword, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword," James D. Bales says some very pertinent things which are worth repeating here. The following paragraphs are from his book, *The Christian Conscientious Objector*, pages 49-51:

Jesus does not necessarily mean that every individual sword user shall die by the sword, any more than every individual is drawn to Christ on the basis of John 12:32. Those who live by violence shall meet with violence here, as well as with the sword of God's judgment hereafter.

Glanville thought that Jesus here expressed two judgments: (a) the sword

perishes, (b) the users of the sword perish with it. "With" does not necessarily mean "by the means of," although it does often mean that. It may also carry the meaning of "in company with." Luke 22:52. Men see the sword as an instrument of success, but Jesus saw it as a "symbol of impermanence, a type of the things that pass away." He exposed its "essential deceitfulness" and revealed that its nature is decay and death. What it does it can undo. What it establishes it can disestablish. The instrument of conquerors has been the means of their undoing sooner or later. And yet men regard the sword as the surest guarantee of success and security. In spite of this, history has confirmed Jesus' judgment on those who build by, and that which is built by the sword. Their work is impermanent and the man whose life is built on it has wasted his time. Since we are identified, in this world, with the work to which we give ourselves, the man who gives his life to a work of impermanence may be said, in so far at least as this world is concerned, to "perish." To those who seek a purposeful life this is indeed a heavy judgment, "that his life's work has proved to hold within itself the seeds of its own decay; that it had been as well, in fact, if that man had never been born." If the dead who once fought with the sword for a warless world, a world of goodness and forgiveness, were to come back today, they would see that in so far as really permanently establishing such a world is concerned, their efforts were in vain. Their other work may live on, but that which was based on the sword does not. Peter, for example, is remembered not for his desire to use the sword but for his Gospel work. Perhaps all warriors, if they could come back, would wish to devote all their labor to work that endureth. Their work as fighting men, founded on violence, was subject to violence. In other words, the life of violence is wasted. However, that work which they did that was not based on violence may survive.

Christ, like us, had a work to do. He repudiated the sword and refused to found His kingdom on violence. The sword would have introduced an element of decay into His kingdom, which would have destroyed it as it destroyed Caesar's. Christ refused the sword, and His kingdom did not, as some perhaps feared, perish. It is increasing while other kingdoms, built by the sword, are decreasing and perishing with the sword. They rise and fall.

Jesus' repudiation of the sword is a judgment on all who use it. His work is permanent; that based on violence is "a mere temporality—to have been doing something which by its very nature will demand to be done over and over again." Has not the way of war been exactly that? Any quality of permanence which is attached to the results of war will be attached to those things which have been brought in which differ from the sword. Any permanent results will flow from the introduction of spirituality, love, forgiveness, faith in God, and fraternity, and not from those

things directly accomplished by the sword. The work of war is naught, unless another element is introduced.

And thus we say that although we may not see every individual perish who uses the sword, yet all work and institutions which are founded on it are subject to destruction by violence. Christ wanted His kingdom to endure forever; thus He refused the sword with its nature of decay and death. Pressense well said that "he who is resolved to suffer and die for God cannot be vanquished. His noble endurance is also an ineffaceable disgrace to his persecutors, and every fresh victim to their rage makes persecution more detested. There is, then, no graver mistake than for a persecuted people to offer material as well as moral resistance; this is to subject themselves to the chances of strength, to the risks of a struggle of which the issue is always uncertain. He who takes the sword deserves to perish by the sword, for he implicitly admits the right of the strongest. Moral resistance, on the contrary knows no chances, no risks. It is linked to an immortal principle, and destined to certain triumph."

"NONRESISTANCE AND PACIFISM"

This is the title of a recent booklet written by John R. Mumaw. The purpose of the author in this booklet is to define and contrast the terms "nonresistance" and "pacifism." He has succeeded well in setting forth the precise nature of each of these concepts. There is some evidence that the widespread use of the term "pacifism" today to cover all the forms of opposition to war and the refusal to participate in war and war methods is responsible for confusion of thought in many quarters. While "pacifism" is a term of reputable origin and meaning, it has in popular usage been debased to include certain political and philosophical ideas which are not a part of the scriptural teaching on the subject of peace and peacemaking. It is therefore a helpful service which the publication of this booklet renders by presenting in simple words the essential difference between "pacifism" as popularly used and "nonresistance" as a Biblical concept. In one chapter these differences are contrasted point by point with each other in parallel columns.

The booklet was published in 1944, by the Mennonite Publishing House, Scottsdale, Pa. It has twenty-eight pages, and sells for fifteen cents, single copies, or a dozen for \$1.65.

When we wish to correct with advantage and to show another that he errs, we notice from what side he views the matter, for on that side it is usually true, and admit that truth to him, but reveal to him the side on which it is false. He is satisfied with that, for he sees that he was not mistaken, and that he only failed to see all sides. Now, no one is offended at not seeing everything; but one does not like to be mistaken.—Pascal.

DISHONOURETH HER HEAD

(Continued from page 933)

pastors, and teachers have been forgetful of its importance. The average member of a congregation is usually a rather fair representation of the teachings given by the leaders. Often we are told that we make the way too difficult. It is suggested to us that we would "get more members" if we would just "lower our standards" a little. Shall we do it? Paul suggests that we "hold fast" that which has been proved good. These standards, after all, are not ours, but God's eternal Word. We make ourselves liable to the fiery wrath of God if we tamper with His Word. Many denominations have dropped it, but their more spiritual leaders are saying to us, "Keep it; it means a spiritual sacrifice to let it go." All denominations used it several generations ago, and most of these still have some faithful sisters who wear it.

Sometimes, all too often, we can see the de-evolution of the covering on our sisters. It becomes neither a covering nor a veil, and while God, looking down from above, can still see it, it has almost disappeared from the sight of fellow men. As such it is scarcely a symbol of power or "sign of authority." Lack of conviction is the reason for the small covering, and lack of conviction is due to lack of faithful teaching on the part of leaders. A minister in another denomination said recently, "Yes, the Bible teaches it, all right, but we don't practice it." Since the Bible teaches it, let us faithfully, continually, consistently, energetically teach the Word, not only in this, but in all its doctrine, both by precept and practice, that we may be found faithful in Him, as those who watch for souls. Let us not dishonor our Head.

Calico Rock, Ark.

WHY A NEW NATURE

(Continued from page 936)

truth, as a loving mother unfolds the Christmas story to her responding children. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."¹¹ "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"¹² "For other foundation can no man lay than that is laid, which is Jesus Christ." ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."¹³

1. Acts 1:8.
2. Acts 2:32.
3. James 1:8.
4. James 4:8.
5. Romans 8:38. Weymouth.
6. I Sam. 15:22.
7. Acts 4:19; 5:29. Weymouth.
8. Gal. 6:15. Weymouth.
9. II Cor. 5:17.
10. Matt. 10:28.
11. II Chron. 7:14.
12. Ezekiel 33:11.
13. I Cor. 2:9.

Marlboro, New Jersey.

"I did not like the way you conducted this evangelistic service," a very formal minister said to an evangelist after a revival service in which a number of people were saved. "How do you do it?" the evangelist inquired. "I do not do it at all," the formal minister answered. "Well, I like the way I do it better than the way you do it," the evangelist said.—The Fellowship News.

JUSTIFICATION BY FAITH

(Continued from page 934)

must go the gratitude and love for choosing to give His perfect life to save and justify fallen man.

2. Christ as the justifier stands between God and man. That is—the merits of Christ are accounted to a certain man as if that man were perfect, and at the judgment those in Christ will be glorified and those not in Christ will be damned.

This fact is a marvelous one, that through the grace of God the righteousness of one man can be applied to all mankind. To whom then is this righteousness accounted?

III. Man—The Beneficiary Through Faith.

As has been stated previously, God's method of accounting righteousness is not by recognizing man's good works, but by responding to his faith. Justification then is given only to those who accept God's provision and believe. What does it mean to believe? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Faith or belief is an attitude of complete surrender and of trust, submission, and love toward a holy God and a living Saviour. It is the complete surrender of a desire to earn favor in the sight of God as a means to salvation, and then putting full confidence in the "gospel of Christ." This attitude then is what makes available the righteousness of God which is imputed to the believer to make him justified.

Now, faith in itself does not merit righteousness. It is not a venture; it is merely a means of tapping the abundant grace of God. What a glorious reality, that sinful man can be justified! This then brings about certain results in the believer, and these ought to be considered here as well.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:1-5).

1. The believer is "declared righteous."
2. "Peace with God"—that is the tranquillity of mind and spirit which comes from the realization of reconciliation with God.
3. Recognition of Jesus Christ as "Lord"—the sovereign ruler over the will of the believer in every act of life. Jesus Himself set the example and taught men how to love and live. Jesus Christ is Lord supreme because of His resurrection.
4. State of joy and hope because of the glorious future which has been promised to those who believe.
5. Patience in tribulation because "all things work together for good to them that love God."
6. Peace and assurance, knowing that God is sovereign, and though all material things may crumble, the future is certain.

In conclusion, justification was instituted by God, made possible by the Son Jesus Christ, and benefits the believer. All praise is due the Godhead—Father, Son, and Holy Ghost, for sinful man can be made righteous and enjoy everlasting bliss because of the unbounded grace of God. This justification is not earned or merited; it is a gift made applicable through the medium of faith. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Kitchener, Ont.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, FEBRUARY 23, 1945

NUMBER 47

The Divine Origin of the Church

BY M. J. BRUNK

Among the important matters that confront us is that of the church. Is the church an organization created by men, or is it of divine origin? If it is of human devisings, then one may or may not choose to become a member of it without falling under divine condemnation. On the other hand, if the church is of divine origin, then every one who seeks the divine will cannot ignore the church.

While the church is distinctly a New Testament institution for believers of this dispensation, it should be noted that God has always had a people through whom He bore testimony to the world. God created man after His image and after His likeness. Gen. 1:26, 27. After the birth of Cain and of Abel it soon became evident that some would follow the Lord and others would depart from God's standards. The human race was classified as the sons of God and the sons of men. "But Noah found grace in the eyes of the Lord" (Gen. 6:8) and bore testimony to the people of his day. We also find from time to time such characters as Job and Melchizedek, through whom God kept alive a testimony to Himself.

With Abraham we have the beginning of a nation which was chosen by God to bear testimony to the nations round about them. The nation Israel received their laws and their land from God and were responsible to Him in regard to conduct with one another as well as their conduct with God. But God's chosen nation rebelled and refused to walk after God's holy laws, and because of unbelief were broken off and Gentiles grafted in. Romans 11.

With the first advent of Christ we have the beginnings of the church which was established on the day of Pentecost. During our Lord's earthly ministry He anticipated the church and gave instructions regarding it. He declared, "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19). This scripture establishes the divine origin of the church, for Christ

built it and it is His church. Furthermore the authority delegated to the church, as well as its limitations, is evidence of its divine origin. The church has authority to loose and to bind insofar as the matters affected have been loosed or bound in heaven. The church is therefore Christ's representative on earth. By Christ's own appointment the church has authority for discipline and order. In case of trespass, after a personal effort has failed to bring about reconciliation, and also an effort with two or three witnesses, the matter is to be brought before the church. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17). The authority given to the church by Christ Himself is proof of the divine origin of the church.

The circumstances connected with the founding of the church argue for its divine origin. Our Lord commanded His disciples not to depart from Jerusalem but to wait for the promise of the Father, the baptism with the Holy Spirit. Acts 1:4, 5. He further stated, "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). On the day of Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). In answer to the charge that the disciples were full of new wine, Peter referred to that which was spoken by the prophet Joel, where God said, "I will pour out of my Spirit upon all flesh. . . ." In the last verse of Acts 2 it is stated that the Lord added to the church, or to them, those who were being saved (adapted from the original).

Further proof of the divine origin of the church is that of Christ's relation to the church. God gave Christ "to be the head over all things to the church, which is his body," (Eph. 1:22, 23). "Christ is the head of the church" (Eph. 5:23). Therefore, the body is subject to Christ. Eph. 5:24. "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). "He is

the head of the body, the church" (Col. 1:18). The church is also called "the house of God," and "the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

Let it be further noted that the Scriptures speak of the body of believers as the church of God. Acts 20:28; I Cor. 1:2; 10:32; 11:16, 22; 15:9; II Cor. 1:1; Gal. 1:13; I Tim. 3:5.

The divine origin of the church is evidenced by the various figures used to set forth the church's relation to Christ. Our Lord used the figure of the vine and the branches to express that close relationship and vital connection between Himself and His followers. John 15. Paul speaks of the church as "God's husbandry" and as "God's building" (I Cor. 3:9). Christ is the foundation of the church. I Cor. 3:11. The church is the temple of God, and is holy, and is the dwelling place of the Spirit of God. I Cor. 3:16, 17.

Notice also that Christ appointed a ministry for the church. I Cor. 12:28. The Holy Spirit calls overseers. Acts 20:28.

The Divine Builder

BY PLINY A. WILEY

*He built a yoke with skill and care
And a plow to cleave the furrows black.
The yoke He built was easy to wear,
From His plow we never must turn back.*

*He built a house to shelter from storm
And a table for breaking bread.
The house He built was staunch and warm,
At His table grace was said.*

*The house and table, yoke and plow,
Have crumbled away into dust.
The church He built is living now,
Glorious, blessed, just.*

*He built His church, and the gates of hell
Prevailed against it never.
The centuries into ages swell,
His church abides forever.*

Wichita, Kans.

The divine origin of the church may be ascertained by the address of various New Testament Epistles. The Roman letter is addressed "to all that be in Rome, beloved of God, called to be saints" (Rom. 1:7). In the preceding verse the writer refers to them as "the called of Jesus Christ." The Corinthian epistle is addressed "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2). Paul addressed "the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1). Philippians is addressed "to all the saints in Christ Jesus. . . . Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (Phil. 1:1, 2). "To the saints and faithful brethren in Christ which are at Colosse" (Col. 1:2). "Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ" (I Thess. 1:1).

As to authorship the church is divine. It was established by Christ. It is the church of God and the body of Christ. Christ gave a ministry and authority to the church. The church is therefore of divine origin and will be with Christ in heaven.

Harrisonburg, Va.

Humility

BY LINA Z. RESSLER

"I looked for the chapter on humility the other day, and I found it very short." So said a speaker who was discussing some of the vital Christian virtues. I have been wondering why. There is something so sweet and winning in the grace of humility that everyone is inclined to notice it. This may be a real reason for its rarity.

It seems we are rather strange individuals anyway. I wonder why. At the very best there is not much about us to boast of. Perhaps this is the reason we all love small children. They are so frank and artless. Unless they have been spoiled by much fussing or flattery, there is something sweet and refreshing in their simplicity and wisdom. There is so little of pride or egotism in the tiny girl or boy that we revel in our effort to keep the little one talking.

Life is a sort of sad experience. There are a good many lessons to be learned, hard and otherwise. As we mingle with others, wiser or less wise than we, there is usually sufficient reason for us to learn and practice the grace of humility. Some-

one has said, "What hast thou that thou hast not received?" It was not until Job had learned the meaning of this statement that God could talk to him.

I wonder how God must have looked on His servant up to the time when he had learned the lesson. God certainly took time to teach His servant carefully. Job needed to learn the lesson of real humility, and God taught him slowly and carefully from grade to grade what he so much needed to know. Have you ever noticed the learning of the lesson in some young Christian? In the beginning there is so much of self and, as we all know, "self dies hard." This is perhaps more sadly true than we often realize. Have you ever noticed someone who seemed especially interested in the grace of personal humility seem to flaunt the evidence of the grace into the faces of those whose attention he was seeking? We have read somewhere that humility is a virtue which, if it is brought to our attention, is likely to slip away quickly and quietly.

There is something sad, though perhaps interesting, in the seeking for favor or perhaps for office, when it is all too plain that self-seeking is at the bottom of the endeavor. The whole affair becomes a serious problem. "Pride goeth before destruction" is still true and whether we seek position or honor or office, it still behooves us to keep before us the Pattern, the example of our perfectly meek and humble Leader and King.

Scottdale, Pa.

Time Will Do It

BY M. T. BRACKBILL

Today he is here, or she; tomorrow, gone. Today the voice, the light in the eye, the smile, the response to words and look; tomorrow silence, the dull glaze, inertness, death. Today near enough to touch, to kiss; tomorrow beyond recall, beyond all avail to find anywhere. No voice can reach, no letter, no road. Nothing avails to open eyes or bring back words. Nothing on earth can re-establish the intimate soul connection. Futile is every wish, sob, spasm of grief. That is death, invincible, unrelenting death. Man is never more helpless than in the presence of death. Fantastic is every attempt to undo it.

Until death strikes close, the awful reality of it may make little impression upon us; but when it does, it is more or

less overwhelming. It enervates us, shatters us, and tears out of us a great chunk of some almost corporeal substance. Our belief feebly challenges reality, and our world is no longer the same. Part of ourselves dies too; and what remains to us is rocked with superb sorrow.

To be sure there is hope in the distant day, and there are memories of the by-gone years; but in the hour of death the strongest hope and the fondest memories absorb very little of the full impact of death. And is there nothing to mitigate the exquisite pain of heartbreak? But who wants it? Who wants an antidote or even a palliative? We give ourselves to grief, as to a purging flame and we would our friends and kin supply it fuel rather than quenching. And so we mourn and ask no less. Time eventually eases the pain and the wound; but we do not ask him to hurry or to do it too well.

Harrisonburg, Va.

Faith That Spells Victory

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

At every turn in the road one can find something that will rob him of his victory and peace of mind, if he permits it. Satan is a long way from having retired from the business of deluding and ruining God's children if he can. At every milestone it is well to look carefully to the thermometer of one's experience, to see whether the temperature is well up.

Sometimes a person can, if he will, actually snatch victory from the very jaws of defeat, if he will resolutely put his faith up at just the right moment.

Faith can change any situation. No matter how dark it is, no matter what the trouble may be, a quick lifting of the heart to God in a moment of real actual faith in Him will alter the situation in a moment. God is still on His throne, and He can turn defeat into victory in a second of time, if we really trust Him.

"God is mighty! He is able to deliver;
Faith can victor be in every trying hour.
Fear and care and sin and sorrow be defeated
By our faith in God's almighty conquering power.

"Have faith in God! The sun will shine
Though dark the clouds will be today;
His heart has planned your path and mine,
Have faith in God; have faith alway."

—From *Streams in the Desert*, selected by Ruth K. Souder, Telford, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN. ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTTTDALE, PA. PRINTED IN U.S.A.

EDITORIAL

An Understanding Lord

Jesus knew His disciples thoroughly. He knew their strengths and weaknesses, their wisdom and their folly. Knowing how sorely Peter would be tempted on the occasion of His arrest and trial, He told him that He would pray for him that his strength would fail not. The look He gave Peter, after that disciple's base denial of Him, must have been full of loving understanding. How tenderly did He restore Peter to full fellowship by the shores of Galilee! We read of Him that having loved His own, He loved them to the end. His heart yearned for those whom His wisdom taught. Looking upon the rich young ruler, He loved him. He was capable of the closest friendships. John lay upon His bosom and the family of Lazarus, Martha, and Mary were intimate friends. How significant is the announcement which came to Jesus, "He whom thou lovest is sick."

The great longing of our hearts is for love, sympathy, and understanding. We find this in a measure among our friends. But the great longing of our hearts can be met only by the One who is perfect in both His understanding and His sympathy. No wonder that thousands have sung with fervor:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

Facing God

The sinner is afraid of God. It is a thought of terror to him that some day, at death or at the Second Coming, he will need to face God in judgment. The Christian is not afraid of God. Because he has already faced Him in true repentance and received from Him divine forgiveness, he may look up into that Face with fearlessness and with affection. The essential nature of the final judgment will be this utter baring of the soul before God. There will then be no room for self-justification and for rationalizations. We will stand before God as we are, and the judgment which will fall upon us will be the self-consciousness of guilt. No wonder that in that day sinners will call for the rocks and the mountains to fall upon them, to hide them

from the Face that they fear. Happy the man who seeks the face of the Lord. Eternally doomed is the man who flees the face of the Lord.

Making Life Worth Living

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it" (I Pet. 3: 10, 11).

In Peter's discussion of Christian conduct he cites this passage from Psalm 34: 12-14. Slight differences in the wording are due to the translation. The passage is an excellent prescription for the life worth living. The general pessimism in the world today cannot be justified by any indictment of life itself. Life has not failed; it is the people who are doing the living who have failed. And people fail in successful and happy living when they refuse to live as God commanded we should live. Here then we have one of the many recipes in the Bible for the worth-while life. There are three items: control your tongue; support good words by good works; pursue peace as a thing of highest value.

It begins with the tongue. One of our greatest blessings—the ability to communicate—may be turned into one of our greatest curses. Through lying and angry words, through blasphemy and backbiting bitterness comes where sweetness and light should reign. We cannot live happily unless we learn to control our tongues.

But it is not enough to say the right thing; we must do the right thing. The walk must support the talk. Happiness cannot survive if at every turn—or at any turn, for that matter—we are embarrassed by our inconsistencies. Self-condemnation can quickly turn life's sweet to sour.

If life is just one long quarrel, it turns to bitterness too. The things we quarrel for prove not to be worth it. If we win, we are ashamed, and if we lose, we fret in chagrin and disappointment. Pursuing our strife will land us in a mire of dis-

illusionment. Only he who makes a business of pursuing peace will reach the wholesome air of the upper plains that lead to the City of God.

A Home Committed to a Cause

One of the reasons for the great influence of home training is the fact that the enthusiasms of the home have a way of being taken up by the various members of the family. There are probably some nondescript homes which don't seem to stand for anything in particular. These are the houses where the people come to eat and sleep, but all their loyalties are elsewhere. It is probable, however, that most homes do have some predominating emphasis which becomes imperceptibly the individual enthusiasm of the people who live there. Some homes, for instance, are devoted to social success. To entertain and to be entertained, to be accepted in the best circles of society, to make the society page of the daily paper—these are the be-all and the end of life. Some homes are devoted to aesthetics — beautiful decorations, beautiful furniture, beautiful art, beautiful music, beautiful clothes—for these the inmates live. Other homes are committed to some great cause. It may be temperance, or reform of some other kind, or an educational program, or missions, or civic welfare. Some homes are committed to the furtherance of the program of the church. In these enthusiasm for the church and for the causes of the church is the chief point of emphasis within the home.

Let parents be sure that their particular enthusiasms cannot be hidden. If the pursuit of wealth and material prosperity is the chief cause to which the home is dedicated, the children will grow up with dollars in their eyes. If the knowledge of God's will through His Word, and the promulgation of the preaching of the Gospel in all the world is the chief enthusiasm of the home, the children will probably grow up with desires to know God's will and to proclaim it. If a nominal Mennonite home is only half-hearted in its allegiance to Mennonite principles, or perhaps frankly critical of them, it is hardly to be expected that the children will become loyal members of the Mennonite Church. We make our homes what they are, and our homes make the church, the community, and the nation of tomorrow.

The German-English Transition in Lancaster County

By IRA D. LANDIS

Today, December 6, it was a happy privilege to be among the worshipers at Weaverland, when the Groffdale Conference [Old Order Mennonites] ordained Aaron Z. Sensenig, a farmer-minister, as bishop for their 1100 members. John D. Wenger, Dayton, Virginia, spoke in English. Addison Gingrich, Drayton, Ontario, then preached in German from Acts 1, after Isaac Nolt had read the same in German. The two hymns sung were from the 1889 Baer's (Lancaster) German Hymnal. These are sung without parts by the entire congregation, and the second was interlined. The choristers surrounded the long singing table in front of the pulpit. The latter was in the center of the long west wall. The house, holding 1200 people, was crowded with those in the order of the church who came in three hundred twenty carriages. All ages and as many men as women were present.

Joseph O. Wenger, their only bishop in Lancaster County, was in that office since 1927. Because of Bishop Wenger's advanced age, Bishop Gingrich had charge of the ordination services. He delivered the charge to the young bishop in German and also so charged the congregation. Thereafter all the ordained bore testimony, followed by a German prayer by the Canadian bishop. When the congregation arose from prayer, the benediction was pronounced. The worshipful service of two hours was entirely in the German, except for the opening and the testimonies of two others, also from Virginia. It was on the fiftieth anniversary of the building of this house.

I resorted to the room of reminiscences to muse. The German! Whence? Whither? How? With what effects? I recall a school in 1920 close to Bro. Elias W. Kulp's, then in Lehigh County, where they taught English, but always spoke Pennsylvania German. This was true throughout much of that county. It is little wonder that ninety per cent of the business in Allentown was in the German. We do the same in school. We teach Latin and German, but always speak English. How foolish!

In 1919 as a boy I was at the Locust Grove Church in the Kishacoquillas Valley. John L. Mast, the bishop, his first wife, and I drove in a carriage up the hill to church. In Sunday school, which began about 8:45, we studied in German, III John. The preaching was in German until twelve o'clock. Then a missionary spoke in English for fifteen minutes. Aside from this we had nothing but German. Today it is entirely English.

In Lancaster Churches

Every Catholic Church throughout the world has mass every day of the year except Good Friday. Low mass (thirty

minutes in length) is observed every weekday except holy days. Each Sunday has an additional high mass (of seventy-five minutes). These are always in Latin. Thus somewhere every moment of the day the mass is being given and always in the same language, Latin. Sermons, additional prayers, and confessions may be made in any language.

By 1850 the Irish element at St. Mary's wanted the services in the English. Twenty-five families walked to the Hill to form St. Joseph's. Here they clung to the German until 1925, but now it is almost gone. When still German, St. Anthony in 1870 was formed by a division in St. Joseph. German was the language of the clerics of St. Anthony for all extras until 1915. Now it is English entirely.

Old Trinity Lutheran since 1729 had weathered the Nyberg split of 1743 and other storms in the close of that century that almost threw it from its Augsburg moorings. They met the German-English controversy until the death of Muhlenberg in 1815. Then English services were obtained every second Sunday evening. In 1825 English was introduced into the morning services. Then sixty seceded to build Zion on Vine Street. Trinity had on Michaelmas only thirty-two communicants. (In 1750 there were 243; in 1944, 1242.) Because Dr. Baker of Trinity in 1853 sided with another German element, that built St. John's, he lost his pastorate.

Zion Lutheran wrote into their charter in 1828: "German shall be used exclusively and any member even suggesting the use of another language shall be excommunicated, and only on sincere repentance would be readmitted to membership." It was only in 1900 that any English was permitted and in 1942 that German was dispensed with. In the meantime hundreds of young people were lost to the church. St. John's did not cling to the German long.

In the twenties of the last century the same problem arose in the First Reformed of Lancaster. For a few pastorates after 1831 there were both languages. By 1847 Glessner resigned and an English pastor was appointed. He split the church and by 1850, with his English adherents, established St. Paul. With Henry Harbaugh at First they had peace, with the German still enthroned. This was short-lived and after many a storm English was adopted here too. As a result, in 1865 the German enthusiasts left to build St. John's, which was German until the coming of Noss two years ago.

In Lancaster County

In the Mennonite Church after Amos Herr at Strasburg-Brick was ordained in 1850, there was occasional English heard from him in our pulpits. In 1876 Isaac Eby, who preached entirely in English, was ordained at Paradise and two years thereafter as bishop. In 1879 John K. Brubaker was ordained at Millersville.

These three were the leading English preachers in our church and much in demand. In 1878 farsighted Jacob N. Brubacher took a council at Erisman's for some English preaching and was turned down, thirty to twenty-eight.

In 1883 in Weaverland an English preacher was wanted, and two were dismissed from the class for being entirely German. John Zimmerman preached some in English and occasionally announced an English hymn. About the same time Mrs. Samuel Fasnacht (mother of Mrs. M. G. Sauder) and Mrs. Carpenter Weaver (grandmother of Pre. Levi M. Weaver) were to be received. They could understand only the English; Jonas Martin, therefore, asked Isaac Eby to receive them. He had subscribed with the rest of the bishops to Sunday school and English preaching, but later reversed himself. The German language, while not mentioned as a primary cause of the Martinite split, was a strong divisive factor.

The Weaverland Conference (Old Order Mennonites) had English preaching on the Pequea side before the turn of the century, and today are about half English. The Groffdale Conference is all German, except in Virginia, but the new bishop will preach English at funerals if requested. All branches of the Stauffer Mennonites and the Old Order Amish have their services entirely in German; the Yorkers also.

In Lancaster Conference today there are but two ministers who can fluently use German in sermons. We have lost something. The German *süß* is sweeter, *frisch* is fresher, *schlimm* is worse, and *wichtig* more weighty than their English cousins. A few can still read German. A thorough acquaintance with these two languages gives a stability to its ministers which English alone never did. How we enjoyed being an understudy of Eli Frey, or listening to the preaching of Abraham G. Clemmer and Jonas Mingler!

Observations

1. In former years the readings were from the German Bibles. In the city preaching was in German. In the country it was Pennsylvania Dutch or somewhere between.

2. In Genesis, Moses said: "Und Gott der Herr rief Adam und sprach zu ihm: wo bist du?" Therefore German is the language of heaven, reasoned some of our forefathers. Giving it up reluctantly and belatedly in many cases, whole congregations lie in the cemetery and houses are closed as at Coventry and through Lehigh and Northampton counties. Small congregations in Lebanon County have lost thousands of the younger people to other groups.

3. Other churches, like the Mennonites, have had the language problem.

4. When other churches split on the question, they still, though in other congregations, were under the same conference (or whatever it is called in that

denomination), but not so among Menonites.

5. Human nature is the same in all groups. Nonscriptural, nonfundamental issues should not be forced to the breaking point and especially among non-resistants.

Whether individuals, congregations, or conferences are responsible for existing conditions, we are thankful that the language issue is history. It well repays us to study it, to see where English was adopted too early and where too late, where untactfully and where too abruptly, that in meeting similar issues we may avoid the sad results of the language controversy.

Lititz, Pa.

"As Moses"

BY MENNO MAST

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

To the Israelites of whom we read in Numbers 21:8, 9 the exhortation was *look and live*; to us it is *believe and be saved*.

The Israelite who was bitten by the fiery serpent and was exhorted to look at the brass serpent and live may have asked the question, "What good will it do to look at the brass serpent in which there is no life? Or how can a brass serpent on a pole take out of my blood the poison that has caused the death of so many people?" But in spite of all the questions that may have been asked, or all the doubts that may have been expressed, the promise which God made in Numbers 21:8 was fulfilled, as stated in verse 9: "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." There was no power in the brass serpent, and looking at the brass serpent did not take the poison out of their blood, but God said, "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live." So the reason why those that looked were healed was simply that it pleased God to provide that way for saving the people from death. It was not the power of the brass serpent, but it was the *power* of God that gave life.

Just as it pleased God to have Moses lift up the serpent in the wilderness for the purpose of saving the people from the poison of the serpents, it likewise pleased God to lift up His Son Jesus Christ on the cross for the purpose of saving the people of the whole world from the poison of sin, with which every one is infected. We read in I Cor. 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The

Israelite received natural life through a look; we receive eternal life through believing.

Just as the Israelite may have considered it foolish to think that looking at the brass serpent would bring to him a continuation of natural life, so people today consider it foolish to think that believing in Jesus will bring to them eternal life. But as the Bible records that the Israelites received natural life through a look and not by their own means or power, it likewise records that we receive eternal life, not by our own means or power, but by believing in Jesus. Consider the following passages of scripture: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16; 17). Read also I Peter 1:18, 25 and I John 5:9, 13. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

These passages, like many others from the Gospels to Revelation, stress the importance and blessedness of believing God and trusting in His promises without question or doubt. Of this we have an example in Abraham, the father of believers: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20, 21). Let us not fail to notice that the grammar in these passages is either present or past tense. He does not say, "He that believeth on the Son will have, or might have, or may be able to obtain everlasting life," but he says, "He that *believeth* on the Son *hath* everlasting life." *Hath* does not refer to tomorrow, or next week, or next year, or even to the return of the Lord, but it means *now*, right in the immediate present, at this very moment.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath

first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:33-36).

May God help us to say with the father of the spirit-possessed child, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

Arthur, Ill.

Our Christian Privileges

BY GEORGE J. LAPP

You have read of the privileges denied to the unsaved. Let us consider the privileges of us as Christians. They are:

The open Bible denied to none in our land of the free.

Fellowship with God through Christ Jesus.

Spiritual fellowship with fellow believers in Christ.

Spiritual freedom—from jealousy and envy, of compassion, kindness, charity, meekness, longsuffering, patience.

Strength received from on high to live holy, consecrated lives for Christ, by which we fulfill His purposes, joyfully enter into His service for humanity, live up to our highest privileges, enjoy His blessings.

Christian homes, friends, loved ones, and neighbors.

Engaging in wholesome conversation seasoned with grace and helpfulness, contributing to others' welfare.

Rich returns of sacrificial living instead of selfish ambition.

A living hope for an eternal future in the presence of a just and richly rewarding God.

The certainty and satisfaction of eternal life through a living faith in a living triumphant Saviour.

Being in His possession for time and eternity.

Dhamtari, C.P., India.

THE BIBLE GIVES SOUND TRAINING IN ART OF LIVING

What finer instruction can there be than the sound training the Bible gives in the art of living? In the Old Testament, it is well worth while to read thoughtfully the Book of Proverbs. Many of the Psalms are reflections upon the meaning of life. But, the greatest of all teaching is found in the words of the greatest of all Teachers—Jesus Christ. A thorough knowledge of the Gospels is an absolute necessity for right living.

Read the history of the Hebrew people as set down in the historical books of the Old Testament, and watch the ups and downs, the strength and weaknesses of a nation made up of plain people just like any of us. Consider how they struggled to know God better and how often they failed.

FAMILY CIRCLE

In the Firelight

*The room is bathed in ruddy glow,
And there is stillness everywhere,
And, like winged spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes: "Now I lay me down to sleep."*

*And somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there:
And as I hear my child's Amen,
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.*

*Oh, for an hour in that dear place,
Oh, for the peace of that dear time,
Oh, for that childish trust sublime,
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone
And, "Now I lay me down to sleep."*

—EUGENE FIELD.

Child Conversion—The Challenge

Can children be converted? Undoubtedly they can. Do they need to be converted? Again I answer, "Yes!" Lamentable indeed is the spiritual condition of the children of our day. Must they continue thus? Emphatically *no*! Their souls must be saved, and their lives also. The greatest tragedy is a lost soul; the next greatest tragedy is a wasted life. Now, while they are young and their hearts are tender and responsive, is the time to turn them from Satan unto God. The youth of our land must be won for Christ. But whose is the task? Parent, Sunday-school teacher, it is *yours*.

The parent is responsible for the spiritual welfare of the child. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Moses told the people to teach the commandments diligently unto the children.

The life of the child is influenced by the parent. A mother had a little boy six years old. Up to four years he was extremely well-behaved; from four to six he was just as extremely mischievous and uncontrollable. The reason? When he

was four, a girl was born into the home, and she won all the parental affection which hitherto had been lavished upon the boy. That he felt acutely the loss of this attention and resorted to some method of regaining it is obvious.

Many have been converted, if not in childhood, in later life as a result of parental influence. John B. Gough, homeless, friendless, and penniless at twenty-five, having spent years in sin, remembered a text his mother taught him; and it being mightily applied to his heart by the Holy Spirit, he knelt down and gave himself to God, thus proving the truth of the text, "He is able . . . to save . . . to the uttermost. . . ."

Timothy, no doubt, was saved through the prayers and example of his grandmother Lois and his mother Eunice.

Behind Alexander Mackay, missionary to Uganda, was a praying mother who often told her son about the Saviour.

The father of C. T. Studd did his best in winning his boys for God.

Why was Dr. R. A. Torrey converted when a theological student? Because "his saintly mother at home was laying siege on God in importunate prayer."

Fanny Jane Crosby, the blind hymn-writer, was reared in a home in which the Bible "had a practical place—its truth was born and bred in her; and her parents taught her the Scriptures."

Willie Hunter, burned to death at nineteen years of age, in the sixteenth century, because of his loyalty to Christ, was brought up by godly parents to love and obey the Scriptures.

Joshua read the words of the law before "all the congregation of Israel, with the women, and the little ones" (Josh. 8:35).

In the time of national calamity in the days of Jehoshaphat "all Judah stood before the Lord, with . . . their children" (II Chron. 20:13).

So the parent should establish religion in the home as did Joshua, who said, "As for me and my house, we will serve the Lord" (Joshua. 24:15).

Job sought the face of God on behalf of his children.

The Philippian jailer allowed Paul and Silas to preach to "all . . . his house"; and as a result they all believed. Acts 16:32, 33.

The parents of John the Baptist "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6).

Cornelius "feared God with all his house" (Acts 10:2).

No wonder Samuel heard the voice of God in his boyhood and became the man of prayer and the inspired prophet that he did, when he had such a praying mother who dedicated him to the Lord.

So, if you are a parent, be inspired by these examples, and remember the scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Let them also be a constant reminder of your grave responsibility.

We follow too often in the footsteps of the disciples who, seeing the children coming to Jesus, rebuked them that brought them. But not so with Jesus. Behold the boys and girls for whom no one prays, no one cares, nor sheds a tear in the secret place! How many teachers fast and pray for their scholars?

The children go to our government schools five days every week: to the Sabbath school* but once. That they need some spiritual help during the week in addition to Sunday must be admitted by all. If we will *agonize*, God will show us what and how to *organize*.

A certain man of God, whose testimony once appeared in "The Flame," once started some children's meetings in an old bus or some such disused shelter. In spite of the fact that there were no apparent results—on the contrary, the task seemed hopeless—he prayed and persevered. The sequence is that at least two of those children are now on the mission field.

A friend of mine was converted when nineteen years of age. When a boy at Sunday school he was very unruly, and would keep his eyes open during prayers. And as he looked at the godly old superintendent he would see the tears coursing down his face as he pleaded with God to save his scholars. The memory of that oft-repeated scene led to his conversion.

A strong, burly fisherman, who on the day of Pentecost preached that wonderful sermon to the multitude, was Peter. Yet to him Jesus said, "Feed my lambs."

Take courage. Sow the seed of eternal life in their young hearts; water it by prayer; and God will give the increase, thirty, sixty, yea, a hundredfold. No mean commission, this!—Harry Briggs, in "The Flame" (England).

THE BIBLE IN THE HOME

Every parent wishes the best for his children; the best in health, in education, in opportunity, in companionship, and, most of all, in character. Homes are established to insure just these things. The location of the home, its appointments, its daily program, its atmosphere, are all studied particularly that those who live there may grow in wisdom and in stature and in favor with God and man.

Which immediately suggests the Bible. The Bible has been the cornerstone of the best homes always and everywhere. The home is where the Bible was first used by Christians. The churches met in homes. The schools likewise. These have outgrown the home; but the Bible still does its best work in its original setting. A great deal can be done for the development of character through the use of the Bible in the home.

TO BE NEAR TO GOD

February 25, 1945

Read Luke 8:1-3; Mark 16:9, 10.

He went everywhere—"and the twelve were with him." That is the usual picture we have of Jesus. Recently I was made happy to discover that in addition to the twelve were "certain women"—Mary Magdalene, Joanna, Susanna, and many others. What a glad thought—that there were women, too, who forsook, and followed—and made it their first concern to minister unto Him: to prepare nutritious meals for Him; to offer a certain encouragement which men cannot give to each other! And then, after His resurrection, He appeared first to a woman! I dare say many would have had it otherwise. Being a woman, I thank God that Jesus himself proved that in Him "there is neither male nor female."

February 26, 1945

Read Mark 3:31-35.

"Seven swords stuck in her heart!" This Roman conception of the sorrows of Mary, so realistically portrayed in pictures and statues, gives a hint of the inner anguish which must often have been the lot of the mother of Jesus. How big her heart must have grown with the strange sayings of her son, which, not being understandable, were stored there! The little story above tells how Mary joined His brothers and friends who, hearing of Jesus' eccentric deeds, went to bring Him home, where He could recover from His mania. But at Jesus' reply, oh, how that sword must have pierced Mary's heart again! "Who is my mother, or my brethren?" Then, looking on His disciples, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Today, on our knees, let us thank God for these unkind—yet ever so kind—words of Jesus.

February 27, 1945

Read Mark 9:33-37, 42; 10:13-16.

I know a successful evangelist who always appears inwardly disgruntled when his only converts are children. I know a mother who is irked by the incessant questions of a hungry little mind. I know a teacher who boasts that she has a "snap" Sunday-school class because she has the tiny children. Do you know any such person in your church? It was the Lord Jesus who took in His arms a little child and said, "Whosoever shall receive one of such children in my name, receiveth me," and "whosoever shall offend one of these little ones that believe in me, it is better for him that . . . he were cast into the sea." Lord, all my life, as I look into the eager faces of children—both my own and others', may I remember Thy words, "Of such is the kingdom of God."

February 28, 1945

Read Mark 14:3-9.

How rarely in Jesus' short life on earth was He the recipient of kindness! He was always

the giver, the healer, the good shepherd. . . . He went about doing good. But the world hated Him, and even those nearest Him received abundantly and gave little. But here was a woman who, in gratitude for all the kind things Jesus had done for herself and her family—in remembrance of spiritual blessings received at His feet—in tender love and in sorrow—did "what she could." And as the "house was filled with the odour of the ointment," so her story, told for a memorial of her wherever the Gospel is preached, radiates warmth and sweetness. And women everywhere speak gently of her in whose place they would so gladly have been.

March 1, 1945

Read Luke 7:36-50.

To no one was Jesus more kind than to "bad" people. When I hear, in whispers, about a certain girl being "bad," I have to think of the dear Lord who died to save her, and how He would have treated her. We have several beautiful examples in the Bible: the woman taken in adultery, Mary of Magdala, the Samaritan woman, and the "sinner" in this story. This was quite different from the anointing by Mary of Bethany. There, among sympathetic friends, one with whom He had spiritual fellowship anointed Him. Here, among tricky, smug Pharisees, a sinner in need of His forgiveness worships Him. Yet Jesus is the same in His ever-kind touch. And while the self-righteous sit sanctimoniously apart, the One who came to call sinners explains, "Her sins, which are many, are forgiven; for she loved much."

March 2, 1945

Read John 4:5-29.

The Mary-Martha story—as interpreted by different people—often takes on an unpleasant note of controversy. Yet certainly both were dear to Jesus. He said, rightly, that Mary chose the better part on that one memorable occasion. Perhaps Mary was always more spiritually disposed. As for Martha—I enjoy reading this account of how, as soon as she heard that Jesus was coming, she went out to meet Him—while Mary sat in the house. And her confession shows that in spite of her efficient, practical nature, her spiritual perceptions were also sharp. "Yea, Lord: I believe that thou art the Christ, the Son of God."

March 3, 1945

Read John 8:3-11.

When I see the bitter humiliation which people who have committed certain social sins are made to suffer at the hands of so-called Christians, I always remember this story. Discipline? Yes—but a discipline tempered with kindness and positive instructions for a future way of living. Jesus did not call out the whole synagogue to witness the shame of the woman; He only invited those who were without sin to aid in her punishment. And in the solitude following this invitation, when

the last morbid accuser was gone, Jesus said, "Neither do I condemn thee. go, and sin no more."

"Ye which are spiritual, restore such an one in the spirit of meekness."

—M. S. L.

HAVE YOU FORGIVEN? CAN YOU?

Sunday School Lesson for March 4

(Matthew 18)

Offenses are very common among the people of the world and among professing Christians. According to the Bible "it must needs be that offences come; but woe to that man by whom the offence cometh!" Christians should not trespass against another. Our present study, however, concerns what our attitude shall be if someone does trespass against us. This was a problem with the Jews. After Peter had associated with Christ and learned something of His attitude toward sinners, he saw a higher standard than that of the Jews; but even then he had something higher yet to experience through Christ.

One day Jesus and His disciples were discussing true greatness in the new kingdom. Jesus provoked much thinking on their part by setting an humble child in their midst as an illustration of a great man. He taught them not to offend and how to deal with an offending brother. Peter's "till seven times" showed that he caught something of Jesus' teaching. Seven was so much above the Jews' law of three times. Jesus' "until seventy times seven" showed that forgiveness was a mark of strength and greatness. They, as we are, no doubt were tempted to think of too much forgiveness as a weakness in man. "Love is not to be limited to the multiplication table" (Schaff).

Then to enforce the requirement of forgiveness He told them a parable. The king forgave his servant a payment that was utterly hopeless in that it was so large (perhaps \$10,000,000). The servant besought the Lord to be patient with him. Moved with compassion, the king forgave him the great debt. But this servant was very unmerciful to a fellow servant who owed him a small debt (perhaps \$17). He showed no forgiveness, although the fellow servant begged for patience till he should pay. His onlooking fellow servants were very sorry for this conduct and told the king, who became very wroth and delivered him to the tormentors till he should pay.

God will "abundantly pardon" (read Isaiah 55:7) but not unless we forsake our wicked ways and our unrighteous thoughts. God cannot pardon without repentance, but there is pardon laid up for all. We should make no terms of forgiveness, but like Joseph forgive and love those who trespass against us before they ever ask. An unforgiving man is not a son of God. "If ye from your hearts forgive not every one his brother their trespasses," your heavenly Father will not forgive you. Holding grudges of any size is not pleasing to God. We will repent of this wicked way of life when we see the holiness of God and the love of God in the heart. These will not permit grudges. True forgiveness is positive

(Continued on page 959)

FIELD NOTES

Bro. Allen Erb, Superintendent of our hospital at La Junta, Colo., was the speaker at the annual meeting of the Bethel Hospital Association at Newton, Kans., on Feb. 13.

Correction: A line was omitted in the poem by Bro. M. T. Brackbill in the Feb. 9 issue of the Gospel Herald. In the second stanza the second line should be, "How I thrill to think," which makes the complete sentence as follows:

"How I thrill to think
Of sending into the night
Their mighty luminous arms!"

Those who are making further use of this poem will please take note.

Bro. I. Mark Ross, Hesston, Kans., is being used in evangelistic work in California. Meetings began at the 73rd Street Mission in Los Angeles on Jan. 21, continuing for one week, and then began at the Colored Mission on 35th Street, continuing until Feb. 11. Bro. Ross is at Upland, Calif., Feb. 15-25. He will hold meetings at Winton, Calif., March 1-11, or longer. He is also being used to solicit in that section for the new Hesston College dormitory.

Bro. Harold S. Alexander, deacon of the Prairie Street Church, Elkhart, Ind., is at the present time working in Los Angeles, Calif.

Bro. Josiah Miller and wife, of the Shore Church, Lagrange, Ind., are spending some time with their daughter in Los Angeles, Calif.

The Annual Ministerial Conference of the Missouri-Kansas District will be held at the Hutchinson Mission, Hutchinson, Kans., Feb. 27-March 1. Ministers' wives are also invited to the conference, and one special session will be devoted to their problems and needs.

Youth Project reports are slow in coming in. If you had a Youth Missionary Project in your church or Sunday school, please get a blank from your district Sunday-school secretary or from the undersigned, fill it out, and send it to J. D. Graber, Secretary, Missionary Education, 1711 Prairie St., Elkhart, Ind.

The brethren **J. N. Byler** and **Glen R. Miller** arrived from England on Feb. 9. Bro. Byler will now take up his duties as director of relief at Akron, and Bro. Miller will again fill his position as professor of chemistry at Goshen College. Praise God for their safe return.

Revival meetings are to be held at Erb's Church, near Lititz, Pa., March 6-18, in charge of Bro. Elias Kulp, Bally, Pa. Prayers are requested.

Bro. William B. Anders, Telford, Pa., preached for the C.P.S. unit at Howard, R.I., on Wednesday evening, Feb. 14, and performed a similar service for the unit at Exeter, R.I., the following evening.

Bro. Roy Koch, St. Jacob's Ont., was a welcome visitor at the Oak Grove Church, near West Liberty, Ohio, Sunday morning, Feb. 11. His message was appreciated very much. In the evening he was at the South Union Church.

Bro. Menno B. Souder, Elroy, Pa., preached for the C.P.S. brethren at Bowie, Md., Friday evening, Feb. 16, and for the group at Beltsville, Md., the following evening. On Sunday morning he worshiped with the Cottage City congregation, near Washington, D.C.

A series of midwinter meetings came to a close recently at the First Mennonite Church, Kitchener, Ont., in charge of the pastor, Bro. C. F. Derstine. There were eighteen decisions.

Bro. Merle Shantz, Kitchener, Ont., serves the congregation at Croghan, N.Y., once a month.

Bro. J. C. Wenger, Goshen, Ind., and Bro. and Sister D. Edward Diener, Clarence, N.Y., were the guest speakers at the Christian Workers' Conference at the Ontario Mennonite Bible School. The enrollment of the school at the end of the first term was one hundred and forty-five.

Bro. Harry Shetler, Hollsopple, Pa., is scheduled to hold evangelistic services at Middlebury, Ind., March 7-18.

Good attendance and splendid interest marked the closing events of the Johnstown Bible School. On Feb. 10 and 11 was held a Christian Life Conference. A program related to Sunday-school work was held Feb. 14-16. The music program on the evening

of Feb. 14 was attended by a capacity audience. On Friday evening, Feb. 16, commencement exercises were held, with Bro. Paul Roth giving the address. Diplomas were awarded to four students. By action of the school board, the entire faculty of this year has been retained for next year, the Lord willing.

Participating in the educational conference at Hesston, Kans., Feb. 10 and 11, were the following brethren from a distance: D. A. Yoder, Elkhart, Ind.; E. J. Yoder, Topeka, Ind.; O. O. Miller, Akron, Pa.; A. G. Horner, Kokomo, Ind.; C. F. Yake, Scottdale, Pa.; E. E. Miller, Goshen, Ind.; P. J. Blosser, South English, Iowa; Amos Gingerich, Williamsburg, Iowa; Menno Snyder, Hammett, Idaho. Quite a number from surrounding congregations also attended.

Preaching appointments in various Kansas churches were filled on Sunday, Feb. 11, as follows: A. G. Horner at Yoder; Edward Diener and Amos Gingerich at West Liberty; Edward Yoder at Hutchinson; D. A. Yoder at Pennsylvania; E. E. Miller at Hesston; Wilbert Nafziger at Canton.

Bro. Allen Erb conducted chapel at Hesston College on Feb. 13.

Bro. John Gingrich, Elkhart, Ind., who had been serving as instructor in the Special Bible Term at Hesston College, stopped off at the C.P.S. Camp at Denison, Iowa, the week end of Feb. 11.

Bro. Menno Snyder, of Hammett, Idaho, a member of the Mennonite Board of Education, spent several days at Hesston, Kans., on his way to the annual meeting at Goshen, Ind.

Bro. Nelson Kauffman, Hannibal, Mo., closed a very inspiring series of meetings at the Eastern Mennonite School, Harrisonburg, Va., on Feb. 14.

Our Witness to the Jew is the theme of an all-day meeting to be held in the Lancaster Conference District on Feb. 27, the Jewish Day of Purim. Esth. 9:26-28. The place for this meeting will be the Landisville Meeting-house, and not Chestnut Street, Lancaster, as was previously announced. Speakers from a distance include the brethren J. L. Stauffer, Harrisonburg, Va., and Elmer Moyer, Souder-ton, Pa. The brotherhood is heartily invited.

The Christian Life Conference at Goshen College over last week end was marked by good attendance and interest.

Bro. C. F. Derstine, Kitchener, Ont., filled appointments in Fulton County, Ohio, over last week end. He attended ministers' week at Goshen College previous to going to Ohio.

Enemies.—We must overcome our enemies by gentleness, win them over by forbearance. Let them be punished by their own conscience, not by our wrath. Let us not at once wither the fig-tree from which a more skillful gardener may yet entice fruit.—St. Gregory Nazianzen.

Calendar

Annual Meeting of Mennonite Board of Education, Goshen College, Goshen, Ind., Feb. 19, 20.

Mennonite Parochial School Meeting, Ephrata, Pa., Feb. 24.

Ministers' Conference, Missouri-Kansas District, Hutchinson, Kans., Feb. 27-March 1.

Annual Meeting of Eastern Mennonite Board of Missions and Charities, Paradise, Pa., Mennonite Church, March 7, 8.

Church Music Conference, Eastern Mennonite School, Harrisonburg, Va., March 9-11.

Conference on Mennonite Community Life, Goshen College, Goshen, Ind., March 16, 17.

Virginia Mennonite Conference, at Zion Church near Broadway, Va., May 23-25.

Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 1-3.

Young People's Institute, Goshen College, Goshen, Ind., June 13-17.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

CORRESPONDENCE

PROTECTION, KANSAS

"O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

Our Sunday school was reorganized, with the following results: Supts., Eli Bontrager, Truman Selzer; Chors., Virginia Baker, Alta Beyler; Secy.-Treas., Goldie Selzer, Norma Zimmerman; Librs., Elsie and Mabel Zimmerman; Primary Supts., Rosie Zimmerman, Ruth Baker. Truman Selzer is church chorister, and Albert Schultz was chosen as secretary of the trustees at the business meeting.

Three of our young sisters are teaching school in other counties and one has entered nurse's training at La Junta, Colo. Three young people are at Hesston. Four of our young men are in C.P.S. camps and one is in India in relief work. Thus are our members scattered abroad. May their testimony be to the glory of God.

On Dec. 3, Bro. and Sister Edwin Weaver, now of Hesston, were with us. Bro. Weaver preached in the morning. At noon a basket dinner was served in the church basement. After dinner Sister Weaver spoke to the sisters, and Bro. Weaver to the brethren. In the evening they spoke again. We were very glad to have them with us. May God be gracious to them as they go back to India.

Feb. 7, 1945.

Ursula Miller.

GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

The brethren Milo Stutzman and Ezra Stauffer of Alberta were with us in November for Bible study. Four courses were offered: a survey course in the Book of Romans; Life of Christ—Part IV; Principles of Interpretation of Scripture Symbolism; and a study of the booklet, "Should Christians Fight."

Our Sunday school was reorganized on Oct. 29, with results as follows: Supt., Claude Schlabach; Asst., Fred Bowman; Primary Supt., Fern Burkhardt.

On Dec. 28, Bro. Daniel Schlabach was overtaken by a heart attack, which proved to be quite severe, confining him to his bed for over a week. Since then he is slowly improving but is still unable to work. He was very much encouraged on Jan. 20 when the willing workers' group went to sing for him, and again on Feb. 4 when another group called.

Bro. Stanley Shantz is attending ministerial conference at High River from Feb. 12 to 16.

At the present time three of our number are attending Bible school at Kitchener, Ont.

Feb. 8, 1945.

Cor.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear Herald Readers: Greetings in the name of Jesus. Our ministering brethren, Otis Snead and Clarence Huber, attended ministers' week at Harrisonburg, Va., Jan. 3 to 5.

On Jan. 7 we had with us our minister, Bro. John F. Garber, of Harrisonburg. At

this time Sunday-school teachers were elected.

Since the last writing Bro. Roy E. Brunk moved his family to Park View, Harrisonburg, Va. They are all missed in the community and church. We hope it will be possible for them to be back with us soon.

Pray for our church that she may grow not only in numbers but spiritually as well. Feb. 8, 1945. Margaret Seymour.

CURTIS, MICHIGAN

(Wildwood Congregation)

Dear Christian Friends: Greetings of love. "What shall we then say to these things? If God be for us, who can be against us?" Since our last letter, our experiences have been many and varied, but God has always been faithful.

We were privileged to attend the Indiana-Michigan ministers' meeting in Indiana in December, and also to spend Christmas with our parents. During Christmas vacation we were blessed by attending and taking part in a Bible conference at the Locust Grove Church, Sturgis, Mich. All of these meetings and periods of fellowship were a real inspiration to us.

The latter part of January, the brethren Edwin Yoder and T. E. Schrock, representing the Mission Board, were in our midst, surveying a community relative to placing another worker. Our lives were blessed by their short visit. We ask you to "pray . . . the Lord of the harvest, that he would send forth labourers into his harvest," for surely the time is short.

We have now purchased the school building that we have been using. When warm weather comes we expect to reroof and redecorate it in view of dedicating it to the Lord's use. This is another answer to prayer.

The work here is going on as usual. We expect to move forward as the Lord leads. We praise Him that He occasionally leads us to those who are seeking after God and light. We pray that He may open other doors for us as more workers come on the field. On the other hand, the unsettled condition of the world has affected the church here as well as elsewhere, and perhaps more so. Many are overtaken by the spirit of the age; but we learned long ago that "it is better to trust in the Lord than to put confidence in man," for man so often proves unfaithful, but God is always found at the same place in the same way.

Last Monday evening the Baptist minister from Newberry called on us. We enjoyed his visit very much. This group of Baptists are quite conservative.

Bro. Norman Weaver has been away for some time, attending school. We are looking forward to his return.

We enjoyed having the Osbornes in our home several weeks ago.

Two of our young people, Patricia Dwyer and Robert Gage, recently underwent operations for appendicitis. May God grant them a speedy recovery.

We want to thank all of you for your interest in the work here. May you continue in the ministry of intercession in behalf of those who know not our blessed Lord and Saviour Jesus Christ. We also thank all who have

helped in a material way. May you look to God for blessings. "For we are labourers together with God: ye are God's husbandry, ye are God's building."

Bro. and Sister Clarence Troyer.

Feb. 10, 1945.

LIMA, OHIO

(Salem Congregation)

Dear Herald Readers: We indeed praise the Lord for His goodness and mercy to us in the past year. May each of us be able to say with the Apostle Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14).

Our reorganization resulted as follows: Sunday school—Supts., William Brenneman, John Swartz; Secy., Zelma Stalter; Chor., Lois Diller; Libr., Doris Miller. Church—Chor., Jane Swartz. Y.P.B.M. Committee: Willis Ross, John Allen, Bertha Swartz.

We ask an interest in your prayers that we may all fill our places faithfully and help the church to grow.

Feb. 12, 1945.

Rosella Good.

METAMORA, ILLINOIS

Dear Herald Readers: Greetings in the Master's name. From Dec. 24 to 31 Bro. and Sister Paul Erb, Goshen, Ind., were in our midst. Sister Erb conducted a children's meeting each evening in the basement preceding the sermon by Bro. Erb. We feel that it was through her faithful teaching as well as Bro. Erb's preaching that twenty-two boys and girls, during the meetings and since, confessed Christ and are now under instruction prior to being received into the church. Truly we as older ones in the church need to walk circumspectly, for these young people need much encouragement and consecrated leadership that they may become staunch Christians.

On Jan. 28 Bro. and Sister S. J. Hostetler, returned missionaries from India, were with us. Bro. Hostetler preached for us in the morning. In the evening Sister Hostetler gave an interesting description of the people among whom they work in India, and by way of pictures Bro. Hostetler further described their work.

On Feb. 11 Bro. S. M. King, who recently returned from the India mission field, preached for us and told us of the educational work in India. Certainly we are much better prepared to give and can pray more intelligently since we have had so much firsthand information of the work in India.

We desire an interest in your prayers that we might not be selfish in the hope which we as Christians enjoy, but that we might be willing to make Christ known to those round about us who are as yet unsaved.

Feb. 12, 1945.

Cor.

DENBIGH, VIRGINIA

(Warwick River Congregation)

Dear Herald Readers: Greetings. On Feb. 4 one young man was received into our number from another denomination, being rebap-

(Continued on last page)

WITH OUR MISSIONARIES

Is Christ in You?

*Has someone seen Christ in you today?
Christian, look to your heart, I pray,
The little things you have done or said,
Did they accord with the way you prayed?
Have your thoughts been pure and your words
been kind?*

*Have you thought to have the Saviour's mind?
The world, with a criticizing view,
Has watched—but did it see Christ in you?
Has someone seen Christ in you today?
Christian, look to your life, I pray.
Look! There are aching and blighted souls,
Being lost on sin's destructive shoals.
And perhaps, of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope or cheer?
Look to your light—does it shine out clear?*

—Selected.

Our Responsibility

The Catholic Church has wiped out the color line within its walls, is the claim. From now on, negroes may join the church of Rome and welcome.

This is the result of a vision of a certain bishop which he hopes will make many of the fourteen million colored people of the United States Catholic.

What a strong temptation to our negroes to go where they will be loved and appreciated! What a rebuke to Protestants for their attitude!

"Where shall I sit?" asked a timid, trembling old colored "uncle" as he stepped cautiously over the threshold of a Catholic cathedral in one of our southern states. "Just anywhere you like," answered the good-natured sexton, and the poor old man felt as though he had found a little bit of heaven on earth.

The Catholic Church is making great preparations to capture the negro race. She has put on a well-organized program and already has fifty thousand negroes in her schools. She has four hundred sixty priests and one thousand six hundred sisters engaged in colored missions.

Concerning this situation, the "Southern Baptist Convention" of 1944 comments, "When one contrasts the hundreds of thousands of dollars spent by the Roman Catholics in the program for the negro, the more than two thousand trained white Catholic leaders who are giving their time to work for the negroes, the two hundred sixty-three Catholic negro schools with the small effort the Baptists are putting forth on behalf of the negro, the contrast is embarrassing. One need not be surprised to hear of entire negro Baptist churches which have gone over bodily to the Roman Catholics."

The Seventh-Day Adventists are now establishing a large school in Chicago for the colored people. Two hundred churches of that faith have already been organized for them, with several thousand members.

The Russelites (Jehovah's Witnesses) are also making astonishing inroads among the colored people and have opened a great school in the East for them, where they are treated with unbounded respect.

The Communists are building up their partly by scooping in the negroes. "President Henry Sloan Coffin of Union Theological Seminary says that negroes recently elected two members of the city council of New York. Both these negroes were Communists, which meant that the negroes of New York were looking to an atheistic and revolutionary leadership rather than to a Christian leadership for the solution of their problems and the helping of their race."

Remedial Measures

A committee of Baptist ministers writes, "The negro people are citizens of our country. They cannot be kept in a vacuum. They have their contacts with white people. Both white and colored people must learn to walk together, live together, and serve the Lord together."

This committee suggests the holding of institutes in various communities of colored people; for instance, they find that a five-day institute proves very successful. Any course of study may be used as seems best.

They find the plan of holding an institute each Monday in one locality and Tuesday in another and so on through the week, also very beneficial.

If diplomas are issued, the attendance and interest will be greater.

Such institutes may result in revivals, in missions, in church organizations, or in permanent Christian schools.

Why not begin today to be a missionary to our own Africa by visiting homes of negroes and praying with them; by getting their children together and telling them Bible stories; by holding cottage prayer meetings, and by scattering tracts? Why not subscribe for your church paper for each negro minister and Sunday-school superintendent in your locality? Let motherly women visit negro places of vice with the Gospel. Go to our Afro-American as he lies in the hospital, the jail, the alms home, and the chain gang, for "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matt. 25:49).

"But," objects one, "they have their churches." That is true in part. But their light is dim and they need your help. However, there are seven million, seven hundred and fifty thousand negroes

among us who are unchurched. What a vast mission field!

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).—Julia A. Shelhamer, in "Evangelical Visitor."

The "We Used to" People

BY C. WARREN LONG

The number of people who have attended the church, accepted Christ as their Saviour and Lord, received the Holy Communion, and now show little interest in their religious life is appalling. In a study of the people with whom we do personal work, and the few who come to us seeking an understanding of their ever-hungry and craving souls, we find them to be backsliders from some state of grace. Nearly all of them will admit that they lived for the Lord at one time and enjoyed their spiritual life. If you meet a mature person on the street, train, or bus, or in some public gathering place, he will nearly always admit that he once went to church and claimed to be a Christian. This army of people who so freely admit, "I used to" and "don't any more," has some recruits in our church. This army of "used to" people is challenging the best Christian service our church can give.

Many will say when asked, "We used to have Bible reading and prayer in our home. We did not mean to neglect our family altar, but you know how it is." The father works on shifts, the children leave on a bus early for school, and the mother has all the homework. The result is that the father goes to his work unfortified against sin for the day. The children enter a world of temptations unguarded by the Word of God and the prayers of godly parents. The mother goes to her ceaseless round of duties without the assurance of our Lord with her. The family says, "We used to, but don't any more."

The family that "used to" have Bible reading and prayer in the home and "don't any more" is the family that "used to attend church" and "don't any more." Let us call the Sunday-school roll. How many do you think would answer "present"? Call the church membership roll in the morning worship service. How many would show they are present with a hearty "Amen"? Suppose you call it at the Sunday evening service. Call it again at the midweek prayer service. Call it again at the communion service. The response today would make our hearts fail if it were not that we know that "in the midst of the seven candlesticks [there is] one like unto the Son of man" (Rev. 1:13). The missing members at one time claimed to be Christians; they were faithful for a while in their worship and in their attendance at divine services. Now they seldom attend—some never and others could not be

found if looked for. Their interest in religious things has faded away. Their interest is absorbed in the things of the world. Spiritual things no longer interest them. Their "first love" is in eclipse.

Not long ago secret prayer was a common experience. Everyone had his kneeling place as he sought communion with God. Then it was that sinners came to the Lord and confessed sin and became saved. Now we hear voices saying, "We used to pray and be alone with God." There is an admission, "We don't any more"; consequently the joy has faded out of the heart. The cares of this life and the deceitful riches of the world have crowded out the voice of God. The pleasures of sin have helped to make life gloomy and a real drudgery.

We look for the Bibles of the "used to" people and find them covered with magazines, funny papers, books of mystery, detective and love stories. This Bible shows pencil and finger marks, with a few tearstains. Who is the person who used this book? He has forsaken the Lord and His Word and the church and joined the "used to" people who crowd the "broad way."

If you find that you are a "used to," I appeal to you to return to the Lord and His Word and the church. Can it be possible that you have committed two evils, as the people did in Jeremiah's day? They forsook God, the fountain of living waters, and hewed them out cisterns, broken cisterns that did not hold water. May you, like the prodigal, awake, leave the swine and husks of sin, and return to the Father's house. God will welcome you. Loyal Christians will welcome you. It is dangerous to continue as you are today. "Return unto me, and I will return unto you, saith the Lord."

Dear brother and sister, those "used to" people challenge us in our prayer life, our personal work, and our testimony for our Lord. Let us accept the challenge.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Peoria, Ill.

AFRICA LETTER

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4).

As in Paul's day, so now the devil has one thing uppermost in his mind and that is to keep the truth of the blessed deliverance and freedom of Calvary from becoming known to those he has in his clutches. The methods he uses to accomplish this are many and varied. His methods in Africa may be a bit different from his methods in the homeland, yet they are somewhat similar, and his pur-

pose is the same, namely, to keep men and women blinded to the fact that there is one who can deliver them from the devil's power and bondage.

It is the digging season; so the devil suggests working on Sunday, for it is necessary that the cultivating be done during these days of rain; if a dry spell should come, the planting would be delayed. Some heed his voice, but there are others to whom the Spirit has been speaking who have no rest to carry out such a suggestion, for the people of God do not work on Sunday. Then the enemy works on that point—that it is not the right thing to cultivate on Sunday, but that it is perfectly in order to spend extra hours in the garden on Saturday. His purpose is to have the body so tired that when the time comes to go to church to hear the Word preached, there will be a strong desire to stay at home and rest. Is it not so that the people of God teach that Sunday should be a day of rest? However, if this does not quiet the unrest in the soul, and the heart yearns to hear the Word regardless of the tired body, the enemy still does not give up. When the devil sees that he has been defeated in his attempts to keep souls from coming to hear the Word, then he will bring distractions during the service in an attempt to keep the Word from being heard. The babies cry (yes, even the crying of innocent babes the enemy would use to his own purpose); a young child does something amusing, which causes laughter throughout the audience; someone arrives late and others turn to see who the late-comer is. As these things take place, then comes the evil suggestion in the ear of the child of God, "Just note all the distractions; the Word cannot possibly enter hearts under such circumstances." Praise God for Calvary, which speaks boldness to our hearts to refuse the lies of the devil; for our Lord who said, "All power is given unto me in heaven and in earth," defeated the enemy at Calvary. With confidence we hold on to the faithfulness of our God, knowing that when He promised, "My word . . . shall not return unto me void, but it shall accomplish that which I please" (Isa. 55:11), it was not a promise to mock His children but one to be fulfilled. Such was our experience this past Sunday, and we with joy recognized the manifestation of the victory of our Lord over the enemy as two souls stayed after church, seeking deliverance from the thralldom of the devil.

Sunday school was started here at Nyabasi about a month ago, for the first time since the opening of this station. The group is divided into four classes: the children, the Kuria women, the Kuria men, and those of the Luo tribe who are working for the mission here. The people of this tribe (Kuria) are not as advanced in education as some other tribes, and it is a real pleasure to hear these folks repeat the memory verse, in spite of the fact that they are not able to read the verse in the New Testament. At the present time we are studying the Book of Luke during these periods. Do pray that the teachers of these classes be vessels which the Holy Spirit will be able to use to put forth the Gospel study in the hearts of those who come.

The large group of children attending

services lately has been very encouraging. Yesterday there were twenty present. It has been a burden on our hearts for some time in the past that the Christians become more conscious of their responsibility as parents. We see the Lord answering our prayers in this matter, for the children of the Christians and believers are coming more regularly than formerly. The children do seem to enjoy singing their songs and choruses and having their turn at repeating memory verses. The stories of Jesus do appeal to children. We thank the Lord for this opportunity of planting the seed in such tender hearts. There are several young girls in this group who are nearing the age when we believe they will recognize the voice of the Spirit calling them to the Saviour. Pray for your servants through whom the Spirit desires to magnify the Saviour before these children so that they shall desire Him above all else.

The translation work is continuing, and we hope soon to have a small book of songs ready for use in our services. Some time ago songs were translated, but since we have studied the language more, we are conscious of how many mistakes there were in that first attempt at translating. We trust that it will not be long until at least one of the Gospels will also be available in this language.

The devil is busy, but we praise the Lord that we are on the winning side, for we are joined to the Victor. Continue to pray that our blessed Lord be magnified in this land.

Nyabasi, E. Africa.

Edna S. Hurst.

Nov. 13, 1944.

INDIA AIRGRAPH

The Jalsa (Indian Camp Meeting)

The Indian Mennonite campground is not as efficiently equipped as the Laurelville camp in Pennsylvania, but we think ours must be almost as beautiful. It is located three miles southeast of Dhamtari, in a village owned by Bro. Biswas, one of our church members. The camp is on the west bank of the Mahanadi (Great River). About one-half mile down the river is located a flood control and an irrigation dam. This year the shutters of the flood control were closed early, causing the water to form into a lake three or four miles long, just in front of our campground. Tamarind and other trees on the river bank made splendid places for our tents, and for the huts made of bamboo matting.

The Jalsa Committee did very well in arranging for the needs of the campers. Fresh vegetables and fruit were available on the grounds daily. Wood was brought from the near-by jungle by head loads (all that woman could carry on her head). It was sold at rates ranging from three to sixteen cents per load.

An Indian snack shop was arranged for and managed by Mr. Jaganath. It was constructed of bamboo matting, wall and roof. One section was sleeping quarters for the proprietor and party. The remainder was open on one side. Here the cooking and serving were done in Indian style. Indian breads and tea, rice and curry, and meat croquettes were available. Sister Yoder had a bookstall near the main meeting tent in a

very favorable location. The book sales this year amounted to about six dollars.

The subjects discussed in the sectional meetings centered around the church and community and were of a very practical nature.

Bro. Moti Lal was our guest speaker. He brought us very practical Spirit-filled messages in the forenoon and evening services. His application of Scripture to everyday living was so Spirit-directed that many souls were convicted and a goodly number expressed, by uplifted hand, their desire to get right with God and walk closer to Him. We thank God for these messages and for the working of the Holy Spirit in the meetings. We pray that the Holy Spirit will continue to work in our church and community.

Jan. 13, 1945.

George H. Beare.

The Home Field

LANCASTER, PA.

(North End Mennonite Mission)

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad."

On the evening of Dec. 31 we were blessed by a visit from Bro. Moses Slabaugh, Harrisonburg, Va., who brought us an inspiring message. Bro. John K. Charles, from near Mountville, Pa., also visited us one evening and brought us a Spirit-filled message.

Our Sunday school was reorganized recently, with the following results: Supt., John Bechtold; Asst., Earl Wert. The average attendance for 1944 was seventy-seven. We are pleased with this number, but there are still many more to be reached.

The monthly "Way" distribution and the visitation work are still being conducted, and all who take part in these as well as other activities of the church are indeed blessed.

There are several applicants under instruction for baptism who need our prayers that their faith may be increased and that clouds that overshadow may be filled with mercy and then break in blessings on their heads. Also pray that many others may see their need and come to the Saviour.

Our all-day meeting is planned for April 15, the Lord willing. This will be our second annual meeting since the new building was dedicated to the Lord in 1943.

All are invited to worship with us at any time. Visitors are indeed an encouragement.

Remember the work at this place in your prayers and much shall be accomplished through Him who loved us and gave Himself for us.

Feb. 12, 1945.

Anna W. Neff.

It is related that once upon a time the famous atheist, Tom Paine, who wrote that famous book known as "The Age of Reason," asked Benjamin Franklin what he thought of the book. The only reply from Franklin was: "Tom, he who spits against the wind spits in his own face."

ITEMS and COMMENTS

The Constitution of Peru since 1916 has permitted to all religions "liberty of the exercise of their worship." By government decree, however, on January 4 of this year it is ordered that worship shall take place only in already existing temples, and non-Catholic meetings are prohibited on the streets, in parks, and other public places. The temper of this warring world seems to be drifting into greater intolerance instead of more liberty. Anti-Semitism seems to be growing in the United States.

* * *

The Church of the Latter Day Saints, commonly called the Mormons, has been very efficient in colonizing and settling its people. Recently an eighteen-hundred-acre ranch has been purchased in New Mexico which will be divided into farms and sold to returning soldiers at cost. The Mennonite Church has something to learn from the Mormons here.

* * *

Released-time Bible classes have been begun in the city of Indianapolis. The initial enrollment is three hundred fifty, all fourth grade pupils. A state law passed in 1943 permits this arrangement.

* * *

Drafting of clergymen as chaplains has been proposed by Dr. Wilbur T. Clemens, General Secretary of the New York State Council of Churches. There is probably good reason in the paradoxes of the position, for the acute lack of chaplains in the armed forces.

* * *

The House of Bishops of the Protestant Episcopal Church recently refused to endorse a proposal for the postponement of peacetime conscription. This is one of the few religious groups to take this attitude.

* * *

In an address before the rural church and community meeting of the University of Kentucky Farm and Home Convention, Governor Thomas L. Bailey of Mississippi declared that the church was a more vital force in American life when it centered in rural areas. He feels it was a great tragedy when the ministers "shook the dust off their feet and fell for the bright lights of the city." He praised the Catholic Church for its program of country church developments and called upon other communions to carry "the bright light" to the rural areas. It would be a great mistake if the Mennonite Church, which has not yet felt to any appreciable extent the lure of the city lights, should neglect her opportunity to maintain and develop strong rural church communities.

* * *

Two Protestant journals that were forced to suspend publication during Mussolini's regime in Italy have made their reappearance. They are the Waldensian biweekly, *The Light*, and the Baptist Evangelical weekly, *Testimony*.

Government statistics just released reveal that the American people during 1944 spent more than \$7,000,000,000 for alcoholic beverages. This is at the rate of \$54 for every man, woman, and child in the country. They consumed 165,000,000 gallons of distilled liquors, an increase of 20,000,000 gallons over the previous year. The beer consumed amounted to 80,000,000 barrels, an increase of over 15,000,000 barrels in the previous year. We may be sure that the price of all this drinking has not yet been fully paid.

* * *

Baylor University, a Baptist school in Texas, has refused a donation of \$25,000 from the Dallas retail liquor association. The university contends that to accept this gift when Texas Baptists are opposed to drinking liquor would be inconsistent.

* * *

According to figures in the *American Friend*, contributions for Friends C.P.S. units in 1944 were \$50,000 less than the expenses for these camps. Since so small a proportion of Quakers are going to the C.P.S. camps, the maintenance of these units by the Friends' Church is rather an expression of loyalty to a cause. Evidently the motivation is not sufficient.

* * *

At the beginning of 1944 the Government of General Ramirez of Argentina issued a decree stating that Roman Catholic religious instruction was to be compulsory in primary, secondary, and professional schools. Commenting on this decree *La Idea*, Protestant periodical in Montevideo, writes "that in order to give to this decree an appearance of respect to the Constitution, it is stipulated that school children whose parents belong to other religions and who have openly manifested their opposition would be excluded from this teaching."

* * *

Major Arthur Corbett-Smith, English author and publicist, shot himself recently at the age of sixty-five. He left a note in which he said: "I've had a wonderful life, but I'm too old now. . . . I view with loathing the incidence and stigmata of old age. Age, with rare exceptions, is repulsive to look upon, and its so-called wisdoms are very problematical. Every man and woman at the age of sixty should show cause why he or she should continue to exist. . . ." This is quite a contrast to the Biblical concept that a hoary head is a crown of glory. The old age of a sinner may become repulsive, but the sunset of a Christian life is flooded with glory and beauty. Whether old age is pleasant or not depends a good deal on the old man.

* * *

Joining the voices of the many individuals and groups who have protested against compulsory military peacetime training are those of twelve university presidents who recently expressed their opposition in a lengthy letter to President Roosevelt.

The reason why so many people are defeated in their Christian life is because they have failed to grow in the grace of God.—Paul Mininger.

Church Conduct

[Sister Witmer, wife of Bro. Isaac B. Witmer, Ephrata, Pennsylvania, has sent us a selection from a church bulletin of another denomination regarding behavior in church. She concludes with some convictions of her own as they apply to our Mennonite services.—Editor.]

"Co-operation. We desire the hearty co-operation of teachers, officers, scholars, and parents in our work of Christian education. Let each one connected with our Sunday school put forth his best effort to be on time every Sunday and let the parents see to it that their children are on time. The opening hymn and the worship period are just as important for the teacher and scholar as the lesson period and closing service. Let us all co-operate for a bigger and better school.

"Good manners in church. Little things are often important. If some of these points listed are overlooked now and then, no serious harm is done. But one who observes these simple rules of good manners in church may be considered a courteous and thoughtful person.

"Come to church early. Be in your seat ready for worship when the service begins. Do not stand outside and gossip; much harm is done that way. The first hymn is as important as the last.

"Go forward. Leave the rear seats for strangers, parents with small children, and any who come late.

"Eyes front. You are a worshiper, not a news reporter. Wait until after the service to see who came late. Do not whisper or talk unless very necessary. Following your silent prayer after taking your place in church, look over the program for the day, the Sunday-school lesson, or read from your Bible. Prepare for worship.

"Assist others. Share your book when necessary or see that the idle books are shared with those who have none if it can be done without undue disturbance. Help those who are less familiar with the service, the children and strangers.

"Greet strangers after service. They are guests. Let them know they are welcome, and ask them to come again.

"Meditate. During the administration of the Holy Communion do not whisper with your neighbor. Spend the time in meditation.

"Take care of church property. Take care of any church books. Refrain from creasing pages, and do not leave miscellaneous papers between the pages. Do not drop the book into the rack with a bang during the singing of the last verse of the last hymn or any other time."

The writer wishes to add a few things to the above for our Mennonite Church. Do not wait in the anterooms till a long line is formed and then come marching in like a parade, with hard heels that make a loud noise and disturbance, and then flop in your seat and start giggling and whispering. This is a habit formed in the Mennonite Church which is becoming very annoying, especially when

done during devotion. And very few have enough respect to wait till devotion is over or see that they get in before.

Whispering, talking, and laughing during prayer and preaching are very disturbing. These evils are found among older ones as well as younger ones, but the young folks seem to do it the most. This starts with the parents when the children sit on their mothers' laps. Then when they are old enough to be in Sunday-school classes they talk loud. If not taught differently they grow up that way. The consequences are a noisy service, no reverence or respect for God's house. When the boys are older, oftentimes not licensed to drive a car, they drive around the church, making a noise by blowing the horn, putting on brakes, and otherwise making a disturbance. Usually they come in after the service has started, make more noise, talk and laugh loud at times, tear up songbooks, and write ugly things in them that are not fit to be seen. Is this worship? Does this please God?

The Bible

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that He is a servant of the Most High, and into the cottage to assure the peasant that He is the Son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the earth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love, friendship, sympathy and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friends and comrade: "Good-by, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.—Henry Van Dyke.

We have privileges in grace which we should accept and make use of, and in which we should rejoice.—Emery Hartzler.

Grace And Good Works

Extremes are easier than means. This is the case when one is driving his car down the highway, and when he is discussing moral and spiritual realities. The "golden mean" is the "middle of the road"—the extremes are either stone walls or deep ditches.

Let us take grace and good works as an example: it has always been difficult for men to hold to the true concept as regarding these factors in the composition of experience and life. One holds that we are "saved by grace" without any consideration of good works either as prerequisites or fruits. Another holds that "We must do right in order to be right," and doing right will make us right. The first drifts into the whirlpool of antinomianism (by divorcing inward holiness and outward righteousness), and the other strikes upon the rock of legalism (by making salvation a human accomplishment). The "golden mean" lies in between these two extremes.

In the sense that the favor of God comes to us through the blood of Jesus Christ, and not in any degree through our own merit, salvation is "all of grace," and not of us. But when this fact is stretched in the attempt to make it mean that one can be right "in spirit" and yet sinful "in the flesh," the extreme has become a heresy. Even repentance, which involves restitution, as well as contrition, demands human co-operation, and cannot be said to be altogether accomplished by "the sovereign will of God." And after regeneration, good works are the fruits of a good heart, and "if we say we have fellowship with him and walk in darkness, we lie and do not the truth."

There is no contradiction between Paul's claim that we "are justified by faith," and James' contention that faith requires works for its consummation. Paul was talking of what God sees as the ground and condition of our justification, and James was speaking of what men demand to see before accepting our claim that we have faith.

In illustrating the extreme, men sometimes ask, "If one has been truly born of God, can he ever be lost?" And there are those who will answer, "No, for since it is by grace and not by works that we are saved, no deed of the regenerated can frustrate the grace of God." But here too is a heresy. State it any way you will; it still remains a fact that every man is either a Christian or a sinner, and cannot at the same time be both. "He that is born of God (as a present fact) doth not commit sin," and this plain statement cannot be met by the dodge that one can be a Christian in his spirit and a sinner in his flesh at the same time; for man is a person, and not duality of beings.—By General Superintendent Chapman.

RELIEF AND C.P.S.

RELIEF NOTES

Home from England

Glen Miller and J. N. Byler arrived in the States, Feb. 9, having left England, Jan. 28. They traveled by fast convoy but arrived in a United States port several days late because the entire voyage was made in stormy weather.

Bro. Miller went directly to Goshen, Ind., to join his family after a year of separation and to resume his duties on the faculty of Goshen College. Bro. Byler has returned to Akron Headquarters and has briefly and informally reported on his visit to Palestine and Syria, the trip from Cairo to England by sea-plane, and the trip home.

* * *

Yugoslav Refugees Begin Homeward Migration

Comments made in recent letters received from our Middle East relief workers indicate that changes are being anticipated and are taking place in the refugee camps in Egypt. Mary Emma Showalter's statement, "The Dalmatian Coast where most of these people are from is no longer in the war area, so folks are returning," was verified by the New York Times, Feb. 2, 1945:

"Twelve hundred of the 12,000 Yugoslavs in the refugee camp at El Shatt, outside Cairo, have started back for Yugoslavia, the first movement of the kind to take place under U.N.R.R.A.'s auspices. Some two hundred of them went by ship to Dalmatian ports and six hundred others are awaiting embarkation. They are going back to a country that lacks food and supplies for its existing population."

* * *

Rice Harvest in India Good

The Mennonite relief workers in India are finding it possible to close the emergency phase of Bengal relief work, as administered under the M.R.C.I. (Mennonite Relief Committee of India). However, further rehabilitation will have to be carried out. A report from India, dated Dec. 8, 1944, presents this brighter outlook for the people of the Bengal area:

"This week we are issuing the last rice under our own tickets. A few of our ticket holders will most likely transfer to Government tickets administered by us. Prices of rice continue to come down. The new crop, which is just being harvested, is very good."

* * *

Canadian Sails for Middle East

Farewell services were held at Akron for Arthur Jahnke, Herbert, Sask., on the morning of Feb. 14. He will join the other Mennonite workers in the refugee camps. Bro. Jahnke has mechanical and carpentry experience.

C.P.S. NOTES

Selective Service Issues Directive

After investigation of the application of directives regarding the administration of C.P.S. units in mental hospital and other public institutions, Selective Service issued a further directive to clarify the former instructions. The new ruling stipulates that "all assignees must live on the grounds of the hospital or other institution" unless approval has been secured from Selective Service to live away from the institution. Other points of the directive make hospitals responsible to provide medical and dental attention necessary to "maintain health and working capacity," and prohibit assignees from working outside the hospital during time off unless such work has been approved by Selective Service.

* * *

Conference on Conscription

Representative C.P.S. men from the Mennonite camps and units in the East will gather with church leaders at Powellsville, Md., Feb. 24, 25, to discuss peacetime conscription and what our attitude as Mennonites should be toward it. It is hoped that by the sharing of ideas on this issue the thinking of C.P.S. men as a group may be clarified.

* * *

Relief Unit at Howard Discontinued

The C.P.S. Section has announced that the relief training unit at the State Hospital, Howard, R.I., terminated February 1. This action was taken after a meeting with the relief trainees and other members of the C.P.S. unit on Jan. 25. Considerable dissatisfaction had arisen concerning the study and work schedule provided for the trainees. Members of the relief unit will have the opportunity to transfer to other units if they so choose.

* * *

C.P.S. Briefs

Twelve C.P.S. men will be added to the dairy-herd-testing unit in Pennsylvania. This increase will raise the strength of the unit in the State to seventy assignees.

Daniel P. King has been appointed to serve as director of the Boonsboro C.P.S. Camp in Washington Co., Md. Bro. King will succeed John B. Stoltzfus, who has been acting as director temporarily.

Released February 14, 1945

M.C.C. Headquarters, Akron, Pa.

WHAT MADE HIM A TRAMP

Margot Asquith tells how she once met a tramp and asked him how he decided which way he would tramp, and his answer was, "I always turn my back to the wind."

That was what made him a tramp. He never had the courage to breast the wind and go courageously on in its teeth, or he would have ceased to be a tramp and have become a man.

Alas! many people with plenty of money in their pockets are only tramps, who always turn their backs to the wind and thus lose the real joy achievement of life.—Homiletic Review.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Boller—Gingerich.—Martin Boller and Leona Gingerich, both of the East Union congregation, Kalona, Iowa, by D. J. Fisher at the bride's home, Jan. 28, 1945.

Hathaway—Fenton.—Oliver Leroy Hathaway and Esther Lillian Fenton, both members of the Pea Ridge, Mo., Mennonite Church, by J. M. Kreider at the church, Feb. 11, 1945.

Clemmer—Landis.—Jonas S. Clemmer, Salford congregation, Harleysville, Pa., now in C.P.S., and Edna M. Landis, Rockhill congregation, Telford, Pa., by Clinton Landis, Feb. 10, 1945.

OBITUARIES

Amstutz.—Caroline, daughter of John and Anna Tschantz Lehman, was born Jan. 16, 1869; died unexpectedly Feb. 3, 1945, near Kidron, Ohio; aged 76 y. 18 d. She suffered only a few hours following a heart attack. In 1885 she accepted Christ as her Saviour and united with the Sonnenberg Mennonite Church, of which she remained a faithful member until death. On Feb. 27, 1890, she was united in marriage to Cleophas N. Amstutz, who a few years later was ordained minister and then bishop of the same church. He preceded her in death March 5, 1940. She leaves 6 daughters (Mrs. Edna Nussbaum, Sara—Mrs. Albert Nussbaum, Lydia—Mrs. Jacob Neuenschwander, with whom she made her home, Lavina—Mrs. Amos Neuenschwander, Elda—Mrs. Martin Lehman, and Martha—Mrs. Harvey J. Nussbaum, all of the vicinity of Kidron except Lavina, who resides at Berne, Ind.), 35 grandchildren, 5 great-grandchildren, 2 sisters (Elizabeth—Mrs. John Geiger, and Anna—Mrs. Louis Burkhalter), and 4 brothers (William, Daniel, and Noah, all of the Kidron community, and John, Richfield, Wash.). One son, one grandson, one brother, and two sisters also preceded her in death. Funeral services were held at the Sonnenberg Church Feb. 6, in charge of Louis Amstutz and Stanford Mumaw. Interment was made in the church cemetery.

Bender.—Walter Leonard, son of Christian and Katie Bender, was born at East Zorra, Ont., Dec. 12, 1914; passed away after two weeks of suffering, Feb. 6, 1945; aged 30 y. 1 m. 26 d. At the age of sixteen he accepted Christ as his personal Saviour and united with the East Zorra A.M. Church. Upon moving to Kitchener, he transferred his membership to the First Mennonite Church, of which he was a faithful member at the time of his death. On Sept. 7, 1938, he was married to Selma Swartzentruber, who survives him. He also leaves 2 sons (Wray Luke and Paul James), one daughter (Grace Elaine), his parents, one sister (Leona—Mrs. Lloyd Bender), 3 brothers (Orrie, Harold, and Ross), an aged grandmother (Mrs. Annie Bender), and many other relatives and friends. Funeral services were held at the East Zorra A.M. Church by C. F. Derstine, D. S. Jutzi, and Jacob R. Bender. On account of the deep snow a memorial service was held at Kitchener by the pastor and the Sunday school, of which Bro. Bender was an adult department superintendent.

Christner.—Chris, son of Peter and Barbara Christner, was born near Wheatland, Mo., Feb. 13, 1872; passed away Jan. 9, 1945; aged 72 y. 10 m. 27 d. He came to Lane County, Oreg., with his parents, when nine years old. On April 14, 1898, he was married to Ada Roth, who preceded him in death Jan. 13, 1943. In 1900 they moved to the Molalla, Oreg., community, where he resided since. He is survived by one daughter and 4 sons (Inez Lantz, Clinton C., Loren

Harley S., of Molalla, and Earl J., of Portland), one brother (Noah, of Portland), one granddaughter, 5 grandsons, and many nieces, nephews, and friends. In his younger years he became discouraged in the Christian life, but on Oct. 31, 1920, he renewed his covenant with the Lord and the Mennonite Church. Soon after this he was afflicted through sickness and never fully recovered. Funeral services were conducted by F. J. Gingerich and J. W. Hess.

Christner.—Emma, daughter of Christian B. and Catherine (Springer) Nafziger, was born near Minier, Ill., Sept. 29, 1889; passed away at her home near Minier, Jan. 10, 1945; aged 55 y. 3 m. 12 d. She united with the Hopedale Mennonite Church in her youth and remained a faithful member until death. On April 22, 1915, she was united in marriage to Noah Christner, who survives her. She is also survived by 3 daughters (Mrs. Laverne Hochm, Peoria, Ill.; Angeline, in India; and Mrs. Vera Doneison, at home), 5 brothers (Aaron, Levi, and Simon, of Minier; Jonas and Lawrence, Hopedale, Ill.), and one sister (Marie, of Hopedale). Her parents, one brother (Joseph), and one sister (Barbara) preceded her in death. She enjoyed good health until two years ago. The last few months she failed rapidly. She had a desire to remain a while longer with her loved ones, but expressed herself as being ready to go should the Lord see best to call her home. Funeral services were held Jan. 13, at the home and the Hopedale Mennonite Church, in charge of Simon Litwiller, Ben Springer, and Ernest Hochstetler. Text, Ps. 17:15. Interment was made in the Hopedale Mennonite Cemetery.

Eash.—Samuel C., son of Christian and Dora Eash, was born Jan. 24, 1863; died in the Elkhart (Ind.) General Hospital, Jan. 31, 1945, of a heart attack; aged 82 y. 7 d. He lived all his life in and near Middlebury, Ind., with the exception of the last ten years, when he resided in Elkhart. He was a member of the Mennonite Church since a young man, transferring his membership from the Middlebury Church to the Prairie St. Church in Elkhart ten years ago. On June 6, 1885, he was married to Ida Nussbaum, who passed away Jan. 21, 1927. To this union were born two children: Della May, who died in infancy, and Clayton of Middlebury. On Dec. 27, 1928, he was united in marriage to Fannie Kerlin, who died Jan. 3, 1933. On Oct. 23, 1934, he was married to Emma Rowe, who survives. He is also survived by 2 grandchildren (Orus Eash, Traverse City, Mich., and Mrs. Erma McCreary, San Francisco, Calif.), one sister (Mrs. John Slabaugh, Goshen, Ind.), one brother (William, Spokane, Wash.), and 2 stepsons (Ammon and Orville Rowe, of Elkhart), besides many other relatives and friends. We humbly submit to God's will and pray that we too may be found faithful in the end. Funeral services were held at the Prairie St. Church Feb. 3, conducted by J. S. Hartzler, S. A. Wells, and Wilbur Yoder. Burial was made in the Forest Grove Cemetery, southeast of Middlebury.

Honsberger.—Hazel Irene Honsberger was born Nov. 7, 1906; passed to her eternal home Feb. 8, 1945, at the home of her parents, Bro. and Sister Jacob Smith, Vineland, Ont.; aged 38 y. 3 m. 1 d. On Sept. 5, 1925, she was united in marriage to Ralph Honsberger. To this union six children were born: Charlotte, Madaline, Keith, Hugh, Joan, and Margaret. She was a member of the Mennonite Church at Vineland, where she yielded her heart to the Lord in 1917. Besides her husband and children, she leaves her parents, 2 sisters and one brother: Hattie—Mrs. Charles Hibbett, Charlotte, and Jason, all of Vineland. Funeral services were held Feb. 11, conducted by the pastor, S. F. Coffman, assisted by S. D. Steinman and H. S. Hallman. Text, John 14:2. Interment was made in the Vineland Cemetery.

Houser.—Anna Catharine, daughter of C. S. B. and Lizzie A. Herr, was born March 31, 1876; passed away Jan. 24, 1945, after a period of failing health and a brief illness; aged 68 y. 9 m. 23 d. On Sept. 5, 1900, she was united in marriage to Frank R. Houser, who survives her. She will be remembered by many from her home congregation, the Willow Street Brick Church, Lancaster, Pa., where for many years she served as a Sunday-school teacher. Besides her husband, she leaves one brother (Harry B.), one son (Harry F.), and 3 grandchildren. Though her immediate family is small, fond memories will linger in the hearts of a large circle of loyal cousins, neighbors, and friends who knew and loved her.

Kaufman.—Levi W., son of John and Margaret (Wingard) Kaufman, of Davidsville, Pa., was born Jan. 7, 1864; died Feb. 6, 1945; aged 81 y. 29 d. He was united in marriage to Amanda Frohner. To this union the following children were born: Irvin, with whom he resided; Mrs. Arthur S. Grenning, Earl C., and Mrs. Clyde Coyle, Buffalo, N.Y.; and Herbert, Bedford, Pa. He was preceded in death by his wife and one son, Stewart. He is also survived by one sister (Mrs. Elizabeth Lehman) and one brother (Isaac). He was a member of the Weaver Mennonite Church. Funeral services were conducted Feb. 9 at the church, with burial in the Grandview Cemetery.

McKee.—James Frederick McKee was born Sept. 12, 1866; died at his home near Clear Spring, Md., Feb. 6, 1945; aged 78 y. 4 m. 24 d. He was baptized and received into the Mennonite Church, as a member of the Clear Spring congregation, on his bed at the Washington County Hospital, Hagerstown, Md., Jan. 18, 1945. He is survived by 3 daughters, one son, and one brother. Funeral services were conducted at the Pinesburg Church by Moses K. Horst and Samuel R. Eby. Interment was made in the cemetery adjoining the Church of God meeting-house in Blair's Valley.

Petersheim.—Lydia, daughter of Christian and Elizabeth Troyer Bontrager, was born in Fairfield Co., Ohio, Feb. 26, 1868; passed away at the home of her daughter, Mrs. S. W. Yoder, Kalona, Iowa, Jan. 30, 1945; aged 76 y. 11 m. 4 d. On Nov. 29, 1887, she was united in marriage to Gideon Petersheim, who passed away in 1930. She leaves one daughter (Maude—Mrs. S. W. Yoder, of Kalona), one son (Rolla, of Kalona), 5 brothers (Daniel, of Kalona; David, Sarasota, Fla.; Elmer, Washington, Iowa; Joseph, Wakarusa, Ind.; and William, Cedar Rapids, Iowa), one sister (Mrs. L. D. King, West Liberty, Ohio), 6 grandchildren, 3 great-grandchildren, and many other relatives and friends. After their marriage they lived on the Petersheim homestead in Sharon Township until the fall of 1910, when they retired and moved to Kalona. After the death of her husband, she made her home with her daughter. She accepted Christ in her youth and united with the East Union Mennonite Church, being a faithful and devoted member, and a regular attendant as long as health permitted. Funeral services were held at the East Union Church Feb. 2, in charge of her pastor, D. J. Fisher. Burial was made in the East Union Cemetery.

Sauder.—Henry Sauder, son of the late Jacob and Barbara (Funk) Sauder, was born near Hawkesville, Ont., July 12, 1852; died at the Kitchener-Waterloo Hospital, Kitchener, Ont., Jan. 28, 1945; aged 92 y. 6 m. 16 d. He suffered from cancer for several years. He engaged in farming and also as wagonmaker until his retirement fifteen years ago. On Feb. 24, 1880, he was united in marriage to Mary Lehman, who predeceased him April 7, 1929. This union was blessed with three sons and one daughter: Jacob L., Breslau, Ont.; Ezra and Aaron, near St. Jacobs, Ont.; and Mary Ann, at home. He also leaves 14 grandchildren, 4 great-grandchildren, and one brother (John, near St. Jacobs, who is ninety years of age). One grandchild, 3 brothers, and 6 sisters also preceded him in death. He united with the Mennonite Church in his youth and remained a faithful member until death. His seat in church was seldom vacant as long as health permitted, and he walked to church until about a year before his death. Funeral services were held Jan. 31, in charge of Oliver D. Snider and Noah Hunsberger. Text, Job. 5:26. Interment was made in the Conestoga Riverside Cemetery.

Shenk.—Martha H., daughter of the late Deacon Samuel H. and Elizabeth Herr Shenk, was born near New Danville, Pa., Nov. 17, 1875; died at the home of her sister, Mrs. Mary Herr, Strasburg, Pa., Jan. 22, 1945; aged 69 y. 2 m. 5 d. Aunt Martha was in ill health for about a year and was confined to her bed for three and one-half months. She accepted Christ as her Saviour in her early years and was a faithful member of the Mennonite Church until the Lord called her home. She was of a cheerful disposition, always willing to do for others when she could. She was sincere in her service to her Lord, being a Sunday-school teacher for a number of years, and was also interested in sewing circle work. She will be greatly missed by all who knew her. She is survived by 2 sisters (Mrs. Mary Herr and Mrs. Anna Harnish), also a number of nieces and nephews. Funeral services

were conducted Jan. 25, at the home of her sister by Christ Brubaker and at the Strasburg Church by Jacob Harnish and Emory Herr. Text, Rev. 1:18. Interment was made in the New Danville Cemetery.

Snyder.—Jacob A. Snyder was born March 25, 1864; died Jan. 12, 1945; aged 80 y. 9 m. 17 d. He is survived by several nieces and nephews. He united with the Clear Spring, Md., Mennonite Church on April 23, 1938, and continued faithful the remaining days of his life. On June 4, 1941, he entered the Old People's Home at Maugansville, Md., where he resided until his death. Funeral services were conducted at the Clear Spring Church Jan. 16 by Moses K. Horst and Samuel R. Eby. Interment was made in the adjoining cemetery.

Swain.—Wanda June, daughter of Elmer and Della Swain, was born June 23, 1941; died at the Levering Hospital, Hannibal, Mo., Jan. 23, 1945, after an illness of three days; aged 7 m. 5 d. Her short life was a blessing to her family and friends, and her passing was unexpected. Besides her parents, she leaves four sisters and many other relatives and friends to mourn her passing. One sister preceded her in death. Though her life was brief, her place in the hearts of her loved ones was great.

Weber.—Mary N., daughter of Joseph and Hannah Halteman, was born Jan. 12, 1852; died at her home in Salfordville, Pa., Jan. 26, 1945; aged 93 y. 14 d. She was up and around until three days before her death. Her nieces, Grace Weldner and Mrs. Russel Freed, cared for her. She is survived by the following children: Hannah—wife of George Long, of Salfordville; Mrs. Sallie Moyer, Franconia, Pa.; and Wilson and Joseph, Harleysville, Pa. Her husband, Henry Weber, passed away thirty-one years ago. One son and one daughter also preceded her. Funeral services were held at the Salford Mennonite Church, where she was a member, by Rein Alderfer, Elias Landis, Menno Souder, and Paul Ruth. Interment was made in the Salford Mennonite Cemetery.

Yoder.—Fannie P., daughter of the late David and Mary (Yoder) Harshbarger, was born near Mattawana, Pa., Nov. 28, 1866; died at her home near Mattawana, Jan. 10, 1945, as the result of a stroke which she suffered on Jan. 4; aged 78 y. 1 m. 21 d. She was the widow of Pre. Samuel Yoder, who preceded her in death thirty-two years ago. One daughter (Alice) also preceded her. She leaves 4 sons (Orrie, Bannock, Ohio; Alpheus, Akron, Ohio; Paul, of Mattawana; and Herbert, in the Hawaiian Islands), one foster daughter (Mary Roberts, who has been faithful in the home for almost thirty-three years), 8 grandchildren, one sister (Mrs. Leah Yoder, Westover, Md.), and one brother (Charles, West Liberty, Ohio). She was a member of the Mattawana Mennonite Church since girlhood, and was always a regular attendant at all services as well as a faithful worker in the sewing circle when health permitted. Mother's life was characterized as one of hard toil and labor, due to the early death of her husband and only daughter. She is sadly missed in the home, as well as by all who knew her. Funeral services were held Jan. 12, in the home by Raymond Peachey, and at the church by Raymond Peachey and Aaron Mast. Burial was made in the Hartzler Cemetery.

SUNDAY SCHOOL LESSON

(Continued from page 951)

and constructive. "Go and tell him his fault between thee and him alone." "Love your enemies." "Do good." "Heap coals of fire." "Lend, hoping for nothing again." "Be . . . merciful." "Judge not." "Condemn not." "Forgive." "Give . . . good measure, pressed down, and shaken together, and running over." Think what Christ has forgiven you. "By love serve one another." "Blessed are the merciful: for they shall obtain mercy." "Forgiving one another, even as God for Christ's sake hath forgiven you." "He shall have judgment without mercy, that hath shewed no mercy."—A. M. E.

Announcements

SEWING CIRCLE MEETING

The sixty-seventh semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at the East Chestnut Street Mennonite Church, Lancaster, Pa., Saturday, March 3, 1945. All those interested are invited to attend.

Nettie A. Leaman, Secy.

CORRESPONDENCE

(Continued from page 953)

tized at his own request. Two days afterwards he left for a C.P.S. camp. Others are being prepared for baptism and will be received later.

To date very few of our boys have been called to camp, but more seem to be facing it now. At least one more is scheduled to go in a few weeks. Our greatest concern is that whenever and wherever they go, their witness may ring faithful and true to the Lord and the church.

This month we held our first sewing in the new room. In December we lost by death one of our most faithful members, Sister Mary Moyer, whom we will miss very much. She was indeed a "Dorcas" among us, "full of good works and almsdeeds which she did." We feel that the Lord can truly say to her, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

We are still gratefully remembering the times of refreshing experienced in our revival meetings which closed in December. Bro. Nelson Kauffman, Hannibal, Mo., our evangelist, brought forth things new and old out of the treasures of God's Word.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Feb. 13, 1945.

Phebe F. Kraus.

SHELDON, WISCONSIN

Dear Herald Readers: Greetings in Jesus' name. On the evening of Jan. 3, Bro. John G. Hochstetler, Creston, Mont., brought us a much-appreciated message.

On Sunday evening, Jan. 14, our bishop, Bro. Elmer Hershberger, Detroit Lakes, Minn., brought us a message, after which two young girls were received into church fellowship by water baptism.

From Jan. 21 to 24 Bro. James Bucher, Portland, Oreg., was in our midst. He brought us four stirring messages. Two young boys took their stand for Christ.

We always appreciate having visiting ministers stop with us.

Pray for us at this place.

Feb. 15, 1945.

Mrs. Ben Hershey.

For the Christian it is not, "more of the Holy Ghost," but let it rather be, "let the Holy Ghost have more of me."—Norman Hobbs.

Songs of Cheer for Children



BOUND IN COLORFUL, TOUGH PAPER
WITH DESIGN ON COVER.

This is the old favorite that was sold out, now reprinted. 150 of the best songs and hymns for children of primary and junior ages. Scripture readings, topically arranged are included in the back. Shaped notes only.

ORDER NOW FOR

* * * SUMMER BIBLE SCHOOLS

* * * SUNDAY SCHOOLS

* * * CHILDREN IN THE HOME

Each .40; doz. \$4.50; 100 not prepaid \$30.00

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PENNSYLVANIA

SIN MAKES UGLY

When Leonardo da Vinci was painting his masterpiece, "The Last Supper," he sought long for a model for his Christ. "I must find a young man of pure life," he said, "before I can get that look on the face I want." At last somebody told him that there was a chorister in one of the old churches of Rome who was both lovely in life and face; and when the artist found him and looked on him, he immediately exclaimed, in joy, "At last I have found the face I wanted." So Pietro Bandinelli sat as the model for his picture of Christ.

Years passed and still the painting was not finished. All the disciples had been portrayed except one, and that was Judas Iscariot. Many times he tried to paint a face such as he imagined must have been that of the betrayer, but none satisfied him, and everywhere he hunted for a model for his Judas. "I must find a man whose face has been hardened and distorted," he said, "a debased man, his features stamped with the ravages only wicked living and a wicked heart can show." At last he found a beggar in rags in one of the streets of Rome, with a face of such a villainous cast that he shuddered as he looked at him, but he knew that at last he had found his Judas. Then, after I know not how many sittings, the face of the man with the horrid countenance was transferred to the picture as that of Judas, and as he was dismissing his model, da Vinci said, "I have not yet asked your name, but I will now." "Pietro Bandinelli," replied the man, looking at him unflinchingly. "I also sat for you as the model for your Christ."

Overwhelmed by this startling declaration, da Vinci at first refused to believe it, but proof of its truth was not far to seek, and he had finally to admit that Pietro Bandinelli, whose heavenly countenance had been the inspiration for his face of Christ, had now

become so disfigured by the sins of a lifetime as to satisfy him as a model for the face of him who, rightly or wrongly, he thought of as the most villainous of all men who ever lived. There is a French proverb which says *peche enlaidit—sin makes ugly*. Was its truth ever more shockingly proved than by this story of Pietro Bandinelli?—Pentecostal Herald.

Table of Contents

- 945—The Divine Origin of the Church
The Divine Builder (Poem)
- 946—Humility
Time Will Do It
Faith That Spells Victory
- 947—Editorials
- 948—The German-English Transition in
Lancaster County
- 949—"As Moses"
Our Christian Privileges
- 950—In the Firelight (Poem)
Child Conversion—The Challenge
- 951—To Be Near to God
Sunday School Lesson for March 4
- 952—Field Notes
- 953—Correspondence
- 954—Is Christ in You? (Poem)
Our Responsibility
The "We Used To" People
- 955—Africa Letter
India Airgraph
- 956—The Home Field—Lancaster
Items and Comments
- 957—Church Conduct
The Bible
Grace and Good Works
- 958—Relief and C.P.S.
Marriages
Obituaries
- 960—Announcements

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MARCH 2, 1945

NUMBER 48

Four Absolutes

BY LELAND B. SATEREN

In the ninth chapter of the Gospel of John is recorded one of Christ's remarkable Sabbath-day miracles. The entire chapter is devoted to the account. You remember it: the story of Jesus giving sight to the man who had been blind from birth. The miracle, according to the Master's own words, was performed "to let the work of God be illustrated in him [the blind man]" (Moffatt). That is important; we take Christ at His word. But I see something else in this passage of Scripture.

Jesus made a poultice of saliva and clay, and He applied it to the unseeing eyes of the beggar. Then, his eyes so covered, he was sent to wash them in the pool of Siloam; and upon doing this, he received his sight. Thus restored, he went back to his old habitat and his old friends. They recognized his physical likeness, but were thrown into confusion by the fact that, though blind from birth, he suddenly appeared on the scene—quite as capable of seeing as the best of them. This, indeed, was front-page news! And in the tradition of news reporters, his friends began asking about the amazing circumstances which had led to his present condition. He told them briefly, as completely as he could, what had happened.

Dissatisfied with his answers, he was brought before the Pharisees—and he told them the same story. They, too, disbelieved, slandered the Healer, and set to bickering about this Man who stooped to effecting cures on their most holy Sabbath. Finally the parents of the beggar were sent for, and they were catechized by the Jews regarding the genealogy of their son, his condition at birth, and his present perfect vision. But no one was satisfied; and the Pharisees, perceiving that the beggar was getting dangerously close to convincing some that it *was* the Christ who had healed him, tried to pass the whole incident off by ascribing it to God—minus Christ.

Exasperated by all this to-do, the unwillingness of everyone to take him at his word, and the continued questionings, the beggar finally as much as said, "Now look here, you men: You may say what you wish; you may imagine whatever you will; you may question

everyone from now until doomsday; but my word still goes: 'One thing I know, that, whereas I was blind, now I see.'" That was it, and there was no changing the fact! "One thing I know, that, whereas I was blind, now I see." It was a positive affirmation; it stated an absolute. The only relativism in the whole twelve-word confession was, "I *was* blind"; but it only served to emphasize the towering absolute: "One thing I know . . . I see!"

A man was driving up a narrow mountain pass—lost. He came upon a young freckled-faced, sun-tanned, barefooted lad sitting on a rail fence. He stopped, opened the window of his car, and shouted, "Say, Bud, can you tell me how I can get back to Daleyville, down there in the valley?"

"Nope," was the reply.

"Well, can you tell me how I can get around to the other side of this mountain."

"No."

"Now look, I'll give you two bits if you'll tell me how I can get back to Willy Harrison's place. Can you tell me the way?"

"Nope," still the disconcerting reply.

This was going too far, thought the traveler; but he cleared his throat and chanced one more query: "I can't turn around here without going over the edge. Tell me, will you, where the road widens enough to permit my getting turned around?"

"Nope; I dunno"; and that was that.

"Say, Bud," observed the by now rather irritated driver, "you sure don't know much, do you?"

"Nope; but I ain't lost!" So far as he was concerned, that settled the whole matter for the lad.

No, he didn't know much. But he did know one thing. It was an absolute: "I ain't lost."

In his latest book, Dr. E. Stanley Jones lists the "Seven Great Hesitations of America Christianity." It is difficult to imagine that Christianity can hesitate even on a single count let alone seven; but Dr. Jones finds, and substantiates his findings, that Christianity in America has at least seven great hesitations.

Absolutes and hesitations in this year 1945! The Christian surely must want his unchristian hesitations wiped out.

He knows, if he is to be honest, that he needn't flounder about in hesitations. Indeed, as a Christian, he hasn't that right; that prerogative is reserved only for the world.

But one can't deny that the present world situation gives the Christian cause for deep and soul-searching concern. Have we missed the boat? Where did we slip up? What can we believe? Of what can we be sure? What can we grasp hold of, knowing that there we are firm, established, and sure? I've got to know; you've got to know! We'll not be satisfied without this knowledge.

Believing there are certain absolutes upon which we can buttress our faith, I should like to mention four of them. Four immutables—as eternal as God Himself.

The first is this: JESUS RULES. That is an absolute: JESUS RULES.

During the Christmas season we heard that marvelous passage from Isaiah 9: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *Mighty God, Everlasting Father, Prince of Peace*. Of the increase of his government and of peace *there shall be no end*."

"Mighty God, Everlasting Father . . . there shall be no end!" Praise God, JESUS RULES today; He will rule tomorrow! A changeless Christ in a changing world!

The pre-Christian philosopher, Heraclitus, wept all day long because everything he knew changed. The things he loved in the morning were dead before the day's closing. The tree under which he sat would soon have decayed and re-

Sunlight

BY EUNICE HARTMAN

*The sunlight falls
Through the window
On my shoulder,
And gently caresses my cheek.*

*God's love comes down
To His people
Like rays of the sun,
And warms their chilly hearts.*

Wakarusa, Ind.

turned to dust. Even he himself aged—withered with alarming rapidity. Nothing was permanent; everything was in a state of constant flux. And Heraclitus wept because nothing remained unchanged and eternal.

I asked a friend where another mutual friend lived, and he replied, "I don't know where he lives now. Everybody seems to have moved since I left home and entered C.P.S. three years ago. I even wonder if my folks will be on the same farm when I am released."

Yes, *things* do change; *things* are transitory; *things* crumble and perish. But—JESUS RULES. "Lord, thou hast been our dwelling place in all generations." Yes, before generations were, Jesus was!

On His eternity we can build. He is the cornerstone. He is our absolute. "Jesus Christ is *always the same*, yesterday, today, and for ever" (Moffatt). To begin with Him is to end with Him. He is the focal point about which everything else arranges itself in relative importance. He is the center, the hub of the Christian's life; all other things are relativisms. When lost in Him, our lives are motivated only by Him.

We stub our toes so often because we refuse to let Jesus be our motivating power, because we allow relativisms to determine our conduct. We live as though Jesus never existed! We say, "If Bill does this to me, I'll do *this*. If my superior takes this course of action, I'll take that. If the man next door resorts to conduct of that kind, I'll show him!" Who has determined your conduct? Christ? No, for it was Bill, your superior, the man next door. You began with relativisms—and you ended apart from the Lord Jesus!

In the international sphere we said, "If Mussolini touches any part of North Africa, we'll apply sanctions. If Hitler trespasses Polish soil, we'll do so-and-so. If Stalin does that, we'll do this. If Tojo sets out on a course of Imperialism, we'll destroy the Japanese Empire." Whom did we allow to determine our national conduct? Christ? No, not a bit of Him. We forgot Him—displaced Him with tragically erring mortals. America, a nominally Christian nation, presents the curious anomaly of letting her conduct be determined by the very men she most abhorred: Mussolini, Hitler, Stalin, and Tojo!

JESUS RULES, and He rules in terms of those who are wholly dedicated, completely sold out to Him. He'll back us all the way. We can count on Christ, for He is a changeless Christ in a changing world. He is the absolute upon which we can pin our hopes, our aspirations,

our lives. "On Christ, the solid Rock, I stand; all other ground is sinking sand."

"Mighty God, Everlasting Father . . . there shall be no end." JESUS RULES!

The second great absolute upon which we can build and go forward is this: JESUS SAVES. Also during the Christmas season we heard the passage in Matthew, where the angel of the Lord reassures an apprehensive and questioning Joseph with the words: "She shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins." The words of the angel still hold: ". . . he . . . shall save . . . from . . . sins."

Oh, we have gone to church—and perhaps been among its most active members. We have counterfeited the Christian's security in all kinds of questionable ways. We have substituted creedal belief for *personal* belief. We have heard pastors harangue, admonish, edify, convict, and uplift. Sometimes I think we have gone to church far too much, without once having claimed salvation; we have completely by-passed the redemptive power of the blood of Christ!

It has become almost unpopular to speak of people being "saved." Not for a long time have I seen a repentant sinner on his knees, pleading for grace—and arising *saved*. Somehow it doesn't happen often nowadays. Some wouldn't know what to do if a friend suddenly were convicted of his sins, and wanted to accept Christ as his Saviour. They couldn't lead him to the Saviour! On the contrary, they might feel distinctly uneasy and wish that they might be excused.

But, my friends, JESUS SAVES; and behind that absolute is all the redemptive power of an omnipotent God! "The Son of man came to seek and to *save* that which was lost." If you are lost, I invite you to take hold of this revolutionary absolute: JESUS SAVES. Sell yourself out to Him completely and with abandon. I wouldn't live a day in 1945 without having acted upon this overwhelming reality: JESUS SAVES. "He is able to save to the uttermost them that draw near unto God . . . , seeing he ever liveth to make intercession for them." Note: He is able to save only those who "draw near unto God." Don't imagine that you are saved because you are a "good church member," that you have given much to relief, to missions, to the sick and the afflicted. You can be far away from salvation for all that. Nor does Christ make intercession for you on the basis of all your activity. He saves and intercedes for only those "that draw

near unto God." There is no other way. "No man cometh unto the Father, but by me."

And it is wonderful for the Christian to know that when Jesus has saved, He sanctifies. The athlete knows that without the ability to "follow through," he will be of little account. The baseball batter will never hit effectively if he doesn't follow through. The football player can't punt without follow through. The pitcher will never get far who has not learned the importance of follow through in delivery. Sanctification is the follow through of salvation. Jesus is Master in this too. Present yourselves wholly to Him—for His sanctification.

Yes, JESUS SAVES. He saves today—now. Pray God for grace to act upon that absolute!

JESUS KEEPS! That is the third great absolute: JESUS KEEPS. Not long ago our government froze the present Social Security rates. That law (Social Security) represents but one of man's attempts at a kind of security. We "lay aside for a rainy day." We plan for that time when our hands will no longer be able to hew out a livelihood. Our incompleteness craves security—permanence. But it is all wasted effort and planning unless we have reckoned upon the absolute: JESUS KEEPS. Bobby Burns, "The Ploughboy Poet," wasn't wrong when he wrote, "The best laid schemes o' mice an' men gang aft a-gley." They do. Our only security is the Lord Jesus. He keeps.

When encouraging young Timothy, Paul wrote, "I am certain he is able to keep what I have put into his hands" (Moffatt). Paul was supremely right: JESUS KEEPS. In His high-priestly prayer Jesus said, "Holy Father, keep them in thy name which thou hast given me . . . I kept them in thy name . . . and not one of them perished." The Saviour continues that intercessory prayer today; He keeps what you put into His hands. And, friends, the only thing you can give the Lord is *yourself*. You can't give Him anything else; nothing else is acceptable. But you can give Him yourself—and He'll keep you.

The wonderful promise found in Psalm 121 is eternal: "He, watching over Israel, slumbers not nor sleeps." He still keeps His people; He slumbers not nor sleeps; He watches over His people *today*. He will watch over you if you have committed yourself to Him.

What greater assurance does the Christian need in this period of world anguish than the knowledge that *not one* of those

(Continued on page 972)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, INO. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Saving Nucleus

We get so used to thinking in terms of majorities that we forget the value and the power of the minorities. For what most of the people are does not determine what shall be. A few people standing with true consecration for the right have often in the end overturned the influence of the masses. In the antediluvian world God had a Noah through whom He could bring salvation. In the polytheistic world which followed Babel, God had an Abraham through whom He could develop a minority race which would be the medium of His revelation. In the days of Ahab's apostasy God had not only Elijah but seven thousand who had not bowed the knee unto Baal. Christ was rejected by the great majority; but the few who believed on Him became the seed of a growth which turned the world upside down. Certain points of emphasis of the Anabaptists of the sixteenth century have become commonplaces in religious and social thinking today. Justice Oliver Wendell Holmes, of the United States Supreme Court, was one of the most influential men who ever sat in that body, although he usually gave a dissenting opinion. Many a revival has come in the Christian church because a faithful few held on to God until the blessing came. The saving thing in many of our congregational situations is the fact that there is a nucleus of spiritual and loyal people with whom and through whom the Lord can work for the transformation of the body. God always has worked through minorities and He still does. The indifferent or unfaithful majority should be for us a source of concern and challenge, but not of discouragement. The Lord delights to show Himself strong through a faithful remnant who will follow Him.

Like His Brethren

"Wherefore in all things it behoved him to be made like unto his brethren" (Hebrews 2:17).

Jesus of Nazareth was God incarnate. In Him was revealed the divine mystery of the unity of deity and humanity. The One who existed from the beginning, by

whom worlds were made, the Creator of mankind, for the purposes of redemption took upon Himself human flesh. So that He could call men His brethren, in every sense of the term He was made like His brethren. He went through the complete experience of human life: the maturation of childhood, the struggle for a livelihood, the pains and weariness of human suffering, the strenuous devotion to a life task, the joys and sorrows of human associations, the valley and the shadow of death. His life, though unique, was thoroughly representative and typical. It was an actual cross section of human experience.

He was tempted in all points like as we are. He was not shielded because He was God. May we not rather suppose that the pressure of temptation fell upon Him with an intensity that not many of us experience? He came to us "in the likeness of sinful flesh," but being triumphant over every temptation He condemned sin in the flesh. No man can justify his sin on the ground that his temptations were too much for him. Christ, too, knew those temptations, but He triumphed over them. It is a glorious thing to have, as the Captain of our salvation, not one who dwells in cold aloofness apart, but one who has experienced what we experience, has lived as we live, has demonstrated the power of God in the same realm where we must demonstrate it. We are His holy brethren, partakers of a heavenly calling. Let us "consider the Apostle and High Priest of our profession, Christ Jesus," under whom and with whom we serve. He is both our companion and our guide.

The Reality of the Spirit

The Scriptures tell us much of the Holy Spirit, the third person of the Godhead. His person and multitudinous functions are presented in the Word with a fullness which we do not have in connection with some other doctrines that are probably better known. For some reason the reality of the Spirit is difficult to lay hold upon. God the Father we conceive of as the great potentate of the universe who dwells on His throne in heaven and rules the world with all that is therein. Because we can somehow form

a picture in our minds, however incorrect it may be, of this mighty enthroned One, we can realize God. The clear historical picture which we have of Christ, the second person of the Trinity, enables us to realize His personality without any difficulty. But the Holy Spirit, being presented to us only in terms of spirit, is much harder to think of specifically and clearly. We tend to confuse reality and corporeality. Where there is no body we tend to think there is no reality. It is the error of the materialist to suppose that there is no existence where there is no form which can be perceived by the senses. The Holy Spirit is pure spirit but real nevertheless. He is in the world, executing the divine will. He is in the believer, fulfilling the divine function. It is through the Spirit that we are convicted of sin. It is by the operation of the Spirit that we are born again into the divine life. It is by the Spirit that we are taught and comforted. It is through the power of the Spirit that we bear witness to divine truth and that we meet the onslaughts of the Evil One. The tendency to account for all these things in terms of mere human emotion and power is not only un-Biblical but blasphemous. There are human emotions, of course, which are spuriously ascribed to Spirit power. But to say that there is, therefore, no genuine work of the Spirit in the realm of human life, is to deny both Scripture truth and the experienced facts of Christian consciousness.

Penance or Penitence

Every Christian conscience knows that sin must be paid for. It cannot be ignored nor covered up. The sin must be confessed and the God whom that sin offended must be propitiated. There are, however, two attitudes toward this question of the acknowledgment and the confession of sin. One may be described with the term *penance*. The basic idea in penance is that the sin is atoned for by the suffering of the sinner. The pain and humiliation involved in his confession, the torture he has undergone in carrying the guilt of his sin, the physical agonies which he may impose upon himself as a punishment — all these are thought of as meritorious and efficacious for the taking away of his guilt. According to this view confession of sin is something of an end in itself. We feel better

(Continued on page 972)

Refreshing Streams of Living Water

To the Galatians

BY GEORGE J. LAPP

From historical records we gather that the Galatians were for the most part descendants of Gauls from France and northern Italy who immigrated into Galatia during the third century, B.C. From among these thrifty, progressive people there seemed to have taken place group movements into the Christian fold. As dwellers in Asia Minor they took on beliefs and customs related to Greek culture and Roman rule in addition to or in the place of the cruder observances which their ancestors had brought with them.

Among these groups of Gallic believers also were found Jewish believers in Christ. Among these had come Jewish Christian leaders who insisted that the way into the Christian fold was through the gateway of Jewry and Mosaic observance. These uncircumcised Gentile Christians must submit to Jewish observance before being regarded as full communicant members in the Christian church. They must observe days, weeks, seasonal festivals, according to Mosaic Law. These poor Gentile Christians, overpowered by the eloquent persuasion of Judaizing leaders, yielded. The report of it was brought to the Apostle Paul during his sojourn at Corinth while on his third missionary journey. Acts 18:1-18. He hastens to write this striking epistle to stem the tide of spiritual disintegration. There are similarities between this and the Epistle to the Romans although a difference in burden. Galatians was written about 60 A.D.

The burden of the Apostle Paul is to safeguard against further deflection and to bring back those who had been led astray to their anchorage of a living faith in Christ. They had been torn from their moorings. They had been removed from the Gospel of the grace of Christ (1:6) to "another" of works according to legalistic observance. One can sense the feeling of tragedy as one reads the epistle. He earnestly seeks to convince the Galatians that law and grace cannot be mixed into a healthy culture for spiritual nurture. A devotional study of the epistle suggests to one that 3:26 is the constructive basis upon which the apostle strives to rebuild the torn body of believers in Galatia. "For ye are all the children of God by faith in Christ Jesus."

1. "By revelation" (1:12; 2:2; cp. Eph. 3:3; Rom. 16:25, 26). It was the revelation of the living Christ whom he had thought dead, buried, and lost in oblivion. As a result of this great revelation he had prayed and meditated through to that degree of understanding of divine grace that to him neither circumcision nor uncircumcision availed anything but a new creation through the

operation of the Spirit on the heart of man.

Sometimes people declare that the Spirit revealed to them this or that course of action. Some such promptings are definitely contrary to the revealed will of God in the Scriptures and cannot be genuine. Some such alleged revelations are the result of ecstatic religious experiences resulting from an overwrought condition from fanatical extremes in expression and attitude. Other religionists than Christian also profess such illumination. But revelations cannot be contrary one to another or to the teachings of Scripture. The revelation of Christ Jesus and His way of life through faith keeps us on an even keel.

Revelation is not such a mysterious thing. It comes to us through the Word of God and through the Spirit who enlightens us by various means, such as prayer, study, fellowship, being taught the way more perfectly. The love of Christ in the heart according to the revelation of His indwelling prompts to the fulfilling of His will and purposes. If I am prompted to some act or interest it behooves me to study the Word diligently and pray earnestly for guidance. One has reason to be afraid of those who impulsively run to and fro and lay great burdens upon people, alleging to be led of the Spirit of God.

2. "Into the grace of Christ"; "having begun in the Spirit"; "the hearing of faith" (1:6; 3:3, 5). The apostle sets forth his own experience through his conversion and spiritual enlightenment as an example of how the grace of God through faith by the Spirit works in the heart and life of the individual. By associating the narrative of chapter 1:10-24 with 2:19, 20 one is aware that the apostle does not exalt himself but Christ. The ego is dead and his life is hid with that of Christ his Saviour.

Only Christ could satisfy all the requirements of the divine law of judgment and justice. He only could fulfill all the conditions of tender mercy and loving-kindness in the giving of Himself as the Lamb slain from the foundation of the world. It took years for Paul, the deep-dyed Jew, to come to a full understanding of this. But when he did, he as resolutely turned his eyes upon Christ and his back on Mosaism as he formerly had sought to stamp out the way of faith. 1:23.

It is difficult to visualize the sorrow which must have overtaken the Apostle Paul as he thought of his sheep being led astray. That these Gauls, who had never entered the fold of Judaism should be circumcised was now to regenerate Paul a travesty. With what fervor he comes to the rescue! With what appeal he presents this letter! One would cherish the knowledge of the result. But no record of history is available except that during later centuries these persecuted Christians migrated northward through eastern Europe and their descendants kept to

the open Bible translated into the current languages and had a part in the Hussite revivals in Bohemia and other eastern European states.

From repeated readings of this epistle one comes into an appreciation of the truth that the rule of the believer's life is gracious and not laden with legalistic limitations. Therefore the death of the self-life is the gateway through to the new life in Christ. 2:20. The spiritual blessings are ours to be appropriated by faith. We must ever stand ready to pay any price that they may be ours in all their fullness. Do we now in humble faith receive them, opening our hearts toward the windows of heaven from whence they are outpoured without measure? Oh, Spirit of God, seal in our hearts the sense of Thy divine favor!

3. Spiritual Freedom vs. Spiritual Bondage. 3:29; 4:3, 7; 5:13. Both they who held to the observances of the Mosaic Law and those who were in subjection to the flesh were in bondage. The law revealed sin, and the flesh enslaved one to it. The law could not emancipate one from sin, and the flesh corrupted every phase of human thought and action. One built up an outward show of righteousness and the other built up in the life selfish ambition and unworthy words and deeds. One was a steam roller and the other was a whirlpool of destruction. So, whether one is a Hager-like bondsman or in bondage to the mammon of unrighteousness, there cannot be any enjoyment of liberty. 5:2, 3, 17-21.

But there is a spiritual emancipation and freedom against which there is no law. They that walk by faith possess the pearl of great price in their lives with His love, peace, and joy. They exercise His gentleness, goodness, and faith. They manifest His meekness and temperance. 5:22-24. They live and walk in the Spirit. Their works are in accordance with the Christ possession and are the spontaneous expression of the sanctified life. 5:16, 25. True holiness is from such wholeness of spirit and mind. Such as these are not desirous of vainglory. They provoke not one another. They envy not. They bear one another's burden. They sow not to the flesh but to the Spirit. 5:25, 26; 6:2, 8; cp. Jas. 1:25.

Lest we become surfeited with the thought of unlicensed and unrestrained liberty, let us halt for a moment to consider whether or not there are boundary lines. As children of the kingdom we have given ourselves not only to the rights and privileges, but also to the restrictions of the kingdom. The highest law—that of love in Christ Jesus—determines our attitude toward the fulfillment of His will. The desire to do anything contrary to it is taken away nor do we chafe under the restraints and injunctions of the teachings of Christ and His holy apostles. The desire to make the whole of one's life, all his attitudes, and every relationship and also every manifestation of separation from

the world a true witness of His grace and power becomes one's deep joy as one becomes wholly possessed by Christ. The sense of His indwelling overshadows any tendency even to think adversely of our being servants of Jesus Christ and of the church His body. For we are God's freemen. Rom. 1:1; I Cor. 7:22.

4. "The marks of the Lord Jesus" (6:17). From the beginning of verse eleven the apostle seems to have taken the pen out of the hand of his scribe and to have written the closing paragraph of the epistle in large letters with a faltering hand and faulty sight. He had suffered bitter persecutions, shipwrecks at sea, risks and hardships from perilous tours, and the wear and tear of the care of the churches. He had been branded, as it were, by mockers, scoffers, and persecutors. For we bear the brands of the Lord Jesus. 6:17.

We too may seek to restore the wayward. We become bowed down with the burdens we bear for others and the responsibilities with their weary, tearing tasks. We make sacrifices in seeking to communicate blessings to others. As opportunity affords we seek to do good to all men. We live lives of sacrificial love, for we glory only in the cross of Christ. But the world will not understand. They will try and test us to the limit of endurance. They will brand us as with hot irons as we spend and are spent in His service for their eternal welfare. Hardships, trials, suffering, opposition, and persecution may leave their scars in our bodies, but they cannot dampen our spirits nor will the eye of faith grow dim. Up to the last moment of his life, before the executioner's ax severed his head from his body, the great apostle to the Gentiles maintained a sturdy faith and a sense of spiritual security, and never lost his hold on the Eternal. Read Galatians 6 in the light of verse 19.

5. Refreshing Gleanings. In our attitudes, actions, words, and attire we should be modest, simple, inconspicuous, clean, neat. Jesus wore the dress of the common man. He manifested the simplicity of trust and confidence.

Let us not be led into the error that Christian liberty is license. The promptings of love are the opposite. True holiness straightens us and we voluntarily regulate our lives in accordance with scriptural injunction.

It was said of one who was in deep study, "He is reconstructing his prejudices." This should not be said of us, but we should continually re-evaluate and measure our attitudes and lives lest we be weighed in the balances and be found wanting.

The spirit of man is the holy place of his existence. Therefore His Spirit can bear witness with our spirits that we are the sons of God, heirs of eternal life, and joint heirs with Christ.

The self-life and the Christ-life cannot dwell in the same heart. We live in the flesh but are not given to fleshly lusts.

The whirlpool of adverse elements about us cannot engulf us, for we possess within the propelling power of One who has overcome the world.

"O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name."

Dhamtari, C.P., India.

Is It Worth While?

BY LINA Z. RESSLER

Have you ever asked yourself this question, when you had spent a considerable amount of time and energy doing some work that you meant to be a real benefit to the ones for whom the work was done? I think every one of us has had moments in which we needed to stop sharply and think seriously concerning the pro and con of the particular effort in question.

This evening we are very tired—so tired that it will be out of the question to rest for a time to come. A social gathering of a Sunday-school class was the task for today. For some days previous there had been extra responsibilities, and day by day as the plans for a friendly social gathering were worked out, we found other tasks that needed attention.

Now it is all over and we can look back over the activities of the week and in a measure study the entire task. In this brief life of ours it is difficult to analyze any one of our efforts. So much of our work must be done in faith. We "sow beside all waters," hoping always for a harvest. The harvest, if commended to our God, the "Lord of the harvest," is sure to follow, though we may never see it. We have spent an afternoon together, this precious Sunday-school class and I. We spent an hour in worship, we sang some of the hymns we had committed to memory, and then we gathered around the long table and gratefully ate together the food we had brought. There was cheerful, pleasant conversation, as the time went on. When it was all over, the lunch gone and even the active little ones tired and sleepy, loving good-bys were said and the guests turned homeward. As the noise of the cars faded away, we wondered, as we had often wondered before, "Does this kind of work really pay?" Are these lives, in whom we are so much interested, really being helped by the efforts we are making in teaching from Sunday to Sunday in our little mission Sunday school?

These little friendly contacts do seem to have an influence upon these lives, though of course the final result is beyond our knowledge. I guess it is well that our seed sowing is in wiser hands than ours. It is comforting to feel that the results in this life and the life to

come are in an all-wise Father's hands. We were gratified, however, this morning when we met our group to find an almost perfect attendance. There was real interest in the lesson too. Did the social meeting at the old log house help? It is hard to tell. Perhaps the class meeting counteracted late sleeping and Sunday tiredness. I am sure I don't know, but I do know that ordinary friendliness and loving interest in folks do help in a Sunday-school class, in a neighborhood, in a church service, as well as anywhere else. Let's know folks, love them, and be interested in them anywhere we meet them. Doing this will make us better friends, more helpful neighbors, wiser teachers, and more useful folks all around.

Scottdale, Pa.

RUTHERFORD AND PRAYER

We pray for union with Jesus, and God severs natural ties and lets our best friends misunderstand or become indifferent to us. John 15:2.

We pray for more love, and God sends peculiar suffering, and puts us with apparently unlovely persons and lets them say things to rasp nerves, lacerate the heart, and sting the conscience: for love suffers long and is kind; love is not impolite, love is not provoked, love bears, love believes, hopes, and endures; love never faileth. I Cor. 13:4-8; John 15:9, 10.

We ask to follow Jesus, and He separates us from home and kindred, for He Himself said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

We pray for the Lamb life, and are given a portion of lowly service, or we are injured and must seek no redress; for He was led as a lamb to the slaughter, and opened not His mouth. Isa. 53:7.

We pray for gentleness and there comes a perfect storm of temptation to yield to harshness and irritability.

We pray for quietness, and everything within and around is confusion, that we may learn when He giveth quietness no one can make trouble. Job 24:19.—Samuel Rutherford.

HELP CAME AFTER SIMPLE SERVICE

Seventeen sick and wounded, and a crew of six, in an army transport plane, crash-landed on a coral reef, the water waist-high in the shattered cabin. For four days, in thirst, hunger, and pain, they waited for a rescue that might never come. On the fifth long day of waiting, a 19-year-old boy, sick with malaria and wounds in his side and back, remembered it was Sunday. Church services were being held back home. There in the lone Pacific, they too held service. "O most powerful and glorious Lord God," they prayed, "we cry unto thee for help." Before another Sunday help did come.

FOR OUR SHUT-INS

The Best Friend

By M. HEDRICK

*Though our friends be false and faithless,
What a comfort 'tis to know
That the truest friend is Jesus;
He'll go with us where we go.*

*In the hour of darkest trial,
Be it sorrow, care, or pain,
He is with us, and will whisper,
"Lean on me; I will sustain."*

*When at times by grief o'ertaken
And our trembling turns to fear,
Never doubt, we're not forsaken;
Jesus, He is ever near.*

*Look to Him in time of trouble,
He will lead us safely through;
To the sick and sad and weary,
Daily He gives strength anew.*

*Through great suffering and affliction,
When we tread the paths of woe,
Is the time when He is near us,
The best and truest friend we know.*

Elmira, Ont.

It Is Good to Be Afflicted

In Psalm 119 we read these wonderful words: "It is good for me that I have been afflicted." Words such as the Psalmist brings before us at this particular time and on this special occasion are words that bring comfort to the soul. The comfort of God's Word is most sweet. When all other words fail, when comforts flee, when it appears as if everybody has forgotten us, it is then that the words of God bring sweet solace to the heart. McCall Barbour says: "A closed and neglected Bible is not infrequently the cause of a comfortless heart. To open its pages, to peruse its precepts, to utter its promises, to meditate upon its message, all direct from the heart of God—is a sure means of bringing to our cast-down spirits, the balm and blessing that they need. It is in His Word we can hear His voice and—

"He can whisper words of comfort
That no other voice can speak."

The secret of the "comfort of the scripture" (Rom. 15:4) is that behind their hallowed pages, is the Comforter Himself. To put our trust in them is to place our confidence in Him.

"Beyond the sacred page I seek Thee, Lord."

God permits afflictions to come to His children in various ways and at different times. For some it is very hard to endure afflictions. They feel as if they had been forsaken by God, and forgotten by Him when He lays His hand of affliction upon them. For others it is quite easy to bear them because it is then that they realize that God is a true Father, a faithful Parent, dealing with them in love and tender mercy. Oh, how vastly different are human beings in their actions and attitudes one toward the other! Surely, the Psalmist found the well of sweet waters when he found the secret of getting comfort from God's Word. There are many people, professedly spiritual who do not know what it is to find comfort and consolation for their famished souls in God's Word. There are many others who can honestly say: "The comfort of God's Word is most sweet." Piti-ful subjects truly are those who have no more satisfying place in which to hide and to which to cling than creature comforts! Just the time when trouble comes upon them and affliction lays them low, then they are utterly bereft of that which they greatly stand in need of.

Often, when affliction comes to some people, they feel like David did when he said: "Why hidest thou thyself in times of trouble?" (Ps. 10:1). This was the time when David was greatly and deeply perplexed. He was at a loss to answer it. Possibly the trouble which came did not hurt David as much as did the seemingly apparent *hiding* of the Father's face. Christian reader, have you ever felt in a time such as we are now writing about, as if your truest Friend failed you, betrayed you, forsook you? Is there not a "needs be" for every trial, and not only for every trial, but also for heaviness of heart under that trial? We would fail to learn the lessons that God intends us to learn while in trouble, if God would carry us over every raging and roaring stream that comes our way.

Does God care? Is He faithfully and tenderly watching over you, do you think? Have you faith to trust Him when the storm clouds lower? Are you satisfied to hide beneath His sheltering arms when the lightnings flash and the thunders roll and crash? It may be that for a season, if *need be*, you will be placed in the very jaws of trouble and confusion. No matter which way you look, all seems dark and discouraging. Do not let your courage fail. It is impossible at times to understand all the gracious purposes of our dear Lord's dealings with us. This, however, should not be the means of our failing under the test. Should it be the purpose of the enemy to defeat us and to

thwart our good plans and desires, what a victory he would gain should he succeed in fulfilling his purpose!

Christian soldier, play your part, and do play it well. Let not your courage fail. Do not ever imagine that this world of pain and suffering is an accident. It truly is not. Every step of the way, with all that befalls you by the way, is simply another gateway thrown open to you through which it is your privilege to pass. May it be the good purpose of God to cause you to walk through, march on triumphantly, victoriously, and determinedly hopeful and trustful. What it is your privilege to learn, as you thus travel on, you would never and could never learn to see or know, were it not for just the strange and peculiar things you have been passing through while thus afflicted.

"It is good for me that I have been afflicted." Why? What is the good of it, or what has been the good of your affliction? Truly, you have learned to trust. You have learned to submit. You have learned to wait patiently. Since the Lord God has thus taught you to walk through this world, do you not now feel and realize that He has opened to you gates of opportunities, privileges, such as you have never before seen? Is it not then for this reason that you now "*reckon*" that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" in the future time to come?

You reckon, not to make *real* that which you learned to know of God, but you reckon because *it is real*. The reckoning time thus becomes a glorious part of the living reality. Oh, what a privilege to love and serve a God such as our God is! May we be faithful and trustfully continue on till He comes, is our prayer.—A. G. Reiff, in "Gospel Herald" (Cleveland).

God never really takes away from us, out of our life, any gift or blessing that He bestows. The flower we love may fade, but the flower is in our heart and is ours forever. . . . Your friend walked with you a few days or many days, and then vanished as to his human presence, but the threads of his life are so inextricably entangled with yours that he and you can never be really separated.—J. R. Miller.

The beautiful lives of our departed ones are God's finger posts to the immortal life. They are God's lighthouses, shining out over life's troubled sea.—D. H. Martin.

EXPRESSIONS OF APPRECIATION

Ronks, Pennsylvania

I wish to express my sincere thanks and appreciation to my relatives and friends for the cards, letters, flowers, and fruit sent to me and for the prayers that were offered in my behalf during my recent illness. May God bless and reward each one of you.

Susie S. Hershey.

TO BE NEAR TO GOD

March 4, 1945

"My Father worketh hitherto, and I work." "The Son of man is come to seek and to save that which is lost." "I am come that they might have life, and that they might have it more abundantly." "The Son of man came not to be ministered unto, but to minister. . . ." "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." "They that are whole need not a physician; but they that are sick." "Be of good cheer; thy sins be forgiven thee." "Forbid them not: for of such is the kingdom of God." "Thy faith hath made thee whole." "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

March 5, 1945

Read Mark 5:1-20.

There are times in the experiences of almost everyone when he is brought relief from physical suffering by the kindly hands of a physician. With what gratitude he gazes at his healer as the sharp corners of pain are smoothed off! I have always loved the picture created in my mind by this story of the Gadarene man who was found "sitting, and clothed, and in his right mind" after Jesus had freed him from his inner torment. Small wonder that he begged Jesus to let him be with Him, to follow Him. But Jesus said, "You can help me more by going home and telling your friends what I have done for you." A less glamorous task, perhaps, but a necessary one; and the man proved that his gratitude was genuine by doing just what Jesus suggested. Sometimes we, too, who would go far away into daring enterprises for God, are asked to "go home . . . and tell. . . ."

March 6, 1945

Read Mark 9:20-27.

"If thou canst do anything," the distracted father begged. But Jesus countered, "If thou canst believe." The power of God to save, to help, to heal, is never limited by any "if" except man's. Man believes or believes not—yet the omnipotence of God remains unchanged. What a world of possibilities this opens to the believer, seeing that the assistance of God is not conditioned by His ability or whims, but only by man's faith. Lord, we believe; help thou our unbelief.

March 7, 1945

Read Luke 7:1-10.

Of a man whom He probably never saw, Jesus said, "I have not found so great faith, no, not in Israel." The elders of the Jews interceded for the centurion, "He is worthy of your help, for he loves his nation, and he has built us a synagogue." The friends of the centurion came boldly to ask this favor for a man whom they loved and honored. But the centurion counted himself not worthy to

look upon Jesus, much less to have Him enter his home; "Say in a word, and my servant shall be healed." I wish I could have seen the light of joy which must have dawned in the weary eyes of Jesus as He comprehended the richness of the good centurion's faith:

March 8, 1945

Read John 5:2-16.

There is a legend concerning this man, called "The Legend of the First Judas." It is said that as Jesus was on His way to Golgotha to be crucified, Chomet, the once lame beggar, was among the bystanders. He heard a voice whisper near him, "The elders and priests are the murderers, but the foulest traitor of them all is the man who sold Him for a handful of silver." And Chomet, standing whole and sound on two good legs, remembered the one who had healed him, and had spoken so kindly to him in the temple, "Sin no more, lest a worse thing come unto thee." And Chomet knew in his heart that he was the traitor of whom they spoke. In terrified, shrieking agony he flung himself into the pool of Bethesda, where he had waited so long to be healed and where one day a kind voice had said to him, "Rise, take up thy bed, and walk."

March 9, 1945

Read John 9.

This is one of the most humorous, and at the same time, touching, stories of a healing by Jesus and the furor it caused. The clever young man, senselessly questioned by the Jews, finally "told them off" boldly. "I have told you already . . . wherefore would ye hear it again? will ye also be his disciples? . . . If this man were not of God, he could do nothing." "Dost thou teach us?" they sneered, and they cast him out of the synagogue. But—thank God—that is not the end of the story. Jesus had heard of the persecution suffered for His sake, and He looked for him. Finding him, He revealed Himself as the Son of God. It had been a great moment in that man's life when, washing in the pool of Siloam, he received his sight, but his greatest happiness must have come when, worshipping at the feet of this Son of God, the eyes of his spirit were opened, and he was able to say, "Lord, I believe."

March 10, 1945

Read Matthew 20:30-34.

Which was the most important miracle which Jesus performed? What was the heart of His teaching? Surely, in Jesus' day as now, people varied greatly in their evaluation of Jesus' life, purpose, and character. Here were these two blind men, crying to the son of David, "and the multitude rebuked them." If Jesus had not come for them, and for such as they were, what would He be to you—to me—to the world? "I am busy," says a mother. "I am tired," says a father—and a little child, frustrated and unhappy, is left alone to

figure out his big little problem. If we guessed that Jesus, even once, gave such an answer, His whole teaching might be lost to us. But it is not so. He hears; He answers. And so we follow Him. —M. S. L.

HE WOULD NOT PAY THE PRICE

Sunday School Lesson for March 11

(Matthew 19)

One day as Jesus went out into the streets of Bethany a ruler of the synagogue came running to Him and knelt down before Him in spiritual distress. Somewhere, sometime he must have heard Jesus preach. He knew enough of the standards of the kingdom to be disturbed. He knew that he, though a good Jew, did not have eternal life. He wanted life. No doubt he had met all the requirements of his own ecclesiastical organization, but still he did not have life. "What good thing shall I do?" was his earnest cry. He thought that eternal life was an inheritance, yet he thought he must do something to earn it.

Jesus very tactfully and lovingly and firmly met the young ruler's problem. "If thou wilt enter into life, keep the commandments." The law was the schoolmaster to bring men to Christ. Undoubtedly it was this man's knowledge of the law that had brought him here. Jesus quoted to him from the Decalogue, which he knew. He did not refer to the laws pertaining to the ruler's relation to God nor to the last one pertaining to man's relation to man, that of covetousness. Jesus began where the young man was. "These things have I kept . . . what lack I yet?" In this remark the ruler acknowledged that "the righteousness which is in the law" could not save him. Then Jesus laid His finger on the man's sin that was keeping him out of the kingdom. This rich young man's life was consisting in the abundance of the things which he possessed. Indeed he had not kept the whole law. He was coveting. He had other gods before God. His "great possessions" were on the throne of his heart. "Sell . . . and come and follow me." What the law could not do, Jesus was doing, condemning sin in the flesh. The ruler's affections were set on things below and not in Christ.

This standard of righteousness did exceed that of the Pharisees. Their morality included everything but the heart. Riches, they thought, were a sign of God's favor. Didn't Christ want this young man? Yes, He loved him. But there is only one way to eternal life, and if this standard is too hard, we must suffer the loss. Christ would have given him fellowship with the Son of God, friendship with apostles and other believers, satisfaction of soul, joy in his life work, and then an abundant entrance into eternal life now and through eternity. But "he went away sorrowful." Perhaps he lost all desire for eternal life.

As the ruler's face fell and he left, grieving, Jesus spoke some very stern words to the disciples: "A rich man shall hardly enter." "And again I say unto you, It is easier for a camel. . . ." The disciples were "exceedingly amazed." They couldn't understand the

(Continued on page 974)

FIELD NOTES

Some important actions were taken at the annual meeting of the Mennonite Board of Education at Goshen, Ind., Feb. 19, 20. The Board approved the action of its Executive Committee in recommending the establishment in connection with Goshen College of a Nurses' Training School to be conducted in connection with the hospital which will be built at Elkhart. A plan for providing financial help for further education of discharged C.P.S. men was also approved.

Bro. Paul Wittrig, Imlay City, Mich., is the newly elected business manager for Hesston College and Bible School.

Officers elected by the Board of Education include the following: Secretary, C. F. Yake; Financial Agent, O. O. Miller; Vice-President, Nelson Kauffman.

Bro. S. M. King, returned missionary from India, filled preaching appointments at the Chicago Mission on Feb. 18.

Pulpits in northern Indiana were filled on Feb. 18 as follows: Goshen College, A. J. Metzler; Belmont, A. L. Fretz; Middlebury, Paul Yoder; Shore, P. R. Lantz; Benton, Ezra Beachey; Clinton Frame, Edd Shrock; Pleasant View, Millard Lind; Nappanee, William Hallman; North Goshen, John Mosemann; Forks, Milo Kauffman.

Bro. E. M. Yost, Hesston, Kans., is holding evangelistic meetings at the Prairie St. Church, Elkhart, Ind., Feb. 21 to March 4.

Imlay City, Michigan, is among the growing number of cities who release pupils of their schools one hour per week for Bible study conducted by the various churches of the city. This plan includes all pupils from the first grade to the senior high school. Bro. Paul A. Wittrig is teaching a class of high-school students, many of whom are not members of the Mennonite Church.

Bro. Roy Roth, Morton, Ill., reports seven conversions recently in the Sunday school at Highway Village. This is extension work of the Pleasant Hill congregation.

The hospital program of the Mennonite Church was the topic of discussion in the Saturday afternoon session of the Christian Life Conference at Goshen College, Feb. 17. The speakers were S. C. Yoder, Maude Swartzendruber, and E. C. Bender.

Bro. John H. Mosemann, Lancaster, Pa., was a speaker at Goshen College during the Ministers' Week program and the Christian Life Conference.

The Executive Committee of the Mennonite Publication Board held a meeting at Goshen, Ind., Feb. 20, 21. Other committee meetings in the northern Indiana district during this same week include the Executive, Mission, and Relief Committees of the Men-

nonite Board of Missions and Charities; the Hospital Committee of the Mission Board also had a meeting at Elkhart on Feb. 21.

Bro. Harold S. Bender, Chairman of the Peace Problems Committee, will meet with the nurses concerning the Nurses' Draft Bill on March 3 at 8:00 p.m., at the Vine Street Mission, Lancaster, Pa. All nurses, graduates, students and prospective students, and also nurses on the inactive list in the eastern part of the state are urged to be present.

Bro. D. D. Miller, Berlin, Ohio, conducted evangelistic meetings at the Albany, Oreg., Church, Feb. 4 to 11. On Feb. 18 he had charge of a very impressive baptismal service, when thirteen applicants were received into church fellowship.

The Pacific Coast Ministerial Meeting, held at the Hopewell Church, Hubbard, Oreg., Feb. 14, 15, had as guest speakers the brethren J. W. Hess, Akron, Pa.; C. Z. Martin, Mountville, Pa.; and D. D. Miller, Berlin, Ohio.

Bro. Amos Gingerich, Williamsburg, Iowa, preached for the Pryor, Okla., congregation on Feb. 15. He and Sister Gingerich were visiting their son-in-law and daughter, Bro. and Sister Nelson Hestand, at Pryor.

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Hopewell Church, Hubbard, Oreg., Feb. 14. There were six confessions and the same number of decisions to erect a family altar.

Bro. Marcus Swanenburg, of the Frazer, Pa., congregation, has been ill and unable to occupy the pulpit for nearly three months. Many are praying for his recovery.

Bro. B. Charles Hostetter, Manheim, Pa., conducted a series of revival meetings at Frazer, Pa., recently.

Calendar

- Annual Meeting of Eastern Mennonite Board of Missions and Charities, Paradise, Pa., Mennonite Church, March 7, 8.
- Church Music Conference, Eastern Mennonite School, Harrisonburg, Va., March 9-11.
- Semiannual Meeting of Lancaster Mennonite Conference, Rohrerstown, Pa., March 15, 9:00 a.m.
- Conference on Mennonite Community Life, Goshen College, Goshen, Ind., March 16, 17.
- Virginia Mennonite Conference, at Zion Church near Broadway, Va., May 23-25.
- Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 1-3.
- Young People's Institute, Goshen College, Goshen, Ind., June 13-17.
- Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19.
- Young People's Institute, Hesston, Kans., Aug. 1-5.
- Mennonite General Conference, Aug. 18-21. Place as yet undecided.

Bro. Milton Brackbill, Paoli, Pa., returned home recently from Harrisonburg, Va., where he took part in the six weeks' Bible school at the Eastern Mennonite School.

An inspirational five-day Ministers' and Christian Workers' Conference of the Alberta-Saskatchewan Mennonite Conference district was held at the Duchess, Alta., Mennonite Church, Feb. 12 to 16. The meetings were well attended and the spiritual messages were helpful and deeply appreciated. The services of Bro. Linford Hackman of Minnesota were freely given and greatly appreciated during this conference.

The ordination services which were previously announced to be held at the Springdale Church, near Waynesboro, Va., have been postponed indefinitely.

Bro. Irwin D. Sell, superintendent of the Johnstown, Pa., Mission, preached for the Masontown, Pa., congregation on Sunday morning, Feb. 18, and led in a song service in the evening. Accompanied by Sister Sell and son Arthur, he paid an appreciated visit to the Publishing House on the following day.

Bro. and Sister Levi Hurst, until recently of Oyster Point, Va., and now under appointment as missionaries to Tanganyika, visited the Publishing House and community last week. They brought appreciated messages to the Scottsdale congregation at a special meeting Tuesday evening, Feb. 20.

Baptismal services were held at the Scottsdale Mennonite Church on Sunday, Feb. 25, when one applicant was received into church fellowship.

Bro. Harold Brenneman, of the Publishing House staff, recently spent some time in Virginia, Delaware, and other points east in the interests of the parochial school movement and in visiting C.P.S. units. He attended the Parochial School Meeting at Ephrata, Pa., Saturday, Feb. 24.

Stanley found Livingstone in the heart of Africa and stayed with him for six months. Stanley was a professed skeptic when he went to find Livingstone—he came away a Christian. Asked what Livingstone said that converted him, Stanley replied that it was what Livingstone was that brought him in. Livingstone, according to Stanley's report, never asked Stanley if he was a Christian and never preached to him nor seemed to pray for his conversion. But Livingstone was so thoroughly a Christian that it dawned upon Stanley that one who is not a Christian is something less than a Christian. Livingstone read his Bible and prayed in Stanley's presence without strain or apology, and went about his daily work of ministering to the bodies, minds, and hearts of the poor Africans with such modest naturalness that Stanley came to think of himself as the strange and unnatural one, and to become like Livingstone, he had to become a Christian.—J. B. Chapman, in "Herald of Holiness."

CORRESPONDENCE

SARASOTA, FLORIDA

Dear Readers: Greetings in Jesus' name. On Sunday morning, Feb. 18, two hundred and fifty-five souls came out to Sunday school and church services, to be fed from the heavenly manna. Bro. John Bontrager, Buffalo, N.Y., had the opening services, and Bro. Albert Miller, Kalona, Iowa, delivered the sermon. Bro. Menno Esch, Fairview, Mich., made the closing remarks and pronounced the benediction.

While most of these people are here in the land of sunshine for their physical health, it is inspiring to feast together on the Word of God and get acquainted with many souls from different states.

We have midweek Bible study here and at Pinecraft. The Amish also have German services every two weeks at Pinecraft, in charge of Bro. Enos Yoder.

We are looking forward to a series of meetings in the near future, in charge of Bro. Lloy Kniss, Johnstown, Pa. (if arrangements can be made).

Some of our folks take part in the jail services, held every Sunday afternoon at the county jail.

We need your prayers.

Feb. 19, 1945.

John Clemens.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Dear Readers of the Gospel Herald: Greetings. On Jan. 7 we had the privilege of having with us Bro. Verle Hoffman, who is in the C.P.S. unit at the Harrisburg (Pa.) State Hospital. He brought us the morning message. This was his first opportunity to preach for his home congregation.

On the evening of Jan. 14 Sister Lois Gunden was with us. She told us some of her experiences while doing relief work in France.

On Jan. 21 Bro. Kenneth Heatwole, Waynesboro, Va., a student at Goshen College, favored us with a short talk. The same evening Bro. Mitchell McCloud, Nappanee, Ind., was with us and demonstrated what can be done by memorization work.

On Jan. 28 funeral services were held for Bro. Christ Schrock, who was fatally injured a few days before, when a car in which he was riding skidded into a freight car, obstructing the highway crossing.

On the evening of Jan. 28 a group of short term students from Goshen College were in charge of the young people's meeting program at our mission church in Benton. At this time Bro. Laurence Horst, Peabody, Kans., now attending Goshen College, brought us a short message.

Instead of our regular young people's meeting program on Feb. 11, we had a program of music, consisting of special numbers and of hymns and Gospel songs by the congregation.

On Sunday morning, Feb. 18, Bro. Edd Shrock, of the Berea congregation, brought

us the message, and Bro. Ezra Beachy, Pinckney, Mich., preached at the Benton Church.

Feb. 19, 1945.

Margaret Stutzman.

SPARTANSBURG, PA.

(Britton Run Congregation)

Dear Herald Readers: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

In spite of the heavy snows, blocked roads, and icy highways, we have managed to have some services nearly every Sunday. The group at times was small, but God does not look at numbers, and the promise of His abiding presence among so few never fails. One cold, icy Sunday, a nine-year-old child walked one and one-half miles to attend our Sunday school. It is evident that any work for the Lord is not in vain.

Our pastor, Bro. J. W. Birky, spent the month of January in Nebraska, where his wife had previously gone to be with her mother, who was in poor health. Bro. Birky while there preached in various congregations in near-by communities.

The results of our recent election are as follows: Sunday school—Supts., Sterling Rediger, Ray Troyer; Secys., Dale Harrington, Maynard Troyer; Chors., Leroy Sweitzer, Joe Troyer. Church—Treas., Dan Troyer; Chors., Della Troyer, Alfred Brenner. Y.P.B.M.—Program Committee: Melvin Yoder, Leroy Sweitzer, Alvin Brenner.

Pray for us that our church might be as a lighthouse to the lost in our community, and that we might launch out among them and be the means of leading them to the Christ of Calvary.

Feb. 19, 1945.

Helen Oesch.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Readers: Greetings to all. Bro. Aaron Shank and family, Meyerstown, Pa., spent several days with relatives here. On Jan. 21, Bro. Shank favored the congregation with a message both morning and evening. The same evening one precious young soul was received into church fellowship by water baptism.

On Jan. 28, four were received by letter.

On Feb. 11, Bro. Franklin Weaver of this place brought the morning message on the theme, "God Seeking Men." Since the church here expects to ordain two ministers in the near future, the message was timely and very impressive.

On Feb. 16 a meeting was held to nominate candidates for the ministry. Bro. William Jennings, Knoxville, Tenn., conducted the devotional services, and Bro. S. H. Rhodes, Harrisonburg, Va., brought the message, giving in detail the qualifications of men to be chosen.

Bro. William Martin and family, Menges Mills, Pa., are visiting relatives here at this time.

On Feb. 18, Bro. William Jennings brought the morning message. One soul was received into church fellowship by letter at this time. In the evening service we had the privilege of having with us Bro. and Sister J. N. Kaufman. Sister Kaufman, the former Dr. Lillie Shenk,

returned missionary from Africa, gave a talk on her work there. Bro. Kaufman, who spent a number of years in service in India, also spoke to us.

A program on nonresistance has been announced for the evening of March 3 and all day Sunday, March 4.

Feb. 19, 1945.

Laura E. Kulp.

NEW BREMEN, NEW YORK

(First Mennonite Church)

Dear Christian Friends: "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

We have had many visitors during the past year. Bro. J. M. Long and wife spent the summer with us. In September, their son and wife, Bro. and Sister C. Warren Long, Peoria, Ill., came. Bro. (C. W.) Long brought us many interesting and helpful sermons.

Bro. Lawrence Burkholder, our pastor, left on Oct. 1, to engage in relief work. Since November, Bro. Merle Shantz, Kitchener, Ont., has been coming once a month to minister unto us.

In November, Bro. I. W. Royer, Orrville, Ohio, was here to conduct our annual winter Bible school. We studied together the Book of First Peter.

The women's sewing circle has been very active. They have sent several hundred pieces to the clothing center in Pennsylvania.

The junior girls' group made stuffed animals to send to the Locust Grove Sunday School, and also scrapbooks for the people in the community. At the present time they are working on a quilt.

Feb. 19, 1945.

Samuel H. Lehman.

FENTRESS, VIRGINIA

(Mt. Pleasant Congregation)

Dear Herald Readers: Greetings. We observed Missionary Day on Oct. 22, at which time we were privileged to have with us Bro. M. C. Lehman, who brought us thought-provoking messages.

The communion service was held on Oct. 29, with the brethren S. H. Rhodes, J. L. Stauffer, and J. R. Driver in charge. They each brought helpful and instructive messages both here and at Deep Creek.

We appreciate the presence and fellowship of Bro. Abram L. Hartzler and daughter, Sister Eldora, of Fairview, Mich. They are spending the winter with his sister, Mrs. E. R. Miller, and visiting other relatives and friends.

Our Sunday school was reorganized on Dec. 31, with the following results: Supts., J. C. Miller, Elmer Hershberger; Secy., Roberta Buckwalter; Treas., Homer Wenger; Chors., Ruth Wenger, Maggie Miller. A cradle roll department has been added this year, with Sister Carrie Miller in charge.

Our revival meetings were held from Dec. 7 to 14, in charge of Bro. John E. Lapp, Hatfield, Pa. He preached the Word faithfully and fearlessly. Souls accepted Christ, and the church was refreshed and encouraged.

On Jan. 2 Bro. Enos Hartzler and wife, Marshallville, Ohio, arrived to visit her sister, Mrs. S. D. Kurtz. Bro. Hartzler brought very helpful messages, both here and at Deep Creek.

(Continued on page 973)

THE MINISTER'S PAGE

Casualties

By L. J. LANTZ

*"Killed in action," the telegram said,
And hearts reached out to the hearts that bled;
Once he was taught to "put up the sword,"
In a church which wants to be "pure of men's
blood"—*

*But what of the watchmen who did not warn?
Whose mouths were stopped by the proud
world's scorn?
The same world's hand led that boy out there.
And buried his body; his soul is—where?*

*A preacher stands up and preaches—what?
Of comfort? Oh, brother,—the lad is not.
Of warning? Why, it is late, too late,
To warn a boy when he's through death's gate.*

*But not too late for his brethren five!
For the boys at home, who are yet alive!
But what of their brothers, the "G.I. Joes"?
Bleeding—dying—God only knows.*

*And what of your children in years to come,
When you are gone and they walk about?
Will they choose the way of the "G.I. Joes"?
Hating? Killing? God only knows.*

Gap, Pa.

Just a Reminder

By A SISTER

"Good morning, Jack."

"Hello, Bill. Get any mail today?"

"Just a letter from Mother and Dad. Wonder if Brother Martin ever thinks of us any more. He's busy, I know, but if he'd write only a post card from some of the places where he's preaching, it sure would mean a lot."

"I agree with you, Bill. If Brother Martin would just write a few lines once in a while, we'd feel as though we still belonged at our home church. I know too, he's busy with his meetings all over the country, and his special Bible schools and other activities. If all the pastors would forget to write to their C.P.S. boys as ours does, there sure wouldn't be much morale building around here."

"You told the truth that time, Jack. Look at Jim Byler. His pastor writes to him at least once a month, and there are ten or twelve fellows from their church who are in camp. Their pastor writes to all of them, not just one or two, and he's always away from home, holding meetings or teaching in Bible schools."

"That's right. Did you notice, Bill, how many letters some of the fellows get from the church members too? Johnny Hartz gets at least two letters a week from some of his home-church members. Wish the folks back home thought enough of us to encourage us by letter writing."

"Amen to that, Jack. It sure makes a fellow blue to see the other fellows getting so many letters and post cards. I'm sure it's not because I don't answer my letters."

"Well, I'm not very good at letter

writing, but I'm out on the project most of the time. Guess I really don't deserve to get any letters. Maybe if more folks would write, I could at least thank them on post cards. Perhaps the fault is partly mine, but what about you, Bill? You have more spare time and you always answer your letters almost as soon as you've read them. Well, I've got to be on my way. Plenty to do today. So long, Bill."

"Here's hoping for more mail tomorrow. See you later, Jack."

Practical Lessons for the Preacher

I Thessalonians 2:1-12

1. A right approach in the ministry is not in vain, but in the Lord.—Verse 1.
2. Persecutions are no grounds for retrenching in the ministry.—Verse 2.
3. Boldness should be exercised in God and the Gospel.—Verse 2.
4. The Gospel is to be preached to glorify God and to save sinners, not for vain show.—Verse 3.
5. Divine ability comes from God and must supersede human energy.—Verse 4.
6. Ministers should never preach to please themselves or the people, but as God leads.—Verse 4.
7. Flattering words to please others and a covetous spirit to enrich self are unbecoming to ministers.—Verse 5.
8. Self-seeking and self-praise also are out of place.—Verse 6.
9. Encourage others by dealing with them kindly and gently.—Verse 7.
10. Seek the highest good of others.—Verse 8.
11. Implant the Gospel in the hearts of others.—Verse 8.
12. Labor faithfully with a great concern to preach the Gospel.—Verse 9.
13. Be no burden to any one, but be self-denying.—Verse 9.
14. Set a right example before all Christian people, so that if they would follow, they would not be led astray.—Verse 10.
15. Weep and pray over the lost.—Verse 11.
16. Holiness, consistency, and holy conduct are becoming to a minister as an example before sinners and saints.—Verse 12.

—Selected by C. Warren Long.

Spurgeon on Preaching

"I have no sympathy with the preaching which degrades God's truths into a hobbyhorse for its own thought, and only looks upon Scripture as a kind of pulpit upon which it may thunder out

its own opinions. If I have gone beyond what that Book has taught, may God blot out everything that I have said! I beseech you, never believe me if I go an atom beyond what is plainly taught there.

"I am content to live and to die as the mere repeater of scriptural teaching; as a person who has thought out nothing, and invented nothing; as one who never thought that to be any part of his calling; but who concluded that he was to take the message from the lips of God to the best of his ability and simply to be a mouth for God to the people, mourning much that anything of his own should come between, but never thinking that he was somehow to refine that message, to adapt it to the brilliance of this wonderful century, and then to hand it out as being so much his own that he might take some share of the glory of it. Nay, nay; we have aimed at nothing of the kind. 'I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation.'

"Nothing have we preached as our own. If there has been anything of our own, we do bitterly take back those words, and eat them, and repent that ever we should have been guilty of such sin and folly. The things which we have learned of God our Father, and of His Son Jesus Christ, by His Holy Spirit, we have sought to speak unto you."

Lambs Make Sheep

A farmer was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep. His friend was greatly impressed and highly pleased, especially with the splendid sheep. He had seen the same breed frequently before, but never had seen such noble specimens. With great earnestness he asked how the farmer had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs."

When the disciples would keep mothers and children from their busy Lord, He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Also on Galilee's shore during the "forty days" He said to Peter not only "feed my sheep" but "feed my lambs."

It may seem slow to work with lambs or with children. Yet those homes, those parents, those pastors, those churches who take care of the children will have sheep of the finest kind.

Remember the early converted are, other things being equal, the best. They have a time for preparation for service and a time for service which is not possible in the case of the convert of adult years.—Editorial in Evangelical Visitor.

"I have never heard anything about the resolutions of the disciples, but a great deal about the Acts of the Apostles."

—Horace Mann.

"Feed the Flock of God"

(I Peter 5:2)

"Feed my lambs . . . Feed my sheep" (John 21:15, 16). (For preachers only)

A minister of the Gospel has a number of very important duties to perform, and one of them is to feed the flock of God. I wish every minister would ask himself this question: Do I really feed the flock of God, or do I just talk to occupy the time, or to entertain the people?

In order that we may feed the people it is necessary that we know the Word of God, and that we allow the Holy Spirit to explain it to us, and to help us to deliver the message. The Holy Spirit will do that for us, if we ask Him. To feed the flock of God is to tell what the Word of God says on any subject, with such explanations and interpretations as the Holy Spirit may direct. However, to quote what the Word says on any subject without the unction of the Holy Spirit, can hardly be designated as feeding the flock of God. But if you are thoroughly familiar with the Word, and spend sufficient time on your knees, asking God for a message, He will enable you to say something that will serve as food to the soul, as an encouragement to the believer, and as a warning to the sinner. We should always remember that the Word of God is quick and powerful (Heb. 4:12), and if it is preached under the unction of the Spirit, it will not return void. Isa. 55:11. That is why Paul says to Timothy, "Preach the word" (II Tim. 4:2).

Did you ever have the experience of going to meeting and your soul was not fed? You went home disappointed because the minister did not preach the Word. These things ought not so to be. It were a great deal better if the minister would speak ten minutes and really feed the flock, than to speak for an hour, and leave the congregation to feel he has been feeding them on chaff.

In the preceding paragraph I have mentioned a few things that a minister should do to feed the flock. Let us now consider a few things that some ministers do, but which are no food for the soul. A minister has a right to tell his experience, but if he is continually talking about himself, he will starve his congregation. Remember, the congregation wants to be fed on the Word of God, not on your experience.

Again, it is not feeding the flock if we spend all the time in trying to prove some pet theory. No doubt we all have some belief which we consider very important. However, we should remember that if we are continually harping on that, we are neglecting to feed the congregation. If we expect the young converts to grow, we must feed them on the sincere milk of the Word, not on what we believe as a hobby.

A few years ago I went to meeting one Sunday morning and was sadly disappointed. The minister spent a great deal

of time telling us what dealings he had with a certain man. I don't know what the other members thought of it, but my soul was not fed. We should bear in mind that people go to church to receive food for their souls, to be encouraged, and to find out the way of salvation. Let us give them the Word of God, so that they need not go away disappointed.

Moreover, let us remember it is not feeding the flock if we spend all the time telling of some event in the neighborhood, and try to ventilate our views on it. Some preachers seem to think that if any one does something which they think is wrong, they must mention it in the pulpit. Discussing such things is no food for the soul. It is true, we are to cry aloud and spare not. Isa. 58:1. However, we need to be very careful when we do so, that we are under the unction of the Spirit and not trying to ventilate our feelings against a certain individual.

Paul says to the Corinthians, "When I came to you, [I] came not with excellency of speech or of wisdom, declaring unto you the testimony of God" (I Cor. 2:1). There is great danger today, when many people are getting an education, that preachers will want to show off how many big words they know, and how they can hold an audience spellbound by their flights of rhetoric or their high-sounding phrases, and well-rounded periods. But let us remember that that is contrary to what Paul teaches in I Cor. 2:1, and it will not feed the flock of God, nor be an encouragement to any one. What is the use of using a lot of words or expressions which nobody understands? Let us do as Paul says, "Preach the word." Let us lift up Jesus to a dying world. Let us study the Word of God with all diligence, and on our knees ask God to give us a message fresh from the throne. Then let us deliver in a simple way, under the unction of the Spirit, and we will have the satisfaction of knowing that we have been feeding the flock, and the Chief Shepherd will say to us, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matt. 25:21).—P. J. Wiebe, in "Evangelical Visitor."

Bible Light on Unity and Disunity

BY ORRIE D. YODER

The subject of unity or disunity should be to all of supreme importance, especially to people of God. Since disunity greatly hinders and mars the testimony of the Lord, and since unity is His ideal for earth and heaven, we, His servants, should in every legitimate manner seek to promote unity, and should deny ourselves of everything that would foster schisms and divisions. Biblical light on this great subject should be welcome rays to quicken all our Christian life and conduct.

Generally speaking, we think of God's program as one of unity, and of Satan's

as the opposite—disunity. Unity characterizes God's purpose and plan of creation. His plan and purpose for man were marked by unity until disunity through sin affected the race. Furthermore, because sin and transgression brought disunity among men, God in love made His program of redemption an agency of unity to reunite that which was disunited because of sin.

How sublime when the "morning stars sang *together*," and all creation moved in one harmonious program for God! How sad when that pristine unity was broken and earth's music changed to a minor tone! How sad to see now so much disharmony characterize much of what God created and planned in unity! Home, society, and religion are now disrupted by selfish pride, envy, and jealousy!

After all, the Scriptures encourage us to awake and multiply our thanksgivings because where the sin of disunity abounded and does abound, the grace of unity has abounded and can much more abound! Although the unity of creation was lost through sin, God has made new creations through redemptions which will help mankind both on earth and in heaven to sing *together* the "song of the Lord." Cp. II Chron. 29. Whether religious or nonreligious, rich or poor, high or low, redemption again marvelously reunites peoples from every tongue and nation, as they bow before the cross of Christ and worship the Lord together through "the unity of the Spirit." God is marvelously glorified in His great plan of redemption by calling out of sin-cursed and sin-disintegrated humanity, a united people for Himself and for His possession.

However, we need to remember, too, that Satan promotes unity, or union, when it is to his advantage to do so, or when he can hinder the purpose of God by so doing. It was Satan who united the brothers of Joseph in jealousy against him. Satan united the kingdom of Pharaoh against the people of God and intensified their severe bondage. It was Satan who united the princes of Persia against Daniel and had him cast into the den of lions. It was Satan who united even enemies, like apostate Jews and Roman politicians, who with the united voice of their subjects demanded the crucifixion of Christ. A Roman world and an apostate Jewry were joined in the satanic program that would have annihilated the early church.

Furthermore, God Himself defeated united apostate mankind and scattered them with different languages. Cp. Gen. 11. When an apostate church would have put unity above truth and righteousness, God raised up the reformers, who broke the united forces of evil, dominating Christendom during the Dark Ages, and promised to be with the "faithful few" who had not denied His name. Cp. Rev. 3:4.

However, let us as a rather conservative minority not make capital of God's

divisions, for they are not His ideal. Where we conservatives have once sacrificed unity for righteousness and truth, we have dozens of times sacrificed both unity and righteousness by our petty divisions and by our failure to comprehend God's highest ideals and blessings of unity. We have failed to comprehend how God would be glorified by our following more closely His program for unity. Confession and fervent prayer for ourselves would surely follow, if we knew more of what the Scriptures have left us on God's workable plan of unity.

Bannock, Ohio.

FOUR ABSOLUTES

(Continued from page 962)

whom He keeps will perish? Bless His holy name, JESUS KEEPS!

JESUS RULES, JESUS SAVES, JESUS KEEPS—and—JESUS GIVES LIFE PURPOSE. That is the fourth great absolute: JESUS GIVES LIFE PURPOSE. He gives us a cause, a reason for existing, a supreme loyalty. If ever a man needed single-mindedness, it is the Christian today. "... A doubleminded man," says James, is "unstable in all his ways"; and James prefaces this characterization by saying that such a hopeless frustrate receives nothing of the Lord. His life is totally ineffective, for he is a blood brother of the man who "mounted his steed and rode off in all directions."

Hardly a day passes but that one reads suicide notes in the press. "Life has no meaning for me." "I can't take it." "What's the use of going on this way?" "Please forgive me, but things won't add up for me." "This is the only way out now. May God forgive me." Tragic frustrations all. But every life is as tragically frustrated which hasn't found its supreme loyalty in Jesus, the Saviour.

A friend, a chaplain, told me of the appalling suicide rate in a southern army camp—lives thrown away in welters of mental and spiritual frustrations. Or, think of the man who never really gets very much out of life. He lives, but that's all. No reason for living, no purpose—because life is being lived without Christ. Only JESUS GIVES LIFE PURPOSE.

Psychologists tell us that we cannot live successfully unless we fix our interest on something greater outside of ourselves. It's dangerous to live without a point of interest outside ourselves. When at home several weeks ago, I was told of a young man who had been hit on the side of the head by a cement-mixer crank. The injury left him without the power of speech. A strong young man, he was to have been inducted into the army with a lot of his cronies. Now he was classified 4-F. He couldn't talk; he couldn't write. He saw his friends go, and he felt keenly the "dishonor" of being left behind. He brooded over his injury. He turned into himself. He be-

came melancholy. His mother became alarmed and went to the doctor, asking for advice. The advice she got was basic to the mental hygiene of all well-balanced personalities: "Get him a job—anything to get his mind off himself. Give him an interest outside himself. His mind may not stand the strain unless you do that for him." So it is in the heart of the unregenerate man. It won't last unless given a supreme loyalty: Christ.

A distinguished speaker, talking before several thousand high-school students, asked, "Who can give me one good reason for living?" And a bright young fellow raised his hand and said, "I know. It's success." He was wrong; and the pity of it lay in his complete ignorance that "success" *per se* is not a cause at all. It is a *result*.

Christ said, "I came that they may have life, and may have it abundantly." He is our life! Is there a greater cause? Paul admonished us to "reckon . . . yourselves . . . alive unto God." A life purpose? Paul has it: "... that God may be all in all"; "... Christ is all, and in all." There you have it: "That God may be all in all!" Yes, JESUS GIVES LIFE PURPOSE.

A camper said to me one day, "I don't belong here; it's all a mistake, and I can prove it." He was right: he didn't belong here. The one who is not a Christian is always at odds with circumstances; he's never in the right place—because God can't engineer his circumstances for him. For I am persuaded that once I have committed myself to the Lord, completely and without reserve, He puts me only where He wants me. If I didn't believe God arranged my coming to camp, I wouldn't stay here a day. I'd leave and take the consequences.

I read in the January twelfth (1945) issue of the GOSPEL HERALD:

"Albert Gaeddert . . . pointed out in his annual report . . . at the M.C.C. Annual Meeting, that the men in the camps may be divided into four groups according to their attitude toward the camp experience:

"... A small percentage of our men have grown somewhat resentful and bitter. . . . They are dissatisfied, they 'gripe'. . . .

"Another group [is] resigned to the situation; they have adopted the attitude of 'sitting out the war.' . . . It is almost impossible to challenge them to a new level . . . in terms of the contribution they can make.

"... There are those who seriously question the wisdom of the church administering a conscription program. . . . This group is not large in our camps and units.

"Then there is the group that finds in this program a very distinct challenge. There is little question but that this group is in the majority. This is the group that takes the situation . . . and turns it into a distinct opportunity. This is the group that triumphs. . . ."

I asked several Mennonite assignees, whose opinions I respect, where they thought most C.P.S. men, as they knew them, fit in. Without exception they felt as I did: Mr. Gaeddert is dangerously incorrect. The majority group seen by him is *not* the majority group at all. That group (the group which "finds in this program a very distinct challenge") is *overwhelmingly* a minority group. The majority can be halved and put into groups one and two.

But the fact that we fail in grasping the challenge—or seeing one, if one grants a challenge to be present, cannot be laid entirely at the doors of the M.C.C.-C.P.S. administration. A part of the blame must stay here with us who profess to be Christians; for the Christian is here at the behest of God. God operates in *every* situation into which He has led the believer!

A challenge is a stimulus to passionate activity in behalf of that challenge. It demands *all* of me—if the challenge can be recognized as being of God. And, Christian, you are faced with the challenge of life here in camp because *God* has seen you here. If you chafe in the experience, it is because God isn't working through you. Where freedom is, there is no chafing; and the Christian has been created for freedom. Remember, the Christian lives "that God may be all in all." For the Christian "Christ is all, and in all." In this situation too we can see our supreme loyalty. It is Christ! JESUS GIVES LIFE PURPOSE!

A cause, a purpose, a reason for living, a supreme loyalty? Paul puts it this way: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." There you have it. The goal? Inevitably, "the high calling of God in Christ Jesus."

Four absolutes, four immutables, four eternal truths upon which we can *act*! Four certainties, four profound realities are ours today: JESUS RULES; JESUS SAVES; JESUS KEEPS; JESUS GIVES LIFE PURPOSE. They revolve around and coexist in the Lord Jesus Christ.

He is enough, for "Christ is all, and in all!"

Medaryville, Ind.

EDITORIAL

(Continued from page 963)

because we have opened up our hearts. The pressure of guilt is removed because of something that we have done.

The other approach is described by the term *penitence*. Penitence is equivalent to New Testament repentance. It involves not only the human attitude of being sorry for sin and the human act of confessing that sin. It has in it the further idea of turning from sin and looking in faith to divine forgiveness on the basis

of the atonement of Christ. This approach sees in penitence not a merit-earning act but merely a means by which divine action may intervene in the soul. In true penitence one confesses his sin, not in order to be free to sin again, but in order to be free from the power as well as the guilt of sin. It recognizes that there is no saving merit in anything we can do. It sees that by repentance and faith we merely put ourselves into the position where divine grace can make effective in us the atonement which has been wrought, the forgiveness which has been granted on the basis of the finished work of Christ. Let us never think that we can earn salvation by being sorry for our sins and punishing ourselves in confession.

CORRESPONDENCE

(Continued from page 969)

Bro. Eli Kramer and wife, Meadville, Pa., were with us on Jan. 21. Bro. Kramer brought us a convicting message on our responsibility to the unsaved at home and abroad.

In connection with our midweek prayer service, Bro. Abram Wenger is teaching Unit II of the Elementary Teacher Training Course. We are finding the lessons interesting and profitable.

The Mt. Pleasant Mennonite School, which is in the fourth year of its existence, has an enrollment of forty-six, nine of whom are in high school. Remember the work in your prayers.

Bro. and Sister Freeman L. Stutzman, Harrisburg, Oreg., were welcome visitors in our services on Sunday, Feb. 4. At the present time they are located at the Western State Hospital, Staunton, Va., and were spending their vacation in this section, visiting relatives and friends. May the Lord abundantly bless all the C.P.S. brethren, who are faithfully witnessing to a war-torn world.

Feb. 19, 1945. Mrs. Nora Harper.

WOOD RIVER, NEBRASKA

Dear Herald Readers: Greetings in the Master's name. We are indeed thankful for the many blessings of the past year. The latter part of the ten new members were added to our church, four by baptism and six by letter.

Our Sunday school was reorganized the latter part of December, with the following results: Supt., Kenneth Stutzman; Asst., Clarence E. Stutzman; Secy-Treas., Delbert Boshart.

Our annual business meeting was held on Jan. 1.

The brethren Harry Gascho and Floyd Stutzman have been home on furlough from C.P.S. camps since the first of the year.

Several of our older sisters have not been very well this winter. We miss them at our services.

Pray for the work at this place.

Feb. 20, 1945. Mrs. Kenneth Stutzman.

PALMYRA, MISSOURI

(Pea Ridge Congregation)

Dear Herald Readers: Greetings in Jesus' name. We are truly thankful for what the Lord has done for us.

Our Sunday school was reorganized on Dec. 31. We have had good attendance, in spite of the winter weather.

On account of bad weather and gas rationing, our young people's meetings are being held in the afternoons instead of the evenings, so that those who live at a distance can attend.

We were glad to have Sister Rose Buckwalter, Hesston, Kans., in our midst recently.

Our sewing circle met at the home of Sister Ruth Fenton this month. Although we are few in number, we enjoy the work and feel that much good is being accomplished.

On Dec. 30 Bro. Ivan Lind, Hesston, Kans., brought us a much-appreciated message.

We are looking forward to a Bible conference, to be held here March 5, 6, with the brethren J. S. Neuhouser, Ft. Wayne, Ind., and Nelson Kauffman, Hannibal, Mo., as instructors.

Bro. David Hathaway is planning to attend the ministers' meeting at Hutchinson, Kans., next week.

We ask an interest in your prayers in behalf of the work here.

Feb. 21, 1945. Leona Hathaway.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear Herald Readers: Greetings in Jesus' name. Our Sunday school was reorganized in December.

On Jan. 28 we had baptismal services, when seven young people were received into church fellowship. May we remember them in our prayers. Bro. Floyd Kauffman, our new bishop, officiated.

Only two of our boys have been called to C.P.S. camp so far, namely, Ernest and Morris Kauffman, sons of Bro. and Sister L. A. Kauffman.

In our young people's meetings during the winter months we are studying the book, "Our Bible," by Adams. Our teacher is Bro. Andrew Glick. Bro. Floyd Kauffman has a class for the children preceding the adult class. They are learning Bible verses and the books of the Bible.

Remember the work here in your prayers. Feb. 20, 1945. Mrs. S. K. Zook.

CANBY, OREGON

(Bethel Congregation)

Dear Herald Readers: Greetings in Jesus' name. Our small group at Bethel was blessed, strengthened, and encouraged through our recent series of revival meetings. We are grateful to God and to Bro. J. W. Hess, Akron, Pa., our evangelist, for the stirring messages brought to us. May the Lord continue to bless Bro. Hess with health and strength as he goes from place to place. Four souls decided to step out on the Lord's side—two of them from non-Mennonite homes. May the Lord give them the needed grace and courage to go all the way with Him.

In December our annual business meeting was held. The results of the reorganization

are as follows: Sunday school—Supt., Paul Snyder; Asst., Aaron Nofziger; Secy.-Treas., Ralph Burkholder; Chors., Clara Gingerich, Clara Shrock; Libr., Ida Zook; Children's Meeting leaders for six months, Aaron Nofziger, Margaret Snyder. Church—Chors., Jonathan Zook, Alvin Rogie; Treas., Chris Snyder; Trustees: Daniel Gingerich, Lester Burkholder, Aaron Nofziger.

We were glad to have our brother, Allen Snyder, from C.P.S. Camp near Three Rivers, Calif., at home for a short vacation in January.

On Thursday evening, Feb. 1, Bro. and Sister D. D. Miller, Berlin, Ohio, worshiped with us. Bro. Miller brought us a helpful message.

On Sunday evening, Feb. 18, Bro. J. C. Gingerich, Detroit Lakes, Minn., preached for us.

Pray for the work here that we may be found faithful.

Feb. 20, 1945. Margaret V. Snyder.

DOES THE BIBLE SAY THAT?

1. The people of this modern architectural age are not the only ones who have enjoyed their summer parlors. Eglon, king of Moab, used to sit in his. Read Judges 3:20.

2. From Second Kings 21:13, it is evident that men had to help their wives wash dishes. Turn to the reference and find out how men do it.

3. We all recognize the need of having clean teeth. God said to Israel a long while ago: "I also have given you cleanness of teeth in all your cities" (Amos 4:6).

4. Did you ever think of saving the tears that you shed? David prayed to God: "Put thou my tears into thy bottle" (Ps. 56:8).

5. A broken tooth or a foot out of joint would be very painful, but the wise man in Proverbs said: "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. 25:19).

6. It is fun to play toss and catch with a ball. God said to one country that He would "surely violently turn and toss thee like a ball into a large country" (Isa. 22:18).

7. A door turns on its hinges, and is often in motion, but it gets nowhere. Solomon likens a door to a slothful man who spends his time in bed. Prov. 26:14.

8. Bottles, in Bible times, were usually made of skins, and if hung near the fire or smoke, would become parched and shriveled up. David, in a period of spiritual dearth, said: "I am become like a bottle in the smoke" (Ps. 119:83).

9. A fortification that a fox could break down would not stand much of a siege; yet Tobiah, in making fun of the walls of Jerusalem, said: "That which they build, if a fox go up, he shall even break down their stone wall" (Neh. 4:3).—The King's Highway.

You have not taught anything to your class unless they have learned to put into practice what you taught them.—D. D. Stoltzfus.

We sometimes sing, "Holy Spirit, faithful Guide, ever near the Christian's side." No, sir; the Holy Spirit ought to be inside.—G. G. Marner.

RELIEF AND C.P.S.

RELIEF NOTES

Two Far East Appointees Awaiting Passage

Wilhelmina Kuyf, former missionary to China, and Titus Lehman, a registered nurse, have received their India residence permits. Both these workers have been appointed for China but will serve in India until entrance into that country is obtained. Bro. Lehman has been appointed by the Mennonite Relief Committee (Elkhart) but has been granted temporary service in India under the M.C.C. Sister Kuyf for the past year has been assisting in the Relief Research Section at Akron.

* * *

Relief Director Appointed

J. N. Byler, who has recently returned from the Middle East as relief commissioner, was appointed Director of Relief and Relief Candidate Secretary at the M.C.C. Executive Committee meeting in Chicago, Feb. 17. This office during the past sixteen months was filled by C. L. Graber. Bro. Graber has been serving past his term for the past several months to assist with the work until Bro. Byler returned to Akron. Bro. Graber has returned to Goshen College, where is Business Manager. Bro. Byler has been connected with the M.C.C. program since his appointment to relief service in France in 1941.

* * *

Order Curbs Clothing Collection

All relief agencies in Canada, including our own, were notified by the Prices Board on Feb. 7 to discontinue the collection of clothing for foreign relief and were asked to submit applications to continue their campaigns. While this order has resulted in a temporary cessation of relief clothing collecting in the Dominion, it is believed that permits will be granted to continue the former work. The Government of Canada has announced that the purpose of the order is to co-ordinate and control the collection of supplies for war sufferers. In this respect the control is similar to the authority exercised in the States by the President's War Relief Control Board, by which the M.C.C. has been given permission to collect clothing and funds for foreign relief in the States.

* * *

Passport Validation for France

Henry Buller, along with Sam Goering, has now had his passport validated for France. Both of these workers are engaged in relief work in England but will enter France as soon as French visas can be procured. Bro. Buller was a relief worker in France from 1941 until he was interned early in 1943. He is quite eager to return to the work and people he had served earlier.

* * *

"Kits for Children" Clothing Program

"Kits for Children" are the keywords for a newly inaugurated phase of the M.C.C. clothing drive. Organizations, especially junior

organizations, and individuals have requested a method for packing and sending in a complete outfit for a child needing relief. A folder has been printed to present itemized lists of essential articles and clothing needed by a war-victim child to replace the meager, ragged belongings to which he tenaciously clings today. An organized method of assembling each child's bundle is also presented. Copies of the printed folder, "Kits for Children," will be sent, without cost, to anyone making request to the Mennonite Central Committee, Akron, Pa.

* * *

C.P.S. NOTES

Regional Directors Meet

The regional directors of M.C.C.-C.P.S. camps are in conference at Akron, Feb. 20 to 22. First on the agenda for their consideration is what the Mennonite policy should be regarding the operation of side camps, particularly in the West.

* * *

Institutes on Peacetime Conscription

Following the institute at Powellsville, over the week end of Feb. 24, 25, similar meetings will be held in other areas for the benefit of C.P.S. men in Mennonite camps. March 10, 11, such an institute will be held at Newton, Kans, and March 17, 18, a third conference will be in progress at Medaryville, Ind. The purposes of these conferences, as announced before, will be to share thinking and concerns with church leaders and to clarify what the Mennonite attitude toward conscription should be.

* * *

Recent Staff Appointments Made

The following appointments were made at the Feb. 17 meeting of the M.C.C. Executive Committee: Tena Heinrichs, Nurse-Matron, Grottoes, Va.; Orin Beechy, Director, Hagerstown, Md.; Donald J. Liechty, Director, Buckingham Side Camp, New Raymer, Colo.; Paul T. Guengerich, Director, Luray, Va.; Katherine Duerksen, Nurse-Matron, Luray, Va.; Lola Schertz, Nurse-Matron, Powellsville, Md.; Mildred Basinger, Nurse-Matron, Terry, Mont.; John W. Schmidt, Director, Downey, Idaho; Harold K. Mishler, Unit Leader, State Hospital, Mt. Pleasant, Iowa; Hubert Moore, Educational Director, State Hospital, Ypsilanti, Mich.; Dwight V. Yoder, Area Supervisor, Wisconsin Dairy Farm Unit.

Released February 22, 1945

M.C.C. Headquarters, Akron, Pa.

CONCERNING THE UNITED NATIONAL CLOTHING COLLECTION

Newspapers across the country have been announcing the United National Clothing Collection. This campaign for the collection of clothing for relief is to be conducted throughout the nation during the month of April. United Nations Relief and Rehabilitation Administration (U.N.R.R.A.), in co-operation with various voluntary relief organizations, is sponsoring the drive. National civic, educational, industrial, and religious organizations have been asked to promote the drive and assist in the collection of clothing.

The appeal for donations is to reach every home throughout the nation. The goal is set at 150,000,000 pounds.

The Mennonite Central Committee is not a participant in the national drive, but is registered by the Government as an organization having its own continuous relief clothing collection, processing, and distributing program. Facilities have been set up by the three collecting centers at Akron, Newton, and Kitchener to receive and process all the clothing donations Mennonite and Brethren in Christ groups may wish to contribute. Our churches have been contributing liberally in the past and we believe they will want to continue to do their part in giving clothing for war sufferers. Some of our people may wish to contribute clothing through the United National Clothing Collection, but the Mennonite collection centers also welcome clothing contributions from sources outside those of our own group.

Released February 22, 1945

M.C.C. Headquarters, Akron, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 967)

spiritual disadvantage of riches. They perhaps didn't know how this young man trusted in wealth rather than in God, how he had given most of his time and attention to his "great possessions," and how he had spent his money selfishly, irrespective of other's needs. Few rich men (with God it is possible) will humble themselves and trust in God for pardon from sin. "They that will be rich fall into temptation." I believe the disciples, too, might have been associating future riches in the kingdom with following Jesus. If they were, they now learned that the reward of the righteous is spiritual, "an hundredfold now . . . and in the world to come eternal life."—A. M. E.

CHECKING UP ON OURSELVES

We need to be concerned and to question often as to whether we are rendering worthy and acceptable service for our Lord. Salvation should be the first concern of every person. Second to that comes the rendering of acceptable service, for upon that depends our reward. It would be a great thing if we had as much concern about this as had the colored man that we recently heard about.

A traveler in a terminal station was passing a telephone booth, when he heard a colored man talking over the telephone.

"Is dis Mrs. Brown?"

"Does you all need a shoffah?"

"Whas dat? You say you already got a shoffah?"

"An' you say you all puffedly satisfied wif de one you already got?"

"Thank you, Mrs. Brown, dat's all. Good-by!"

As the colored man came out of the booth, the traveler said to him, "Well, you didn't get the job, did you?"

"I doan want no job, boss. I'se already dat lady's shoffah, an' I'se jes checkin' up on mah-self."—Roy Mason, in "Biblical Echo."

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Hostetter—Todd.—Jacob Nolt Hostetter and Esther Bradley Todd, both of the Ephrata, Pa., congregation, at the home of the officiating bishop, Amos S. Horst, Jan. 6, 1945.

Nolt—Burkholder.—John Nolt, Stumptown congregation, Bird-in-Hand, Pa., and Lena Burkholder, Ephrata, Pa., congregation, by Amos S. Horst at the home of the bride's parents, Dec. 25, 1944.

Dagen—Lefever.—Lloyd Dagen, New Danville congregation, Lancaster, Pa., and Ruth H. Lefever, Laudis Valley congregation, Lancaster, Pa., at the home of the officiating bishop, Amos S. Horst, Feb. 17, 1945.

Shank—Martin.—Charles E. Shank, deacon of the Mariou congregation, Chambersburg, Pa., and Naomi H. Martin, Reiff congregation, Hagerstown, Md., at the home of the officiating bishop, Moses K. Horst, Feb. 20, 1945.

OBITUARIES

Baker.—Annie, daughter of David and Catharine Baker, was born at Leitersburg, Md.; died Jan. 21, 1945, at the home of Harvey S. Grove, Hanover, Pa. She was sick a very short time, death being due to a heart attack. At the age of seven years, she was placed in the home of John A. Miller. Later she lived in the following homes: John C. Miller, Hagerstown, Md.; Martin Baer, of Hagerstown (later of York Co.); Samuel Witmer, Hanover, Pa.; and Harvey S. Grove, where she lived the last twelve years. (Mrs. Grove was the daughter of Martin Baer.) She was a member of the Mennonite Church, and helped with the class of small children in the Sunday school for thirty-two years. She is missed very much by the members of the Grove family, and will long be remembered for the kind acts she did while in their home. Funeral services were held at the Grove home and at Bair's Church, Hanover, in charge of Richard Dauner and Amos Shank. Text, Prov. 31:31. Burial was made in the adjoining cemetery.

Bender.—Ida, daughter of the late Elias and Elizabeth (Miller) Hershberger, was born July 9, 1876, near Salisbury, Pa.; died on the homestead where she was born and resided all her life, Feb. 6, 1945; aged 68 y. 6 m. 27 d. On Oct. 11, 1898, she was married to Christian W. Bender. To this union nine children were born. She is survived by her husband, 8 children (Floyd and Omar, Meyersdale, Pa.; Lena—wife of Ernest Yoder; Myra—wife of Omar Maust; Harvey; and Verda—wife of Simon D. Beachy, all of Salisbury, Pa.; Della—wife of Ivan J. Miller, Grantsville, Md.; and Fannie, at home), 47 grandchildren, one foster grandson, 2 brothers (Joel and Harvey, Meyersdale, Pa.), 2 sisters (Ada, San Gabriel, Calif.; and Cora—wife of Christian J. Bender, Fresno, Calif.), and many other relatives and friends. She was preceded in death by one son (Lewis), one grandchild, and the following brothers and sisters: Annie—wife of Peter Shetler; Sarah—wife of Jonas D. Yoder; Norman, John, Milton, Mary, Lloyd, and Amanda. She accepted Christ as her Saviour in her youth and was received as a member of the Amish Mennonite Church through water baptism, Sept. 4, 1892. At the same time sixteen others were baptized, including the one who later became her life companion. She was a faithful, consistent disciple of the Saviour whom she loved. In her many duties as a companion to a bishop in the church and as a mother and grandmother of a large family, she served with a steady zeal and a quiet, consistent life. Her influence for good touched many lives. The

last year of her life was nearly all spent in bed under much physical suffering, due to an ailing heart and other complications. Her patience and fortitude under these conditions were an inspiration to others. She expressed her desire to go home to be with her Saviour. We sorrow not as others who have no hope. Our grief is tempered with the sure confidence that she has now exchanged this house of clay for a mansion in her Father's house. Gratefully we accepted the blessing of her useful life; humbly we submit as she returns to her Creator. Services were conducted Feb. 10, at the home by Shem Peachey, and at the Oak Dale Meetinghouse by Noah Brenneman in German and J. B. Miller in English, assisted by J. L. Mast and Emmanuel B. Peachey, Belleville, Pa., and Nevin Bender, Greenwood, Del. Interment was made in the adjoining cemetery, where services were in charge of Shem Peachey.

Hershey.—Ella A., daughter of Jacob and Harriet Nissly Hostetter, was born near Mannheim, Pa., May 20, 1870; died Nov. 21, 1944; aged 74 y. 6 m. On May 21, 1891, she was married to Henry H. Hershey, who survives. She also leaves 9 children (Mabel—wife of Daniel Eshleman, of Mannheim; Harry; Dorothy—wife of Amos L. Keener; Paul, and Frank, all of Lititz, Pa.; Mary—wife of Amos K. Martin, Mt. Joy, Pa.; Clara—wife of A. Roy Landis, Adamsstown, Pa.; and Esther and Martha, at home), 25 grandchildren, 3 great-grandchildren, and one brother (C. N. Hostetter, of Lititz). She was preceded in death by one son and one daughter (Grace). She was a faithful member of the Mennonite Church for many years, and we do well to profit by her teaching and example. Mother's health was failing for several years, but she bore it patiently, and when health permitted attended services and went about her home duties. We humbly submit to His will. Funeral services were held at the home and the Lititz Church Nov. 24, in charge of Amos S. Horst, John S. Hess, Harry Shreiner, and Howard Charles. She was laid to rest in the Hess Cemetery.

Martin.—Daniel H., son of the late Samuel H. and Nancy Metzler Martin, was born near Benton, Ohio; died in the hospital from severe burns which he received eight weeks before, Feb. 3, 1945; aged 85 y. 10 m. 25 d. On Nov. 13, 1879, he was united in marriage to Mary Koppes, who preceded him in death July 5, 1891. Four children were born to them: Ira S., Sterling, Ohio; Nettie (Mrs. William White), of Medina Co., Ohio; Mahlon H., Massillon, Ohio; and Pearly (Mrs. Levi Senger), who died in 1917. On Oct. 25, 1892, he was married to Carolyn Bengelsdorf, who passed away in July, 1941. Besides his children, he leaves one brother (E. S. Martin, Burton City, Ohio), 17 grandchildren, and 21 great-grandchildren. His only sister (Naomi—wife of Abram B. Horst) passed away six years ago. He united with the Church of the Brethren in his youth and remained faithful until the end. Funeral services were held at the Paradise Church, near Wooster, Ohio (his home church for many years), by Robert Minnaw, D. R. McFadden, and J. A. Liechty.

Pickell.—Howard M., son of Samuel and Sarah Todd Pickell, was born March 9, 1876, in Lancaster Co., Pa.; passed away at his home at Lampeter, Pa., Feb. 1, 1945; aged 68 y. 10 m. 23 d. He united with the Mennonite Church in his earlier years and remained faithful to the end. Four years ago he met with an accident, which resulted in blood poison. As a result of an operation, his left hand was crippled, and he was not able to work. At the last he had intense pain, but his death was a peaceful one. In his last hours he expressed his trust in the Lord. He is survived by his wife (Anna Stanffer Pickell), 4 sons (Larren, Millersville, Pa.; Ralph H., Willow Street, Pa.; Carl, Lancaster, Pa.; and Earl, Landisville, Pa.), 2 daughters (Nora—wife of Earl L. Herr, of Lampeter; and Edna—wife of Ira Ressler, Quarryville, Pa.), 9 grandchildren, 3 brothers, one sister, and many other relatives and friends. Funeral services were held at the Willow Street Mennonite Church by Jacob T. Harnish. Interment was made in the adjoining cemetery.

Schrock.—Christian J., son of John J. and Magdalena Miller Schrock, was born in Lagrange Co., Ind., Sept. 10, 1877; passed away Jan. 25, 1945, as a result of an automobile accident which he suffered two days before; aged 67 y. 4 m. 16 d. As a young man he united with the Mennonite Church and remained faithful until death. On June 14, 1901, he was united in marriage to Katie Yoder. This union was blessed with five

children. Two sons and one daughter preceded him in death. Surviving are his wife, 2 daughters (Ida—Mrs. Daniel R. Miller, Goshen, Ind.; and Alice—Mrs. Ray Miller, Middlebury, Ind.), 2 grandchildren (Elva Berdean Wysoug and Virginia Mariabell Miller, both of Goshen), 2 brothers (John, Topeka, Ind.; and Joni, of Goshen), 4 sisters (Mrs. Steve Yoder, Middlefield, Ohio; Mrs. Reuben Schrock, Plain City, Ohio; Mrs. David Yoder, Yoder, Kans.; and Mrs. John D. Miller, of Topeka), and a large circle of relatives and friends. Frank Kyle to whom they gave a home also survives. Funeral services were held at the Clinton Frame Church, near Goshen, by Ira S. Johns and D. D. Troyer. Interment was made in the Clinton Union Cemetery.

Shaffer.—John Shaffer was born March 18, 1856; died Feb. 2, 1945, at the home of his granddaughter, Mrs. Fred Rock, Pond Bank, Pa.; aged 88 y. 10 m. 14 d. He was a forest ranger for thirty-nine years, but retired several years ago. Last summer at our revival services he confessed Christ publicly and showed evidences of a changed life. We trust he has gone home to be with the Lord. Surviving are the following children: Mrs. William Kepler, Baltimore, Md.; Mrs. Adam Brown, Greenwood; Mrs. Chester Grooms, Samuel, Mrs. George Staley, Felix, Thomas, and Joseph, all of Pond Bank; and Mrs. Calvin Mowery, Chambersburg, Pa. He also leaves 36 grandchildren and 33 great-grandchildren. Funeral services were conducted at the home of Fred Rock and at the Pond Bank Mennonite Church on Feb. 5 by Harvey E. Shank. Text, Isa. 35:8. Interment was made in the Lutheran Cemetery at Pond Bank.

White.—Sarah Catharine White was born May 14, 1876, near Job, W. Va.; died Jan. 27, 1945, at the home of her niece at Hazelwood, W. Va.; aged 68 y. 8 m. 13 d. Her husband, Martin White, preceded her in death fifteen years ago. Surviving are 5 sons, 2 daughters, one brother, one sister, 23 grandchildren, and 3 great-grandchildren. She was a member of the Mennonite Church for forty-nine years. She was afflicted with inward cancer and suffered much in the last few years. Although she had a desire to get well, she was resigned—willing that the Lord's will be done. Funeral services were held at the Bethel Church Jan. 29, in charge of Hiram Weaver, R. W. Benner, and Oliver Keener. Interment was made in the adjoining cemetery.

Wadel.—John Peter, son of the late Samuel and Barbara Martin Wadel, was born near Shippensburg, Pa., Oct. 1, 1876; passed away Feb. 10, 1945; aged 68 y. 4 m. 9 d. On Jan. 10, 1899, he was married to Katie Nye, who survives. He also leaves 9 children (Mrs. Clarence M. Snader, Bird-in-Hand, Pa.; Harry, Laban, and Amelia, of Shippensburg; Mrs. Harry Ebersole, Mrs. Norman Lehman, Mrs. Robert Crider, and Noah, of Chambersburg, Pa.; and Norman, Scotland, Pa.), 19 grandchildren, one great-grandchild, 3 sisters (Mrs. Samuel Bricker, Mrs. David Myers, and Fanny, all of Chambersburg), and one brother (Adam, Atlantic City, N.J.). Father was a meek and humble follower of our Lord and Saviour Jesus Christ. He had a strong conviction against pride and worldliness, and many were the timely admonitions given to us. He was a member of the Rowe Mennonite Church for many years. Funeral services were in charge of Daniel Kuhn and Harvey Musser. Texts, Heb. 11:4b; Acts 13:63. Interment was made in the adjoining cemetery.

Wenger.—Adam, son of Jacob and Hannah Brenneman Wenger, was born near Greenmount, Va., Feb. 9, 1892; died after a thirty-minute heart attack, while visiting at the home of his son Abram near Fentress, Va., Jan. 25, 1945; aged 52 y. 11 m. 15 d. On Dec. 4, 1888, he was married to Amanda Rohrer, who preceded him in death in 1941. To this union eleven children were born: Mattie—wife of Will Ziegler, Denbigh, Va.; Israel (who was killed in an automobile accident in 1927); Abram, of Fentress; Lena—wife of Edwin Weaver, Salem, Ohio; Amos, Harrisonburg, Va.; Stella—wife of Frank Good, Dayton, Va.; Hannah—wife of Enos Witmer, Salem, Ohio; Joseph, Norge, Va.; Edith—wife of John R. Martin, Dalton, Ohio; Anna Mary—wife of Abram Rohrer, Davison, Mich.; and David, Columbiana, Ohio. They lived in Rockingham and Augusta counties, Virginia, until 1910, when they moved to a farm near Columbiana, Ohio, where they spent the remaining years of their married life. The last two years he made his home with his daughter Mattie. He is also survived by 2 sisters (Mrs. Barbara

Andes, Harrisonburg, Va.; and Mrs. Katie Brunk, Denbigh, Va.), one brother (Timothy, Fentress, Va.), 51 grandchildren, and 9 great-grandchildren. He united with the Mennonite Church in early manhood and later transferred his membership to the Church of God in Christ Mennonite. He had a great concern for the welfare of his children and grandchildren. Funeral services were conducted at the Warwick River Mennonite Church near Denbigh, Va., Jan. 27, by his nephews, Truman H. and George R. Brunk, who used for a text one of his favorite scriptures—Ps. 139:23, 24. His body was then taken to Mahoning County, Ohio, where services were conducted by C. L. Gearig, who used the same text. He was laid to rest in the Pleasant View Cemetery.

Yoder.—Emma Jane (Kaufman) Yoder, wife of S. K. Yoder, was born in Conemaugh Twp., Somerset Co., Pa., July 31, 1878; quietly passed away at her home not far from the place of her birth, Jan. 5, 1945; aged 66 y. 5 m. 5 d. She had been confined to her home for almost three years, due to illness. She is survived by her husband, 3 sons (Ervin, Los Angeles, Calif.; Ralph and Earl, at home), one daughter (Carrie—wife of David K. Yoder, Huntingdon Co., Pa.), and 5 grandchildren. She was a faithful member of the Stahl Mennonite Church since her youth and was always present at services as long as she was able to attend.

ITEMS and COMMENTS

To stimulate Christian churches in the use of Christian literature as a medium for evangelism, the American Tract Society of New York has designated March 25-31 for the observance of National Tract Week. A number of evangelical publishers are co-operating with the American Tract Society in this observance.

* * *

The Centennial Convention of the Southern Baptists was to have been held in Atlanta, Georgia, May 8-13. But on account of the recent government ban on large gatherings, the convention has been postponed.

* * *

In **Youth Tell Their Story**, a recent publication by the American Council of Education, Howard M. Bell reveals the relation of religious unity in the home to successful marriage. The facts for the study were secured from twelve thousand young men and women. The figures are interesting. It was found that where both parents were Catholic, 6.4% of the homes were broken. Where both were Protestant, 6.8% were broken. Of mixed marriages between Protestants and Catholics, 15.2% resulted in broken homes. In non-religious homes, 16.7% of the marriages were broken. It would be interesting to know further whether intermarriage between Protestant denominations was a disintegrating factor in homes. There seems to be good reason for insisting on religious unity in marriage. When questions of religious agreement do not find settlement before marriage, they stand a poor chance of finding settlement afterwards.

* * *

Boleslaw Beirut, acting president of the Lublin provisional government in Warsaw, has given assurance of good relations between



Box No. 19—Contains ten appropriate designs and fine Easter greetings similar to illustrations for your friends. Each folder has a selected Scripture text. Each folder is in dainty colors on quality stock. Special embossed effects enhance each of the ten folders. **Buy Box No. 19 Today.** You will be pleased and your friends will be happy to receive such suitable Easter greetings. Price 50 cents

Beautiful Easter Crosses



A new group of five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Apple blossoms, a church building, a picture of the open Bible, and other lovely motifs are the attractive designs of these Easter crosses. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs. Each of the five designs shown carries an appropriate Bible verse. Size 2 3/4 x 4 3/4 inches.

Price 20 cents a dozen; \$1.25 per hundred (Come Assorted!)

Mennonite Publishing House, Scottdale, Pa.

church and state in Russian-occupied Poland. "Full religious freedom will be given to Roman Catholics in Poland and to all other groups," Beirut is reported to have said. Virtually all churches in Warsaw were severely damaged or destroyed during the war.

* * *

After ten years of work by a council authorized by forty-four denominations, a new revised standard version of the Bible has been announced as complete and in the hands of publishers. This translation is not a modern speech translation, but is based on the King James and American Standard versions. The New Testament, at least, will probably be available for sale by Christmas of this year.

* * *

The Foreign Mission Board of the Southern Baptist Convention is planning to send fifty new missionaries to Latin America in April. Two thirds of the missionary work of this denomination is being done in Latin America.

Table of Contents

- 961—Four Absolutes
Sunlight (Poem)
- 963—Editorials
- 964—Refreshing Streams of Living Water
- 965—Is It Worth While?
- 966—The Best Friend (Poem)
It Is Good to Be Afflicted
- 967—To Be Near to God
Sunday School Lesson for March 11
- 968—Field Notes
- 969—Correspondence
- 970—Casualties (Poem)
Just a Reminder
Practical Lessons for the Preacher
Spurgeon on Preaching
Lambs Make Sheep
- 971—"Feed the Flock of God"
Bible Light on Unity and Disunity
- 974—Relief and C.P.S.
Concerning the United National Clothing Collection
- 975—Marriages
Obituaries
- 976—Items and Comments

Sunshine
Line

Scripture-Text

EASTER

BOX

10 Lovely

Designs

Price 50c

Easter

Is

April 1

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

March, 1945



To the Regions Beyond

"We do not boast beyond our due limits, nor of other men's labours; but we entertain the hope that, as your faith grows, our field of activity among you may be enlarged till it goes beyond you, and we may preach the gospel in the districts beyond you, not boasting in another man's field about work already done by him" (II Corinthians 10:15, 16, Weymouth translation). The missionary urge is never satisfied with establishing congregations. It looks beyond, into the untouched regions, with a constraining desire to preach the Gospel there also. The compelling conviction that lost souls must hear the Word of the Lord will not allow boasting in the numerical strength and organizational achievements of the mission congregation. It lives on the hope that a growing faith will enlarge its field of activity and reach into the districts beyond.

Editorials

Personal Evangelism

It is significant that we use the term "personal" to designate this type of Christian service preformed in winning souls for Christ "Religion emphasizes personality." Like iron sharpens iron, so personality needs are to be reached through contacts from personality. God uses man to speak to men.

Personal evangelism calls for the best talent and all talents of the church. We are not concerned primarily with the saving of society. Evangelism is a personal enterprise. We are concerned with the saving of souls that live within the society of our world. The compelling compassion God had for the world led Him to give His best, to do all that was necessary to make it possible for man to be redeemed. Since God gave His best, we can do no less. He has a right to expect no less of us. Christ gave Himself for all. The universal need of personal evangelism demands our best, our all. May our strength be consumed in the lifelong service of witnessing for Him. God expects our love to be spent, not upon ourselves, but upon others.

Personal evangelism is an individual obligation. The church and individual members within the church can not escape this responsibility. "Christ made personal evangelism a formal principle in the work of saving the world." The greatest prospect of success for the Christian witness is through personal evangelism. One evangelist said if he were given a year to save a thousand souls and had to select one method of evangelism from among many, it would not take him long to decide which to use. He said if his own salvation would hinge upon saving one thousand souls a year, he would engage in personal evangelism. What would you do if your salvation depended upon the saving of one hundred souls during the next three hundred and sixty-five days? The obligation of winning souls for Christ is born with our own salvation. As soon as a person is saved he has an obligation to others. There must be an early spontaneous desire that others should know Him too. It is one of the best marks of a true conversion when persons become interested immediately in the salvation of others.

Some years ago a young lady who had been living in sin during her younger years, confessed Christ during a series of meetings. Immediately persons in the audience who observed her confession were deeply moved to see the grace of God appropriated in her life. After finding peace through personal help in the after-meeting, she immediately pressed her way into the crowd that lingered on the church lawn and soon returned with a girl friend by the arm, saying, "Here is a friend of mine who wants to be a Christian too." She engaged in personal work from the first hour of her salvation.

One of the sweetest utterances from human lips is the prayer of newly converted sinners for their unsaved friends. We need more such constraining passion expressed in the first steps of salvation. Every Christian is called to witness. There is nothing that exempts any single individual from this obligation. There is no excuse.

Personal evangelism is an imperial task. God calls from heaven and says we are responsible to warn the people. If we refuse, He will require their souls at our hand. God has made it very clear that the lost will be punished. What concern is that to you? Christ gave Himself and died for all. He says, "Follow me, and I will make you fishers of men." This is a call from the very gates of heaven to go out and win others.

Christ's plea for us to win others for Himself is born of great sacrifice and deep desire. His love is a constraining compassion to tell men not only that we love Christ but that He loves them. This is a great privilege—an opportunity to contribute to Christ's great mission to the world.

There are unlimited opportunities for personal evangelism. It is a form of witnessing that can be done anywhere. You may be able to interest the stranger on the highway, the caller at your door, or persons you meet in your place of business. You can deal with all classes of people. There is no race barrier to interfere. There is no occasion for anyone to say, "I can not speak." Personal evangelism can be carried on without organization. The road is open; the gate stands ajar; there is no one to hinder you but Satan.

Personal evangelism is practical in its method. There are several ways of engaging in personal evangelism. You are not limited in ways of approaching people and of carrying on personal work. What might be called Christian-living testimony is the everyday witness of the life that draws men to Christ. The daily-contact witnessing through the ordinary avenues of community life presents many opportunities.

A fine Christian farmer invited his guest to look at a lumber pile he had stacked. It was very evident that it was about third- or fourth-grade lumber. He was planning to build a chicken house. The lumber was crooked and was very poorly sawed. The farmer said he knew the sawyer did poor work. He had figured that since the sawyer was lost, if he took his logs to his place to have them sawed, it would at least give him an opportunity to witness for Christ. He anticipated a bad job and went there for the sole purpose of gaining an opportunity to witness to that sinful sawyer.

Another type of personal work is *prayer effort* or intercessory work. This sort of thing everybody can do. There are a few fine young people in the church who have

(Continued on page 984)

TABLE OF CONTENTS

EDITORIALS	978
SHOULD PRESENT-DAY HELPS SUPPLANT SPIRITUALITY?— <i>Marcus Lind</i>	979
GETTING FILLED WITH THE SPIRIT— <i>Editor</i>	980
IN MATTHEW'S DAY— <i>J. Paul Sauder</i>	981
THE OPEN DOOR THAT NO MAN CAN SHUT—IN SPANISH <i>AMERICA—Amsa H. Kauffman</i>	982
WINNING THE CHILDREN FOR CHRIST— <i>Mrs. Allen Ebersole</i>	983
AFRICA PAGE	985
A CALL TO PRAYER FOR ISRAEL— <i>Selected</i>	986
A COMMAND (Poem)— <i>Selected</i>	986
THE CHALLENGE OF CHANGING RUSSIA— <i>Selected</i>	987
I KNOW A LAND (Poem)— <i>Selected</i>	987
CITY MISSIONS: Lancaster, Toledo, La Junta	988
RURAL: Culp	989
GLEANINGS	990
FINANCIAL REPORT	991

Should Present-Day Helps Supplant Spirituality?

Marcus Lind

A late commentator, in writing about Lincoln, told of the great hardships he encountered, of the crude equipment he used, and how, in spite of these things, he became famous in his contributions to our nation. Said the writer, "We just can't imagine what this man might have accomplished had he been surrounded with all the conveniences of this age." But as an afterthought we must wonder, "Would these things have made him more or less great?" An old retired captain stands on the wharf and slowly shakes his head as he sees the amazing maneuvers of modern naval equipment. "In my day they used to have wooden ships and iron men," says he, "but now they have iron ships and wooden men. There are no real heroes any more, unless they are man-made."

In the days of Wycliffe it took ten months of tedious handwriting to produce an entire single copy of the Bible, while today a single modern plant can turn them out at the rate of one hundred and twenty a minute. But does the Christian worker today know his Bible better? Copies of the Wycliffe Bible cost five hundred dollars and up, while in recent years large chain stores sold Bibles for as little as nine cents a copy. But is this mass production producing proportionately greater eternal results? Again in Wycliffe's day the Bible was written in only Hebrew, Greek, and Latin, while today it is written in over a thousand different languages. But is it heralded proportionately more today? Then it was to be read by only a select few, while today all have free access to its holy pages. But are people more deeply spiritual? We think of Wycliffe's time as being in the Dark Ages, but with the light of present-day literacy, are we missionaries more pious in living and teaching the Word?

Today, as a church we are a well-organized body. We have our conferences, boards, and committees. We rejoice that our charitable and missionary agencies are so highly organized that they deliver to their destiny one hundred cents of every dollar donated. Our publishing agencies make it possible that in each home we may know the workings of the entire constituency of the church. In our church-sponsored schools, institutes, and nursing schools we may under a Christian environment receive the training which our forefathers had to get in institutions other than our own, if they got it. In our local congregations we have Sunday schools, preaching services, young people's meetings, and Bible schools.

With all these helps, one would expect that we would have more missionaries per capita of membership, and we have. We would expect our missionaries to be more efficient, and possibly they are, at least as far as training is concerned. We would expect them to be more effective in their labors for Christ, but I am not so sure that we can say on this point that they are. One would hardly wish to say that Christian workers of the nineteenth century were less effective in their efforts, even though they labored against many handicaps that we of this generation do not have. Might it not be that they made up in their zeal and persistency, and utter dependence upon the Spirit what they might have lacked in what we term "present-day helps"?

Why then can we not have iron men in our iron ships? Why should prosperity not produce better stamina than adversity? Is it not because adversity drives men on their faces before God? With their acknowledged lack from a natural standpoint, men tend to be more dependent upon spiritual resources. As the missionary's work is a spiritual one, the endowments thus gained are more suited to his work. With the open pages of history before us, and much more the open Bible, why can we

not learn the lessons of adversity and react with proportionate zeal at times when the going is relatively easy? What marvelous results should follow if we did!

In our reasoning we fall back to the age-old conclusion that the most effective missionary is the one who keeps closest to God, and that this is done through zealous prayer, Bible study, and meditation. We dare not look to the group to effect these things within us. They are, as always, individually acquired. We cannot expect to be poured into certain molds of organization and come out effective missionaries. Education and the various institutions must be thought of as certain means to an end, and not the end itself. Far better than to have their products feel that they are qualified and equipped for service, is to have them feel that now they are utterly incapable and must depend upon God for help. Would that their schooling had cultivated this feeling! Has their preparation left them with a burning desire to attain, rather than a feeling of having attained?

A famed musician was known to spend eight hours a day in practice. When asked by a friend why he, who had achieved such fame, should still be practicing, he replied, "If I should quit practicing for one day, I would know about it; if I should quit for two days, my best friends would know about it; and if I should quit for three days, the whole world would know about it." In keeping up this daily communion and contact with God, may we be like Paul when he said, "Brethren, I count not myself to have apprehended: but . . . I press toward the mark for the prize. . . ." We missionaries dare not come to a place where we feel that we have arrested or retired in our contacts with God.

Our greatest help in the various avenues of Christian service is in this day as it always was, spiritual power. Within the last several decades "I.Q." has been set at a premium. The native intelligence of individuals has been given a great deal of consideration in choosing people for certain positions in the secular world. Perhaps more recently greater attention has been given to what we might call "P.Q.," or personality quotient—not that personality has been measured, but that so much has been attached to it, especially in work where one rubs elbows constantly with people. But for the Christian worker, while I.Q. and P.Q. may help a little, the important thing is that he have a high "S.Q.," or spirituality quotient.

Without spirituality we have nothing. Jesus forbade His followers to go out on the field until they be endowed with the power of the Spirit. It seems that Paul would have received a very high mark in his I.Q., perhaps a very low one in his P.Q., but the important qualification that he met was that he was a Spirit-filled man. The three-year course in the desert where much of his "S.Q." developed was perhaps the most important schooling Paul had. Quite properly people coveted this power in the great missionary apostle. One even offered money to be thus endowed, but few paid the real price that it takes, which is close communion with God through prayer, meditation, and study—not a spasmodic communion, but one that is on an everyday basis. Someone has aptly said that there is a "Three C" that we Christians would do well to cultivate—a "Constant Conscious Communion" with our God.

So, with all respect to every practical help that we have—and there certainly are a lot of them—may we not let them supplement or in any way become more important than the old basic fundamental. Present-day helps—should we discard them? No! But may we use them as a means to an end. May they supplement—not supplant—our spirituality!

Portland, Oreg.

Getting Filled with the Spirit

By the Editor

All servants of the Lord are "earthen vessels," instruments in the hands of God to carry on His work. The Holy Spirit is heaven's representative indwelling the believer to generate ennobling grace from within. The person who would give satisfaction in the fields of divine service must be filled with the Spirit. We refer to the continuous process of repeated infillings from day to day.

And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.—Eph. 5:18-21.

The first of four items involved in getting filled with the Spirit is speaking to yourselves in psalms and hymns and spiritual songs. The Revised Version and Weymouth both indicate that this means speaking to one another. We are called to exercise a mutual edification, talking about spiritual matters among ourselves, speaking about Jesus Christ, about the wonderful plan of salvation, and about other great themes of the Bible. Such cultivation of the inner man makes us more susceptible to Spirit-infillings. One reason we do not have more spiritual power in the church is that we do not talk enough about the right things. If we talk more about God and the Holy Spirit and His work we would be giving more room for the Spirit to fill us. We talk about material things constantly. We talk about all our own self-interests and many other things, none of which pertain to righteousness and godliness. One means by which we can become more Spirit-filled is through mutual edification, talking among ourselves of spiritual things.

It is important also to have a Christian melody in the heart. The principle of rejoicing is an element of Christian experience which gives the Spirit freedom to control the life. The person who finds expression to his joy of faith is in a position to reflect the true spirit of the Gospel. Our rejoicing is in the Lord, and those who observe the Christian life are impressed with the happiness of the redeemed. The yielded life finds a true rejoicing in that experience and makes possible the Spirit's additional control in life and service.

Another requirement for Spirit-infilling is giving thanks always for all things. Gratitude is a means by which we invite the Spirit to work within us. How often have you stopped and looked to God, saying, "Lord, I surely do thank you for Jesus"? Such occasional personal intimate expressions without occasion for public prayer make room for the Spirit to operate. How often do we thank God for the wonderful provisions of life? There are some experiences in which we find little to be thankful for. Upon close examination the true child of God can see in them the hand of Providence. It may be a little difficult to see it, but it is there if we are His. "In everything give thanks."

Another condition of infilling is submitting ourselves to one another in the fear of God. One of the hardest things is to give way to the principle of submission. The old man has a hard time of it unless we are completely yielded to God. Our own will often comes to a crossroad at which point the individual needs to submit to others. Our relationships to one another form the testing ground to prove our attitudes in relation to the Spirit. Spirit-filled people submit themselves one to another in the fear of God.

In the last day, that great day of the feast, Jesus stood and

cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified).—John 7:37-39.

Jesus predicted that from the life of the Christian there shall flow rivers of living water. One of the conditions for Spirit-infilling is to have a thirst for the Spirit and for God's working in our lives. When people are disinterested and indifferent to spiritual issues, they are not going to get filled with the Spirit. It is the thirsty heart only that is filled.

If you would be Spirit-filled, there must be a definite yielding of the will to His will. The Holy Spirit can then take possession and fill that heart with His own presence. Jesus gave a little lesson on prayer, then tells how willing and ready God is to give. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you . . . If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:9-13)? A thirsty soul will ask for spiritual refreshing.

Asking is therefore another condition for the receiving of this great blessing. When we ask for the infilling of the Spirit, can we rely upon the promise that He will accomplish the work of infilling in our lives? Have you appropriated His work? Have you taken hold of the promise? Have you acted upon His promise of giving you the Spirit?

Our personal relationships to the Spirit are expressed in these simple commands: "Grieve not the . . . Spirit"; "Quench not the Spirit"; and "Walk in the Spirit."

"Grieve not the . . . Spirit" (Eph. 4:30). Paul is writing about sin in the passage from which this is quoted. Sin displeases God and grieves the Spirit. When the Spirit of God is grieved, we cannot expect Him to have free reign in working through us. If we would be filled with the Spirit, we dare not grieve Him with sin.

"Quench not the Spirit" (I Thess. 5:19). To quench the Spirit is to suppress or stifle His influence. If He would have you move in a certain direction and you suppress that working, you become guilty of quenching the Spirit. If you would be filled with the Spirit, do not quench Him.

"Walk in the Spirit" (Gal. 5:16). Paul is showing how the works of the flesh manifest themselves. We all have the flesh to contend with, and the "flesh lusteth against the Spirit, and the Spirit against the flesh." As you yield yourself to the Spirit and rely upon Him, you are able to overcome the things of the flesh. To the extent that we yield ourselves to the flesh or rely upon the flesh so much, we crowd out the work of the Spirit in our lives. If you do not walk in the Spirit, you are headed for defeat, because the works of the flesh will then manifest themselves in spite of your desires to do better. If you are led of the Spirit, you are not under the law. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

That seems to lead us to the crux of the whole problem. This matter of being filled with the Spirit resolves itself at the last to the problem of self. The reason the Spirit cannot fill us to the full is because our self gets in the way. There is nothing that

(Continued on page 984)

In Matthew's Day

J. Paul Sauder

Those who bear "the burden and heat of the day" in matters of mission administration tell us it is easier to get dollars these days than it is to get workers. It has been the experience of one mission board that it received more dollars during the last month of 1943 than it did in the whole year of 1933. We praise the Lord for the increased giving, but, if memory serves this writer well, that same mission board could find workers just as readily in 1933 as it can today, and perhaps there was less difficulty then.

Now let it be clearly understood that the number of dollars "lent to the Lord" should not be lessened. God must come first. If we should have to eat corn bread instead of corn flakes, let us eat corn bread and give the difference to missions. Let us be settled on the fact that ours is not now the widow's cruse nor do we yet see the bottom of the barrel.

Wherein lies the difficulty if finance is more readily obtainable than messengers? This problem has puzzled the writer for some time.

Once upon a time a Teacher had a message. Strange to say, those who were to receive the message did not know they needed it, nor were they conscious of anything else except that they thought they needed some revival of the nationalist spirit, so that the "grand old days of the kingdom" would return. Of these people, Matthew wrote, "They were tired and lay down, and were scattered as sheep having no shepherd."

But there was a shepherd for these people in the person of the Teacher who, it is said, was "moved with compassion"; He was stirred to His emotional depths concerning them. He was no helpless man wringing His hands with an expression of futility; He had a definite program. They must accept Him, His person, His Messiahship, His divinity, His life and His way of life. Accepting these things, they would become His sheep indeed. For these He was presently to give His life in vicarious sacrifice, so that being cleansed with His blood, they might be a called-out flock. They should be cleansed and ready for presentation to a just and holy God. He had a program, and He proposed to unfold it to them. But how?

We see Him surrounded that day by twelve good and true men, as good and true as men are. (I have not forgotten Judas, who "by transgression fell.") The Master asked these twelve to pray "the Lord of the harvest that he will thrust forth laborers into his harvest."

Who were the Twelve? Matthew, a tax collector, had a good job, but he left it, rising from his seat at the beckoning of the Master. He followed, having cut his heart free from that job, deeming it better to be in the presence of the Lord than to be following his profession. The request came. "Matthew, you pray that somebody be shoved [literally] to the harvest."

Next in line was Peter the fisherman who wanted to be a "fisher of men," when the Master offered that job. But was he not a family man? Peter replied that while he is attending to the business of the kingdom of God, the contract reads, "All these things [food and clothing] shall be added unto you," and that we need not take the time to worry about supporting the family. James and John, his brother, seemed to think that father and the hired servants are getting along all right with the fish business, which the sons forsook at the call of the Master. Peter, James, and John were asked to pray that some laborers be shoved to the harvest.

And how about the other eight? They also had left home and jobs and comforts for the uncertain road, the paths the Master

should walk. Why? For kingdom purposes. These also shall pray that some laborers be shoved to the harvest.

They must have prayed; they must have agreed on earth with the will of the Father in heaven. Twelve went out according to the very next verses. They were qualified to pray because they had counted home and job and relatives and conveniences and community not dear unto themselves, and when they prayed that laborers be shoved, they themselves turned out to be the answer to their own prayers, and fruitful ministries followed.

Maybe that is why it is hard to get workers for the testimony today. Maybe YOU like home, or friends, or money, or conveniences, or large congregations, or something else too much to get down to praying. Maybe you are not ready to sell that farm or leave that merchandise at the call of the Lord. Are you fonder of "Home, Sweet Home" than "Anywhere with Jesus I can safely go"? Maybe all these years you have been praying, "Lord, send workers," and have not been qualified to pray because down deep in your heart you had reservations as to where you wanted to be. Start praying, "I'll go where you want me to go, dear Lord, . . . I'll be what you want me to be." Then you can qualify as a prayer helper and join the mind of the Master as to needy fields and the laborers to be shoved into them. And do not be too shocked if you get shoved yourself, possibly in some unexpected direction.

There is another problem, the problem of unanswered prayer on the mission field, particularly the home mission field. The apparent, and I say the word advisedly, the apparent fruitlessness of our home mission testimony, it appears to me after prolonged reflection, arises in no small part from ineffectual prayer help at the home base. And a goodly share of such ineffectuality, it would appear, is the lack of qualification which these twelve had, namely, the absolute divorcement from their thinking of home, possessions, home community and comforts, and the willingness to be anywhere, at home or away, as the Master willed it. Too many of our would-be prayer supporters want to stay at home, and with that fact settled, they propose to "support the Lord's work" by prayers, by gifts, by saying "God bless you" if the neighbors go.

Whether it be workers or prayer support we need, and we do need both, they are obtainable only at the presentation of ourselves. Will you, personally, budge at the call of the Master? Are you really qualified to pray that laborers be shoved to the harvest? Can you pray for those who are in the harvest by reason of your willingness to be there or anywhere else?

Harrisonburg, Va.

Fountain of life, that feeds all living streams;
 Light of the ages, with undimming beams;
 Bulwark of rock, where tempests beat in vain;
 Anchor of faith that mocks life's stormy main;
 Bright bow of promise, spanning sullen skies;
 Song at the tomb, that bids the dead arise;
 Whisper of hope to lives by sorrow rent;
 Thunder of doom to souls impenitent;
 Guidepost that warns where simple feet would stray,
 And points His paths; who art Life, Truth and Way,
 Healer of hurts, succor of breasts that bleed,
 Great voice of God,—thou answerest every need.

—Selected.

The Open Door That No Man Can Shut In Spanish America

Amsa H. Kauffman

The Holy Scriptures speak often about doors. He that is holy in nature hath spoken in His holiness. He hath the key of government and authority in and over the church. He opens the door of opportunity to the churches; He opens the door of utterance to His ministers; He opens the door of entrance. He opens the door of admission into the visible church and also into the church triumphant.

On the other hand, this same Lord shuts the door of opportunity and the door of utterance, and leaves sinners shut up in the hardness of their hearts. He shuts the door of heaven against the foolish who sleep away their day of grace. He has power to open and close the door to the kingdom of heaven, and none can hinder. Christ is the author of all the liberty and opportunity His churches enjoy. Wicked people envy the people of God their door of liberty, and would be glad to shut it against them. But if we do not provoke Christ to shut these doors against us, men cannot do it.

When Jesus told His followers to go out into all the world to witness for Him, He took special pains to mention Samaria. Acts 1:8. He did not attempt to name every country into which they were to go, but lumped the rest together in the words, "unto the uttermost part." Apparently He realized that the disciples might be tempted to pass up Samaria and go out into more distant lands. Actually, this almost happened, and only by direct guidance of the Holy Spirit was Samaria evangelized. Acts 8:4-25. There seems to be a human tendency to neglect the place of need nearest at hand while trying to meet a more distant need.

Our Samaria seems to be Spanish America, which includes all Spanish-speaking peoples in the Western Hemisphere. In spite of the fact that it is the closest field, less has been done to take Christ to this region than to many countries much farther away. The West Indies with twelve million people, Central America with another six and a half million, and Mexico with her twenty million are right at our doors. Yet we are hardly aware of them, and often pass over them in our missionary interest. Then, too, we dare not forget the two million Mexicans within our own borders.

Viewed from a religious standpoint, and from the Protestant standpoint in particular, no great land of people of the world gives more evidence of having been almost forgotten by the messengers of the church than Spanish America. And yet nowhere can be found more encouraging responses to those who are striving for the spiritual uplift of their fellow men. It is true that the government and religion of these people have made Christian work rather difficult, but neither these nor other problems or difficulties can excuse the Christian churches from the duties that lie so close at hand. Dr. Robert E. Speer once said, "If there are any special duties in this world, our duty to evangelize South America is one of them." Well might he have said this of all Spanish America, which consists of well over a hundred million people. In this group there are countless numbers of Indians and native races for whom very little is being done from a religious standpoint. These alone would form no small field for the evangelizing forces of our church.

The social conditions may be somewhat different in some parts, but the same religious teaching has been given to all these various Spanish-speaking people, including those in the United

States. If one attempts to study the social conditions of these people, he invariably will arrive at the conclusion that the character of the average citizen is not strong. These men dominated by the solicitations of the outer world and the tumult of politics, have no inner life. You will find among them no great lyric writers nor great mystics. Undisciplined, superficial, brilliant Spanish America, generally speaking, belongs to the Latin family. The social factors especially challenge the prayerful attention of all those who have the future of the Latin American at heart.

Mexicans in the United States

In further consideration of the social life of some of these people, permit me to quote S. Brooks McLane on a chapter entitled, "We Mexicans." "The Mexicans in Texas are largely a migratory people. The story of the work of the Southern Presbyterian Church among the Mexicans in Texas is a story of migrations. We Mexicans are ever on the move. We seek a better land, a better home, a better life. We look across the fence to greener fields. We look ahead to a better day. Migration may be the most conspicuous habit of our people, but this is often born of necessity. The vast majority of Mexicans in Texas have to labor for others. They must go where the work is to be had. Stand still and starve, or walk and work. We move for money, not for mischief."

Thought of by their Anglo-Saxon neighbors as foreigners, intruders, undesirables, there is small wonder that both Anglo-Saxon and Latin neighbors are misunderstood, each by the other. Too many times there has been no attempt at understanding. Real understanding requires first a desire to understand, then a real effort in that direction, and third a willingness to give and take.

In the evangelistic field among the Mexicans in the United States only the foundations have been laid thus far. We rejoice in the extent of the work today, but we hang our heads in shame when we compare this progress with the vast extent of the need and the opportunity that lies before us. In our land (the United States) we have some two million Mexicans, and countless numbers have never heard the Gospel of salvation preached. Religion, as they have known it, has been a ritualistic paganism without life or love. Many have turned away from that, but have turned to nothing. Groping in the dark, they are looking for the light, and often there is no man to help them.

As has been stated, there are well over a hundred million people in Spanish America. The great majority of these are nominally under the guidance of the Roman Church. The question is, Shall we spend time and effort in carrying the Gospel to them? Alfred Dewitt Mason once said, "The evidence is strong that Latin Romanists as a mass are but one degree removed from heathenism and need the Gospel both for their moral and spiritual uplift." He further says, "If Protestantism never made one convert from Catholicism, still it is needed among the Latin-American people to show what pure, unadulterated religion really is."

And so Latin America is most properly a mission field, exactly as other lands where the Gospel of Christ is unknown or imperfectly and insufficiently apprehended. Its image worship is

(Continued on page 984)

Winning the Children for Christ

Mrs. Allen Ebersole

It was a cold, winter night, with the thermometer hovering slightly below zero. The wind was howling and the snow was blowing. Just past midnight, the city fire whistle began to scream in a wail that subdued the whistling of the wind. It blew and shrieked and wailed. One would have thought the entire town must be burning. People rushed to their telephones. But the telephone operator was not taking numbers. She was repeating over and over again: "A little girl is lost; a little girl is lost." Such a sight! In the business district of a city of more than ten thousand every business house was fully lighted, and the streets were swarming with people. They were huddled together, talking excitedly. Big businessmen, doctors, merchants, lawyers, ministers, all left the warmth of their homes and the comfort of their beds, and were openly weeping. All the able-bodied men were assigned by the sergeant at the police desk to go out two by two, and go from house to house on every street, knocking at every door. He said, "If anyone refuses to open the door, call a squad car; we'll break the door down." Every businessman had been called from his home and commanded to open his store, in case the child had been locked in by mistake. Deserted houses, sewers, dark alleys, barns, and all old buildings were searched. The raging wind, the blinding sleet, and the cold that almost froze the blood in the veins only seemed to spur the men on with greater determination to find that little girl before she died from exposure in the storm. It is estimated that eight thousand men searched all night! Why? *A little girl was lost!*

Just as the first streaks of dawn came across the sky, the whistle again blew loudly. That had been the agreed signal to indicate that the little child had been found. Instead of a wailing noise, it had a musical tingle. Hats were thrown into the air. Shouts were raised by thousands of voices. Grown men actually jumped up and down, weeping for joy. Why? *A little girl was found!* This is told by Mr. Brumfield as a true story. And what a lesson for us as Christian parents and teachers!

There are thousands and thousands of boys and girls who are spiritually lost in our towns and cities, and no one seems to care. No one sheds a tear for them; no one loses sleep, searching for them. They are lost lambs, going astray. We can be excited and stirred and weep when a child is lost and in danger of physical death. But few of us have been stirred over the spiritual plight of boys and girls who have wandered out into the darkness of sin and are in danger of eternal hell.

It has taken the terrible juvenile delinquency and crime wave which is now sweeping our country to awaken the public to the terrible plight of the American children. And strange as it may seem, the F.B.I. and the juvenile courts—not the churches—were the first to demand that something be done for the nation's children.

Has this awful truth gripped you yet? There are millions and millions of boys and girls in the United States who do not go to Sunday school and are growing up without Christian teaching of any sort. Two out of every three children do not go to any Sunday school!

What will become of these children in time and eternity if this situation is not bettered? Who will be responsible? What will the future of our nation be if two out of every three children are allowed to grow up without knowledge of the Word of God? Will you be responsible in God's sight? Will any of us be indicted at the judgment if these children should say, "No man cared for my soul"? Will you not resolve right now that you

are going to do something about this awful condition? And this generation of children will be men and women in a very few years! What is done for them must be done quickly! Someone has said:

"The clay will be hard tomorrow,
We must shape it then, today.
The life will end in sorrow,
Unless Christ comes in to stay."

Are we failing God in relation to these children? Let us look at Mark 10 and Matthew 18. Jesus took a little child into His arms and blessed it, and said, "Except ye be converted, and become as *little* children," and "whoso shall offend one of these *little ones* which *believe* in me." Then He gives the parable of the lost sheep, and ends by saying, "Even so it is not the will of your Father which is in heaven, that one of these *little ones* should perish."

Let us notice a few interesting facts in these scriptures. First, Jesus took a *little* child in His arms. What age are children when taken up in one's arms? Usually not over eight years old. Second, He said, "These *little ones* which believe in me." Third, by the parable of the lost sheep, we are taught that we should seek those who have gone astray and bring them back, for "it is not the will of your Father which is in heaven, that one of these *little ones* should perish." This should make it clear that God would have *little ones* saved. Logical reasoning would teach us that as soon as the children know they have sin in their hearts, they are old enough to accept Christ as their Saviour and have that sin taken away.

Have we failed to some extent in the past in Sunday schools? Statistics show that eighty per cent of the children who have been attending Sunday school have gone through the classes without being "born again." Have we as teachers missed opportunities of helping children confess Christ when the Holy Spirit was speaking to them and they were under conviction? We prepared the ground as best we could, sowed the seed with prayer, but stopped short of helping the child to obey Matthew 10:32. Dare we teach them that they must confess Christ before men, that they must be "born again," and then not give them a chance to act upon these teachings and their convictions? Over and over this has happened and finally the child becomes Gospel hardened. Many boys and girls have slipped through our hands because we have not asked them to accept Christ. We have all seen little children under conviction, even confess Christ publicly, only to hear parents or church members say, "Oh, they are too young to know what they are doing!" And so nothing was done about it. Later these same individuals in their youthful years may be utterly unconcerned about their souls and their relationship with God. Jesus said, "But whoso shall offend one of these *little ones* which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

God is concerned for these children. Why shouldn't you and I be? Samuel was called at a tender age, and at a time when conditions were very much as they are today. It was a time of apostasy. Everyone was doing that which was right in his own eyes. And it was a time when the Word of the Lord was precious (or rare). Today our youth and children, and many adults, do as they please as long as they can get by with it. And surely the Word of the Lord is rare in the lives of the majority. And today the Lord is calling boys and girls, as He has done in years gone by. Will we allow Him to call through us as teachers of His

Word, or will we be as Eli, and will He call them two or three times before we are aware that He is speaking to them?

Let Me Guide a Little Child

Dear Lord, I do not ask
That Thou should'st give me some high work of Thine,
Some noble calling, or some wondrous task.
Give me a little hand to hold in mine;
Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.
The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—Frances Bennet.

Ft. Wayne, Ind.

GETTING FILLED WITH THE SPIRIT

(Continued from page 980)

will hinder His working in our lives more than self. There is nothing in us that will crowd out the Holy Ghost more than self. If we would be filled with the Spirit, we must be emptied of self. A balloon will rise because the power within itself overcomes the force of gravity. When ballast is thrown out, the balloon rises higher and higher. The more we throw out of self, the more the Holy Spirit will lift us higher and higher.

The denial of self is a requirement for discipleship. All great virtues bear the impression of self-denial. Our self-interests become swallowed up by kingdom interests. They give way to the place of duty. Our self-interests become transformed into desires to see the Gospel of Christ spread to the ends of the earth. We cease to gratify our own likings and give preference to the compassion of Christ. To deny ourselves of some personal wants for the good of others, and to consider the comfort, the well-being, and the feelings of others, gives room for the working of the Holy Spirit. We may have to forego some legitimate desires or yield some strong preference, but if that is done for Christ's sake it invites the Spirit to take complete control.

EDITORIAL

(Continued from page 978)

accepted a call to the ministry of intercession. There is need for a great army of them.

You can also deal individually with people by *correspondence*. Letters often catch people at opportune times. Many people have been deeply touched by what was included in a letter, and often you can reach people by letter that you could not reach as successfully in a personal contact.

Personal evangelism is an effective means of witnessing. You can be sure to hit the mark when you approach a person about Christ. You can judge the situation and bring the direct appeal to the person who is in need of help. There is no dodging of the issue. You can discover the personal needs and meet them directly.

Personal evangelism has been successful when other methods fail. One scripture you quote may be the turning point in the sinner's life, deciding the destiny of his soul. It is possible that one sole effort you put into the cause of personal evangelism will be the means of leading a priceless soul to Christ.

THE OPEN DOOR

(Continued from page 982)

idolatry. The religion of the masses all over the country alienates them from God. The regeneration of these people cannot arise from within but must be introduced from without. Good constitutions, modeled after the best, cannot bring salvation. Other remedies can be tried but will not avail. "Without the one thing needful, they have no uplifting power." Among these people, as in all the world, the Gospel and the Gospel only is the power of God unto salvation. Exclude that and "there is none other name under heaven given among men, whereby . . . [they can] be saved."

Millions of Spanish Americans have almost no means of finding their way to Christ. They do not have the Word of God. Bible Societies have strained every resource to put the Scriptures into the hands of the people, but still there is room. Priests have forbidden their purchase or acceptance. Once they have been bought, the same enemies of the Word have called them in and have destroyed them. Millions cannot read. In millions of homes there is not a leaf of the Bible, nor even the most elementary knowledge of what the Bible really is. There are no prayers in the language which the common people understand. It is a church which teaches its people that these forms and sacraments of themselves have power to both give and sustain spiritual life. In general, the Roman Church regards itself as adequately occupying the entire Latin-American world. But there is abundant evidence that there is a growing feeling of dissatisfaction among the members of the church. Multitudes have become antagonistic toward all religion. Others in large numbers have drifted into utter indifference regarding the teachings of the Roman Church. The Latin American has become more or less awakened to the fact that he is not getting the help needed. The Roman Church failed to give the Bible and the intellectual guidance and social uplift which are needed so much.

Missions, therefore, are needed in Spanish America because righteousness is needed there. The kingdom of God is declared by Paul to be "righteousness, and peace, and joy in the Holy Ghost." "Ye shall know the truth, and the truth shall make you free."

A generation ago Robert E. Speer said to a great student convention, "The evangelization of the world in this generation is the summons of Jesus Christ to every one of the disciples to lay himself upon a cross, himself to walk in the footsteps of Him who, though He was rich, for our sakes became poor, that we through His poverty might be rich, himself to count his life as of no account, that he may spend it as Christ spent His, for the redemption of the world."

"Into all the world" signifies for each of us the world of our day, the postwar world of tomorrow. We must carry the good news to the most neglected and difficult fields, as well as to countries where the harvest is ripe and the call is for reapers in large numbers. The plea of destitution is even stronger than that of opportunity. Opportunity is not the last word in missions. The open door beckons, the closed door challenges him who has a right to enter. The unoccupied fields of the world have therefore a claim of peculiar weight and urgency. In this twentieth century of Christian missions there should be no unoccupied fields.

"There are great and effectual open doors. And there are also gates of brass and bars of iron that remind us of many adversaries. But Jesus calls o'er the tumult of the present wild and restless world to follow Him."

Premont, Texas.

If God's today be too soon for thy repentance, thy tomorrow may be too late for God's acceptance. —Secker.



AFRICA

AFRICA LETTER

Dear Christian Friends: Greetings in the name of our Saviour, through whose shed blood we have access to the Father and to all spiritual blessings.

A few days ago the mother of one of our teachers was brought to the hospital. She had apparently become unconscious during the night and had allowed her feet to hang over the end of her bed near a fire until both of them were badly burned. Her condition did not seem serious, but on the second day here she suddenly became unconscious and died in a short time. Until one has been in Africa and actually heard and seen what takes place at the time of a Luo death, it is impossible to understand explanations of it. In this case only Christians were near by at the time of death, and aside from some weeping, all was quiet. The teacher and his wife, a few of the missionaries, and several other Christians were together, and Bro. Stauffer led in a short devotional period. During prayer, suddenly there was a hideous wail near by. This announced the arrival of several heathen women from the home village about a mile away. They had come to spend the night with the sick woman and learned of her sudden death as they came near. They all began to wail and would have rushed into the house and broken up the prayer meeting. I stood at the door, and as they tried to enter, went outside and closed the door. One woman started to run as if to break through, but then turned and threw herself to the ground. Although we have often witnessed such a scene, each time the forces of Satan let loose we are impressed anew. The contrast was so marked at this particular time. The Christians were all quiet in prayer, and in the midst of this the hideous wailing began. The heathen cry out with a loud voice, rush about beating the air, rush in where the corpse is lying and then out again, and at times throw themselves to the ground. Nothing can be done to stop them. One woman faced toward the home village and gave the signal which women of this land use to deliver messages rapidly. It is a sustained cry with the pitch elevated toward the end, and is repeated a number of times. It is really a warning signal and carries a long distance. In this case it announced the death, but usually when heard at night, it announces cattle thieves, danger from a wild animal, or some other distress. People from a fairly wide radius will come running at such a signal. On this particular night we were pleased that the corpse was carried to the village for burial, as the wailing which goes on from time to time for a number of days was then removed from our mission compound.

Recently the Executive and Medical committees of the mission met together at Shirati. Some problems had arisen which made it advisable to consider thoroughly the future of

the medical work. More time was given to discussion of the place of medical work in a mission field such as ours than was ever given before, and we had the Lord's blessings very definitely throughout. The results of the meeting were such that the Medical Committee is now going ahead working on tentative plans for development of one of our medical stations. Partly because of delay due to the war, there is considerable room for improvement in our medical work before it is at the place where we can give really satisfactory medical service. Plans include more attention to the training of native hospital helpers. In all of this we first of all want the spiritual ministry to have its proper place. The medical work does provide a large opportunity for spiritual ministry, and we praise Him for spiritual fruit which has been manifested.

In a recent prayer meeting with the natives in the church we again had impressed upon us the teaching of Christ (John 4:35) that the harvest in this land is white, ready for the reapers. On every side there are areas where very little has been done. We pray for a greater burden on the part of the native church to witness and preach among the people. This means more than simply a mere telling of the Gospel story. The great commission as recorded in Matthew carries the thought of not simply teaching but of making disciples of all nations (R.V.). It has been said at times that if we preach the Gospel among a people our responsibility has been fulfilled. It would seem that Christ did not imply that when He gave instruction to His disciples just before leaving this earth.

Several preaching centers have recently been opened. In each case the initial steps have been taken by native Christians. I have visited the one place (Omoche) several times and have found a very keen interest on the part of a number of the young men. At this place, about ten miles from our mission, they meet under a tree, but have started to build a native style house of worship. Another opening is in Busurwa, which is a small area to the southwest of us, along the lake. The tribe is small and is of Bantu origin. There are hungry hearts there, and the chief himself is favorable to the Gospel and ready to listen. This tribe formerly lived near Shirati. Years ago when the Luos migrated southward from Kenya, they made war with these people and drove them out. They were then by agreement given the country where they now live. It is not larger than about five miles square and has many hills and rock piles. These hills all have remains of stone forts which date back to the days of intertribal warfare. After the fighting, the Luos and these people made peace by killing an animal and eating together. This peace has been binding ever since, and I have been told that the Luos have an unusual opportunity to preach there because of this.

We are having good rains. The natives are busy digging for sweet potatoes and other crops. This is a great blessing and gives promise of relief from food difficulties for this year.

We continue to pray for some who were with us in the church in the past but who have gone back to the world. Hezekia, Dishon, Trufena, Wilkista, and Yonathan are a few of these. We invite you to pray for them. Remember us in our labors here.

Yours in Christian love,
Shirati, E. Africa. Merle W. Eshleman.
Nov. 23, 1944.

AT THE GIRLS' HOME

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

There is no such thing as luck or chance to the true child of God. Every circumstance, regardless of how small, is ordered or permitted by Him. Many are the times when we would fall to wondering why some conditions exist; why souls do not break through in genuine repentance; why some others who at one time seemed to be living in victory have gone back; why more of our prayers are not answered without long delays. But then comes the message from Jno. 6:6, "And this he said [or allowed] to prove him: for he himself knew what he would do." The Lord tests the faith of His children as well as their earnestness in prayer intercession. And so we praise Him that when the fullness of evil is fulfilled in these for whom we labor and pray, they will turn to Him. His promises are sure and steadfast. They cannot fail.

During this term there are twenty-two girls in the Home, three children, and the widow Rebeka who lives here all the time. Some of the former girls were asked to stay in their villages these months, but we hope by February it will be possible to have all return again. If all would come who have asked permission to enter, the house would be overcrowded. The Spirit has been speaking to some of their hearts, but we long to see more wholehearted yieldedness in their lives.

Six of the girls are engaged. Three of them have been asked for by the boys of the Zanaki tribe, and some difficulties have arisen because of tribal distinctions. All the trouble thus far has been caused by the brother of one of the girls. He refuses to have his sister sold to any one of that tribe. This matter has been the means of discouraging the girl. She has refused the offer of two other youths to accept this one, who seems to have a firmer hold on the Lord than either of the other two. We are praying that she may know the joy of the Lord even amidst adverse circumstances. She has made several confessions recently to pride, anger, and foolish talking. Pray for Nyamisi that she may again be restored to the joy of her salvation and that the Lord's hand may intervene for His glory in all problems related to her marriage. Pray too for the Christian homes that have been established recently and for those soon to be established. The enemy strikes hard on these homes.

This week evangelistic services are being
(Continued on page 988)

A Call to Prayer for Israel

Thomas M. Chalmers, founder of the New York Jewish Evangelization Society, wrote this message in 1902. We believe it is worth reprinting today.—Editor.

When God wants a thing done, He first sets men to praying. This is ever the order of progress in the divine kingdom. Moses prayed, and the sons of Amalek were defeated. Samuel prayed, and the Philistines fled in discomfiture. Jehoshaphat prayed, and the hosts of Ammon and Moab were overthrown. Luther prayed, and province after province was lost to Rome. Wilberforce prayed, and the shackles fell from 800,000 slaves. Each new step in the missionary march of God has followed on the earnest supplication of His believing people. Back of the great missionary movement of modern times were the praying circles of Britain and America. When God would plant a mission station among the Jews of Budapest, He led a Catholic archduchess of Austria and a Scotch Presbyterian to prayer. In all the Jewish and Christian centuries the story is the same. An omnipotent God has waited for the pleadings of His people, and His hand moving in the affairs of men has shown the prevalence of their petitions.

Many earnest Christians believe that a new crisis confronts the church of Christ in America. God is summoning the church to the evangelization of the Jews. What are the elements of this crisis? What are the signs of this call?

The Present Crisis in the Church's Relation to Israel

1. The church, unlike Samuel, has forgotten to pray for the Jews. Samuel said to the Israelites, "God forbid that I should sin against the Lord in ceasing to pray for you." Eighty to a hundred years ago prayer for the Jews was a frequent thing in the pulpits and at the firesides of our Christian communities. Now one seldom hears a prayer for the covenant people.

2. God has given the church in America a marvelous opportunity. In 1840 there were but 15,000 Jews in the United States—now they number almost 5,000,000. The increase since 1880 has been over 4,500,000. Greater New York has over 2,000,000 Jews. God has brought them to our doors. They have been transferred from the midst of a dead ecclesiasticism into contact with the most vital present form of Christianity. Truly, some great purpose lies in this fact. Just as the Jews are organizing a return to Palestine, enough of them to form a nation are suddenly removed four or five thousand miles farther away from the promised land. No movement of such magnitude has occurred among them since the fall of Jerusalem.

3. A changed attitude is making the Jew more accessible now than at any time during the last nineteen centuries. Modern progress has opened his eyes after the deep sleep of ages. For multitudes the bondage of the Talmud is forever broken. Jewish journals complain that Jews crossing the Atlantic have tossed over their religion into the ocean. They are free to examine the claims of our Christ. Many are reading the New Testament, a

book which multitudes of them never saw until they came to America. The time to press home their need of a Saviour is now.

4. A growing infidelity accentuates the crisis. Reform Judaism is but another name for unbelief in the Word of God. The rabbis of reform, polished and cultured, are spreading all over our land the baleful teachings of modern rationalism. Thousands of young men, breaking away from the old trammels, are following the lead of these false teachers. Infidel works form the staple reading for many of these bright minds. The result will soon appall the world. Jewish immorality, almost unheard of in Eastern Europe, is a growing evil in our Jewish centers. If not counteracted by the Gospel, Jewish irreligion and vice will mightily aid the forces of ungodliness in corrupting our national life. One of the spiritual leaders of Germany has declared that the fatherland is threatened with dechristianization by means of Jewish infidelity. The safety of society demands the instant evangelization of the Jew.

5. An incipient anti-Semitism in America shows the position the church of Christ should occupy. In spite of our boasted liberty, the presence of the Jew is distasteful to large numbers of our population. The spirit of dislike is growing rapidly, and is affecting multitudes even of worldly Christians. To the church belongs the duty of teaching and exemplifying love for all men, the Jew included. Only by thorough propagation of the principles of love and justice can the Church save society and herself from an awful irruption of a threatened race antagonism.

6. The Zionist movement, now stirring the Jews to national consciousness, is a fact of immense significance, and calls the church to a fresh study of God's purposes and renewed effort in behalf of Israel. What Zionism portends who can tell? But it is political, not religious. It lacks life from God. Zionism says nothing of repentance. Its battle cry is "Palestine"; its means of redemption, money.

A COMMAND

"Go work in my vineyard,

There's plenty to do,

The harvest is great

And the lab'ers are few.

There's weeding and fencing

And clearing of roots

And plowing and sowing

And gath'ring the fruits,

There are foxes to take,

There are wolves to destroy,

All ages and ranks

I can fully employ.

I've sheep to be tended

And lambs to be fed,

The lost must be gathered,

The weary ones led.

Go work in my vineyard,

There's plenty to do,

The harvest is great

And the lab'ers are few."

—Matt. 21:28.

Its great leader, Dr. Herzl, said in the first Zionist Congress, "Our salvation must be by money." This movement is affecting the Jews of America. It is projecting a new crisis into their lives, and it helps and hurts Gospel work among them.

7. Apparent failure in Jewish mission work in our land marks the acuteness of the crisis. One after another of the great denominations has given up Gospel work among the Jews. They seem unable to conduct such missions with success. But it may be the failure lies with the church rather than with the field. The work of Jewish evangelization is one of peculiar difficulty and requires the fulfillment of special conditions for success. Have the churches met these conditions? Have they studied the field in the light of God's Word? Perhaps, God has been testing the churches of America with reference to the Jew. In Europe much success has attended Jewish missions. Surely, a like expenditure of time, money, labor, and prayer would bring a like glorious fruitage here. Our American impatience for immediate fruit in this hardest of all fields may be our condemnation in the sight of God.

God's Call to His Church

Each fact mentioned above speaks with trumpet tone, summoning us to humiliation and supplication, but in addition note the following:

1. The voice of command and promise. Thus saith the Lord: "Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel" (Jer. 31:7). How many of us are saying that? In Ps. 122:6, we have command and promise united in a beautiful way for our encouragement: "Pray for the peace of Jerusalem: they shall prosper that love thee." We refer also to Isaiah 14:11; 62:6, 7, and the example of Paul, Rom. 10:1.

2. Gratitude calls to prayer. "What hast thou that thou hast not received?" All our Christian peace and hope has come to us through the Jewish race. They have witnessed through long centuries to the truth of monotheism. The Bible that guides and comforts us came from their hands. Our Saviour was by birth a Jew. To America we may direct the lines Joaquin Miller addressed in such an outburst of fine indignation, "To Russia":

Who taught you tender Bible tales
Of honey-lands, of milk and wine;
Of happy, peaceful Palestine;
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!

3. The fruitful character of the Jewish mission field where properly cultivated. Much fruit has been gathered in the last hundred years, though not all as the direct result of mission work. According to the Jewish Yearbook the number of Jews throughout the world is over 16,000,000. In the nineteenth century 72,000 Jews accepted Protestant baptism, not to mention the 132,000 baptized into the Greek and Roman Catholic churches. This is one Protestant convert to every 156 of the Jewish population at the end of that century. The number of baptized converts

among the heathen and Moslems in the same period was 2,000,000, or one to every 525 of the heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews would have shown 7,000,000 of converts, instead of 2,000,000. Three times as many Jewish converts enter the Gospel ministry as of converts from among the heathen. A careful comparison of facts shows that no mission field of modern times has been as fruitful as the Jewish.

4. The great need of men and money. Rabinowitch, the noted Jewish-Christian lawyer, visiting America in 1893, wrote: "The thirty-five days I spent in America were very sad and bitter days to me. . . . There I saw the sheep wandering 'through all the mountains, and upon every high hill: yea, . . . [they are] scattered upon all the face of the earth, and none did search or seek after them' (Ezek. 34:6). Oh, Jesus, my Saviour and King! Where are Thy messengers? Where are Thy preachers? Command them to come and save the lost ones in America!" There is a great cry for workers—for men and women filled with the Christ-love and having the true hunger for souls, who can wait with a patience like God's and trust Him through years of darkness.

Money also is greatly needed. Large givers are desired, who can make possible a new era of aggressive effort proportionate to the greatly increased need. While Jews are lavishing tens of thousands on synagogue and temple to maintain a religion which their own leaders declare is dying, and to scatter abroad their infidel poison, should not Christians dedicate their wealth to win so princely a people to the vital and vitalizing truths of Christianity?

5. The utter inadequacy of present affairs. It is clearly apparent that the church of Christ in America has not carefully considered the cause of Jewish missions. With a few exceptions, she has never searched out the solution of the problems connected with this work. Hence, not understanding the needs, the church has never been ready to meet the demands. After ninety years of spasmodic effort there exist in America today only a few properly equipped missions to the Jews. Trained workers are sadly lacking. Few ordained men are at work in the whole field. There is no school of higher learning where workers can receive the special preparation so much required. Facilities for the proper care of converts do not exist at all. The present crisis demands more prayer, more faith, more earnest thought and diligent effort. A readjustment of the entire Jewish missionary enterprise is the crying need of the hour.

6. The apathy of the church in the presence of such a mission field is sinful and alarming. If she neglects so marvelous an opportunity it can only result in judgment from God. So unmistakable a call has not been presented to the American churches in a hundred years. Yet in face of this open door the churches of our land are absolutely indifferent. Is this apathy an incipient judgment for past generations of neglect?

Oh, for Jerusalem's trumpet now,
To blow a blast of shattering power,
To wake the sleepers high and low,
And rouse them to the urgent hour!

7. God's choice of Israel to become a nation of missionaries is a call to prayer, fairly electric with a divine energy. Whatever the future may unfold, this much at least is evident from Scripture, that God purposes using the Jews in a large way in bringing the world to Christ. Isaiah foresaw this purpose, 27:6: "Israel shall blossom and bud, and fill the face of the world with fruit." Paul asks with enthusiasm, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "To the Jew first" reveals the divine strategy of missions, not only in the first century but in all centuries. If the Jew is the center of the divine purposes, then his evangelization ought to be the supreme object of Christian effort. The Jew is the key of the world's missionary campaign. Here is the citadel of all opposition to God. A German writer says, "In unbelief, as in belief, the Jews are the leaders of mankind." No other missionary enterprise is so urgent as this. Prof. Franz Delitzsch said, "For the church to evangelize the world without thinking of the Jew is like a bird trying to fly with one wing broken." Israel's relation to the kingdom of God is a trumpet call to prayer.

This is the crisis and this the call. In view of the mass of dying Jewish humanity all about us we issue this appeal to prayer. We lovingly yet earnestly ask Christians all over America to unite in humble petitions to God for Israel. We suggest that prayer be offered in private, in the services of the churches, and whenever circles of God's remembrancers (Isa. 62:6, 7) may be able to meet. We invite pastors to preach on Israel's need and the church's obligations, and to urge on their people the duty of love and prayer for Israel. If the Christians of America will devote time to earnest prayer and fasting, who can tell what waves of blessing may overspread the church and extend even to the poor sons of Jacob?

I KNOW A LAND

**I know a land that knows a Lord,
That is neither brave nor true.
But I know of a Sword, a Sword, a Sword,
That can cut a chain in two.
Its edge is keen, its blade is broad,
I know of a Sword, a Sword, a Sword,
That can cut a chain in two.**

**I know a land that is sunk in shame,
Where true hearts faint and tire.
But I know of a Name, a Name, a Name,
That can set the land on fire.
Its sound is a brand, its letters flame,
I know of a Name, a Name, a Name,
That can set the land on fire.**

**I know of hearts that hate me wrong,
Of souls that are brave and true,
But I know a Song, a Song, a Song,
That can break their fetters through.
Oh, you who long, and long, and long,
I will give you the Song, the Song, the
Song
That can break their fetters through.**

—Translated from the Persian.

"The day is short, the work is vast, the reward is great, the Master urges." Prof. Taylor Lewis caused these words from the Talmud to be inscribed on the dome of Memorial Hall, Union College. May God inscribe them on all our hearts. For the King's business requires haste. Christians of America, are you doing the King's business? In the book of Esther, 9:3, R.V., it is written, "They that did the king's business, helped the Jews."

THE CHALLENGE OF CHANGING RUSSIA

Representing the oldest international and interdenominational organization working among the Russians, numerically the greatest white race in the world, we are constrained to face the

Challenge of Russia

Within the Soviet Union 193 million out of the 233 million Russians reside. There is no need to detail the atheistic communistic program behind and activated by the Russian government. The facts are too seriously familiar. But the Presidium has had to face the absolute and abject failure of its anti-God and antireligious plans. While no change has taken place in the Constitution, and articles 125 to 127 provide every facility for antireligious propaganda while religious propaganda is counter revolutionary and illegal, a great and gradually developing change has taken place. We set them in order as follows:

1. The government has been too intent and intense in its war program to take time and strength to persecute religious folk.

2. The Evangelicals of Russia have always refused to bear arms, and the government wanted an all-in and all-out prosecution of the war.

3. It is poor psychology to allow folks to think you are less generous than your enemy, and Germany permitted the practice of religious worship in European countries she conquered.

4. The last time she invaded the Baltic States the Russian government put into practice its atheistic principles—as, e.g., by turning our Salvation Temple into a theatre. Before attacking Estonia, Latvia, and Lithuania this time they broadcast from the U.S.S.R. to these republics religious services of both Greek Orthodox and Evangelical type in order to induce the people to believe that they would be accorded religious freedom and so be led to oppose the Russian invasion.

I put the other facts and changes in order:

5. In 1937 the census included a religious question. The statistics were published, but the answers to the religious question were not. When the next census was taken the religious question was omitted.

6. Startled by this and by the fact under No. 7 below, the government made inquiries and found that its civilian representatives in foreign lands were attending and supporting churches.

7. Russian soldiers at the front wrote letters home. The censors discovered that they were full of religious expression; so

8. The government was constrained to

permit priests to accompany and minister to the troops. Change of face on the part of the government was manifested in—

9. The permit extended to the Greek Orthodox Christians to meet in Synod and elect a Patriarch. (Sergius was a fine Christian gentleman, a former missionary to Japan, a sincere soul. He has since died. We do not know the caliber of the acting Patriarch.)

10. The Baptists for the first time in thirteen years were allowed to communicate with their brethren in London.

11. The Mohammedans were permitted to hold a conference.

12. We have sixty-six Russian Evangelists in Russia. Sixty-one have been liquidated. We still have men and women in Siberian concentration camps. For years we could not correspond—now we can and do. We can send support to evangelists in the U.S.S.R. and are able to render social service.

Conclusion.—All this suggests that while no government likes to admit that it has blundered, we may reasonably expect that the Soviet government may find a way to "change face" at the International Council table after the war and restore religious liberty to the people. To which end surely we are

Challenged to Pray

Since May, 1929, it has been a criminal offense to print, publish, or distribute the Word of God, whole or in part, in Russia. It is safe to say that millions of Russians have never seen, handled, or heard a word read from the Bible. The R.M.S. published the largest edition of the Bible in Russian that ever came off the press; 81,000 in one issue. The stock in Europe has long since been exhausted and the demand has left us with only a few of the only Russian Bibles available in this country. The keen desire of Russian prisoners of war and others outside the U.S.S.R. exhausted supplies in Europe. The British and Foreign Bible Society was appealed to and in turn an appeal was issued to Southern Baptists to raise \$3,250 to enable the American Bible Society to issue a Russian New Testament and Psalms. They responded with \$15,338.07. The American Bible Society has issued editions of ten thousand each, but ten millions are needed to flood the U.S.S.R. with the Word of God. **Conclusion.**—We should pray and practice in support of the American Bible Society effort that it may be expanded to meet this tremendous need.

The R.M.S. has in training a small army of Russian evangelists to enter the U.S.S.R. when religious freedom is restored.—F. J. Miles, in "Evangelical Christian."

The Bible has been translated in part or in whole into 1,055 languages for probably 95% of the world's population. Wonderful! But only 40% of the world's population is literate. Among non-Christians not even 15% are able to read; for the other 85% the Bible is a closed book, and the only way to open the book is to open their illiterate eyes.—Frank C. Laubach, in "The Silent Billion Speak."



CITIES

LANCASTER, PA.

(Mission for Colored)

Dear Readers: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

On Dec. 31 our Sunday school was reorganized. Bro. Richard Garman was elected superintendent and Bro. Lester Weaver, assistant.

The Wednesday evening meetings were postponed during the month of February, due to the coal situation in this community. Bro. Michael Wenger was meeting with us. He gave several helpful messages on "Personal Soul Winning." Previous to this, our pastor, Bro. Joseph Lehman, conducted studies from the booklet, "Worship in the Home." The need and blessings of the family altar were pointed out. Many practical suggestions were given for making the family worship period more interesting and inspirational.

We enjoyed the visit of Bro. and Sister Levi Hurst on Jan. 14.

An interested man who has been attending services has expressed a desire to unite with the church. We are happy for his testimony.

A few faithful sisters are still carrying on the visitation work. The distribution of tracts to the homes is also a monthly feature here. We pray "the Lord of the harvest, that he will send forth labourers into his harvest," and that He will abundantly bless the work. "Except the Lord build the house, they labour in vain that build it."

Thank you for your prayer help and for the material help that some of you have given.

For His glory,

Feb. 20, 1945.

Elisabeth M. Landis.

TOLEDO, OHIO

(West Bancroft St. Mission)

Dear Herald Readers: Greetings. When we recall how Christ told Peter to feed His sheep, we are impressed with the responsibility resting upon those who have been called to witness for Him in a special way. May it be said of each one that he was found faithful.

The West Bancroft Street Mennonite Mission held its first meeting at the temporary location (the intersection of Central Avenue and Holland-Sylvanus Road) on Jan. 21, with an attendance of forty. We have been greatly encouraged in the interest shown, and are happy to state that this number increased one Sunday to seventy-six. Most of the attendants are children. Our prayer is that God will put a desire in the hearts of the parents of these children and others to come and worship Him.

We wish to take this opportunity to thank the home congregations for their co-operation and to ask the continued prayers of all in behalf of the work here. Pray also for those

who are so faithfully assisting. May this work be a means of bringing souls home to Christ. Feb. 19, 1945. H. A. Schmucker.

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Dear Herald Readers: Greetings. This morning there are ninety-seven patients in the hospital. We have twenty-two mothers in the obstetric department. This space is normally set up for nine mothers. We are badly in need of an extension to our hospital. Plans are being made to proceed with this extension this summer.

Bro. Simon Hershberger, Goltry, Okla., is a patient in our hospital. He is getting along well.

Helen Spenler and Dorothy Bontrager have been giving their services here for a few weeks, but must return to their homes soon. Bro. Paul Stoll is our new laundryman. Bro. Eldo Miller, who has had this work for some time, has accepted work in the Park School of this city. Our greatest need at the present time is for graduate nurse help.

Last evening a patient responded to the Gospel appeal. She had been enslaved in sin. She penitently looked up to a crucified and risen Lord for deliverance.

Yours for the Christian care of the sick,

Feb. 17, 1945.

Allen H. Erb, Supt.

AFRICA

(Continued from page 985)

held each evening at four o'clock, immediately after school is dismissed. They are held at this hour so that all the school children will be able to attend and will be here at that time. Our evangelist, Ezekeli Kaneji, is in charge. Our greatest burden is for those who have professed Christ but who are not living in true victory. His church must be clean. This cleansing comes only from the fire from above. We pray that He continue on with the purifying.

—Miriam L. Wenger.

In Moscow, twenty-six out of the former 1,636 churches are now open. The population has more than doubled; so it is not surprising that the few churches left were reported recently as "full to overflowing." Christians in Russia are debarred from membership of the Communist Party, which means that they cannot be members of the official, or ruling, caste. According to Bernard Pares, Yaroslavsky is reported to have said in 1937 that "about a third of the townspeople, and half the country people, are still religious." Four million Russians are reported to be living outside the U.S.S.R., and among these quite a considerable amount of Bible distribution is going on. No Bibles can be printed or distributed within the Union.—Selected.



RURAL

CULP, ARKANSAS

Dear Herald Readers: Greetings in the name of Jesus from the group of His followers at Culp. We are thankful that we have a place where we may gather together to worship God. Last Sunday there were fifty-three present, mostly young people under eighteen years old. As one sees children coming from all directions, one wonders where they live. Their parents did not all have a place to attend church. Some say, "If we would have had a place like that where we could have taken our children, they would be different today." We thank God for a place for these of today to go to Sunday school.

The highways have changed our hills. It is no longer so difficult to travel.

Bro. Frank's back ailment is improving.

The children seem well pleased with their school and teacher. There are around thirty enrolled. They enjoy their "work day," as they call it. When the boys have shop, the girls learn home arts. We are teaching a course in home nursing for the benefit of those who are interested in it.

We are looking forward to having Bro. Friesen with us in March. "The harvest truly is great." Who will go and harvest souls for Him? We need willing workers in these mountains.

Sincerely,

Feb. 16, 1945.

Maude E. Douglass.

* * *

Greetings of love in Jesus' name. Truly our heartfelt thanks reach out to those whom the Lord has been using in behalf of this work. "For the administration of this service . . . is abundant also by many thanksgivings unto God" (II Cor. 9:12).

It is a means of joyous thanksgiving unto God to have our young brother, R. T. Hamby, dismissed from the state sanatorium and returned to the fellowship of the home and church. This is in answer to much prayer on his behalf. We take this means of expressing sincere thanks to you who kindly remembered him while he was there.

The parochial school work is progressing well, under the blessings of the Lord. We are more and more reminded of the inadequacy of space and equipment, making it impossible to accommodate the children as well as the needs would require. Please pray with us that in whatever manner the Lord chooses to lead us in this matter, He will give us the wisdom and courage to follow.

We ask an interest also in your prayers in behalf of our revival meetings, to be held by Bro. P. A. Friesen, Denver, Colo. The probable dates are March 11 through 25. At the same time, unless the Lord directs otherwise, we plan to conduct a summer Bible school at the Optimus Schoolhouse. This school is

to be superintended by Bro. and Sister V. D. Miller, of Edwards, Mo.

Still other places are asking for Gospel services. One open door now, in the Ozark National Forest, is at a sawmill camp about fifteen miles from our home. The mill wants workmen. It would be a definite advantage if these workmen would be married, as the presence of one or more sisters would add much to effectiveness and influence of public services and private visitation. The work is considered as essential, but not defense work. Compared to other places, the wages are not high, but neither are the expenses. The small houses are rent-free, and there is space available for garden. Our prayer is that some readers of this letter might be called of the Lord to help fill this need as Sunday-school workers and by spreading a Christian testimony among the men and families there.

"Pray ye therefore the Lord of harvest, that he would send forth."

Laborers together,

Feb. 19, 1945.

Frank Horst.

WHENCE THIS WISDOM?

"I will never forget the last night I spent in my own home," an Egyptian studying in this country once said to a group of us. "I had gone home to say good-bye to my father and mother before I undertook the long journey to America. I had finished college, and was anxious for higher training. I had come from a peasant home; neither my father nor mother could read, though they were happy to have a son who could. All they had known their whole lives was the little round of village work."

"My father and brothers retired early. They had been working in the fields and were weary. My mother stayed up to have her last talk with her son. Suddenly she started talking to me about my life and opportunities in America. She began to give me advice as to what to do and what not to do. She talked about the difficulties, the temptations and the discouragements I would face in a strange country; and she told me how to overcome them."

"As she talked my wonder grew and grew. Where did my mother, so poor and unlettered, get this wisdom? She has scarcely ever been outside that village—yet how true her words were, how deep her thought. Then I remembered. She loved the Bible, and although she could not read, she had treasured many of the passages in her memory. She knew more than I knew, though I was a college graduate, because the Word had been to her a light on her path and a lamp for her feet."—Selected.

Natural gifts can never save a soul. It is "not by might, nor by power, but by my Spirit, saith the Lord."—C. M. Helmick.

THE BIBLE WOMAN SPEAKS

As a general rule it is much easier to come to the point and deal with folk spiritually in China than at home, where there is so much sophistication and pseudo-Christianity. Recently, while listening to two local Bible women of good but not exceptional gifts presenting the Gospel in various villages, I wondered how such messages would sound in English, or if interpreted to an English-speaking audience. Perhaps they might sound amusing or startling to Westerners, but on the other hand it would be useless trying to clothe the Gospel in occidental ideology for these village Orientals. Listen to a sermon for them:

These several weeks you have had no rain for your fields. Who sends the rain? Who but the God of heaven, the heavenly Father? If He did not give rain you would have no cotton grown for your thread and for the weaving of your clothes, neither would you be able to reap wheat or sorghum or buckwheat or barley. It is man's sin that causes the heavenly Father to withhold rain. People sin against Him by running off to the temple to worship false gods, and by not thanking Him, the true God, for what He has given. You had better repent quickly and worship the true God.

How old are you, venerable grandmother? Seventy-five? How many more tens of years have you to live? No one can say for sure, of course. Where will you go when you die? You don't know? Well, you can know, and you had better know! I see your family has your coffin all made and nicely set up there in the corner, and your grave-clothes are all made too, aren't they? But that is not enough. When your body lies in that coffin, where will your spirit be? There are only two places for your spirit to go: one is to heaven for eternal bliss and the other is to hell for eternal anguish. If you don't trust in the Saviour, the Son of God, you will surely descend to hell. Your sons may burn incense at your grave and make obeisance to the images in the temple, but none of that will deliver you from the sulfurous fires of hell. Those fires burn forever and eat into you like worms.

It is people's sins that send them to hell. Everyone has sin, isn't that so? Who has never cursed a daughter-in-law, or beaten a child or wife, or cheated in a business transaction, or stolen a little of a neighbor's wheat at harvest time, or told lies, or committed gross sin? Even when you try to control your temper and not sin, you find yourself uncontrollable, don't you? Only Jesus, the true God's Son, can deliver you from your sin and let you at last into heaven. Your bundle of sin is pushing you now into hell.

It is important for you quickly to repent and believe on Jesus, for who knows with certainty about tomorrow? You know the proverb that says, "One takes off his shoes and socks at night but does not know if he will put them on again in the morning." Who knows whether or not airplanes will come and bomb you, or bandits come and burn you out, or your body become fever-stricken and die? You must prepare for the judgment of God.—Mrs. T. Fishbacher in China's Millions.

Gleanings

THE INDIGENOUS CHURCH

Indigenous is a word which has been grossly misused in connection with foreign missions. People often speak mistakenly of a church as being indigenous when it is merely self-supporting or self-governing. These characteristics, as fine as they are, do not in themselves make a church indigenous. Indigenous means something produced, growing, or living naturally in a country, not exotic. "Self-supporting" and "indigenous" are certainly not synonymous terms when applied to churches. The difference between a self-supporting and self-governing church and an indigenous church can, I trust, be seen in the following simple illustration:

Some time ago I lived in a beautiful city on the North China coast. Back of our house were beautiful hills covered with all sorts of trees and native flowers. I used to love going up into those wooded hills to look very carefully at those native flowers, because they were so unusual, so different from our western flowers, and yet there they were, throwing forth their wonderful fragrance all over the countryside.

From time to time I also visited a Chinese hothouse and looked at the plants and flowers the gardener had there, which were all imported. This man used to tell me how careful he had to be in growing these imported flowers—he had to nurture them, he had to watch them, as it were, day and night; but in spite of all he did for them, many of these plants died. Why? Because they were exotic; they were not indigenous.

I feel confident that after this awful war is over and the story of mission life and work is told, we shall find that the truly indigenous church will have stood the test far better than the churches built according to occidental plans and ideas. When we hear wonderful reports of indigenous churches in the various parts of the world, let us ask the question, "Is this church acclimatized to the soil of the land and is it well rooted in the hearts of these people?" Only thus can it rightfully be called an indigenous church.—Selected.

REFUGEE, TOO

As straws in the wind, indicating the present friendly attitude to Christianity, note that Chinese writers are beginning to quote from the Bible as naturally as from their own classics. Chinese painters are beginning to portray scenes from the life of Christ, as if He had lived among them, dressed as they do, and blessed their children as they flocked joyfully around Him. At a time when fifty million people have been driven from their homes by cruel invasion, the fact that the baby Jesus was once a refugee fleeing from the wrath of Herod the King, is received with rapt interest. To multitudes finding shelter in huts and caves, the story of One who was born in a stable and laid in a manger has great fascination. And those who are making the greatest sacrifices feel an irresistible attraction in One who sacrificed His own life on a cross, making clear once

for all the redemptive power of suffering. And they take hope because, though apparently defeated, He so marvelously triumphed.—The Missionary Broadcaster.

"I CAN TALK TO MY WIFE!"

There is a man at the leper colony by the name of Timawus. He is as earnest a Christian as I have ever met. Some years back his case was treated and arrested. He had planted his roots so deeply into the life of the colony that he decided to stay on, and now he is a hospital worker, schoolteacher, and leader in the church. He has a most gracious personality.

He gave a witness in our fellowship prayer group recently, which gives an insight into the very real struggle the African Christians have in trying to establish Christian homes. He said: "My first wife died when our child was born. When I think of her I am filled with remorse, for I was often cruel to her. Then I got a new wife. Even with her I have been unkind many times. If she passed me when I was eating food, it made me angry. Then we began speaking in our prayer group of making a Christian home. I began to long to have Walabima share my thoughts and prayers, but I couldn't see how to begin. I saw one of the men of our prayer group sitting and talking to his wife. I couldn't understand how he could do such a thing. I hardly ever spoke to my wife except to chide her. Then I asked one of the men to come with his wife and we four could sit together and talk. It seemed very strange at first. It is opposite to our African way. But now, thank God, I can sit and talk to my wife even alone. And we can have some fellowship together."—Modena Minnich Studebaker, Church of the Brethren missionary, Garkida Leper Colony, Garkida, Nigeria, West Africa.

"HE REALLY LOVES US"

In the mountains of Dhufar in southern Arabia live an interesting folk. Their homes are the caves in the rocks on the mountain-side. Their wealth is counted in the number of cattle they own. They live almost entirely on cows' milk. In the morning the family gather as the cows are brought up to the entrance of the cave. One of the men milks in a huge wooden bowl, which is then passed around. That is all one gets for breakfast; so one drinks his fill before passing it along. This is repeated just before sunset, and for days they will have nothing else to eat. I was a guest in one of these caves. The cave, about five by twelve feet, is divided into three parts by small piles of stone. One third is for the pile of dried sardines from the shores of the Indian Ocean, which is food for the cows. The center third is where the cooking is done. The other third is the living and sitting room combined—straw on the ground covered with a cowhide. I was given the living room and was told I could rest while they prepared the evening meal. Since I was a guest, they prepared a special dish. A young goat was killed and the meat

cut up into small strips and cooked on the hot stones. This meat plus the usual milk constituted our meal. Then as always a great crowd gathered. They wanted medicines, and far into the night we treated the sick. While I was working with them I overheard an old man say, "I have never seen the like of this before. Why, this man really loves us." Yes, they had been seeing strange things that day. I went to sleep that night praising God for the privilege of being their guest and bringing to them His love in word and deed.—W. Harold Storm, M.D., missionary in Arabia, Reformed Church in America.

REMOVAL OF SINS

As with other nations and tribes, so with the Tibetans; God has not left them without a sense of sin; hence the sin bearer has a place in Lamaistic theology.

On the roofs of many Tibetan houses, small stoves are built and made holy by magical rites. Every morning at sunrise, a member of the household puts burning kindling of cedar chips into the stove, adding fragrant cedar branches to the fire. As the dense, aromatic smoke billows heavenward like white cumulus clouds, it is supposed to carry with it all unholiness to the limitless, azure sky.

In another region, a huge yak without blemish, offered by the community, is led out and, after the sins of the people have been loaded upon the animal by magical rites, is driven forth into a mountainous wilderness, accursed forever.

Then there are human sin bearers. Some of these are priests and some are ordinary people who, because of the burden of sin, will prostrate themselves around temple buildings and sacred mountains and sometimes for thousands of miles along the trails of Tibet to such sacred places as Lhasa, the capital city. Such devotees measure their length on the ground with their bodies: first they stand upright with their hands above their heads, then drop on their knees and throw themselves forward on the ground. Marking the farthest point on the ground to which their hands can reach, they rise, step to that mark, and begin a new act of prostration. The pilgrims carry huge steel-spiked gloves and wear knee pads to minimize the severity of their prostrations on long journeys which may last as long as seven or eight years. Frequently, such a journey is taken to pay a vow.

How tragic and ineffectual all this is in the light of God's Word, which tells us that "without shedding of blood [there] is no remission." We rejoice that we can proclaim to these people the Glad Tidings that Christ died for sinners and that His blood cleanseth us from all sin.—China's Millions.

THE LOGIC OF CHRISTIAN MISSIONS

We face a humanity that is too precious to neglect.

We know a remedy for the ills of the world too wonderful to withhold.

We have a Christ who is too glorious to hide.

We have an adventure that is too thrilling to miss. —G. P. Howard.

General

Total	4,201 87
India	
General	4,406 81
India Missionary	911 14
Missionary Children	1,644 69
Evangelistic	340 00
Bible Women	221 81
Educational	363 34
Orphan	683 11
Widow	151 23
Medical	557 57
Famine Relief	150 02
Hospital	24 00
Lepers	100 00
Personal	40 00
Total	9,593 72

South America

General	2,047 96
South America Missionary	465 71
Missionary Children	1,462 14
Evangelistic	420 33
Bible Reader	16 00
Orphan	834 19
Anniversary Fund	25 00
Building	718 89
Chaco Auto	652 00
Personal	152 00
Weber Auto	200 00
Total for South America	6,994 22

Africa

Total	155 77
City Missions	
Canton Ohio	20 00
Chicago Miss	88 09
Chicago Mex Miss	370 29
Chicago Mex Ch Bldg Ill	125 00
Denver Colo	15 00

FINANCIAL REPORT

Mennonite Board of Missions and Charities

DECEMBER, 1944

Detroit Mich	174 33
Fort Wayne Ind	46 12
Hannibal Mo	88 62
Kansas City Kans	389 62
Lima Ohio	40 00
Mexican Work Colo	53 00
Peoria Ill	126 22
Personal	20 00
South Bend Miss Ind	50 00
Total for City Missions	1,606 29

Charitable Institutions

K C Children's Home Kans	1,433 87
Orphans' Home Ohio	1,157 57
Home for Aged Ill	10 00
Old People's Home Ohio	20 00
K C Children's Home Bldg Kans	1,674 03
La Junta Hospital Colo	60 00
La Junta Hospital—Nurse	12 50
Millersville Orphanage Pa	43 00
New Hospital	1,838 56
Total for Charitable Institutions	6,249 53

Other Funds

Administration Expense	11 00
American Bible Society	50 00
Annuity	4,432 70
Board of Education	153 89
Bibles—for Heathen	117 95
China	294 96

Comm for Chr Education	11 89
Culp Ark	25 00
Eastern Mennonite School	28 00
Goshen College Ind	283 86
Hebrew Chr Alliance	2 00
Jewish Evangelism	55 00
Mission News Bulletin	1 55
Northern Light Miss	50 00
Northern Minnesota	10 00
Peace Problems Comm	5 35
Personal	93 16
Portland Jewish Miss Oreg	10 00
Rural Missions	40 00
Total for Other Funds	5,676 31

Relief Funds

War Sufferers Relief	9,376 17
Amish War Sufferers	2,321 75
General Relief	829 32
Greek Relief	99 00
China Relief	151 53
Puerto Rico Relief	84 25
Total for Relief	12,862 02

C. P. S.

Civilian Public Service	18,572 38
Amish CPS	2,348 00
CPS Dependency	2,013 77
Total for CPS	22,934 15

SUMMARY

India	9,593 72
South America	6,994 22
Africa	155 77
City Missions	1,606 29
Charitable Institutions	6,249 53
General and Other Funds	5,445 48
Annuities	4,432 70
Relief and CPS	35,796 17
	70,273 88

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS

which are under the

MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	124 71
Chicago Miss Ill	80 73
Chicago Mex Miss Ill (Dec)	86 87
Chicago Mex Miss Ill (Jan)	65 00
Fort Wayne Ind	3 00
Detroit Mich	41 52
Kansas City Kans	133 06
Lima Ohio	10 00
Mexican Border Texas	99 25
Peoria Ill	80 00
Toronto Ont	57 00
Children's Home K. C. Kans	1,109 75
Orphans' Home Ohio	1,243 23
Home for Aged Ill (Jan)	1,661 74
Home for Aged Ill (Dec)	1,158 39
La Junta Hospital Colo	3,112 97
	9,067 22

Total Rec by Elkhart Office and Institutions 79,341 10

Respectfully submitted and Gratefully acknowledged,

E. C. Bender,
P.O. Box 574, Elkhart, Indiana.

JOY IN SPEAKING

"Say, I wonder how many of these people have ever heard the Gospel of Christ?"

"Well, I'll bet that most of them know what the Gospel is; but just to prove it, let's ask some one!"

The crowds seem to be unusually carefree this Sunday night on Broadway. Some are laughing; some are pushing; and some are even fighting. There is an atmosphere which seems to say, "Anything goes!" Yes, this is New York City. As we three Christian young men, who are in love with the Lord Jesus and who are always looking for souls to lead to Him, mingle with this throng, we wonder how many of them know the Lord as their Saviour. With this thought in mind I reach out and touch a young man on the shoulder; he turns to us with not too much surprise, for he and his friend appear willing to talk with us.

"We want to prove a point. Will you help us out, friend?"

"Sure, what is it?"

"Have you ever heard that Jesus Christ, the Son of God, died on the cross for your sins and that by simple faith in His work there you can have eternal life?"

"Yes, I've heard that."

"Have you ever done anything about it?"

"Well, no, I haven't. I've never been interested enough."

The moving crowd jostles us apart, but thus our first contact proves that at least one out of all those thousands on the street knows the Gospel. But we are not at all satisfied with just the one, and as this is a good way to reach the lost for Christ, we try again. This time our audience is two young men from the Navy. We ask the same question, but this time our friends are much more interested to talk of spiritual things.

"I've gone to the priest, but he hasn't helped me. I've gone to the Protestant preacher, but he didn't do me any good

either. When I'm on board ship I go to the chapel services and read my Bible. But I'm sort of ashamed to do it in front of all the fellows. Sometimes they kid me about reading such a book, but really I'm interested in what is going to happen to my soul when I die."

Just a few feet to the left Owen is teaching this young man's friend a verse of Scripture, making him say it over and over until it is burned into his heart and mind. "There is one God, and one mediator between God and men, the man Christ Jesus."

How we long to lead these two hungry souls to Christ, but our part in witnessing for Christ comes to a halt. We can only constrain them; He must give the increase.—Prophetic Word.

GLAD TIDINGS FROM RUSSIA

For several months news has been filtering through from Russia indicating that important changes have been taking place in the attitude of the government toward the church and the publication of Christian literature.

For more than a year a Soviet Council on Greek Orthodox Church Affairs has been at work in the interest of the rehabilitation of religious organizations and services, in harmony with the basic principle of separation of church and state. Not only has the Greek Orthodox Church been recognized and its historical character and organization revised, but freedom of worship has also been extended to other churches and religious groups.

The Russian Greek Orthodox Church has never had Sunday schools or young people's organizations, but children and young people may now be assembled for religious instruction by clergymen or parents; as in America, however, no religious teaching may be given in the schools.

Within the necessary limits imposed by paper rationing, permission has been given for the printing of Testaments, prayer books, and

liturgical books needed in connection with the regular church services. This information comes in news dispatches reporting interviews with Soviet Government officials who supervise church affairs in behalf of the Soviet Government.—Bible Society Record.

EGYPT

A colporteur, writing of his work in Upper Egypt, tells how he was taken to task on a train by a policeman. He says: "I left my books on the seat beside some other passengers, and accompanied the officer to an empty compartment to discuss the matter of my peddling illegally. I asked him his name, and he answered, 'Peter.' 'Then you must be a Christian,' I exclaimed, 'though I never took you for one who had any connection with Christianity.' 'What does Christ mean?' asked the policeman. 'Doesn't it mean one of the prophets?' Then I began to explain to him about salvation, and the labor of distributing Scriptures to open the eyes of the blind. 'And you, too, are blind!' I said; 'for you know nothing about our Saviour but the word prophet!' 'Forgive me, Brother,' he replied, 'for not knowing anything about all this.' 'I forgive you,' I said, 'and pray that God will forgive you all the years you have wasted in ignorance.' 'It is because nobody has ever spoken to me of these things,' he rejoined, 'that the Lord has sent you,' and he took out his handkerchief and wiped away the tears that were filling his eyes. A policeman in tears! Then I taught him how to pray. When we returned to my place in the coach, I did not find the books I had left there; but I found a man who handed me the price of them. As he did, he said, 'When you went off with the officer, we distributed them for you.'—From "Answer."

Stewardship is building a service station on your lot in life, whatever that lot may be.—Anon.

APOSTLE TO THE ILLITERATE

A brilliant Barnard graduate found herself involved in a lawsuit. The first question the opposing lawyer asked her was: "Can you read?" Members of the jury said later that they thought it a ridiculous question.

Under the circumstances it was. But is it generally? China has 450 million people. There, if you asked, "Can you read?" of every one hundred, ninety would say no. India has 588 million. Of every hundred, eighty-eight would answer no. Among Indian women, ninety-eight. There would be a great chorus of noes in Africa, Latin America. One billion two hundred million inhabitants of the world cannot read or write.

"But aren't they just as happy?" asked a teacher of high-school history and civics, and then bethought herself to add doubtfully, "But of course as citizens of a democracy . . ." She was aware that democracy can work only where the people are well informed. Similarly the social worker sees that social welfare depends on the general spread of information concerning health, sanitation, housing, recreation. The economist feels that the farmer must learn to use his soil and seed to the best advantage, the tradesman read of manufacturing and markets. The church, guardian of the spiritual vision without which the people perish, realizes that the individual Christian must have personal access to the Scriptures if he is to have abundant life.

To the reasons why literacy is needful for a community, the individual adds many personal ones. In today's world the illiterate cannot be "just as happy" as if he could communicate with the members of his family who have gone to war, read the letters they send to him, and keep abreast of the world's news. The illiterate is prey to fear, superstition, oppression, exploitation.

The man who has probably done more than any one other person to liberate the minds of men from the bondage of illiteracy is a Congregational Christian minister, Dr. Frank C. Laubach. The phenomenal success which Dr. Laubach's "each one teach one" methods attained in the Philippines has since been repeated in India, Africa, Mexico, and other lands. He has worked with missionaries and nationals to adapt his literacy charts to various vernaculars. They have now been made in two hundred languages.

In May, 1943, Dr. Laubach completed a seven months' tour of eleven Latin-American countries, in which he worked with political and educational leaders, missionaries and members of the evangelical churches. He hopes shortly to return to Latin America, this time accompanied by a small group of missionaries who will study his adult literacy techniques, and aid him in preparing simple "follow-up" literature for the new readers.

The report-letters which Dr. Laubach sent of his work among the Latin-American people are indicative of his methods and his spirit. "We worked with three illiterates and trained four teachers this morning." "I taught an illiterate who taught another." "We worked on the chart for the Aymara Indians; the Quechua chart is nearly completed." "A girl learned the Spanish chart so fast nobody

could believe his eyes." "The colorful crowds we had learning to read! Among them three women with babies tied on their backs." Then a characteristic sentence—"I am thankful to God for giving me the privilege of helping these people."

"The Laubach method" is not so much a method as a man. Frank Laubach is first of all a Christian missionary. His techniques have the approval of Teachers' College, from which he holds a degree, but there is more to his teachings than pedagogical skill. He could give advertising firms lessons in promotion, but there is more to his method than sound salesmanship. Frank Laubach is that unbeatable combination, realist and idealist. He is at once trained psychologist, expert teacher, and Christian mystic. He sells literacy, he says, "as Fuller sells brushes." But he sees literacy as "a bridge across which we may some day be able to lead people to Christ."—Sue Weddell, in "Christian World Facts."

SYRIA AND THE WAR

Paul Erdman, for many years manager of the Presbyterian Mission Press in Beirut and now retired, says that, generally speaking, the work of the Syria Mission has been much less interfered with during the present war than in the first world war, and the people have suffered less. The Mission Press has not lost a day on account of the war, although its work and usefulness have been somewhat restricted. The past two years have been financially better than a series of very good years preceding the war. One handicap has been the difficulty of obtaining sufficient supplies of paper and other materials. It is true that in May and June, 1941, during the short, but severe British campaign that wrested Syria and Lebanon from the Vichy-Nazi attempt to get control of the whole Near East, much of the Mission's work had to either close up or limp along until the victorious ending of that campaign. But less than half the missionaries felt it necessary to leave Syria; of these several were due for furlough and merely continued their journey on to their homeland.

During the past two years, the publication of two important books has been carried through. One is the sixth volume of the Old Testament Commentary in Arabic, leaving only one more to complete the set of twelve Bible Commentaries. The other is "The Life of Christ," by George A. Ford, D.D., who was gifted with a thorough knowledge of Arabic, and his use of it as a writer was highly acceptable to Moslem and Christian alike. Mr. Erdman feels that the most hopeful feature of the Mission's work during the last fifteen years has been the opening of doors for direct evangelism among Moslems, in a way that has never been possible before. The great hindrance is that the most fundamental and vital of the "Four Freedoms" does not exist in these lands—the freedom to follow the religion of one's choice. Not a few secret believers are known, but the missionaries are sure there are many unknown.—**Women and Missions.**

TOWARDS LITERACY

Africa.—It is estimated that fewer than 2,000,000 children get any schooling at all in Africa, most of which is given by Christian missions. Of the adults, more than ninety per cent cannot read or write in any language. For some years now, the government and missions in our African dependencies have worked together in matters of education, and their co-operation has been most successful. But attention has been directed almost exclusively to the education of children of school age. The great problem of adult illiteracy has been left untouched.

There are more than three hundred languages in Africa. A large number of them have been reduced to written form, for the most part by missionaries—and fortunately they adopted the Roman script. In very few of these languages is there at present more than an insignificant number of books. In some areas, small-scale and spasmodic attempts at the education of illiterate adults have been made, in some parts of Nigeria, for example, and in Sierra Leone.

India.—India's illiteracy problem is large and complex. More than two hundred languages are spoken throughout India; the scripts in use are difficult and the alphabets complicated; in many cases, the spoken form does not correspond with the written form. Within the borders of India live more than 300,000,000 illiterates, representing about one third of the world's total illiteracy.

Every year, the natural increase of the population greatly exceeds the increase in the number of literates, so that actually illiteracy is steadily extending. The ignorance and poverty of the people give rise to mental inertia and social fatalism, and, in face of these, progress becomes an impossibility.—**World Dominion.**

AN AREA AS VAST AS EUROPE

In Brazil, the 90,000 Indians are scattered over an area as vast as Europe! It, therefore, needs to be emphasized that Indian evangelization may be compared to that of the aborigines of Australia rather than to Congo and Papua, where the population is over ninety per cent native. Brazilian Indians are referred to as being either "tame," or "wild," according to their attitude towards their civilized neighbors. Tame Indians have their villages near to inland towns and are easy to reach. The "wild" Indians are hostile to all outsiders.

The unwritten Indian tongue is hard to learn, and the missionary will face grim reality, not romance and glamour. A "call" to work should be confirmed after residence and experience in Brazil—to the experienced missionary, not to the raw recruit.—**World Dominion.**

There isn't any use trying to shine unless you take time to fill your lamp.

If thou bear a cross cheerfully, it will bear thee.—Thomas à Kempis.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MARCH 9, 1945

NUMBER 49

Nonresistance

BY SHEM PEACHEY

The doctrine of nonresistance is derived from the teachings of Jesus: "But I say unto you, That ye resist not evil" (him that is evil, R.V.) (Matt. 5:39), and kindred scriptures. Gospel nonresistance is not merely nonviolence, nor popular pacifism, but it springs from a heart filled with the love of God, which loves its enemies according to Matt. 5:44, and for this reason refrains from retaliation, not primarily because resistance is forbidden.

He who would apply the peace teachings of the Gospel only to the question of war, is not truly nonresistant. But those who have the love of God shed abroad in their hearts by the Holy Ghost (Rom. 5:5) are motivated by this love, not only in refraining from doing evil to those who do them evil, but in doing good to such. Matt. 5:44; Rom. 12:20, 21.

The love of God expresses itself both negatively and positively in a Christian's life. Nonresistance is the negative expression of the love of God, while doing good to others, "all men" (Gal. 6:10), loving enemies, seeking the salvation of all men, including enemies, is the positive expression in our hearts of the love of God to men. Matt. 5:44.

If Jesus Christ had not been nonresistant, there could have been no salvation. Heb. 2:14. Nonresistance is therefore a part of the very foundation principle of the Christian religion, because it is an expression of the love of God, which is the very essence of the nature of God. "God is love." "God so loved." "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13).

To two of His disciples who wanted to call fire from heaven to consume some Samaritans, Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56). To save men was Jesus' mission. His motive in coming to earth, taking upon Himself human flesh, living among men, pitying them, teaching and healing them, preaching the Gospel, and accomplishing salvation for all men, was love. His motive and passion in permitting evil hands to nail Him to the cruel cross, in praying, "Father, forgive them; for they know not what they do," and in

dying for our sins, was love, LOVE, LOVE. "For God so loved . . . that he gave." Jno. 10:18; Luke 23:34; Jno. 3:16.

Jesus could have had the assistance of more than twelve legions of angels at the crucifixion (Matt. 26:53), but He died like "the Lamb of God, which taketh AWAY the sin of the world." He resisted not, reviled not, avenged not, and demanded not justice for Himself, but pleaded with the Father for mercy for those who crucified Him; and for many of them His prayer was answered on the day of Pentecost (Acts 2:36-41) because He loved enough to die for His enemies who killed Him. How much was that? John 3:16 says it was "SO" much, which is beyond our capacity to measure.

Even as Jesus reviled not, and threatened not when He suffered (I Pet. 2:21-23), so also "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." This is the example which all of the apostles, the New Testament saints, and our martyr forefathers followed. "Jesus Christ the same yesterday, and to day, and for ever." He is the central figure of all time, yea, of eternity, "that in all things he might have the pre-eminence" (Col. 1:18). "The head over all things to the church, which is his body" (Eph. 1:22, 23). He the head; we are the members. "Ye shall be hated of all men for my name's sake." "If the world hate you, ye know that it hated me before it hated you." "It is enough for the disciple that he be as his master, and the servant as his lord." "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, AND HARMLESS AS DOVES." Did a sheep ever kill a wolf? Serpents are wise to escape, and doves are harmless—the symbol of gentleness and peace (Matt. 10:16) and of the Holy Spirit. Matt. 3:16. This is the example which the Christians of the first two or three centuries followed. There were no so-called Christian soldiers then.

The Kingdom of Heaven

The kingdom of heaven came to earth, and men being born from above (Jno. 3:3-5), through the Holy Spirit (Tit. 3:10), into the royal family of God, into the kingdom of heaven, the kingdom of

"peace" (Isa. 9:6, 7), were now become followers of the "Prince of Peace." They belong to the "God of peace," with the "peace of God" ruling in their hearts. Their message to the world is, "On earth peace, good will toward men." Their union with God in His kingdom automatically severed their relation with "the kingdoms of this world." Jesus said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . ." (Jno. 18:36). "For the Son of man is come to seek and

The Way of Peace

(Isaiah 59)

BY L. J. LANTZ

*Man of Sorrows, Friend of Sinners,
Teach us meekness! Men are seething
In the caldron of their follies,
Of their jealousies and hatreds,
And the way of peace they know not!
Thine is vengeance; Thou wilt judge
them;
Thou hast taught us love!*

*Not for us, the stones of murder;
Guilty as the one who throws them
Is the one who hands them to him,
And the keeper of their garments!
Hate is murder! hate is poison
Brewed in human hearts by Satan,
And his children know not Thee!*

*Not for us, these works of darkness;
Thoughts of envy, selfish wranglings,
Knives of gossip, darts of slander,
Angry words and bitter railings!
Lest we say, "Our Lord delayeth";
And Thy coming find us hating!
Find our hands with blood polluted,
And Thou couldst not take us with Thee!*

*Lamb of God, the Prince of Salem,
We return, our sins confessing!
Search and try us, melt and cleanse us,
Purge our hand and hearts of hatred;
Teach us peace!*

Gap, Pa.

to save that which was lost" (Luke 19:10). "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal" (II Cor. 10:3, 4).

The Redeemed

The redeemed have committed themselves to a life like unto that of their Lord and Master, of seeking to save that which is lost. The natural response of gratitude which a redeemed soul feels toward God for His salvation expresses itself spontaneously, by spending itself, pouring itself out, using up its physical and spiritual energies and powers to the extent of its capacity, in loving service to the Lord in seeking His glory and the salvation of all men, of all races and colors, constrained by the love of Christ.

"Red and yellow, black and white,
They are precious in His sight."

"And [God] hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). "Whosoever believeth," and "whosoever will," without national boundaries, "... a great multitude, ... of all nations, and kindreds, and people, and tongues, stood before the throne" (Rev. 7:9).

Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN." This means that if we are His children, such an attitude will be natural to us. The love of God for all men in a Christian's heart makes it utterly impossible for him to intentionally kill any man, even unwillingly, BECAUSE love does not have the capacity to kill, but to heal, save, and bless.

When men become Christians, their swords and spears become "plowshares" and "pruninghooks" in their hearts before their hands perform the act of changing them over. As the motive of Christ was love, so the lives of the disciples of Christ are energized and motivated by love. "See that ye love one another with a pure heart fervently" (I Pet. 1:22). Non-resistance extends to all areas of life. Arrests, lawsuits, legal protection to apprehend thieves, tongue lashings, prejudices, enmities, quarrels, are all forms of resisting evil, are works of the flesh, and therefore sin. A redemption that does not save a man from sin, does not save him from the consequences of sin either, and is a deception.

Result of Disobedience

"Put up again thy sword into his place:

for all they that take the sword shall perish with the sword" (Matt. 26:52). What does perish mean? "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. HERE IS THE PATIENCE AND THE FAITH OF THE SAINTS" (Rev. 13:10), who do not kill. "IF ANY MAN WORSHIP THE BEAST ... the same shall drink of the wine of the wrath of God ... and he shall be tormented with fire and brimstone ... and the smoke of their torment ascendeth up for ever and ever. ... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:9-12). One of the unutterably sad facts will be the large number of those who call themselves Christian, who will be among those who worship the beast and go to perdition with him. "Many will say to me in that day, Lord, Lord ... then will I profess unto them, I never knew you: depart."

Outside Evidence

A chief of a belligerent tribe in central Africa boasted to a missionary about his killings and plunderings. The missionary asked him how he felt at such times. The chief dropped his face and, with his hand on his heart, said, "I did not feel very good in here." This chief had no knowledge of God, but he had human intelligence and the capacity for inborn human sympathy, which he had all his lifetime smothered.

Following are extracts from "Symposium on War," by Horsch.

"War is the sum total of human villainies."—John Wesley.

"War is the denial of Christianity and of all the most sacred things of life."—Maj. Gen. John F. O'Ryan, New York World, Jan. 22, 1922.

"Nothing more antithetical to Christianity can be imagined than war. It is the denial in the boldest possible form of the very life principle of the religion of Jesus. It is anti-Christian in the rawest, nakedest form."—Charles Clayton Morrison.

A writer in the Christliche Welt, a prominent religious journal of Germany in 1917, said, "... In war of this character ... the very rudiments of Christianity are ignored. ... Fighting in the trenches is of such a character that every feeling of religion and every inclination to prayer ceases. It is not Christian teaching that a man wants as he comes from the frightful hell of the trenches. ... It [war] is opposed to every essential of Christianity."

War with its horrors is an utter renunciation and repudiation of the very life principle of Jesus Christ, of His Gospel and of the Christian religion. The Holy Spirit of God through the love of God incites no nation to fly at the throat of its neighbor nation. "The whole world lieth in wickedness" (Jno. 5:19). Every Christian is responsible to God to recognize this. The nations of the world are not Christian. They do not profess to be. They go to make up the world, and the world is lost, under condemnation and subject to God's judgment. Rom. 3:6; II Cor. 11:32; Rev. 20:8-10; 19:18, 19; Jno. 17:14; Rom. 3:19. "The thief cometh ... to kill, and to destroy." This is the business of war also. War is the business of the devil, and they who carry on warfare serve the devil and not God. Jas. 4:1-4; Rev. 20:8-10. The Gospel of Jesus Christ throughout the New Testament condemns war and takes away the last promise of salvation for those who engage in war, unless they repent. Who could say, who would dare to say in the light of Rev. 13, 16, 19, and 20 that war is a Christian duty? Are we not afraid of God's judgment?

The greatest commandment is, "Thou shalt love the Lord thy God." The next is, "Thou shalt love thy neighbour as thyself." "Love is the fulfilling of the law" (Rom. 13:10). You don't kill your neighbor whom you love. You do him good. Soldiers tell us that army chaplains do not preach from the peace texts of the Sermon on the Mount. They must tell the soldiers that it is their duty to kill their enemies. A nonresistant chaplain would be ousted from the army in a hurry.

Everybody knows that war is wrong, and thinking people of all creeds admit it to be wrong, yet most of them engage in it. We not only admit that war is wrong, but we as Christians, are against it. When men of war say that "war is hell," or that it is devilish, how could a Christian say less? It is time we recognize that God's Word is absolute: that to break His law and trample underfoot His commandments is to bring God's judgment upon us: that to profess the love of God, then join the devil's forces to hate and murder, is to incur the same damnation as the devil. II Tim. 3:5. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I Jno. 3:15). War propaganda is especially designed to teach both fighting men and the citizenry to hate enemy nations.

Young men from our churches, who

(Continued on page 1007)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

In the Time of Overthrow

"Rage, O ye peoples,—and be overthrown,
And give ear, all ye distant parts of the
earth,—

Gird yourselves and be overthrown,
Gird yourselves and be overthrown:
Determine a plan—and it shall be frustrated,—
Speak a word, and it shall not stand,
For With-us-is-God!"

(Isa. 8:9, 10, Rotherham).

We are living in the time of the breaking of nations. Any day we may hear that the peoples who made an uproar are broken in pieces, that those who have taken counsel together have been brought to naught, that those who have spoken boasting words have found that their words cannot stand. The word of our Lord is true that those who take the sword shall perish with the sword. Our own age, as have the ages in the past, will demonstrate the truth of this divine law, and the victor powers do well to remember that the law will not go into abeyance when the present world conflict is over. It will always be true that those who set themselves against God, His people, and His truth will bring themselves ultimately to destruction and ruin. If our own nation gives itself to evil courses, it shall likewise be broken in pieces.

What is the confidence of the Christian in these crashing times? Is it not the truth that God is with us? Not with the Allies as a military confederation, not with our own country in any national or political sense, but with those who in true sincerity of heart in our country and in other countries have submitted themselves to the counsel and the purposes and the rule of God. It is not so much that God is on our side, as that we must be on His side. And when we are, we may with quietness of heart and peace of mind stand amid the falling debris of world systems and know that God's people are in His care. World kingdoms will fall, but God's kingdom will be established forever. This is the Truth to which Isaiah and all the other prophets bear witness. Those who stand with God shall abide forever. There is no better reason why we should remain distinct and separate from the political and military activities of the kingdoms

which are. We have given our hearts and our loyalties to the eternal kingdom which shall be.

Redeeming the Time

Time is one of our most precious gifts. There is only a limited amount of it, for time must be thought of entirely in terms of this earth. In heaven time shall be no more, but here on earth we are given our allotment of years and months and days, and over this time the Christian must be a conscientious steward. In youth we are responsible for spending our time in the way that will best prepare us for our life work. In the prime of manhood and womanhood we must work while it is day, realizing with our Lord that the night cometh when no man can work. And in old age we become increasingly conscious that the years left to us become fewer and fewer.

We hear people talk of "killing time." Some of our recreations are spoken of as *pastimes*, as if their only function were to bring more quickly some future hour. One can imagine situations in which the most conscientious Christian would have some problem concerning the profitable use of his time. One imprisoned for his faith might have long days and months in which there seems nothing profitable to do. An invalid might feel that sitting or lying in the same place day after day creates a real problem of what to do. Resourceful souls even in these situations have found profitable occupation. John Bunyan wrote *Pilgrim's Progress* in prison, and Annie Johnson Flint wrote her poems in an invalid's chair. But most of us with every gift of freedom and health should have no problem as to how to spend our time. Certainly for us it is nothing less than sin to kill precious time. There are so many things to read, to think about, to talk about, and to do, that our allotment of time is far too short. This is where so much modern amusement, such as card playing, for example, comes under the indictment of the Christian conscience. The card player spends hour after hour and has nothing to show for it in thoughts stimulated or edification accomplished. Paul commands us to redeem the time, that is, to

buy up the opportunity. Let us live so that we need regret no single moment. Even our recreation should be constructive and of positive value.

Church Building

"*Making increase of the body unto the edifying of itself in love*" (Ephesians 4:16).

Edification is building. Churches and church institutions do not spring into being overnight. They must be built up, oftentimes by a long laborious process, with sweat and tears. One is impressed as he reads or hears the story of our congregational histories. Over long periods of time consecrated men and women, both of the ministry and of the laity, expended a tremendous amount of energy that the present structure might exist. Even the physical plant which houses the church or institution had to be built through the careful planning and execution of people whose hearts were moved by liberality and the will to work. And then much more difficult is the spiritual structure achieved through untold travail of mind and soul as sermons were preached, Sunday-school lessons were taught, visitation work was done, and prayers were deeply breathed from the heart. Sometimes there were serious discouragements and setbacks when the weakhearted would have given up. The enemy of the church through men whom he could influence strove to lay the structure flat again and again. And sometimes great damage was done, for a house may be wrecked in a few days which took many days to build. But a faithful remnant built anew from the ruins and finally the vision and zeal of the founding fathers, perpetuated in succeeding generations, have made possible the structure which we see. The process is symbolized in some of the old-world cathedrals which were built not by a few men or even by one generation but whose mighty columns and arches and spires grew into the completed structure over a period of centuries. Happy the Christian worker who may contribute his part, minute and insignificant as it may seem, to the building of the church of Christ, the city of God.

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us.—Eph. 5:1, 2.

LIVING OUR FAITH

Mennonite Life in the Conestoga Valley

BY GRANT M. STOLTZFUS

On a Sunday morning of May, 1944, Bishop John S. Mast preached a sermon that commemorated fifty years of faithful and fruitful ministry to the Conestoga Amish Mennonite congregation at Morgantown, in southeastern Pennsylvania. His message was based on I Peter 1:25, "But the Word of the Lord endureth for ever," and in his discourse he referred frequently to the changes that the half-century span of his ministry had witnessed. These changes, he said, were of two kinds, "some for the better and some for the worse."

From a congregation of one hundred in 1894 there has been a growth to four hundred members, with two additional branch congregations of close to fifty members each. This period of time saw the introduction of evening meetings (1897), the Sunday school (1900), the Sunday evening Bible meeting of young people's meeting (1907), the first planned Bible conference (1913), a sewing circle (1917), evangelistic meetings (1924), a young people's chorus (1929), a young people's literary society (1934), and summer Bible school (1936). During this period there was also the replacing of German by English in the worship, the dropping of numerous old customs and the taking on of new ones—a familiar process in all of our Mennonite communities.

Community Living

But the above does not tell the whole story of the change. While the whole brotherhood was once engaged in farming, today there are other occupations: the trades, garages, schoolteaching, feed and fertilizer business, factory working, hosiery mill employment, trucking, and others. Farming and related vocations are the most important, however. Though near large eastern industrial cities, the economic life of the community has on the whole maintained a healthy independence. For example, those who are laborers have secured employment in most cases with members of the church or have not found it necessary to be far removed from the community's influence. As the brotherhood has grown, and new occupations and businesses have followed, it has been generally the case that the nonfarm occupations have not been a means of estranging the members from the church. Perhaps a few exceptions to this have occurred.

As a farming community it is perhaps safe to say that it compares favorably with the typical, agriculturally progres-

sive Mennonite settlement. The farmsteads are closely located in Chester, Lancaster, and Berks counties and so within close distance to the large cities of Philadelphia, Reading, Lancaster, and others. Dairying is a very important enterprise, as is also poultry. The cash crops are potatoes, tomatoes, and some peas and beans.

The use of modern farm machinery has made it possible for more land to be farmed and it is now common for a farmer to rent or buy land some miles away and farm it with the machinery from his home farm. With the wide use of modern farm machinery it is important to notice that no longer do the families and neighbors depend upon each other's help as they once did in harvest-time and other seasons. The spirit of mutual aid is still strong among the members of the church, but not as clearly in evidence as with their Old Order Amish brethren near by. Older members of the church frequently maintain that some genuine values have been lost in this change. Organized church insurance and similar expressions of brotherhood concern carry on as in most Mennonite communities.

An important development in recent years is the "spreading out" of the members, due largely to the lack of any more desirable land in the Valley. A number of farms have been rented and bought in Oley Valley of Berks County and here the "overflow" of the Conestoga settlement has formed a new congregation.

A modest but on the whole commendable record can be cited for members' witness and service to the community. A number of the brethren have served on local school boards and for about eight or nine years the principal of the local high school was a Mennonite, the high school receiving a generous patronage from the church people. Of the sixteen or more young people who have attended colleges (mostly Mennonite schools) around one third have taught in the local public schools, and like the other two thirds have given active service to the church in its program.

The Present Role of the Church

In the present emergency the non-resistant testimony of the church (as measured by members in C.P.S. and former members now in the armed forces) compares favorably with the other congregations of the Ohio and Eastern A.M. Conference of which it is a part. Though near important war centers there is no strong appeal to the members of this economically stable community to find employment there.

While the congregation has long been

active in supporting missions, missionaries, and relief work, it is a matter of regret that it has not yet established a permanent, full-time mission station in either the surrounding rural or city areas. The growing membership has been largely the result of "natural" increase. The summer Bible school with its annual enrollment of around two hundred has been successful in reaching some "outside" children, but at present this is almost the extent of the church's contact with those outside its circle. Cottage meetings and evangelistic meetings occasionally reach nonchurch members of the community.

At present the congregation at the Conestoga Church fills the meetinghouse almost to capacity, and an effective Sunday school program is hindered by the lack of ample rooms for classes. Since the small branch congregations have been formed at the Rock Church (five miles from the home church) and in Oley Valley (around twenty-two miles from the home church) it is noticeable to the members that in the smaller group there is a renewal of the intimate spirit of fellowship that was found in the mother church before the large growth.

The Outlook

If, as someone has said, a Mennonite community aims to be a working model of the kingdom of God, this community can be said to have both strong and weak points. Such has no doubt always been the case and always will be.

As it faces the future this community will need to have a concern for its young people and their well-being. C. Z. Mast, the local historian, has the following to say regarding the church's record in the past, in particular the early days: "Scores of intelligent young men and women whose parents were members of this church became the greatest pillars in other denominations throughout the Valley. Of such instance we may cite one family who produced three prominent Methodist preachers. This fact can be solely attributed to the inactivity in the church and the home in instituting work for her young people. Indeed, painful results followed for about a century and a half. Some young folks had never affiliated with the church of their parents, or with any other." While this condition has been greatly improved, it is also true that each generation faces the problem anew. The young people as the church of tomorrow will need to be given nurture, safeguarding, and channels for Christian witness and service.

Above all, the community will need to see that its truest heritage is not in the fertile farms and substantial buildings which have been its inheritance. No Christian community can be too sensitive to those forces which threaten to destroy that true and highest value—love for the brethren and the church of Christ. This community is one with the brotherhood at large in the need to "seek . . . first the kingdom of God" and not just seek

more land, new tractors, better cars, and more personal satisfactions.

In 1960 the settlement will mark its two hundredth anniversary. It is the deep conviction of the writer, now in C.P.S. that God has a very definite mission for this church community to fulfill and that He will bless it to that end. This conviction has grown as from time to time he returns to the home church on leave from camp. There is to be found among the brotherhood a concern that this church congregation be a true New Testament body of believers—not walking in the ways of this world but devoted to the building of the kingdom by purity of life, by the giving of means, and by the giving of a strong testimony in every possible way to a world that now hungers in body and soul.

C.P.S. No. 142, Woodbine, N.J.

Divine Programs of Unity

(Old Testament)

BY ORRIE D. YODER

It needs to be repeated here that God's dealings with mankind since the Fall in Eden have necessarily always been a program of unity. Since sin and jealousy brought disunion into the first home, God must originate plans of unity if mankind is ever again to live together in peace and harmony. Apart from God, there can never be any more such an ideal as the "brotherhood of man."

If twelve patriarchal brothers are to become united into a great nation for God, the envy or hatred that moved a group of them to rise up against their innocent brother Joseph must somehow be dealt with, or eradicated. The promise of redemption to father Abraham must have in it a program of unity if it is to be realized. Thus because suffering begets sympathy, God sent them all into Egypt to suffer together until they became united at least in their cry for divine deliverance from Egyptian bondage. Next God introduces the "blood of the Lamb" as another important factor for unity among sin-disrupted mankind. The "blood" now brings them on a common ground of redemption, and the threatened penalty if they fail to put the blood on the doorposts brings them even on a common ground with their enemies whom they naturally hate, but whom God was about to judge.

Delivered from Egyptian bondage, God now brings this newly chosen and united nation into their chosen land and charges them with the yearly observance of the Passover Feast, so that their unity might hold out. Other yearly feasts were also enjoined so that this united nation, now living in somewhat different environment and territory, might after all through a centralized worship maintain this vital unity.

But alas, God's plan to keep them a united people failed because they failed to work His plan. Failing to unitedly

commemorate the miracles of God's grace in Egypt, and failing to keep up the united spiritual life of the nation, they soon became a disintegrated people. The "crack" in God's building kept on getting larger until the building fell apart as the Ten Tribes revolted under Rehoboam. (Cp. II Chron. 10.) Only chaos and captivity could follow this sad break.

However, during this time of apostasy and disunity, a great leader and exponent of unity comes on the scene. Like a powerful magnet, this great man Hezekiah demonstrates to servants of God of all ages that God's program of redemption is outstandingly a mighty agent for the promotion of unity, when God can find men of faith and love to work it. The reuniting of the remnants of the "lost Ten Tribes" under the reign of Hezekiah is nothing short of a great divine miracle.

This great program of Hezekiah started with the only true Biblical bases of unity, which was the altar of sacrifice in the Old Testament, and which is the cross of Christ in the New. It is redemption through the *blood* that always gives God's servants, not a repelling and contentious spirit that originates disunity, but a love and compassion that reaches out and longs to see people gathered in and reunited for the Lord and His kingdom.

When Hezekiah had restored the sacrifice and "burnt offering" (Cp. II Chron. 29), this program of unity was already well begun, as they sang again "the song of the Lord" in a restored unity of forgiveness. This new touch of God's mercy as displayed in the burnt offering kindled in the heart of this great leader and his people a flame of concern for the lost and dispersed of Israel, reaching even to the remnants of the captive Ten Tribes who were lost at the time of Rehoboam.

Like clockwork this great movement for unity spreads as Hezekiah counsels with his princes and with *all* the congregation. (Cp. II Chron. 30.) Soon the messengers are on the way with invitations that impel many of these lost souls to repent and seek the only place of true worship, which is at the Temple at Jerusalem. Along with this great unifying Feast of the Passover is a solemn program of intercessory prayer that moves heaven and a divine ritual of cleansing. All have their part in melting together again a separated people.

Although this is but an Old Testament story, it is given for our learning (cp. Rom. 15:4) and for God's glory. It stands as a challenge to us today who live under a far greater foundation for unity than had Hezekiah of old. How revivals today could be mighty factors of unity and how the joy of the Lord today might crown similar experiences, if we would begin on the same foundation as did Hezekiah and would proceed with counsel and prayer and with a heart of love and good will toward those who are not under the blessings of God such as

we enjoy! The great unifying God of Hezekiah lives yet today, and is nearer to us through Christ than He was to Hezekiah. How God could be glorified in our disrupted Christendom today if more of us could be New Testament Hezekiahs!

Bannock, Ohio.

The King's Appreciation

BY LINA Z. RESSLER

The voice of the prophet Nathan must have sounded hopeful and earnest as he gave God's message to King David. David's life had been signally blessed of God, though often beset with various trials. As a shepherd boy, the youngest of an interesting group of brothers, he had advantages of life and experience different from most monarchs on the throne of God's chosen people. The ruddy shepherd boy had a harp, and during the long hours of his day's vigils David became acquainted with the stars and learned to understand Him who had found places for them all. David learned too the ways of "the Good Shepherd," which in later life helped him to write the marvelous Psalm which has through the years helped and comforted so many of God's children.

"Then went King David in, and sat before the Lord." The expression sounds rather strange these days, perhaps because in these busy, harried days, no one seems to have time to stop and sit quietly for a length of time. David had plans for more work, but God needed to change some of his most cherished plans for other and better plans. Building a house for the Lord had looked so worthy, and David's zeal and devotion might have been all right in other circumstances, but here and now, hands that had been stained with blood could not undertake such a task, and God through Nathan told the eager king that his cherished plan must wait until a son should perform the coveted task. It must have been disappointing to hear the calm voice of Nathan the prophet as he gave to the king this message from God, but God was speaking, and David heard, for he was quiet and could follow the explanation as it came to him. Often the tenseness of our restless hurry keeps us from really getting the message God has for us. David sat before the Lord, and as he was hearing the message, his heart and thought could "line up" with what God through His prophet was giving him. Oh, for more quiet hearts to listen to God's voice and while listening to see the way clear to obey!

Scottdale, Pa.

I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity.—George Gallup.

FAMILY CIRCLE

Dedication

*I can but offer Thee a lowly home,
Lowly as that to which Thou cam'st of yore;
Yet, if Thou wilt, O Saviour, deign to come,
That home shall be a palace evermore.*

*I can but offer Thee a lowly gift,
Not mine, the gold, the frankincense, the
myrrh;
But if Thou wilt receive, Thy love shall lift
My humble gift above earth's treasures rare.*

*I can but offer Thee a simple song,
Not mine to use the poet's glowing fire;
Yet if Thou listen, it shall seem among
The swelling anthems of the heavenly choir.*

*I can but offer Thee a sinful heart,
How sinful knowest Thou, who for sin died;
But if Thou take it, sin shall all depart,
Nor e'er return, if Thou within abide.*

*Take; then, O Saviour Christ, take all I bring,
My home, my gift, my song, my yearning
heart;*

*Take all, for all are Thine, my God, my King.
These have no lasting good from Thee apart.*

—S. WILCOX STOCKER.

Time to Sing

When we established our home, we decided that we would go singing along our way, whether times were good or bad or there was war or peace in the land. This morning I overheard a conversation in the playhouse which told me we had chosen wisely when we wove the golden thread of melody into every inch of our tapestry of home life.

The little girl next door said, "I like Sunday school best of anything, 'cause it's time to sing as soon as you get there."

Our daughter replied, "It's too bad you weren't born in our family, 'cause at our house it's always time to sing."

When we open our eyes to the new day, it is time to sing, "Holy, Holy, Holy," "Awake, My Soul," or "Lord, for Tomorrow and Its Needs." As the breakfast eggs are popped into the boiling water it is time to sing, "When Morning Gilds the Skies," followed by "For the Beauty of the Earth." That was my mother's recipe for soft-boiled eggs which I used from the very first morning in my own home, when I found myself unconsciously reproducing her well-established timing. Although I never thought of teaching Alison the words, she knew all eight verses before she could read, and could cook an egg as skillfully as the grandmother she never knew.

We "Sing, and Smile, and Pray" as we wash the dishes, and scrub the kitchen

floor to "True-Hearted, Whole-Hearted." The bathtub gleams by the end of the first verse when we scour to "Brighten the Corner Where You Are." When we hang the clothes out on the line, it is time to sing, "All Hail the Power of Jesus' Name" or "There's a Rainbow Shining Somewhere" (this is especially good on cloudy days when the clothes must be hung in the laundry). Weeding the garden in the cool of the evening becomes a vesper service as we sing "Softly Now the Light of Day" or "Have Thine Own Way, Lord."

If you are accustomed to singing hymns only in the stained glass and walnut atmosphere of the church, you may feel that there is a touch of the sacrilegious about performing the everyday tasks to the melodies of the great hymns of our faith. But we think the Carpenter Boy sang praises of His heavenly Father as He worked at His bench, and surely He sang as He walked in the fields and beside the sea.

Each of us sings as he goes about his daily work, but most of all, we love to sing together. At first, Daddy was content to listen to me singing with the children, because many years ago a misguided grade school teacher had told him he could never sing. But he loved to read poetry, so as we sat in front of the fire, he would read the great hymns aloud as we hummed the tunes. Gradually, he found himself slipping into the melody, and soon he was learning, for the first time, the thrill of lifting his voice in song.

If you have a sincere desire to go singing along your way, you need hymns to sing. So we have a library of hymnals, selected as carefully, and used as frequently, as any other books on our shelves. But we were not satisfied to leave the words shut away in the books. Rather, we wanted them stored safely in our mind's treasury. So, each Sunday we select our hymn for the week. The one who can write makes two copies of it, one for the family bulletin board and one for Daddy to carry in his pocket as he commutes. When a meal is ready, I start singing the hymn of the week, and any member of the family within sound of my voice joins in. Soon, they are all coming from playing ping-pong in the basement, skating in the driveway, or inspecting the garden, singing as they come. Thus we gather round the table, our hearts prepared for the prayer of thanksgiving in which we join before we eat.

On Saturday night we sit on the open terrace under the stars, or around the open fire, and have, not a formal period of family worship, but a time of togeth-

ness with each other and our Father, a time of repose after the tasks of the week, and a preparation of our spirits for the Sabbath which is to follow. At that time we sing the hymns which appeal to us most at the moment.

Several years ago, big sister had just finished singing a hymn all by herself. David, not quite three, got up from his rocking chair and said, "I'll sing now," and he stood in his woolly sleepers, silhouetted against the light of the fire, and sang, "Holy, Holy, Holy, Lord God of the Mighty." Then he sat down, saying, "That's all." Of course, the words were wrong, but even before he knew the meaning of the words of the hymn, he understood Him of whom he sang.

Now, just two years later, that same little boy wants us to select a psalm set to music as our hymn every week, because he feels a close kinship with that other David who sang Psalms in praise of our God as he watched his flock. Thus, through the hymns that we sing, he is growing in wisdom and knowledge of our Lord.

In the hymns we sing, we have not only found the finest expression for our emotions, but we have found the answers to many of our questions. David wanted to know what God sounded like, and we could not tell him until Alison sang, "This is my Father's world, and to my list'ning ears, all nature sings, and round me rings the music of the spheres." Now he knows that the music of the spheres is the voice of God, and he hears Him in the thunder and the cricket's chirp and the songs of the birds. One who hears God in all the world about him will never be lonely, neither will he be afraid.

Our hymns have also given us a sense of kinship with the times and people who have gone before. Walking in the woods one day, we came upon one of God's cathedrals, and Daddy lined off "Old Hundred!" as Frances Asbury must have done in such a spot. And we sat on the fallen logs which formed the pews of our sylvan meeting place and sang each line of the hymn, knowing that generations who had gone before had worshipped our God in their hearts, just as we did that day.

Our children have a rich heritage of best-loved hymns from grandparents and great-grandparents and those who went before, all of whom walked with God. The youngsters are tucked in at night under twin coverlids which one great-grandmother wove more than fifty years ago. As she sat at her loom, she sang, "The Ninety and Nine," and our children drift off to sleep, cozy and warm, under the covers she made, and safe and secure because the words of her hymns tell them that the Lord cares for His own.

As they sing "O Master, Let Me Walk with Thee," they know that their doctor great-grandfather loved that hymn, and they know too that he never refused to go out into the cold night to give what

(Continued on page 1004)

TO BE NEAR TO GOD

March 11, 1945

Read Luke 2:41-52.

Among the "forgotten" persons of the Bible is found a man about whom much could be written. Not that we have many facts given in the Bible concerning his life; of that there is little. Yet we do know the one important fact of his life: He was entrusted with the responsibility of being the earthly father-guardian of our Lord. It was Joseph who, being a righteous man, wanted to be sure that he was doing the right thing by Mary, his betrothed; and who obeyed the voice which explained the right thing to him. It was Joseph to whom the child Jesus was subject, of whom He learned a trade and the faith. Joseph also, sorrowing, sought the little lost boy as any frantic father seeks the child whom he suddenly finds absent from his side. Let us remember this good man who was chosen to be blessed, indeed, among men.

March 12, 1945

Read Luke 2:25-35.

So few persons, before the coming of Christ, were able to understand the fullness of the Messianic hope. So few in Christ's time could grasp the meaning of His kingdom. How refreshing to find a man who understood the mission of Christ as a universal mission! Many would have been willing to believe that He was prepared for the glory of Israel; but a light to the Gentiles? Never! You and I, who are recipients of that light, can well revere the memory of this old man who, holding the tiny Babe in his feeble arms, was able to see the time when our race, too, would be blest with the sunlight of His salvation.

"Thou who didst come to bring
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind;
Oh, now, to all mankind,
Let there be light!"

March 13, 1945

Read Mark 10:35-40.

No more human disciples were to be found than the sons of Zebedee whose love for Jesus—we hope—was the motive for their desire to sit, one on either side of Him, in His kingdom. How typical of our prayers were their requests: "Lord, give us whatever we ask of you"! How often our lips repeat, "Thy will be done," while our wills beg, "Make Thy will mine"! And how easy it is to make rash promises of service when we want so badly the rewards of that service! Lord, keep our petitions selfless and holy; keep our wills sincerely pliant; keep our motives for service grand and pure.

March 14, 1945

Read Matthew 12:13-38.

We all seem to enjoy the curses which Christ heaped upon the scribes and Pharisees. "They were a bad lot," we say within our-

selves—and we are glad that we aren't like they were. That's how I felt until I read carefully the verses above. It dawned upon me, then, that what Jesus cursed in the scribes and Pharisees of that time are really the besetting sins of religious people of all ages. We who would curse the Jerusalem over which Christ wept might well listen, and hear Him weeping over our own land and our own people whom He would gather as a hen gathereth her chickens—and we will not be gathered.

March 15, 1945

Read Luke 15:11-32.

Turning the limelight from the prodigal son and the elder brother—what of the father? He had been less than a good father if he had not ordered the fatted calf to be killed, the ring and the robes brought out, the house made merry for the return of the sinful, degenerate son. "This thy brother was dead, and is alive again; and was lost, and is found." And if, when his obedient, faithful elder son came to him, hurt and jealous, he had not spoken with such meaning, he would have been less than a good father. What tender approval lies in these words, "Son, thou art ever with me, and all that I have is thine"! That was a man who loved his sons wisely and well.

March 16, 1945

Read Luke 7:24-29.

John was the greatest of those born of women; but the least in the kingdom of God. He understood the judgment of the law; he could not understand the gentle love of Christ. "Thus it becometh us," Christ replied, and identified Himself with sinners. John could not understand this method of chaff-blowing, or floor-purging. He could not understand Christ's righteousness. This was his smallness. But while he could not understand Christ, yet he demanded that the populace follow Him; he insisted that the message of Christ supersede his own. That was the greatness of John.

March 17, 1945

Read John 1:43-51.

"Behold an Israelite indeed, in whom is no guile!" Nathanael met the test. He was a true "Prince of God." There were others who were called "Israelites," but they were not true Israelites. Only the pure, the simple-hearted, the guileless were worthy of this honor.

"If ye were Abraham's children, ye would do the works of Abraham."

—M. C. L.

Let us be suspicious of missionary programs that put economic help above spiritual help. Raising a man's standard of living may even make him harder to win to Christ.—J. D. Graber.

JESUS THOROUGHLY PURGES HIS FLOOR

Sunday School Lesson for March 18

(Matthew 22:34-46; 23-25)

Jesus is fanning the chaff from the wheat for the benefit of His disciples, for the hypocrite scribes and Pharisees, and for us. As His period of service is drawing to a close and the opposition is growing stronger, Jesus must thoroughly purge that all may understand the true nature of His kingdom.

A lawyer lays a word-trap for Jesus in the question, "What manner of commandment is first of all?" The previous attempts to entangle Jesus had resulted in the astonishment of the people at His answers. But surely they could entangle Him with a question of the relative value of different divine commands. In answering, Jesus quoted two commands that they must have oft repeated but didn't know or live. The first and great commandment and the second which is like unto the first (no less than the first) are the all-inclusive commands. All the law hangs on these two, the law of love. The law of love for God and man is the law of life. This was not a difficult question for Jesus to answer, but it was difficult for the scribes and Pharisees to believe and live.

These "hypocrites," "blind guides," "fools and blind," "serpents" loved themselves. They gave alms to be seen of men. They loved the uppermost rooms and the chief seats and greetings when in the market place. They made long prayers for a pretense. They exalted themselves. They appeared beautiful and pious outwardly, but within they were full of hypocrisy and iniquity. They were omitting the weightier matters of the law—judgment, mercy, and faith. They laid heavy burdens on men's shoulders, devoured widows' houses, proselyted, and shut up the kingdom of heaven against men. They did not love their fellow men. Therefore they did not love God. Without love they were dead. "Woe unto you." "How can ye escape the damnation of hell?" "Love is the fulfilling of the law."

The description of the last judgment presents this same law of love as the basis on which the Son of man makes the separation of the sheep from the goats. The goats are judged worthy of hell because they did not love God and the least of His enough to care for them. Love of man is inherent in love of God. "He that loveth not his brother abideth in death." (See also I John 3:17, 18 and 4:7-21).

This is a hard doctrine, but Jesus teaches it and it is the Gospel. Love is the first item mentioned in the fruit of the Spirit. We are saved by faith, but "faith without works is dead." The works which God approves are the fruit of the Spirit, which Spirit takes His abode in our hearts when we are born again. It is impossible to please Him in our works without faith. May Jesus' words in this lesson search our hearts. This is a life-and-death issue. Are your pupils dead or alive, regardless of their profession? Present the law of love as the test of life. The scribes and Pharisees were very religious, but they did not have a heart of love for God and others. Woe to hypocrites! I Cor. 13.—A. M. E.

FIELD NOTES

Plans have been approved for building an additional wing to the Mennonite Hospital at La Junta, Colo. Overcrowded conditions (123% occupancy for the year ending November, 1944) make this addition imperative. Funds from accrued profits and other sources make it possible to construct this building without soliciting funds in the church. Building operations will probably get under way this spring.

A Youth Missionary Training Conference will be conducted again this spring by the Mennonite Board of Missions and Charities. The place is Goshen College, and the probable dates, May 24-31.

Bro. and Sister J. N. Kaufman, while waiting for travel accommodations to India, are filling a number of appointments in the churches. On Feb. 18 they were at Trissels and Springdale, in Virginia. On Feb. 19 they spoke at Weaver's. They spent the week end of Feb. 25 in the churches of Columbiana County, Ohio, and on Feb. 28 were at Chambersburg, Pa. They had appointments at Mt. Joy and Elizabethtown, Pa., for March 4.

Bro. Milo Kauffman, Hesston, Kans., preached at North Goshen, Ind., Sunday evening, Feb. 18.

Bro. J. D. Graber, Elkhart, Ind., was scheduled to hold meetings at La Junta, Colo., March 4-11, stopping en route at Kansas City for one service. He will spend March 12, 13 at Denver, Colo., looking after the interests of the mission work there.

At a recent meeting of the combined Executive, Missions, and Relief Committees of the Mennonite Board of Missions and Charities a relief unit to be administered by the Relief Committee in Ethiopia was authorized. The opening of this work, however, must wait the investigations of a commissioner who will probably be sent to Europe and Africa this summer.

Bro. Titus Lehman, Lancaster, Pa., who has been appointed for relief service in India and China, will probably depart for India soon.

A cable which arrived Feb. 23 announces that Bro. John E. Leatherman and family and Sister Phebe Yoder arrived in Buenos Aires, South America, likely Feb. 22. They expect to come home by plane March 13, 14. Pray for their journey. The earlier announcement of their arrival in South America was a little premature. This missionary party, en route home from Tanganyika, had been held up in South Africa for a number of months, owing to the difficulty of securing passage to South America.

The ninety-ninth Bible Meeting will be held at the Columbia, Pa., Mission all day Sunday, March 18. Instructors: A. J. Metzler, Scottdale, Pa.; E. G. Geiman, Harrisonburg, Va.

Communion dates are announced for the Manor District of the Lancaster Conference as follows: Millersville, March 18; Rohrerstown, March 25; Mountville, April 1; Habecker's, April 8; Masonville, April 15; Columbia, April 22 (a.m.); Old People's Home, April 22 (p.m.).

Bro. Paul Roth, Masontown, Pa., is scheduled to hold a series of meetings at the Thomas Church, Hollsopple, Pa., March 21 to April 1. Communion services are announced for Sunday, April 1. Prayers are requested.

Communion services are announced for the Hartville, Ohio, Church on Easter Sunday. Bro. Henry Wyse, Archbold, Ohio, is scheduled to hold a series of meetings of a soul-building and strengthening nature the week before Easter, in preparation for the communion service.

If plans carried, Bro. I. E. Burkhart, Goshen, Ind., was in Woodford County, Illinois, in the Metamora and Roanoke churches, over the week end of March 4 in the interests of the proposed Auditorium Building for Goshen College.

A Church Music Conference, to be held at Eastern Mennonite School, is being announced for March 9 to 11. This conference, opening Friday evening and closing Sunday evening, will be of interest to all song leaders and church music lovers. With others, Bro. Paul Erb, Goshen, Ind., is to appear as guest speaker. Everyone is invited to attend.—J. M. S.

Bro. Roman Gingerich, until recently of the C.P.S. unit in Puerto Rico, has returned to this country. With Sister Gingerich he visited friends in Goshen, Ind., on Feb. 28 and March 1 and spoke at the Goshen College chapel. He will soon take up his duties as director of the C.P.S. unit at Mulberry, Fla.

A cable has been received from Sister Lena Graber, from which it is assumed that she has

arrived in India. May the Lord bless Sister Graber in her new field of service.

Bro. L. C. Hartzler, Goshen, Ind., preached on Feb. 25 at the Oak Grove Church in Champaign County, Ohio.

Bro. George H. Beare and Sister Beare have taken over the work of Bro. and Sister George Lapp in India and also of Sister Good. The Lapps and Sister Good may be on the way to America at the present time. Let us pray for their safe return to the homeland. Bro. Lapp writes that he, his brother, sister-in-law, niece and husband, have together with himself and his companion, given nearly two hundred years of missionary service to India. Because of the condition of his health, Bro. Lapp is leaving India at the age of sixty-six and in the fortieth year of his mission service there.

The following Indian brethren have been ordained to the ministry: Obadiah Paul, Obed P. Ram, Pyarelal Malogan, Daniel Agnu. May the Lord abundantly bless these young brethren and the church in India as it enters into a phase of greater co-operation of foreign and native workers.

Bro. Amsa H. Kauffman, missionary among the Mexican people of southern Texas, reports in the Mission News Bulletin the reclamation of a former member and the baptism of another family.

Sister Nancy Harrold, 138 N. Main St., Columbiana, Ohio, recently celebrated her ninety-fifth birthday. She was a reader of the Herald of Truth many years ago when Bro. John F. Funk was editor and still appreciates the Gospel Herald. She keeps busy piecing quilts for the Mennonite Sewing Circle. May God bless her together with all other aged pilgrims.

The Executive Committee of the Peace Problems Committee met at the Chestnut Street Church, Lancaster, Pa., on Saturday, March 3.

Bro. C. L. Graber, Goshen, Ind., preached at the Oak Grove Church, Wayne County, Ohio, both morning and evening on Sunday, March 4.

Word has been received that three of our South American missionary families—T. H. Brennemans, Nelson Litwillers, and J. L. Rutts—sailed for North America on Feb. 15. They expect to reach New Orleans near the end of March. The prayers of the church are requested for a safe journey.

Bro. William Hallman, missionary on furlough from South America, filled a preaching appointment at the Belmont Church, Elkhart, Ind., on Feb. 25. He preached at Plain City, Ohio, on March 4 and expected to attend the annual meeting of the Eastern Mennonite Board of Missions and Charities at Paradise, Pa., on March 7 and 8. He is scheduled to preach at Mt. Joy, Pa., Sunday, March 11.

The brethren E. C. Bender, J. D. Graber, and E. J. Yoder of the Executive Committee of the General Mission Board looked after Board interests at West Liberty, Ohio, on Feb. 28.

Calendar

Church Music Conference, Eastern Mennonite School, Harrisonburg, Va., March 9-11.

Semiannual Meeting of Lancaster Mennonite Conference, Rohrerstown, Pa., March 15, 9:00 a.m.

Conference on Mennonite Community Life, Goshen College, Goshen, Ind., March 16, 17.

Virginia Mennonite Conference, at Zion Church near Broadway, Va., May 23-25.

Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 1-3.

Young People's Institute, Goshen College, Goshen, Ind., June 13-17.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

Bro. Howard Charles, Lititz, Pa., preached at the Powellsville C.P.S. Camp in Maryland on Sunday, Feb. 25.

Bro. Harold S. Bender, Goshen, Ind., filled a preaching appointment at Lititz, Pa., on Sunday, March 4.

Bro. C. Z. Martin, superintendent of the Columbia, Pa., Mission, returned home March 4 from a six weeks' tour of the Pacific Coast Conference district. His services included the following appointments in Oregon—Sweet Home and Fairview, and a ministers' conference and revival meetings at Sheridan and Hopewell.

Revival meetings are scheduled to begin at Elizabethtown, Pa., on March 14, with Bro. Milton Brackbill, Paoli, Pa., in charge.

The Quarterly Bible Meeting at Steelton, Pa., March 4, was marked with splendid interest and attendance. Bro. A. J. Metzler was the guest speaker.

A series of meetings is announced for the Marietta, Pa., Mennonite Church, March 11-18, in charge of Bro. Amos W. Weaver, Paradise, Pa.

Farewell services were held for Bro. and Sister Levi Hurst, outgoing African missionaries, on Wednesday evening, Feb. 28, at Ephrata, Pa.

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at Sheridan, Oreg., Feb. 26. There were fifty-one decisions.

The annual ministerial meeting of the Southwestern Pennsylvania Mennonite Conference was held at the Masontown Church on Friday evening and Saturday forenoon and afternoon, March 2, 3.

Bro. J. M. Nissley, Altoona, Pa., filled the appointment at the Masontown, Pa., Church on Sunday morning, March 4, and preached at the Scottdale Church in the evening. He led the worship service at the Publishing House Monday morning. His visits and messages were appreciated.

Bro. Harry Y. Shetler, Davidsville, Pa., was scheduled to conduct a series of meetings at the Middlebury, Ind., Church March 7 to 18.

Bro. Paul Roth, Masontown, Pa., filled the preaching appointments at the Johnstown, Pa., Mission on Sunday, Feb. 25.

Bro. Harold H. Breneman, of this office, preached at the Stahl Church and the Walsall Mission on Sunday, March 4.

A meeting in the interests of the bookstores of the Mennonite Publishing House was held at Weaver's Book Store, Lancaster, Pa., Feb. 27, 28. Representatives from the Publishing House and the branch stores were present.

Bro. C. B. Shoemaker, secretary of the Mennonite Publishing House, who has been at Goshen, Ind., in the interests of the Gospel Book Store at that place for the past few months, spent some time at the home office recently. He left for a visit to the Kitchener Book Store, on March 6, intending to go from

there to Goshen, where he will remain until some time in April.

"Paths to Beautiful Womanhood," by Bro. C. F. Derstine, after some unavoidable delay, has recently come off the press in an enlarged clothbound edition. The price is \$1.00. Bro. Derstine requests that he be informed if any who ordered these books did not receive them.

CORRESPONDENCE

FAIRVIEW, MICHIGAN

Dear Herald Readers: Greetings in our Saviour's name. Some of our members are spending the winter months in Florida. The following are there at the present time: our bishop, Bro. Menno Esch, and wife, Bro. and Sister Willis Miller, Bro. and Sister Frank Pletcher, and Bro. and Sister Harve Miller. Bro. Floyd Bontrager and Sisters Wilma and Savilla Troyer returned last week from Pennsylvania, having spent the last six weeks at Bible school. There are also several from our congregation attending Bible school at Kitchener, Ont.

Bro. and Sister Ira Kauffman and family have moved back to their home again. He had been working for some time on a farm near Hubbardston, Mich.

Our prayer meeting attendance is increasing, which is encouraging. On account of sickness, especially among the children, our Sunday-school attendance is not as large as it was.

The results of our Sunday-school reorganization are as follows: Supts., Oren Detweiler, Oscar Oaks; Primary Supt., Harvey Handrich; Secy-Treas., Josephine Lehman; Chor., Truman Zook.

Feb. 23, 1945.

Mrs. Ora Troyer.

TOPEKA, INDIANA

(Maple Grove Congregation)

On Oct. 8 we were privileged to have with us Bro. S. J. Hostetlers and Sister Mina Esch and daughter Clara. Their messages were informational and inspirational. We especially appreciated them since one of our own number is in India at this time.

Bro. J. B. Smith, Elida, Ohio, worshiped with us on Oct. 22. He filled the pulpit in the morning, and in the evening had charge of our book study—I Peter.

For a number of years we have enjoyed an all-day Sunday-school meeting on Ascension Day and Thanksgiving with the Emma, Shore, and Forks congregations. On Nov. 23 the meeting was held at this place. Bro. John Gingrich, Elkhart, Ind., was guest speaker in the evening.

Bro. Donald King, of Goshen College, preached for us on Dec. 10.

On Jan. 22 the William Hallman family was with us. In the morning Bro. Hallman vividly portrayed the work of the Holy Spirit in missions. In the evening he gave a very interesting account of the work in South

America. Sister Hallman conducted children's meeting. Bro. and Sister Frank Byler were also with us at this time and assisted in the services.

Bro. H. R. Schertz, Metamora, Ill., preached for us Sunday morning, Feb. 18.

Our pastor, E. J. Yoder, recently concluded a series of enlightening messages on the Ten Commandments from the standpoint of being carried over into the New Testament.

Feb. 24, 1945.

Eva K. Driver.

DENVER, COLORADO

(First Mennonite Church)

Dear Herald Readers: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Our little group was greatly blessed by the inspiring messages brought to us by Bro. A. C. Good, Sterling, Ill., Feb. 1 to 11. On the closing Sunday an all-day meeting was held.

Since this is a mission in a large city, there is much to keep our workers busy. Once a month our church has charge of the services at the Rescue Mission. Sometimes we are inclined to feel that not much is being accomplished, but again we are greatly encouraged when there is a response such as we had at a recent service. A young Japanese lady came back the following day and said she needed help and wanted to be saved. At the same meeting an elderly man on the front seat said, "I'm hard of hearing and often cannot hear the Gospel, but tonight I did hear it. It was good and I believe it."

The hospital work is also encouraging. It is indeed a great blessing to take the message in song to those who are sick—some both physically and spiritually.

Some time ago the Sunday-school class of young married folks felt the need of more activity. A branch Sunday school was suggested, and some canvassing was done. The greatest interest was shown in the vicinity of Bro. and Sister Don Egli's home. They were kind enough to open their home for this purpose. The attendance has been good, not only on the part of the children but of the parents as well, which makes the work very encouraging. At the present time plans are being made either to purchase a building or build one. We solicit the prayers of the readers in behalf of this work, and will be grateful for any financial help you may be able to give.

Pray for the work here as we endeavor to spread the Gospel and win souls for His kingdom.

Feb. 26, 1945.

Louise Headings.

BELLEVILLE, PA.

Dear Christian Friends: Greetings. Our revival meetings which were held the first week in November, with Bro. Oscar Burkholder, Breslau, Ont., in charge, proved to be very inspirational.

The Christian Life Conference in connection with the Bible school was held at the Locust Grove Church, Dec. 2, 3. The main speakers were the brethren J. Irvin Lehman, Chambersburg, Pa., and Sanford Shetler, Hollsopple, Pa. Bro. Lehman also served as principal of the Bible school. The other teach-

(Continued on page 1005)

WITH OUR MISSIONARIES

Do It Now!

The time is short!

*If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.*

Shake off earth's sloth!

*Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way.
Up! Linger not!*

Fold not thy hands!

*What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!*

With His reward

*He comes; He tarries not; His day is near;
When men least look for Him will He be here.
Prepare for Him!*

Withstand the foe;

*Die daily, that thou mayest forever live;
Be faithful unto death; thy Lord will give
The crown of life.*

—Selected, in "The Evangelical Christian."

The Situation in India

By S. M. KING

To many westerners, it seems, India is a faraway land of vague size and shape, of unproductive soil, and inhabited by millions of human beings who eke out a meager existence amid filth, disease, and famine. We are apt to image India as a country of treeless plains, of masses of illiterates, and of untold beggaredom. While some of these unfortunate conditions do exist to a certain degree in India, such a picture is incomplete and untrue of the country as a whole. We should never be ready to accept any presentation which is one-sided, and, especially, if it relates to humankind.

India is a land of immense dimensions. She has about 4,600 miles of land frontier and 4,300 miles of sea frontier. India is three fifths the size of the United States and is nineteen times as large as Great Britain. She is often thought of as being a tropical country, but over one half of India lies in the temperate zone. India is endowed with great wealth and natural beauty. She has thousands of acres of fertile land, producing rice, wheat, and other crops on which her people depend. She has large tea plantations and great forests, producing excellent hard woods, lac, and other products. Her mineral beds, some of which have been drawn on for years, seem now only to have been touched. Her rivers and

waterfalls hold in store great things for the electrical engineers and power companies. India's thousands of miles of railroads, her growing use of bus and truck service, plus her many new airports cause us to realize that her slow-moving oxcarts and tongas are following the history of America's "horse and buggy days." Europe does not travel as fast as America, and certainly India will not travel as fast as Europe; nor is she likely to accept changes as quickly as does China. But changes are taking place in India, and this fact must be reckoned with not only in the near future but now.

In this country of India today live nearly 400,000,000 people. (According to the census of 1941 the population was then 388,000,000.) These four hundred million people, we might say, represent a racial mosaic of one fifth of the total population of the world. Not only is India a country of mixed peoples, but she is also a land of many religions, some of which are not free of mixture. According to the census of 1941, the representation in the four leading religious groups of India was something like this: Hindus, sixty-six per cent; Muslims, twenty-three per cent; Christians, a little less than two per cent; and Sikhs (the fourth group), a little over one per cent. So we can think of Hinduism and Mohammedanism as greatly predominating India, there being three times as many Hindus as Mohammedans. These figures give us a fair comparison, but they may not be entirely accurate; for taking a census in India is an exceedingly difficult task, and the information that the census officer is given is often inaccurate. Added to this difficulty is the fact that in 1941 some were greatly interested in proving outstanding additions to their own religious groups and in showing a decrease in other religious communities.

India can hardly be mentioned without bringing up questions relating to her political situation. For years India seemingly has been dissatisfied with British rule, but more recently this spirit of dissatisfaction has been receiving greater publicity. Even among her most ignorant are those who have come to resent this foreign power. Indian leaders and Great Britain as well have been working on the problem of India's government; but the plan for India's independence is still to be solved. The political condition of a country is an important consideration in the cause of Christian missions. Let us pray that when a change does come, Christian missions under the independent Indian Government may continue to enjoy their freedom as has been the case under British rule.

The economic life of India is being affected, if not revolutionized, by this war.

Her common laborers at present have steady employment, at wages three times those of normal days. High-school graduates and others are now in demand and are receiving good salaries. Along with this the prices of India's products, too, have rapidly increased. This war has also greatly encouraged the development of India's natural resources and industries.

Significant effects of the war on India are, of course, found on the social side. We can think of India today as a thoroughfare by which the Allies are passing to and from northeast India and China. India, as you know, is at present the base for the campaign against Japan in southeast Asia, Burma, and a part of China. The coming to India of thousands of service men and women from the British Empire and America is bound to leave Western influences—some for good, some otherwise. In fact, we can not be assured that even the present economic boom in India will in the end prove to be entirely a blessing to her people. We, however, hope it will.

The effect of this war on missions in India certainly cannot be fully sensed. Most missions seem to be suffering from a great reduction in personnel. Surely mission work is suffering from such a lack of missionaries from the West or else from a lack of earlier planning and preparation for such a time as this in which more Indian workers could be enlisted advantageously and with due consideration to themselves. At the outbreak of the war in Europe mission societies and boards found it either impossible or else inadvisable to send out workers. The support of boards in Europe was then cut off temporarily and in some cases permanently. Some of these missions in India have come to be known as "orphaned missions" and have been receiving their support through agencies other than their home boards. The National Christian Council of India, Burma, and Ceylon has made an outstanding contribution in the support of these orphaned missions. It is likely that some missionaries from Europe are still in internment camps, where it is understood they are receiving good treatment. But their mission work is hindered. So there has been a shortage of workers in India, even in American missions, since 1939—two years before the United States entered the war.

As the war continued India came in line of the Japanese invasion and by April, 1942, our Government sensed the danger and provided for the evacuation of American missionaries and others. It was trying to see so many depart from India and to know that all remaining might have to give up the work shortly, but that action (the partial evacuation) still seems justified. We are grateful to God that, in what seemed miraculous, the Japanese invading fleet turned back and sailed away when within a short distance of India. It seemed that she could have attacked India at that time with

little opposition. So instead of being overrun by the Japanese, as were Siam, Malay, Burma, and other mission fields of the East, India became a haven of refuge for evacuees from those unfortunate countries. But at a time when it seemed that help was so urgently needed, the Christian missions of India were short of the workers on whom they had depended for years. This global war had not only made the duties of missions heavier; it had brought new opportunities, it seemed. Fortunately a number of evacuee missionaries on their arrival in India took up mission appointments and are completing their term of service before proceeding on furlough. So India became more than a place of refuge for foreign missionaries in the East. She has also become a direct beneficiary by the services which these missionaries have rendered.

It would not be fair to India in a discussion of that country to say nothing of her educational program. Interesting as it may be I shall not go to India's history of education nor take up such matters as her exceedingly low percentage of literacy and her millions of school-age children who are not attending school. I wish, however, to tell you a little of her educational planning for the future. India, too, is doing postwar planning and one of her big programs has to do with "educational development." What I have to say on this is taken from a "Report by the Central Advisory Board of Education" which was published in 1944. This report is commonly referred to as the "Sargent Plan, being thus named in honor of the chief member of the Study Committee. General principles of the Sargent Plan are these:

1. Education for all boys and girls between the ages of six and fourteen shall be compulsory and free.

2. There shall be equality of opportunity for all children. In higher schools, where fees are charged, freeships and maintenance allowance shall be granted to those pupils unable to pay for their education.

3. Provision shall be made for the education of illiterate adults and also for physically and mentally handicapped children.

4. The training and pay of teachers especially in Primary Schools shall be raised.

Of the types of schools to be provided I here mention only three: viz., Junior Basic Schools, Senior Basic Schools, and High Schools. The Junior and Senior Basic Schools are to take the place of the present Primary and Middle Schools which include Classes I-VIII. (In India the term "Class" is used instead of "Grade"). The Junior Basic Schools are to comprise Classes I to V and all pupils will study in these classes. After Class V, education becomes diversified and only twenty per cent of the pupils proceed from the Junior Basic to the High School.

The remaining eighty per cent go into the Senior Basic Schools, and on completing Class VIII are to take up their duties in life. Their formal education is supposedly completed. The High Schools are to provide six years of instruction, comprising Classes VI to XI. There are to be two main types of High Schools: Academic, emphasizing arts and science; and Technical, emphasizing applied science with industrial and commercial subjects. The junior department of both schools, however, will be much the same.

This proposed educational scheme gives unprecedented recognition to Indian womanhood; for in the Senior Basic Schools one half of the teachers are to be women and in the Junior Basic Schools sixty per cent are to be lady teachers. This means that the proportion of male teachers in the Primary Schools is to be reduced more than fifty per cent of the present ratio.

Some advocate that the Primary Schools (Junior Basic Schools) be operated only by the Government, but it seems clear from the Report that private bodies such as churches and missions are to have a part in the higher levels of education. It, however, does not seem at all likely that the state will or could take responsibility for all primary education and there may be no need for alarm on this point at present. Even if missions should be denied the right of conducting Primary Schools, that might not be serious. In the Philippine Islands Protestant missions were glad to leave the education of children to the state in order to concentrate more on other types of work. In India, however, the situation might be quite different, with the various means of propaganda by the different religious groups. Even so it seems that the situation could be met.

This Sargent Plan of education is to be introduced at an early date, but first in only a few selected centers. In our own province there are to be but four such centers. You will be interested in knowing that our Dhamtari area has been selected as one of these centers, according to a recent announcement made by the Director of Public Instruction, Central Provinces and Berar.

(To be continued)

BIBLE PUBLISHING IN CHINA

The story of Bible publishing in China is an epic of devotion and amazing achievement. Before the Japanese invasion, practically all of the Scriptures distributed in China were published in Shanghai. Thousands still are but the problem of costs and transportation are almost insurmountable.

A young Bombay Indian said to G. F. Macleod: "You have taken us thus far, but now we know that you yourselves don't know the direction. We only know that we can't go back."

The Foreign Field

NEWS LETTER FROM ARGENTINA

Dear Christian Friends: We wish to call your attention again to our change of address from Buenos Aires to Alfonso XIII, No. 1195, Bragado, F.C.O., Argentina. You can help us to avoid the going astray of our letters, which at best are not too numerous. Moving from one city to another is an unpleasant experience, which entails a great deal of hard manual work. We came here on Dec. 29, but we still have a few trunks to unpack before we will be fully settled. This change was necessary because the Litwiller family is returning to North America on furlough. Since sailing of their ship was deferred until about the middle of February, both families are occupying the mission home at the present time. We enjoyed the work in the city of Buenos Aires, which was both varied and interesting although at times rather difficult. It is now being taken care of by the workers from Ramos Mejia, which is a suburb of Buenos Aires.

A few days ago we returned home from a week's stay in the mission's campgrounds in Trenque Lauquen. Six days were dedicated to a Young People's Retreat, followed by a two-day pastors' meeting. It was a time of spiritual refreshment, a drawing apart from the rush of the city to the quiet of a country camp. It afforded the opportunity for fellowship, meditation, and prayer. The pastors and young people had gathered from twenty-two different towns and cities, reaching all the way from Santa Rosa in the Pampa to Saenz Pena in the Argentine Chaco.

A worship and prayer service was conducted by different Argentine pastors every morning before breakfast. The four main subjects taught during the fifty-minute periods in the forenoon were as follows: "Christian Doctrine," by E. V. Snyder; "Expository Studies in Hebrews," by L. S. Weber; "The Sunday School Teacher," by J. W. Shank; and "The Personal Worker," by T. K. Hershey. All of these subjects were suggested by the young people at last year's retreat.

Bro. Feliciano Gorjan gave a series of messages on "The Relation of Church and State," with a final stirring discourse on "Christian Patriotism." Every morning there were campfire messages by Bro. E. V. Snyder on the home and related subjects, and by Bro. N. Litwiller on the general theme, "If Ye Abide in Me," based on such texts as John 15:7, Gal. 2:20, Col. 3:1-3, and parts of Rom. 6.

An interesting feature on the evening programs was the special four-part singing by the twelve members of the Bragado young people's chorus who happened to be present. All their numbers were well rendered and manifested a great deal of practice throughout the past year. At the close of the Sunday morning and evening services an appeal was made to the unconverted, and there were a number of responses. We praise the Lord for the conversion of two adolescent girls of

the Bragado Church for whom we had been praying.

Two days after the close of the pastors' meeting a group of about seventy-five Sunday-school children went from the different towns for a two weeks' vacation, eight children and one teacher being from Bragado. This is what we call in Spanish a "Colonia de Ninos." It is a combination of fresh-air work and vacation Bible school. This is a new venture in our mission, and is under the direction of Bro. E. V. Snyder, who is a competent leader of children and youth. We believe this is a worthy cause and are certain that the Lord will richly bless the work and the workers. "Let the word of Christ dwell in you richly." Feb. 8, 1945. Edna B. Weber.

The Home Field

KNOXVILLE, TENNESSEE

(709 N. University Avenue)

Dear Readers: Over the week end of Feb. 17, the brethren Lewis Martin and Russell Baer were in our midst. Bro. Baer had come to locate in the city and be associated in the mission work. Bro. Martin, treasurer of the Virginia Mission Board, accompanied Bro. Baer and briefly surveyed the work here and at Concord.

Bro. Martin spoke at Concord on Sunday morning and at Knoxville in the evening. Bro. Baer gave the morning message here and rendered a similar service at Concord in the evening. Their fellowship and messages were a blessing to us all.

The presence of an additional worker on the field may make possible more extension work in the form of boys' and young people's activities, street meetings, and tent meetings. We are especially desirous of God's leading and blessing in these increased efforts.

At this time we are rejoicing with an aged sister who gained the victory over a severe temptation. She was strongly inclined to be uncharitable with a relative, but by the help of God she was able to triumph over the weakness.

We are looking forward to a visit over the coming week end from Bro. and Sister Paul H. Martin, who are located at Bob Jones College, Cleveland, Tenn. They have been in Knoxville once or twice but have not had opportunity to fellowship with us over Sunday.

Bro. Jennings is in the city again after having spent last week end with churches in Augusta County, Virginia.

Baptismal services are scheduled for Feb. 25, when it is expected that Mr. Coward will be received into church fellowship.

Feb. 21, 1945. John H. Shank.

OGEMA, MINNESOTA

Dear Fellow Travelers: Greetings. Praise God for giving us "the way," even our Lord and Saviour Jesus Christ, and for the Holy Spirit who has led us and who helps us to lead others on "this way" (Acts 9:2).

A few weeks ago Bro. Llewellyn Groff be-

gan to instruct a class of applicants for church membership at the Kay's Corner School. It is interesting to see the workings of the Spirit as Satan attempts to hold on to what he had so easily controlled before.

After a song service one evening this week, an Indian grandmother who is an applicant had quite a struggle, in fact, the hardest we have ever helped to pray through. Her Indian name is O-Mush-Cow-be-quav, meaning Sitting Firm Woman. We hope she will hold fast and firm according to Heb. 3:6.

Bro. Groff had an interesting interview with a new school director who has just returned from the war. He refused to let us have services in the schoolhouse, stating that he is disgusted with the church in supporting the war. When he had finished speaking, Bro. Llewellyn quietly informed him that we do not believe in helping the war. He then attacked from another angle, saying that what we were after was money. Again Bro. Groff informed him that in the five years of our work in this community we never asked for a single offering, but on the other hand had been giving; that we were able to give the children beautiful Christmas gifts which were sent by sewing circles for that purpose. This man, who does not profess to be a Christian, was impressed by "this way." Will you pray that he might be a fellow traveler?

On Monday, Feb. 12, a group of relatives and friends from North Dakota came to visit in the home of Bro. and Sister Joe Graber. They were Sister Graber's father, Bro. Simon Slaubaugh, her brother and sister, Elvin and Dorothy, Donabelle Hochstetler, and Loren Yoder. On Tuesday they, with the exception of Bro. Yoder, accompanied the Grabers and Bro. Clyde Allebach to the new mission field near Menagha (about sixty-five miles east and a little south of here), where they gave a number of programs in the evenings, and during the day helped Bro. Irwin Schantz (who with Bro. Earl Yeackley came down from Loman) to improve the mission house there in preparation for the coming of workers. This week we enjoyed having them give programs in five different communities in the White Earth field. On Saturday they expect to leave for the Loman field.

We are ready to have more travelers come this way to share with the folks here whatever the Lord has given you, whether it be a smile, a word, or a song. I am sure you will receive some in return.

Yours in His service,

Feb. 23, 1945. Linford D. Hackman.

WASHINGTON, D.C.

(Suburban Mission)

Dear Herald Readers: Greetings. Each month a minister from the Franconia Conference is being sent to visit the C.P.S. camps at Bowie and Beltsville, Md. By request these messengers are stopping over and preaching for us here and at our rural station near Ellicott City, Md. Bro. Silas Graybill was with us in January and Bro. Menno Sauder in February.

We now have five young men in C.P.S.: Charles Brunk and Martin Peachey at Three Rivers, Calif.; Frank Brunk and John Peachey

at Grottoes, Va.; and Earl Brunk at Luray, Va.

Sister Marie Brunk, who left us in November to do relief work, is now ministering to refugees in Egypt.

The Lark family have answered the Lord's call for help in the Mission for Colored in Chicago, Ill. Sister Lark will not leave, however, until school closes. We miss those whom the Lord is calling to serve in other fields, yet we are glad that we have those among our number who are willing to go.

Four of our young people are continuing their education at Eastern Mennonite School. Several of our students and camp boys had the privilege of being at home over the past week end. We also enjoyed the fellowship of a number of students who came with them.

Our witness still continues through "The Way" and personal work in nine institutions and hospitals. Recently two patients wanted to know the way of salvation; also a back-slidden mother confessed her sins and expressed a desire to get back into the fellowship of her Lord and the church.

We are looking forward to having Bro. Charles Hostetter, Manheim, Pa., with us for evangelistic meetings the first two weeks in May.

Feb. 27, 1945.

Esther Histand.

TIME TO SING

(Continued from page 998)

was most often his ministry of "service free" when the calls came from anxious ones in homes where sickness had struck.

And if they are angry or hurt, they sing, "There's a Wideness in God's Mercy," their heritage from another great-grandmother, who seemed to live her life in an effort to stretch her understanding and sympathies to divine proportions.

We love to sing "God of Our Fathers" to some extent because of the trumpet effect at the beginning of each phrase. But even more, because we are grateful that our God is the God of our fathers.

Many hymns we learn, and do not sing again, but they will be there when the need arises. I stood by my father in his darkest hours, groping for some word which might bring him comfort. In the darkness, he raised his eyes and looked at the far hills, silhouetted against the first light of the rising moon. The strength of those hills seemed to flow into his body, and he straightened his shoulders, lifted his head, and sang, "O God, our help in ages past." I made very sure that our children learned that hymn because I may not be with them when their darkest hours come, but the hymn will be safe in their hearts to let them know that God will be their "guide while life shall last," and that knowledge will give them strength for the moment and "hope for years to come."—Charlotte Young. Tract by the Rodeheaver Hall-Mack Co.

What a terrible and tragic thing to say of Christians! Is that "keeping the faith?"

RELIEF AND C.P.S.

RELIEF NOTES

Camp for Evacuated Dutch Children Opens in England

Peter and Elfreda Klassen Dyck are transferring from the directorship of Taxal Edge Boys' Convalescent Home to staff work at a refugee camp at Hull. This new camp will open March 1 to receive Dutch children evacuated from Holland to England. Thus, in a sense, the planned Mennonite relief work for Holland begins in England, March 1. The first English camp for Dutch children opened Feb. 1, at Coventry, and received five hundred children. Other camps will open in succeeding months if the anticipated flood of evacuees arrive upon the liberation of North Holland.

* * *

Two Paraguay Workers Reach Buenos Aires

Mrs. Elvin Souder, her daughter Jane, and Elizabeth Keeney docked at Buenos Aires, Feb. 21, completing the longer phase of their trip from New Orleans to Asuncion, Paraguay. They left the States on Jan. 29.

* * *

Relief Briefs

J. G. Toews, Altona, Man., has been appointed as a representative from the Canadian Mennonite Relief Committee to the Mennonite Central Committee.

A secretary, Helen Friesen, Steinbach, Man., and a stenographer-clerk, Margaret Jahnke, from Herbert, Sask., have been recently employed in the C.P.S. Section at Akron Headquarters. They are the first Canadian Mennonites to serve at Akron.

The picture of the Good Samaritan in the recent M.C.C. Relief folder should have been accredited to Providence Lithograph Co.

* * *

C.P.S. NOTES

Camper Attacked by Hospital Patient

Edwin Krehbiel was severely wounded in the abdomen by a patient while working on a ward at the Utah State Hospital, Provo, Utah. The attack occurred Feb. 21. Edwin was taken to a local hospital and an operation was performed. Latest reports are favorable and indicate that he is on the way to recovery. His home is at Pretty Prairie, Kans., where he is a member of the General Conference Mennonite Church.

* * *

Assignments to C.P.S.

Recent information from the C.P.S. Section at Akron indicates that during the four-month period, from November 6, 1944, to March 6, 1945, there were eight hundred thirty-six men assigned to C.P.S. (assignments do not always equal inductions). Of this number five hundred thirty-one were Mennonite, eighty-six Brethren, and thirty-one Friends. The remaining one hundred ninety-eight were from other church groups or unaffiliated.

During the month of January the number of Mennonite men in M.C.C. camps increased by seventy-three; the number of non-Mennonites in M.C.C. camps for the month decreased by seven. At the present time a large number of the inductees not affiliated with the historic peace churches are entering government camps.

* * *

Staff Appointments

The following appointments to Mennonite camp staffs were made recently: Newton Weber, Area Pastor for the eastern camps and sharing hospital pastoral responsibility with Titus Book; Roman L. Gingerich, Director, Mulberry, Fla.; Edward S. Belan, Unit Leader, State Hospital, Catonsville, Md.; Grant M. Stoltzfus, Unit Leader, Colony for Feeble-minded Males, Woodbine, N.J.; Margaret Reimer, Nurse-Matron, Gulfport, Miss.; Harold D. Schmidt, Unit Leader, Waterloo, Nebr.; C. Murray Braden, Assistant and Educational Director, Missoula, Mont.; John Jennings, Area Supervisor of Queen Annes County, Md.; P. Dwayne Nelson, Unit Leader, Hawthornden State Hospital, Macedonia, Ohio.

* * *

C.P.S. Briefs

Authorization has been received to add seven more C.P.S. men to the Michigan unit of dairy herd testers, bringing the unit strength up to forty-five.

Emanuel Hertzler, director at Grottoes camp, has recently visited a number of the Mennonite camps and units in the East in the interest of Mennonite church history.

Released February 28, 1945

M.C.C. Headquarters, Akron, Pa.

CORRESPONDENCE

(Continued from page 1001)

ers were the brethren Milton Brackbill, Paoli, Pa., and Eli Zook, of this place. Our hearts thrilled many times as we sat under the sound of the Gospel. Our enrollment was forty-nine. The closing program was given on the evening of Dec. 21.

The young people from our congregation who are attending Eastern Mennonite School, namely, Lois Peachey, Pauline Peachey, Kenneth Leasa, Crist Peachey, and Alpha Zook, were home over the Christmas holidays.

Our church attendance was quite low two Sundays, due to weather conditions. Even many who live along the highway were snow-bound one Sunday.

Several carloads from the Valley attended the parochial school meeting in Lancaster on Saturday, Feb. 24. Four ordained brethren left this morning for the ministers' conference at Kidron, Ohio.

We have put out a paper of local items and news, having in mind especially our boys in camp as well as others of our number who are away from home.

One of our aged sisters, Savilla Yoder, has been bedfast for some time. Another one, Linda Zook, has been confined to her home because of old age and infirmities.

Feb. 27, 1945.

Ida Kanagy.

From Our Schools

GOSHEN COLLEGE

Winter Bible School, Ministers' Week, and Christian Life Conference brought to the campus a large number of students, ministers, and church leaders.

The Commencement program for the forty-fifth annual Winter Bible School was held Thursday evening, Feb. 15. At the beginning of the program, Bro. D. A. Yoder, principal of the school, gave a short address, commemorating the tenth anniversary of his principalship. Bro. C. F. Derstine, Kitchener, Ont., delivered the Commencement address. Ten students were granted diplomas.

The Ministers' Week, Feb. 14-16, gave opportunity for spiritual refreshment to sixty-eight ordained men and a number of lay workers. The sixty-eight included eleven bishops, forty-nine ministers, and eight deacons, the total being divided among the following states: Indiana, 37; Illinois, 9; Michigan, 7; Ohio, 5; Pennsylvania, 4; Ontario, 3; Kansas, Argentina, and India, 1 each. The spirit of all the sessions indicated consecrated preparation of subjects on the part of the speakers and a desire for spiritual growth by those who attended.

Several special sessions were held in connection with Ministers' Week and Christian Life Conference. On Friday afternoon, Feb. 16, a conference of ministers' wives discussed the following subjects relating to the minister's wife: "Guarding Her Husband's Physical Efficiency," "Stimulating His Intellectual Life," "Fellowship in His Spiritual Life." Bro. C. F. Derstine closed the session with a discussion of "Ministers' Wives I Have Known."

The hospital program of the Mennonite Church was presented on Saturday, Feb. 17, under the following topics: "The Church Serving Christ Through Its Hospital Program," "Academic Essentials to Collegiate School of Nursing," and "We Build a Hospital."

The theme of the Christian Life Conference, Feb. 16-18, centered on "Living in the Spirit." The program was changed on Sunday afternoon to include talks on relief by Glen Miller, recently returned from England, and J. N. Byler, recently returned from Europe and the Near East. Attendance at the Sunday afternoon and evening sessions approximated 1,000. Present facilities were inadequate to serve those who wished to attend, emphasizing again the need for an auditorium at Goshen.

The Mennonite Board of Education met at Goshen, Feb. 19, 20. All members of the faculty were interviewed by the Executive Committee of the Board on Tuesday afternoon, Feb. 20.

A number of other committees met on the campus on Feb. 20, 21: the Executive Committee of General Conference, the Executive Committee of the Publication Board, the directors of the Educational Finance Corporation; the Executive, Mission, and Relief Com-

mittees of the Mennonite Board of Missions and Charities met in joint session.

Bro. Paul Bender and Bro. Paul Erb attended the funeral of Bro. D. H. Bender at Hesston, Kans., on Tuesday, Jan. 30. Bro. Ernest E. Miller took part in an educational conference at Hesston College from Feb. 9 to 11.

The college community is thankful to God for the safe return of Bro. Glen Miller, following a year's service for the M.C.C. in England. He spoke to the college congregation at the evening service on Sunday, Feb. 25.

The A Capella Chorus will render a program of sacred music at a Vesper service in the College Chapel on Sunday afternoon, March 18.

Sister Christine Weaver, Elkhart, Ind., has been appointed dietitian for Goshen College beginning Sept. 1, 1945. Bro. Karl Massanari, Mahomet, Ill., and Sister Naomi Brenneman, Bluffton, Ohio, will be visiting instructors in music and English, respectively, during the summer session.

Feb. 26, 1945.

Levi C. Hartzler.

HESSTON COLLEGE AND BIBLE SCHOOL

At the recent meeting of the Mennonite Board of Education, held at Goshen College, Paul A. Wittrig, Imlay City, Mich., was appointed business manager of Hesston College. His past experience as assistant cashier in the bank at Elkhart, Ind., and as secretary-treasurer of the Elkhart Clearing House Association has fitted him for this office. After he was ordained to the ministry, he was sent to Imlay City to take charge of the congregation at that place. He is the father of four children. Hesston College welcomes the Wittrig family to the campus.

The Executive Committee of the Board of Education with the faculty and several alumni met in special conference in the Industrial Arts Shop, Feb. 10. The meeting was called in the interest of the school. Present-day issues as well as future plans were discussed. Dinner in the dining hall Saturday evening climaxed the day's activities.

A public program was given Sunday afternoon in the chapel. Two former students, Sanford King, Hutchinson, Kans., and Menno Snyder, Hammett, Idaho, spoke on, "What I Appreciated at Hesston and What I Would Like to Have Received." Beulah Stauffer, Tofield, Alta., and Elaine Yoder, Kalona, Iowa, both students at the present time, discussed, "What I Am Enjoying at Hesston and What Else Might Be Done." The ladies' chorus, under the direction of Verna Burkholder, sang two numbers. The closing address of the conference was given by Bro. D. A. Yoder, President of the Board.

The Sunday morning message was brought to us by President E. E. Miller of Goshen College. He also led the early morning Christian Workers' Band.

The annual Y.P.C.A. drive yielded large dividends, totaling \$1,057.00. Need after need was presented as Wanda Bishop, Bro. Weaver, and Clifford Kenagy told of the desired church at Pueblo, Colo., an X-ray machine for India, and opportunities for supporting

the C.P.S. program of the church. This is the second largest Y.P.C.A. drive in the history of the College.

On Feb. 16 the college girls in the new college bungalow and the girls rooming in the several places about the town entertained the student body, first by taking them through their rooming quarters and then rendering a short program in the college snack shop, which is in the basement of the college bungalow. The first floor and basement of this building were completed last November, housing sixteen girls on first floor. Work is being continued on the second floor as materials are made available.

The Audubon Society has given its last number of meetings to the building of bird houses for the returning birds. The freshly painted houses in the bird sanctuary are an attraction not only to the feathered folk but to all who pass by.

President Kauffman has returned to the campus after a week's absence, during which time he attended the Board of Education meeting and the Christian Life Conference at Goshen College, a meeting for Mennonite college presidents in Chicago, and a meeting of the Mennonite Board of Missions and Charities in Elkhart, Ind. Bro. Edwin Weaver has also returned to the campus after attending the Christian Life Conference at Goshen College.

Beulah Stauffer, a college sophomore, was called home to her mother's funeral. She is the daughter of Bro. Ezra Stauffer, Tofield, Alta. Dr. James Brenneman accompanied her.

The College will present Dr. Stewart Carnes on Friday evening in one of the scheduled lectures. Mr. Carnes will lecture on the Maya Indians, a tribe of New Mexico, whose interesting history was recently discovered. The lecture is illustrated along with a display of relics.

Feb. 26, 1945.

Melva Kauffman.

Special Meetings

CANTON, OHIO

Report of the Ministers' Study Week at the Mennonite Mission, Canton, Ohio. Jan. 23-28, 1945.

Subjects and Speakers: The Book of Daniel, Union with Christ, and The Bible Its Own Interpreter—discussed by Bro. J. L. Stauffer, Harrisonburg, Va.; The Art of Preaching, The Pastor as a Counselor, and The Book of First Corinthians—discussed by Bro. Paul Mininger, Goshen, Ind. Every day during the period following lunch Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, treated the subject, "Help to the Personal Workers," which was open to any one. We also enjoyed the early morning watch and the chapel hour, led by Bro. Graber. On Wednesday evening we were privileged to learn more from the Book of Hebrews, led by Bro. J. J. Hostetler. On Thursday evening we were favored with an illustrated lecture on China by Bro. J. D. Graber. The panel discussion along the line of evangelism in the church was led by Bro. J. J. Hostetler. The following took part: I. W. Royer, Paul Mininger, Carl Smucker, Eugene Yoder, D. Walter Miller, Nelson Kanagy.

On Saturday the wives of ordained men were favored with a program of instruction and encouragement, which was very helpful.

The Christian Life Conference over the week end, led by Bro. Paul R. Miller, opened to us

new visions of Christian living and opportunities for service.

We were favored with special music by different groups.

A large number of bishops, ministers, deacons, and Christian workers attended this very profitable and instructive study week.

Nelson Kanagy.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Birkey—Good.—Ivan Birkey and Verna Good, both of the East Bend congregation, Fisher, Ill., by J. A. Heiser at the bride's home, Jan. 13, 1945.

Kreider—Troyer.—Martin Kreider, Lancaster, Pa., and Viola Troyer, Greenwood, Del., by Nevin Bender at the Greenwood A.M. Church, Dec. 10, 1944.

Coleman—Fenton.—Wilber Coleman and Helen Fenton by David R. Allen, Feb. 14, 1945. Both are now members of the Palmyra, Mo., Mennonite Church.

Derstine—Landis.—Marvin Derstine, Franconia, Pa., congregation, and Beulah Landis, Salford congregation, Harleysville, Pa., by Menno B. Souder, Feb. 25, 1945.

Mast—Stoltzfus.—Elmer Mast and Barbara Stoltzfus, both of the Millwood-Maple Grove congregation, Atglen, Pa., by Ira A. Kurtz at the Millwood Church, Feb. 17, 1945.

Martin—Stoner.—Andrew Martin, Byerland, congregation, Willow Street, Pa., and Virginia Stoner, Mountville, Pa., congregation, by Christian K. Lehman at the bride's home, Feb. 18, 1945.

Miller—Atwater.—Lester R. Miller, Clinton Frame congregation, Goshen, Ind., and Margaret Atwater, Shore congregation, Shipshewana, Ind., at the home of the officiating minister, Percy J. Miller, Feb. 26, 1945.

OBITUARIES

Blosser.—Annie, daughter of Peter and Elizabeth (Weldy) Blosser, was born Oct. 27, 1878, at Versailles, Mo.; died of rheumatic fever, Feb. 11, 1945; aged 66 y. 3 m. 14 d. She was a patient at the Logansport (Ind.) State Hospital the last fifteen years, being bedfast the last three months. At the age of thirteen she accepted Christ as her Saviour and remained faithful to Him until death. In her departure she leaves 3 brothers (Samuel, Goshen, Ind.; Henry, Wakarusa, Ind.; and Joseph, Tampico, Ill.) and one sister (Della—Mrs. Joseph Gingerich, Sheffield, Ill.). Funeral services were conducted Feb. 14 at the Olive Mennonite Church, near Wakarusa, Ind., by Silas Weldy and Clarence Shank. Interment was made in the adjoining cemetery.

Bowman.—Susanna E., daughter of the late Mr. and Mrs. Samuel Y. Shantz, was born in North Dumfries, April 5, 1862; died suddenly at her home in Kitchener, Ont.; aged 82 y. She was a member of the First Mennonite Church. Her husband, Moses C. Bowman, passed away April 28, 1933. Surviving are 4 sons (Alvah S. and Edwin S., Guernsey, Sask.; Henry S. and Moses S., of Kitchener), one daughter (Melinda, of Kitchener), 2 brothers (Daniel, of Kitchener, and Franklin, Wenatchee, Wash.), and 15 grandchildren. Four sisters and six brothers predeceased her. She was a faithful Christian and a real helpmeet in a pastor's responsibility. She was known for her kindness and hospitality. She will be greatly missed in the church, city, and community, as well as by

the family. Funeral services were in charge of the pastor, C. F. Derstine. Text, Num. 23:10—"The Victorious End of the Righteous." The brethren S. F. Coffman, M. Haliman, and Merle Shantz spoke tributes to the departed.

Cripe.—Sarah Grabill Cripe, daughter of Joseph and Anna Weaver, was born in Elkhart Co., Ind., May 24, 1862; died after an illness of one week, Feb. 11, 1945; aged 82 y. 8 m. 16 d. In early youth she accepted Christ as her Saviour and became a member of the Clinton Brick Mennonite Church, where she attended when possible until death. On March 15, 1885, she was married to Noah Grabill, who preceded her in death Aug. 4, 1919. On Dec. 7, 1929, she married Amos Cripe, who also preceded her. Surviving are the following children: Joseph and Jacob Grabill, Elkhart, Ind.; Mrs. Grover Maurer, John Grabill, and Francis Grabill (stepson), Goshen, Ind.; Charles Grabill and Mrs. Eli Whirlidge, Syracuse, Ind.; and Mrs. F. G. Sellman, Akron, Ohio; also 32 grandchildren, 26 great-grandchildren, and 4 sisters (Mrs. Nancy Cover, La Junta, Colo.; Mrs. Clara Eash and Mrs. Emma Sarver, Middlebury, Ind.; and Mrs. Naomi Lehman, Goshen, Ind.). Also preceding her in death were three infant daughters and Cordelia Grabill Toppings, who passed away four years ago. Funeral services were held at the Clinton Brick Church Feb. 14 by J. S. Hartzler and Samuel S. Miller. Burial was made in the adjoining cemetery.

Eichelberger.—John Eichelberger was born in Bavaria, Germany, Feb. 28, 1862; died at the home of his son George, Paxton, Ill., Feb. 9, 1945; aged 82 y. 11 m. 8 d. He came to America as a young man and settled in Tazewell Co., Ill. Later he moved to Paxton, where in 1892 he was united in marriage to Maria Sepp, who preceded him in death in March, 1940. Surviving are 4 children (Carl Sepp and Mrs. Leroy Good, Rantoul, Ill.; Mrs. Arthur Good and George Eichelberger, Paxton, Ill.), one sister (Mrs. Mary Rentsch, Cissna Park, Ill.), 23 grandchildren, and 11 great-grandchildren. Funeral services were held at the East Bend Mennonite Church, in charge of J. A. Heiser. Text, Ps. 16:6. Burial was made in the East Bend Cemetery.

Heiser.—Ardith LaRue, stillborn daughter of Raymond and Hilda (Schertz) Heiser, was buried Jan. 9. Graveside services were held at the East Bend Cemetery, Fisher, Ill., by J. A. Heiser. She is survived by her parents, one brother (Lowell Ray), 2 grandmothers, one grandfather, and other relatives.

Jossi.—Barbara, daughter of the late Joseph and Mary Krabill Becher, was born near Harrisburg, Ohio, March 20, 1860; died after a short illness due to complications, at her home near Louisville, Ohio, Feb. 21, 1945; aged 84 y. 11 m. 1 d. In 1878 she was united in marriage to Jacob Kropf, who preceded her in death. To this union eight children were born. On March 10, 1906, she was married to Fred Jossi. In her youth she accepted Christ as her Saviour and united with the Beech Mennonite Church. After her marriage to Mr. Jossi she made her church home in the Lutheran Church at Sandyville, Ohio, until Dec. 18, 1944, when she was again received into the fellowship of the Beech Church. She was a devoted wife and mother and will be greatly missed in the home. Surviving are her husband, 4 daughters (Mrs. Lizzie Schuitz, Mrs. Arnold Jossi, Mrs. Walter Kandel, and Mrs. Florin Johnson), 4 sons (Joseph, Henry, Amos, and Jacob), 31 grandchildren, 44 great-grandchildren, 2 great-great-grandchildren, and her oldest brother (Christian Becher), with many other relatives and friends. Besides her parents and first husband, she was preceded in death by 3 brothers (Joseph, John, and Daniel), one sister (Lydia—Mrs. Jonas Conrad), and 5 grandchildren. Funeral services were held at the Beech Church Feb. 25, in charge of O. N. Johns. Text, Luke 23:43. Interment was made in the church cemetery.

Kauffman.—Henry M., son of Samuel and Barbara (Matthews) Kauffman, was born in Clinton Twp., Elkhart Co., Ind., July 7, 1862; died of cancer Feb. 20, 1945; aged 82 y. 8 m. 16 d. Because of the nature of the disease his suffering was intense, especially during the last weeks. His parents came from Switzerland. He spent all his life in the community in which he was born, and was the last member of the family to be called home. He united with the Clinton Brick Mennonite Church in his early twenties and was a faithful member until the Lord called him home. On Aug. 3, 1884, he was united in

marriage to Fannie Baumgartner. To this union were born five sons and 5 daughters. His wife and six children (John, Lydia, Jesse, Rosa, Wilma, and Willis) preceded him in death. He is survived by the following children: Mrs. Celesta Hoover, Gosben, Ind.; Amsa, Premont, Texas; Alvin and Carrie, of Goshen. During the past year he often expressed his desire to pass on and be with the Lord. He did not want to be a burden to those who so lovingly cared for him. And so, as becometh a Christian, he suffered patiently to the very last. Funeral services were held Feb. 24 at the Clinton Brick Church by Oscar S. Hostetler, Amos Nussbaum, and Samuel S. Miller. Interment was made in the adjoining cemetery.

Lugbill.—Mary, daughter of Christian and Catherine Richard Lugbill, was born March 10, 1856, in France; peacefully fell asleep in Jesus at the home of her niece, Mrs. Myron Nafziger, south of Archbold, Ohio, Oct. 2, 1944; aged 88 y. 6 m. 22 d. Even though her physical body was somewhat frail, she enjoyed very good health all through her life. Her last illness was of only a few weeks' duration, due to the infirmities of old age. At the age of sixteen she came with her parents to the United States, settling in Allen Co., Ind., where she spent practically the remainder of her life. At the age of fourteen she accepted Christ as her Saviour and was received as a member of the Amish Mennonite Church in France. When she came to this country, she united with the Amish Mennonite Church near Leo, Ind., remaining faithful until death. She was the oldest member of the Leo congregation at the time of her death. She was a devoted Christian, zealous for the cause of Christ. Some forty years of her life were spent in rendering service to those she could assist as a hired girl. The last thirty years she lived alone in her home in Leo. She was preceded in death by her parents, 4 brothers, 4 sisters, 3 nephews, and 5 nieces. Surviving are 12 nephews and 7 nieces, besides many other relatives, neighbors, and friends. Funeral services were held Oct. 5, at the home of Myron Nafziger by E. B. Frey, and at the Lockport Mennonite Church by S. J. Miller, assisted by Walter Stuckey. Text, Heb. 9:27. Interment was made in the Lockport Cemetery.

Lyndaker.—Arthur, son of Christian and Katie (Moser) Lyndaker, was born at Croghan, N.Y., Sept. 9, 1913; died Jan. 8, 1945; aged 31 y. 3 m. 30 d. He leaves to mourn his departure 5 brothers (John, Paul, Joseph, and Amos, of Croghan, and Ednor, Clear Spring, Md., C.P.S. Camp) and one sister Ruth—Mrs. Elmer Widrick, of Croghan). One brother preceded him in death. He was inducted into camp at Wells Tannery, Pa., in December, 1942. On April 10, 1944, he was transferred to the camp at Hill City, S. Dak., where he met his death. On the afternoon of Jan. 8 he took a bulldozer into timber to push trees for firewood. When he did not return at the time he was expected, his fellow workers went to find him, finding him badly injured. Apparently he was trying to push over a dead pine tree. Instead of the tree falling away from the machine, it fell on the machine, hitting him and causing a broken back and internal injuries. He was taken to camp, where first aid was given him, and then rushed to the hospital, but he died on the way. After a service at the camp the following day, his body was shipped to his home at Croghan, where funeral services were held Jan. 13 at the Amish Church, of which he was a member, in charge of Allen Gingerich and Chris Nafziger. Burial was made in the adjoining cemetery.

Miller.—Catherine, daughter of Samuel J. and Elizabeth Yoder Beachey, was born Feb. 16, 1852; died Feb. 21, 1945; aged 93 y. 5 d. On Dec. 12, 1878, she was united in marriage to Elias S. Miller. The following children survive her: Norman, Graustville, Md.; Nauwie—Mrs. Hiram Wiugard, Johnstown, Pa.; Tillie—Mrs. Charles Killius, Springs, Pa.; Mrs. Mintie Stevanus, Johnstown, Pa.; Harry, Goshen, Ind.; and Irwin and Eunice, at home. She was preceded in death by her husband, 4 grandchildren, and one great-grandchild. Also surviving are 21 grandchildren, 33 great-grandchildren, 2 brothers (Jonas, Sherwood, Ohio; and Cornelius, Middlebury, Ind.), and one sister (Lydia—Mrs. Daniel J. Swartzentruber, Oakland, Md.). She will be missed in the home and in the church. She united with the Amish Mennonite Church in her youth and remained faithful to the end. Funeral services were conducted Feb. 24, in the home by Christ Bender and at the church by Shem Peachey, assisted by Ivan Miller. The body was laid to rest in the adjoining cemetery.

Rudy.—Elias H., son of Benjamin and Mary Ann Rudy, was born June 13, 1882; passed away at his home in Kitchener, Ont., Feb. 21, 1945; aged 62 y. 8 m. 8 d. He confessed Christ in his late teens and united with the Mennonite Church, remaining faithful until death. At the time of his decease he was a member of the First Mennonite Church. In 1918 he was united in marriage to Mary Ann Shantz. As a young man he went to the Canadian West. In 1926 he returned to the Kitchener area, where he remained until the time of his death. Besides his wife, he leaves 3 brothers and 4 sisters: William, of Centerville; Jeremiah, of Waterloo; Josiah, Melville, Sask.; Mrs. Noah Snyder, of Preston; Mrs. Cleaor Porn, Redlands, Calif.; Mrs. Simeon Gingerich, of Waterloo; and Mrs. John Blodgett, of Rochester. He was predeceased by Mrs. Caleb Shelley, Mrs. Ed Kauffman, and Mrs. Aaron Betzner. Funeral services were in charge of his pastor, C. F. Derstine, assisted by O. Burkholder, Merle Shantz, and Moses Schmidt. Theme: "Rest Today—The Pledge of Eternal Rest."

Schloneger.—Reuben, son of the late David and Nancy Zook Schloneger, was born in Stark Co., Ohio, Aug. 1, 1886; died in the Mountville Hospital near Lancaster, Pa., Feb. 6, 1945; aged 58 y. 6 m. 5 d. In his youth he accepted Christ and united with the Beech Mennonite Church. When he moved to Delaware he united with the Conservative Amish Mennonite Church, in which fellowship he continued until the end. In 1908 he was united in marriage to Mary Ann Lantz. To this union was born one daughter, Alta. In 1909 his companion passed away. The following year he was married to Matilda Snyder. To this union five children were born: Ray, Naomi, Ida, Esther, and Jesse. His second companion died in 1921. In 1923 he was married to Mabel Amstutz. Six children were born to this union: Nathan, Ward, Oriie, Anna Velma, and Vera and Vida (twins). He spent his life in various parts of the country, living in Michigan, Ohio, Oregon, Delaware, and Pennsylvania. Recently he and his family moved to Mountville, Pa. There he contracted pneumonia from which he seemed to be recovering, but complications set in which caused his death. He is survived by his companion, 4 sons (Ray, Breckenridge, Mich.; Jesse and Nathan, U.S. Navy; and Ward, at home), 6 daughters (Mrs. Ray Stutzman, Archbold, Ohio; Mrs. Nelson Kelly, Grand Rapids, Mich.; Ida, in England; Mrs. Donald Shaffer, Riverdale, Mich.; and Vera and Vida, at home), 11 grandchildren, 3 brothers (Norman, Archbold, Ohio; and David and Melvin, Louisville, Ohio), 2 sisters (Mrs. Eldora Sommer, Louisville, Ohio, and Mrs. LeRoy Rine, Canton, Ohio), and many other relatives and friends. Besides his parents and two companions, he was preceded in death by one son, one daughter, one granddaughter, one brother, and one sister. A short service was held at the home in Mountville by John K. Charles. The body was then taken to Louisville, Ohio, where services were held in the Beech Mennonite Church, in charge of O. N. Johns, assisted by John D. Miller. Text, 1 Sam. 20:3. Interment was made in the church cemetery.

Sommer.—Darell Eugene, son of Mr. and Mrs. Carl F. Sommer, was born at Dewey, Ill., May 29, 1942; died Jan. 26, 1945; aged 2 y. 7 m. 28 d. He leaves his parents, one brother (Dale), his maternal grandparents, and his great-grandparents. Funeral services were conducted at the East Bend Mennonite Church by J. A. Heiser. Text, II Kings 4:26. Interment was made in the East Bend Cemetery.

Nonresistance

(Continued from page 994)

have been taught the Gospel teachings on nonresistance, and who have gone into the army, have done so in violation of their conscience, and not in obedience to it. They have consented to fight and kill with the absolute knowledge that the Gospel forbids it under penalty of eternal damnation. "They that take the sword shall perish with the sword." But the young men are not alone responsible. Springs, Pa.

BOOKS ON WAR AND PEACE

ITEMS and COMMENTS

Paul Tanner, youth director of the National Catholic Welfare Conference, said recently that conscription "is being advocated widely by the press and other intelligence agencies" without "knowledge of its sordid history in other countries." He asserted, further, that adoption of permanent conscription would be "one of the greatest catastrophes to American youth."

* * *

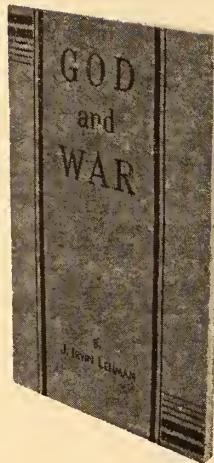
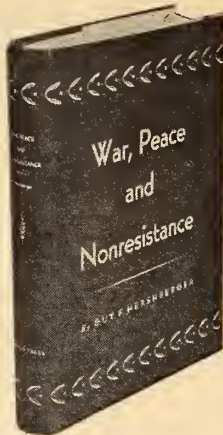
Baptist missionaries of the American Baptist Foreign Mission Society, after almost three years of absence, are preparing to return to their posts in Burma. The Society is recruiting many new missionaries to bring the staff up to prewar strength. The Baptists are the largest Protestant denomination in Burma. Recent aerial photographs have shown that a large number of the best Baptist mission buildings are still standing, including Dr. Gordon Seagrave's hospital.

* * *

In the opinion of the Bishop of Durham there is a strong reaction in England against the theological liberalism of recent generations. "The circumstances of our day," he says, "have made for realism: definiteness of creed and order is felt to be essential in a world where anti-Christian theory and practice are expressed in rigorous and tyrannical forms: plans savoring of compromise are suspect."

* * *

The number of American Roman Catholic missionaries has been increased by fifteen per cent in the last two years. More than two thousand American missionaries are engaged in the foreign field.



WAR, PEACE, AND NONRESISTANCE

By Guy F. Hershberger

A comprehensive and authoritative work on nonresistance in Christian faith and history, written under the auspices of the Peace Problems Committee to "clarify and deepen the convictions and fortify the living of Christians already committed to the nonresistant way of life." Cloth Binding, \$2.50.

NONRESISTANCE AND PACIFISM,

By John R. Mumaw

A sound presentation of the essential differences between our position of Biblical nonresistance and modern pacifism. A very simple, clear discussion with side-by-side comparisons.

Paper cover, .15; Dozen, \$1.65

GOD AND WAR, By J. Irvin Lehman (New edition)

The author in this little book gives a concise discussion of the subject of war from the standpoint of the Scriptures as a whole. His treatment answers a lot of questions that are sometimes raised by people who cannot reconcile the nonresistant teachings of Christ and the Apostles with the apparent sanction of war in Old Testament times. A careful reading of it should strengthen the faith of every one who believes in the New Testament doctrine of nonresistance and help those who are struggling with the matter of reconciling the teaching of the Scriptures on the war question. The book carries a helpful message in these days of perplexity.

Paper cover, 64 pages, .20; Dozen \$2.00.

THE PRINCIPLE OF NONRESISTANCE AS HELD BY THE MENNONITE CHURCH,

By John Horsch

Quotations from many writers from the 16th to the 19th centuries showing the tenacity with which the Swiss Brethren and the Mennonites have clung to this vital doctrine through the centuries.

Paper cover, .10; Dozen \$1.10.

PROPAGANDA: HOW TO ANALYZE AND COUNTERACT IT

By Emmett L. Harshbarger

One of the series of peace pamphlets issued by the Peace Committee of the General Conference of Mennonites. Each .10

SYMPOSIUM ON WAR, Compiled by John Horsch

Includes quotations from men who had participated in war; also Scriptures on the subject of nonresistance, and a short chapter on war from the Christian point of view.

Paper cover .10; Dozen, \$1.10.

Table of Contents

- 993—Nonresistance
The Way of Peace (Poem)
- 995—Editorials
- 996—Mennonite Life in the Conestoga Valley
- 997—Divine Programs of Unity (Old Testament)
- The King's Appreciation
- 998—Dedication (Poem)
Time to Sing
- 999—To Be Near to God
Sunday School Lesson for March 18
- 1000—Field Notes
- 1001—Correspondence
- 1002—Do It Now (Poem)
The Situation in India
- 1003—News Letter from Argentina
- 1004—The Home Field: Knoxville, Ogema, Washington
- 1005—Relief and C.P.S.
From Our Schools: Goshen, Hesston
- 1006—Special Meetings
Marriages
Obituaries
- 1008—Announcements

These books may be ordered from

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

ANNOUNCEMENTS

CONFERENCE ON MENNONITE COMMUNITY LIFE

The General Conference Committee on Industrial Relations has arranged a two-day conference on Mennonite Community Life to be held at Goshen College on March 16 and 17. The theme of the conference is to be, "The Mennonite Community in the World Today." Among the subjects to be discussed are: The religious basis of the community; the importance of the congregational base in the life of the church; the Mennonite conception of the church and its relation to present-day needs; current forces affecting the life of the Mennonite community; the effects of urbanization on the life of the community; the program of the Mennonite community of tomorrow; utilizing our resources for the building of the church and community.

The meeting is open to all interested ministers and laymen. The committee desires to comply with the O.D.T. restrictions, however, which specify that not more than fifty persons using public transportation (train or bus) attend such gatherings. Persons from a distance expecting to use public transportation should notify the secretary at once of their intention.

It is the hope of the committee that similar conferences may be held at a later date, especially for congregations farther east and west. Church leaders in the middle states with a concern for the life of our congregations and communities are especially urged to attend the meeting on March 16 and 17.

Pray for the guidance of the Holy Spirit in this meeting.

Committee on Industrial Relations,
P. L. Frey, Chairman.
Guy F. Hershberger, Secretary.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MARCH 16, 1945

NUMBER 50

"See That Ye Be Not Troubled"

BY BARNEY OVENSEN

"Ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

Here, in the twenty-fourth chapter of Matthew, we have a good picture of the kind of world we are living in today. Let us see what Jesus said about it more than nineteen centuries ago:

1. There will be wars.
2. There will be food shortages.
3. There will be many earthquakes.
(This is only the beginning of the world's troubles.)
4. Christians will be persecuted.
5. Christians will suffer martyrdom.
6. Christians will be hated, the world over.
7. Many Christians will "stumble," and will hate others.
8. There will be many false preachers of the Gospel.
9. Many will be led astray by their wrong teaching.
10. The world will become more evil and sinful than ever.
11. Most Christians will lose their "first love."
12. Those who continue to the end will be saved.
13. The Gospel will be preached all over the world.

Jesus foretold all this. He knew just the kind of world some of us would have to live in.

Perhaps one reason why this prophecy was recorded in Matthew, Mark, and

Luke is to strengthen our faith in Jesus. Some people say, "Look at the terrible world we live in. How can you believe in God? Why doesn't God stop the war?"

Jesus foretold the state of the world. Then He gives us one commandment. He tells us not to worry about it.

"See that ye be not troubled."

The average man cannot understand this. "Don't you know there's a war on?" he will say. To him there is nothing more important than victory, and soon!

We do not expect the heathen to obey Christ. They have no treasures in heaven. The outcome of the war in Europe may mean freedom or slavery for millions of people. No wonder they fight! No wonder they are troubled! All their treasures are at stake.

The Christian has no right to be troubled. This is the only specific commandment that God has given us in regard to war. We are not to let it trouble us. These things must come. There are many who have become so interested in war news that they have lost interest in the GOOD NEWS. The newspaper has become more important than the BIBLE. The cares of this world have choked the WORD. God save us from being troubled!

Some of us have become shortsighted. We cannot see beyond the things that must soon pass away. Remember the muckraker in Bunyan's *Pilgrim's Progress*? He was so interested in raking up sticks and straw that he had no time to look up. He did not see the celestial crown that was being offered to him. "It is to show that heaven is but a fable to some, and that things here are counted the only things substantial. . . . Also the man could look no way but downwards; it is to show that earthly things, when they are with power upon men's minds, quite carry their hearts away from God."

A Christian has no reason to be troubled. His treasure is in heaven. Jesus told us not to lay up for ourselves treasures upon the earth, where we are apt to lose all. "Lay up for yourselves treasures in HEAVEN, . . . for where your treasure is, there will your heart be also."

It all depends on where your treasure is! Where is it?

We need not be troubled about the state of the world, because Jesus is coming again. "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also."

We need not be troubled about worldly "success." A man's life does not consist in the abundance of the things which he possesses. Real success cannot be measured in money, houses, lands, comforts, luxuries; Jesus had none of these things, and He was perfectly successful. Worldly standards would call Jesus a failure.

Are we all taken up with the affairs of this life? Then we do not please Him who has chosen us to be soldiers of the cross. We are not under any obligation to please men. Our job is the same in war or in peace. We are servants of Jesus Christ, and ought to do everything that He wants us to do.

Must we work to improve the world and make our country prosperous? The people of Jesus' day could not understand why He had no concern for their political problems. The Jews wanted to have a free country. They would not receive Him because His kingdom was not of this world. Of His disciples, Jesus said, "The world has hated them, because they do not belong to the world, just as I do not." We know that the world will continue to hate us. We are looking for a better world, not born

The Life in Christ

BY STANLEY SHENK

*The life in Christ is like a bridge,
A mighty bridge, a suspension span—that
stretches far—from God to man.
Anchored in Christ,
Flung into the sky of moral right,
And graceful as a star,
It hangs serene in supernal light.*

New York, N.Y.

of the misdirected efforts of men, but changed by the Lord Jesus Christ at His coming. Why worry? The outlook is sometimes dark. The UPlook is always good!

I have before me as I write a picture showing many rows of crosses marking the graves of German soldiers. Underneath this picture are these words: "They died in vain."

Countless thousands have lived, and died, in vain. A generation ago men fought a war to end all wars. Today we see a war more bloody and more horrible than anything the world has ever known. Some hope it will put an end to war. God's word is clear. The crosses that multiply daily on foreign soil might echo the words, "They died in vain."

But the Christian? Does a Christian die in vain?

The world sees no difference. They see the good and the bad suffer alike. To the earthly-minded death is always a tragedy. It is the end of everything. It is the worst thing that can happen to a man!

Paul faced death many times. What did death mean to Paul? He told us. "To me . . . to die is gain." He was seeking a better country. He saw the glories beyond—the home that God has prepared for us. His treasures were there. Jesus had gone there before him. Paul was going home.

The valley of the shadow of death brings terror to many of us. But we need not be troubled, even then, if Jesus is with us.

If I should die . . . God promised
The dead in Christ shall rise.
One resurrection morning
I'll meet Him in the skies!

O tomb, where is your terror?
O death, where is your sting?
When just beyond is waiting
My resurrected King!

There is no need for us to fear. Anxiety is wrong. The God who sees the sparrow fall is also concerned about you and me. Our only concern should be to do the will of God, serving the Lord in the place where He has put us. Whatever comes our way, we know that all things work together for good to them that love God.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is NOT IN VAIN in the Lord."

Brooklyn, N.Y.

Divine Programs of Unity

(New Testament)

BY ORRIE D. YODER

Till we all come in [into] the unity of the faith.—Eph. 4:13.

That they may be one.—John 17.

The New Testament program of our Lord does not begin with a united religious people, nor does God's special love for the world through His Son come to a united world, but to a world rent with hatred, and to peoples separated far by religious caste and self-righteous pride. Religious disunity opposed our Lord and the work of His ministry and challenged God's plan of redemption with an acuteness that nothing less than Calvary could break and disannul.

Outstanding for our special notice, and as a remedy for this acute situation, is the New Testament account of our Lord's longest recorded prayer. This prayer that the Father might salvage from disintegrated mankind a united people for Himself was answered by the sacrifice of our Lord Himself, and stands before us to vindicate the supremacy of unity above many other religious values to be sought and cherished.

Christ here prays, as is later expressed by the Spirit-inspired writer, that as the Godhead is a unity, so the church, the body of Christ, might be His "building fitly framed together," and might grow "unto an holy temple in the Lord." "From whom the whole body fitly joined together . . . maketh increase . . . unto the edifying of itself in love." (Cp. Eph. 2 and 4.)

We need to remember therefore that the church is a divine miracle of unity. God has provided the divine architect to frame this building out of rough dissembled material, the only foundation upon which such a building can stand and grow, and the divine means to bind the building together in one united whole. Belonging to the living united body of Christ does not call us out into our own individual selfish cells, but demands of us our highest possibilities of united aims and interest!

We need to remember that disunity is natural with us as sinners, and unity can only become natural when we in Christ's church are built upon the divine foundation, when we are material that can be fitted by divine means, and when we maintain the divine life which alone can bind this building together. When disunity sets into the church, it may not necessarily be the work of outside wreck-

ers, but more of the building falls apart because of inward decay.

The great principles of unity are the same in the New Testament as in the Old—the blood (or the cross) and prayer. (Cp. Ex. 12; II Chron. 29, 30.) In the New Testament it was the preaching of the cross that brought men down from the hills of pride and up from the valley of degradation and united them on one common level. The great Apostle Paul who founded churches out of both classes, brought all men to the cross. (Cp. Rom. 1:3; Gal. 3:28.) There is no other foundation for unity today. As long as we eye each other in manners of worship, conduct, attire, etc., and forget to see each other at the cross, there will never be more unity, but only more disunity. We must, like Hezekiah of old, get around the altar of burnt offering first; then unity in other things will follow. Doubtless, the greatest causes of disunity among us today are due to our failure first to meet each other at the cross. Too many of us have not, like Saul, lost our self-righteousness at the cross. (Cp. Phil. 3).

Furthermore, we must not forget the New Testament emphasis on prayer. The lifelong prayers of Zacharias and Elisabeth and the devotional life of other early New Testament saints, the lifelong prayers of our Lord, including that of John 17 and His prayer in Gethsemane, the prayers of the early church, before and after Pentecost, with the recorded and unrecorded prayers of later apostles and saints, were all necessary to the formation of the *united* body of Christ. That body can continue to grow yet today, only as we pray and intercede in behalf of the great cause of the Lord. It took self-denial and suffering on the part of saints and our Lord Himself to make this church His united body on earth. God wills not to promote unity in any other way today.

Bannock, Ohio.

THE BIBLE SALES MOUNT

There are countries in the world where Bibles are at a premium; where one copy is shared by several families; where a consignment, arriving in a town is spoken for before it is unpacked. This is true in parts of India, China and Brazil. However, in the year 1943, the American Bible Society distributed in the United States alone 7,091,430 Bibles, Testaments and portions of Scripture. Does your family have and use its own, personal copy of the Book of Books—the Bible?

GOSPEL HERALD

ESTABLISHED 1906 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Majority Rule

The Mennonite Church puts a good deal of confidence in majority rule. Important decisions in the church, such as building a new place of meeting, ordaining a minister, or determining certain congregational policies, are submitted to the counsel of the entire membership. It is usually felt unwise to proceed in any important venture until the congregation is fairly well unified in its attitude and wishes. Membership and leadership in our various district and church-wide organizations are determined chiefly by elections in which the majority rules. Business is conducted in a more or less democratic fashion. There is freedom for the expression of opinion, and a general attitude that whatever the majority decides the rest will be satisfied with. The degree of democratic procedure does vary from place to place and from time to time. But it is fundamental Mennonite polity that the entire church is a brotherhood with a privilege and responsibility of participation in the conduct of the church.

This is as it should be. Essential to the Christian spirit is the respect for the opinion of another. The master and the servant are one in the Lord and should have an equal voice in church matters. There are situations in the church, as in the state, which sometimes, in the interests of efficiency, seem to call for dictatorship and the rule of a few. But these times should be few and this tendency to concentrate power and influence in a few persons must be watched with a scriptural care. If we cannot have confidence in the brotherhood at large, in whom may we have confidence? Probably most of us feel that we trust the church as a whole more than we trust any ten or twelve men in that church. Democratic procedures may be slow and seemingly inefficient, but in the long run they are the surest and the safest. Church leaders do well to always with care take the entire church along with them in their thinking. And brethren who may disagree do well to be satisfied with what the body as a whole decides upon. This does not deny the value of a minority opinion. Unless there is to be revolution and

schism, minorities must work with majorities, and depend upon teaching and persuasion, rather than upon violence and division. If it sometimes seems a short cut to efficiency to create an all powerful archbishop, let us remember that such efficiency may be only a temporary illusion. Christ did not set up a highly centralized type of church government. The Christian ideal is—We are workers together with God.

Christianity Not Magic

We are justified in a boundless faith in our Lord Jesus Christ. We cannot overestimate the power which a miracle-working faith has in a human life. But there is danger in supposing that some sort of magic power lies in the accessories of the Christian faith. A soldier boy thinks he is ready to die because he has a prayer book in his pocket. Certain Christian professors may think that their salvation is made certain by the eating of the mass or the communion, or by baptism with water, or by a crucifix held before dying eyes, or by mumbling some mystic phrases. There is danger even in supposing that an intellectual knowledge of the Bible secured through faithful memorizing has some power in and by itself to make us better people. Faithful church attendance may be a sign of religiosity, but it is not a conclusive evidence of a real Christian experience. Even a home which has family worship regularly may be quite an unspiritual home.

We need to look well to the essential reality of our Christian life. This is true of personal religion, of family piety, and of the life of the church. Preachers, teachers, and parents need to constantly scrutinize the validity of the religious educational process. Are we simply going through certain conventional forms, trusting somehow that by Christian magic salvation will be wrought? It is by no means easy to make certain of the beginnings and the growth of a Christian experience. We are not magicians. We are God-appointed media through which the Holy Spirit can work His divine accomplishment in the human heart.

A Redeemed Life Motive

"To me to live is Christ" (Phil. 1:21).

Whatever earlier motives Paul may have had, they had all dropped away to make room for the redeemed motive—to realize Christ and to please Him. Christ makes life worth living. In Him we are saved from the trivial and the futile. Oh, the pity of a life wasted on itself, devoted to selfish ends, consecrated to selfish pleasure! Some men do not live; they simply carry on a dreary round of mere biological functioning. No wonder life becomes meaningless and falls all too early into the sear and yellow leaf. It is to evil men, living only for themselves, that life is "a tale told by an idiot, full of sound and fury, signifying nothing." When Christ enters our lives and we can say with Paul that for us to live is Christ, not only are our souls saved, but even our present lives are redeemed. We now have something worth living for, the glory of our Christ.

Christ as Moral Prophet

One of the ways in which Christ meets human need is by serving as a revealer of sin. He looked into men's faces and read the secrets of their hearts. He told the woman of Samaria that she was living in adultery and thus He convinced her that He was the Christ. We need one who can probe our souls. In our deepest hearts we want no surface healing, no crying of peace, peace, when there is no peace, no saying that all is well when we know that all is ill. We need a moral prophet who can search us to the depths and put His finger on the spots of our moral weakness. We need one who is not afraid to point His finger and with relentless truth proclaim, "Thou art the man." We are tired of salves and liniments which do not get at the root of the trouble. Christ "knew what was in man" and told him the truth. He was the great realist who dealt not with things as they should be but with things as they are. False messiahs make men comfortable; our true Messiah made them restless and uncomfortable and angry. Some few who were willing to hear the truth and to face it became penitent and found salvation. We find in Christ what we so sorely need, a moral prophet who tells us the truth about ourselves, as well as about God.

Our Present Nonresistant Status

BY SHEM PEACHEY

[The term "Mennonite" as herein used includes the Amish groups.—S. P.]

History records no instance since the Reformation in which there were so many conscientious objectors to war among Protestants and Catholics. Possibly a dozen Protestant denominations operate their own camps for their C.O. men. The Catholics operate two camps. Non-peace churches in America list several thousand C.O. men. A year ago, fourteen groups had more than fifty each. The Methodist Church leads the non-peace Protestants with over seven hundred C.O. men. There are C.O. men in practically all countries.

While the majority of the non-peace church C.O.'s are only pacifists, yet many of them do take their principles from the Gospel, and are truly nonresistant, being examples for some of our men who are inconsistent. We believe our nonresistant testimony has not been in vain. We praise the Lord.

But how shall we interpret and reconcile with the above the present relinquishment of nonresistance on the part of so large an area of the nonresistant churches in America, with the alarming spectacle of most of their drafted men in the army? The Church of the Brethren has not over ten or fifteen per cent of their drafted men in C.P.S. camps, the Friends possibly less. Mennonite groups may range from fifteen to fifty per cent in the army, of their drafted men. The more liberal Mennonite groups have only a fraction of their men in C.P.S., a fearful record in "the books" in heaven.

American Mennonites have never before been compelled to witness the heart-breaking spectacle of so large a per cent of their young brethren denying their faith and going to war. What does this portend? Europe was the cradle of the Mennonite Christian faith. But orthodox Mennonitism in Europe is something we read about in histories, not something that is found there today. Gospel nonresistance is a thing of the past. Today German Mennonite ministers are generals in the Nazi army. Shall Mennonites fight Mennonites? American Mennonites should certainly be able to profit by Mennonite history—the things that are written. I Cor. 10:11.

While it is unthinkable that the Mennonite Church of America should ever apostatize and reject the doctrine of nonresistance as taught by Jesus and His apostles, yet we observe that churches compromise the truth in practice before they erase it from their creeds. This is true of that modernistic Mennonite element in America with which our men rub shoulders in our camps. Some do not believe in a scriptural hell. The spiritual safety of our men in camp demands that our people should know this. Fifty years ago perhaps it was also unthinkable that those of our brethren

should so apostatize. The devil continues to drive his wedges of unbelief at the same place. The Church of the Brethren has one of the best statements extant on nonresistance, drafted shortly after World War I, as an official document of that body. They had compromised their position, sanctioning noncombatant service for their men, but after the war, got back on their former position, doctrinally; but in this war only a remnant of their drafted men adhere to their doctrinal position, and their fighting men are retained as members in full standing, which amounts to a relinquishment of the doctrine, with all that goes with it. Many of their people are grief-stricken, but they had lost their scriptural nonconformity to the world in other things, which made it impossible to hold it in this.

We say this sympathetically and not critically. We may be on the same road. Their spiritual perspective was faulty; thus they failed to properly indoctrinate and safeguard their people. This was their calamity. SHALL IT ALSO BE OURS? God grant that it may never be, but unless we lay aside our sentiments and recognize facts as they are, and the unscriptural influences, standards, and policies which persist among us, and awake to action and recover ourselves, definite areas of the Mennonite Church will surrender the principle of nonresistance long before thirty years elapse, many having surrendered almost everything else that would identify them with Jesus Christ and His Gospel, and separate them from the lost world. Thus many of our people have been weaned away from the Lord, and have lost their love to God in the same proportion as they have learned to love "the world" and "the things that are in the world," having run "to the same excess of riot" with them, choosing to help fight the world's battles, to perish with it. "If any man love the world, the love of the Father is not in him."

We find no instance in history of a church having become corrupt or apostatized, and then reforming herself. The church of the first century degenerated during the close of the second and later, and became the state church of Constantine's time, becoming known as the Catholic Church, which also became corrupt, as did later the Waldensians, Moravians, and Mennonites of Europe, the modernistic Protestant churches, and the liberalized nonresistant groups of our time. Of these, not one has ever come back to its first faith and practice, and none of them ever will.

We believe it is still possible to recover and save our people as a whole, with some loss, at this late hour. We are all more or less products of our early environments. Our young people are inherently no worse than preceding generations, but "the children of this world are in their generation wiser than the children of light," and the inventive

genius of all ages seems to have culminated into its zenith in our age, with facilities for sinful living accelerated beyond all bounds, and the church, being less wise and not sensing the danger, is being overtaken by the ungodly procession of the world, being caught asleep at the *helm and the stern*, and awakened too late to save many that are now lost. It may be that we ordained men do not like to feel that we are accountable, but that is where God puts the first responsibility. Paul called the ELDERS of Ephesus and charged *them*, not the church. Acts 20:28.

Are we to understand that when brethren from our churches are not disowned as members when they go to war, that they will be owned when they come back? Salvation is for them, if and when they repent, confess their sins, and are reunited to God in heart and soul. But there are some grave probabilities here, on two counts.

1. Those ministers and churches who disregard such scriptures as II Thess. 3:14, Tit. 3:10, I Cor. 5:13, and Gal. 5:21 now, when the boys go to war, will disobey the same, and kindred scriptures when they return.

2. If the Mennonite men in the army did not have "the love of God . . . shed abroad in . . . [their] hearts by the Holy Ghost," and so misunderstood their heavenly calling to save souls, to destroy them instead, fresh from the church, what probability is there that "the love of God . . . [will be] shed abroad in . . . [their] hearts by the Holy Ghost," fresh from the world's battlefields, where they have had to consent to a violation of every holy and righteous principle of the Gospel of Christ which they ever embraced, and participate in the most stupendous, hell-rocking butchery the world ever witnessed? If our young men can't realize this when they go into the army, surely our ministry should be able to.

Some may return and vow "never again." But fighting in a war does something with a person's character, which we may fail to reckon with. The man who accepted the nonresistant faith, and left it against better knowledge, and stifled the voice of God in his conscience, shot down death from the skies or up from beneath the waves, or killed with gun or sword, knowing all the time he was doing wrong, will have something to answer for, and will have a hard and long conflict in his soul to gain assurance of sins forgiven, and acceptance with God, when he first assassinated his conscience before it would let him do it. He will not be able to put off his conscience and leave it in his wardrobe until he returns and then put it on again. It took his lifetime to develop and nurture it, which he has now taken under foot and despised as an unholy thing. What does the Word mean in Heb. 6:4-8; 10:26-31?

And where do *we* stand doctrinally and

(Continued on page 1014)

FAMILY CIRCLE

Prayer at a Wedding

*Thou God, whose high, eternal love
Is the only blue sky of our life,
Clear all the heaven that bends above
The life-road of this man and wife.*

*May these two lives be but one note
In the world's strange-sounding har-
mony,*

*Whose sacred music e'er shall float
Through every discord up to Thee.*

*As when from separate stars two beams
Unite to form one tender ray:
As when two sweet but shadowy dreams
Explain each other in the day:*

*So may these two dear hearts one light
Emit, and each interpret each.
Let an angel come and dwell tonight
In this dear double-heart, and teach!*

—SIDNEY LANIER.

The Penalty

"Why are my children indifferent toward religion? Why do they reveal a skeptical attitude toward the church?" Parents sometimes ask such questions without realizing that the answer lies in the familiar saying about example being more powerful than precept.

One of the most common cause of spiritual indifference among children is the critical attitude of the parents toward the church. In some of our homes the church, the minister, the elders are freely criticized by the parents in the presence of the children. The parents do not stop to think that children are very sensitive and impressionable.

When we were young, a critical remark made in our presence about a neighbor or a church member by older people prejudiced our youthful minds against such people to such an extent that we could see no good in them. In the minds of the oldsters the criticism was not meant to be taken so seriously. They knew the good as well as the bad about the people they criticized; but the children heard criticism, not praise. They saw only the bad in such people, nothing of the good.

What a tragedy that some of our children grow up in homes where the atmosphere is heavy with criticism of the church! And then the parents wonder why their sons and daughters seem so indifferent and show no interest in making profession of faith. The answer is simple: Example is more powerful than precept.

Our children will not reverence God unless we teach them to respect His servants; they will not love the church unless we praise it in their presence. If our sons and daughters are antagonistic to religion, chances are that we, their parents, have made them so.—The Banner.

The Conversion of Children

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God" (Mark 1:13, 14, R.V.).

Some one wrote,

"A little child of seven,
Or even three or four,
May enter into heaven
Through Christ, the open door."

Some years ago the writer asked several conference members the question, "At what age were you converted?" A tabulation of the answers from 1,150 persons gave the following results:

Age When Converted	No.	Age	No.
3	2	30	12
4	14	31	7
5	32	32	13
6	50	33	7
7	54	34	13
8	61	35	5
9	74	36	10
10	59	37	6
11	43	38	6
12	71	39	7
13	60	40	6
14	61	41	4
15	50	42	3
16	46	43	5
17	31	44	4
18	39	45	3
19	32	46	3
20	34	47	8
21	23	48	1
22	32	49	2
23	27	50	3
24	28	51	3
25	32	52	2
26	16	53	2
27	10	55	2
28	18	57	2
29	10	59	1
		65	1

Summary:

- 346 were converted when under 10 years of age.
- 467 were converted when between 10 and 20 years of age.
- 208 were converted when between 20 and 30 years of age.
- 80 were converted when between 30 and 40 years of age.
- 36 were converted when between 40 and 50 years of age.
- 13 were converted when above 50 years of age.

Notice the rapid decline of the number of conversions after twelve years of age.

Dr. Horatius Bonar, the great Edinburgh preacher and hymn writer, says concerning the spiritual history of 253 converts with whom he had close fellowship as pastor, he noted the following results:

Saved under 20 years of age—138.
Between 20 and 30 years—85.
Between 30 and 40 years—22.
Between 40 and 50 years—4.
Between 50 and 60 years—3.
Between 60 and 70 years—1.
Over 70 years—not one.

This again proves that children should be urged to be saved before they leave the teen age.

Children's Day speeches, prayers, and songs have been beautiful, possibly serious and fruitful, but the children's problems, cares, and temptations are still as real as ever and must be met by the parents and the church faithfully.

Who knows today who W. O. Cushing was, the man who gave us that beautiful hymn long ago so dear to our childhood days entitled "Jewels," of which the third verse reads—

"Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own."

When the disciples of Jesus asked Him who was the greatest in the kingdom, He called a little child unto Him and set him in the midst of them and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"; and further on He said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:3, 10).

Notice that Jesus says "their angels." May not every Christian father and mother assure their hearts that when they have dedicated their precious little ones to God He will delegate an angel to be "their angel" and give him charge to keep them? Luke 4:10; Ps. 91:11.

Even after His resurrection, Jesus was concerned not only about Mary Magdalene and about Peter but said to Peter, "Feed my lambs" (John 21:15), before He told him to "Feed my sheep." Let us not forget His words to the Syrophenician woman when He said, "Let the children first be filled" (Mark 7:27).

Too much stress cannot be laid upon the importance of the conversion of children, and that when they are quite young. History gives us many instances to support this thought. Here are a few:

In the first century, Polycarp, a boy only nine years of age, was genuinely converted. He remained a faithful Christian, and when the great persecution of the second century was raging, he was condemned to death. They told him that they would set him free if he would deny his loyalty to Jesus Christ, to which he replied, "Eighty and six years have I

served Christ; He has never done me any harm; then why should I deny His name?"

Isaac Watts also was saved at about nine years of age. As a result of his devoted life many thousands have been lifted heavenward through the medium of his hymns.

Jonathan Edwards, that great apostle of the New England revival, was saved when only seven years of age. What a loss to the church it would have been if some one—whenever that some one had been—had not led that little boy, taught him, encouraged him, and helped to shield his young and tender life against the powers of Satan!

Henry Ward Beecher received his first religious impressions when he was five years old, from an old colored servant. We may not know this humble, unrecognized, unpraised servant, but the Lord knows.

F. B. Meyer said, "If the world is ever to be saved, it must be saved through childhood." I wonder who wrote the following lines:

"An angel paused in his downward flight
With a seed of truth and love and light;
And he said, 'Where must this seed be sown
To bring most fruit when it is grown?'
The Master heard as He said and smiled,
'Go, plant it for me in the heart of a child.'"

Suppose Paul had been converted at sixty instead of about thirty or so. How different his record would be! Matthew Henry was saved at eleven. Had he been saved at seventy, we would not have his helpful commentary.

Richard Baxter was saved at six years of age. Had he been saved at sixty, we would hardly have had that grand book, "A Call to the Unconverted," with that long trail of inspiration and blessing following it.

It is said that Millet, the famous painter of "The Angelus," was but a little boy when he saw his first sunset on the ocean. This made a wonderful impression upon his mind; it threw him into an ecstasy of delight. His father standing by his side noticing this in his son's expression reverently took off his cap and said to him, "It is God!" The boy never afterward failed to associate this vision with the glory of God.

There is a deeper power and greater glory by which a devoted, praying mother follows her boy as he leaves the threshold, wherever he goes, even to the regions and peoples strange to him, and tasks, obligations, and responsibilities now unknown to him as well as to the loved ones to whom he must now say, "Good-by." Thus, scenes change, associations change, but God sees bended knees, upturned eyes, perhaps moist with tears, even though thousands of miles apart, saying, "Put your trust in me, I change not."

How beautiful are the words of a Rev. Hyde of more than a century ago, entitled, "Prayer for the Children of the Church":

"Dear Saviour, if these lambs should stray
From Thy secure inclosure's bound,
And, lured by worldly joys away,
Among the thoughtless crowd be found;

"Remember still that they are Thine,
That Thy dear sacred name they bear;
Think that the seal of love divine,
That sign of covenant grace they wear.

"In all their erring, sinful years,
Oh, let them ne'er forgotten be;
Remember all the prayers and tears
Which made them consecrate to Thee."

—C. H. Brunner, in "Gospel Banner."

OUR NONRESISTANT STATUS

(Continued from page 1012)

relatively, before God, brother minister, if *we* refuse to obey the Word concerning those who deny the true faith and take up arms? Shall we disown the Lord Jesus Christ and *His Gospel*, or those who by their life and possibly their death deny their Lord and ours? II Thess. 2:1-12.

Shall we fear God or men? Shall we be faithful to God and our God-given trust, or unfaithful in our duty to God and man, and compromise with those who have repudiated from their creed the very fundamental principle of the Christian religion, participating in a work which makes the expression of the love of God in their lives an absolute impossibility? Surely not, brethren.

If popular Christianity, including those soldiers and chaplains with their New Testaments and their "foxhole religion" we hear so much about, would obey the very heart of the New Testament message of peace and salvation, and break their league with the devil to destroy the bodies and souls of men, and identify themselves with the true children of God to save souls instead, there would be evidence to believe what they say. "The Son of man is not come to destroy men's lives, but to save them." While many are sincere in doing what they think is their duty, to be sincere is not to be right. The sincere worshipers of Buddha, Mohammed, and Hinduism, and many nominal Christians, believe themselves sincerely into hell, according to the Scriptures. Matt. 7:21-23.

There is a time in the life of every unfaithful Christian when he has consciously gone past the point of known duty without rendering it; the point of known transgression of God's law; constantly conscious of a sense of a forfeited peace; a barrier of his own making between himself and God when he wants to pray, with a conscience which daily warns, accuses, and condemns him, telling him to repent and turn to God. This conviction he constantly fights, seeks to silence, or forget, abandoning himself to sin, or his business, or an opiate, or an intoxicant, that he may not hear the wounded and weakened distress cry of his suffocated conscience. When he has finally lied himself away from the truth which he

knows, he glories in his supposed liberty, perhaps pretentiously calling conviction what is only the deception of an assassinated and burned-out conscience. When once the faculty of the conscience is destroyed, it can no longer receive and hold a conviction. Heb. 6:6.

King Saul is an example of the above. He knew he was wrong in seeking David's life and when David generously spared Saul's life, his poor guilty conscience so distressed him that he just had to weep in David's face, and said, "Thou art more righteous than I." Later he died in despair, a miserable wretch, forsaken of God, a suicide, without hope. I Sam. 24:16; 28; 31:4. It seems to the writer that the above process of sinning against better light would describe the experience of possibly every Mennonite boy in the army. How can God extend His grace to "those who were once enlightened," who incur His righteous wrath by deliberately going against God's commandments, going over into the devil's territory and aligning themselves with the enemies of God? God can answer the prayer, "God be merciful to me a sinner," only when the sinner turns from sin to God.

Certainly, brethren, the issue in the light of the Scriptures is as clear as the noonday sun. And surely there can be no question as to our loyalty to what we know the Gospel of Christ teaches.

Our Mennonite young men, who, contrary to all of the teaching the church ever gave them, engage in destroying their fellow men, in an atmosphere demoralizing and hostile to every Christian virtue, themselves sever their union with God and His church, and are therefore lost, traveling the "way to hell, going down to the chambers of death." Prov. 7:27; I Jno. 3:14; Matt. 26:52; Luke 9:36; Jno. 18:36; Mark 9:47; II Thess. 1:7-9; 2:11, 12; Rev. 20:12, 15. And even though they know it, it is our bounden, scriptural duty to tell them so, with the hope of "pulling them out of the fire." II Thess. 3:14; Jude 23.

"... Heretic ... reject ... subverted ... sinneth ... condemned ..." (Tit. 3:10, 11) To quote such scriptures is comparatively easy, but to apply them to our own flesh and blood, and believe what they say concerning our beloved brethren, sons, and husbands requires *grace*, and occasions inexpressible anguish of soul and burden of heart, which is unbearable, and for which there is no consolation, unless they repent.

But what about the other mother's sons whom they may have slain? Let us remember here that "he that loveth son ... more than me is not worthy of me" (Matt. 10:37).

Springs, Pa.

The simplest and most inspiring historical book in the Bible is the Book of Acts. It is replete with sketches from the life of the Apostles Peter and Paul. The Book of Acts can be read in two hours.

TO BE NEAR TO GOD

March 18, 1945

Read John 12:12-19.

King Jesus rode into Jerusalem. Never did the Pharisees seem further from accomplishing their evil purposes. The crowd that witnessed Lazarus raised from the dead heralded this news to the worshipers at the feast. All Jerusalem was stirred; the common people went out to meet and honor their King. But Jesus knew. And knowing, He rode on—to the fate which He welcomed because of His love for those who loved Him not.

"Ride on, King Jesus,
Ride on, Conquering Jesus!"

March 19, 1945

Read John 12:20-27.

"The hour is come that the Son of man should be glorified. . . . Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit. . . . If any man serve me, let him follow me."

The coronation time had come. Christ now would assume His throne; He would attain His victory. But how strange that ceremony; how unusual that victory! It was the ceremony of death, and the victory of sowing. And it was the only kind that would bear "much fruit," that would draw all men to Himself. How we admire Christ for His courage, His ability to follow His own way of disgrace, when the crowd would gladly have given Him another way! But Christ demands more than admiration—"If any man serve me, let him follow me."

March 20, 1945

Read John 13:1-15.

How beautiful the symbol of Christian brotherhood! "He poureth water into the basin, and began to wash the disciples' feet." The disciples were served by Christ. They, in turn, were to wash one another's feet, reminding themselves that they were brethren, serving one another. How strange and difficult a task for those who quarreled, seeking the better places! Should we not make our service as difficult? It is easy to wash the feet of those we love. Should we not apply this lesson to the brother who is hard to love? Christ washed the feet of Judas.

March 21, 1945

Read John 13:33-35.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples. . . ."

The disciples needed this new commandment, because Jesus was going away. He had been the arbiter of their quarrels, the personal force that held them together. And where Christ was going, they could not go. It was

essential, therefore, that their love be not an ordinary, nominal thing, akin to mere respect for one another. They must love as Christ had loved them. They must pour themselves out for each other, and prefer one another above themselves. Only this kind of love would prove to men that they were learners of Jesus.

March 22, 1945

Read John 18:1-5.

"And Judas also, who betrayed him, was standing with them."

He was "standing with them," with the enemies of Christ, against the One who loved him. How surprised the loyal disciples must have been to see him standing there! How surprised Judas himself must have been when he reflected thoughtfully upon it! He was "standing with them." This was not the first time the Master was threatened, but Judas had never stood with them before. Against the One who had washed his feet, who had loved him—against the very Son of God. No wonder Judas went out and hanged himself. May we never be seen "standing with them."

March 23, 1945

Read John 18:33-37.

Pilate: "Art thou the King of the Jews?"

Jesus: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

Pilate: "Art thou a king then?"

Jesus: "To this end was I born."

Jesus was a King, but not the King of the Jews. His kingdom was not a political one in which His servants would fight. But Jesus was and is King. He rules over the very inner spirit of His followers. He discerns the hidden thought and motive, and demands that all things be brought under His control. Can you think of a dictatorship so far-reaching, so final? Jesus is King. We are His servants. We bring every motive, every thought, every act into subjection.

March 24, 1945

Read John 19:17-27.

They finally got Him where they wanted Him—on the cross. And, heaping injury upon injury, they maneuvered to put Him between two thieves. Over his head was the mockery, "The King of the Jews." His enemies were on hand to deride Him. The soldiers interested themselves in the spoils. The thief uttered a prayer for mercy. A small group of friends were there—the women who so kindly ministered to His physical needs, and John.

They finally got Him where they wanted Him. It was also where Christ wanted to be. It was His coronation service, His victory. "For this cause came I into the world."—M. C. L.

ONE MORE WEEK'S WORK FOR ME

Sunday School Lesson for March 25

(Matthew 21:28)

"Will He come?" "Will He come?" This question was on the lips of the Pharisees and believers at Jerusalem at the Passover time. Jesus had not been appearing lately in these environs. He knew the atmosphere of strong hostility. When the word was brought that Jesus was on the way and of the wondrous miracle He had performed in raising Lazarus, the whole city became astir. The rulers were more determined in their plot to kill, and the multitudes were enthusiastic to go meet Him and escort Him into the city.

This time Jesus had set His face to go to the Passover, knowing that He was to be the real sacrifice. And He had tried to prepare His disciples for the coming events. The disciples heard His prophecies and saw His face set, but yet they were blinded by their idea of the Messianic King. Enemies and friends all seemed aware of a near climax in this kingdom-of-heaven story. The enemies, fearing the climax because "the world is gone after him," raged in their plot to destroy Him. Surely the Rabbi had often discussed the prophecy concerning "thy King cometh unto thee, meek, and riding upon an ass." They knew that when kings went on peaceful errands they rode upon asses. No wonder then that they were moved when Jesus entered the city, "meek, and sitting upon an ass." The people were perhaps fickle in their hosannas to the Son of David, but if they had held their peace the stones would have cried out, for this man truly was the King, the Son of David, and the Saviour. "Hosanna!"

How like our sympathetic Lord, not willing that any should perish, to once more present Himself to Jerusalem as their Messiah! He came lowly and in peace and in symbol as a King that they might yet understand and believe. "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children . . . and ye would not!"

In the city Jesus went not to the palace but to the "temple of God." His time was come to pay the great ransom, but for a few days He gave Himself to doing "wonderful things" and teaching with great authority all in the temple of God. He denounced the scribes and Pharisees, hypocrites. He told many parables that all who wished might yet believe and be saved (chapters 21-25). Each night He probably spent amid the olive trees with His Father.

The world of men see the so-called triumphal entry as the climax of Jesus' story. The poor disciples were for a time very sad, for they had trusted "that it had been he which should have redeemed Israel." Soon, however, they, as we do, see the grand climax of the plan in the crucifixion and the resurrection. "The Son of man came . . . to give his life a ransom for many."

"Under an eastern sky,
Amid a rabble's cry
A man went forth to die,
For me, for me."

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!"

—A. M. E.

FIELD NOTES

The Missouri-Kansas Ministers' Conference, held at Hutchinson, Kans., Feb. 27 to March 1, was attended by forty-three ordained brethren: nine bishops, five deacons, and twenty-nine ministers. Twenty-four wives of ministerial brethren of the district also enjoyed rich spiritual fellowship and inspiration in this meeting.

Bro. D. D. Miller, Berlin, Ohio, is engaged in a series of meetings with the East Holbrook congregation, near La Junta, Colo., March 11 to 18.

The Yoder, Kans., congregation enjoyed another special service on Feb. 25, when thirteen souls were added to the church by water baptism. An Easter season program of at least a week has been arranged, with Bro. Jesse Short, Archbold, Ohio, as guest speaker. The names of a few brethren of near-by congregations also appear on the program.

Baptismal services were held at the West Fairview Church, Beaver Crossing, Nebr., recently, when eight young people were received into church fellowship.

Evangelistic meetings are being conducted at the Masonville Mennonite Church, Washington Boro, Pa., March 11 to 18, with Bro. John Lehman, Lancaster, Pa., in charge.

Revival meetings closed at the Hess Church, Lititz, Pa., Sunday evening, March 4, with forty-three confessions. Bro. Harry Shreiner, of Lititz, was the evangelist in charge. Prayers are requested for these converts that they may yield their hearts to the Lord and be used of Him in winning souls.

Saturday evening, March 10, marked the opening of a singing at the Hess Church, Lititz, Pa., to continue for nine weeks (on Saturday evenings), in charge of Bro. Christian K. Lehman.

Bro. J. N. Byler, Akron, Pa., was scheduled to be at the First Mennonite Church, Canton, Ohio, and at the Beech Church, Louisville, Ohio, on Sunday, March 11.

Baptismal services will be held at the Beech Church, Louisville, Ohio, Sunday morning, March 18, in charge of Bro. O. N. Johns. The previous Sunday similar services were held at Canton, Ohio, also in charge of Bro. Johns.

Bro. Jesse Short, Archbold, Ohio, is scheduled to hold evangelistic meetings at the Hannibal, Mo., Mission during the month of April.

The Carpenter congregation, Talmage, Pa., announces a series of instructions and discussion concerning our Lord's suffering, death, and resurrection on the evenings of March 28 to 31 and all day Sunday, April 1. There will also be a series of youth topics discussed. Among the speakers are the brethren J. C. Clemens, Lansdale, Pa., and Simon Bucher, Annville, Pa. Pray that the Lord may be exalted.

Baptismal services were conducted on March 4 at Nappanee, Ind., in charge of Bish-

op Ray F. Yoder. Five persons were baptized and two others were received on confession.

Bro. D. D. Miller, Middlebury, Ind., was able to attend church services at the near by Forks Church on March 4. It had been almost exactly a year since he had been able to attend church.

Bro. S. C. Yoder, Goshen, Ind., preached at the Maple Grove Church, Topeka, Ind., Sunday morning, March 4.

Bro. Samuel S. Miller, Middlebury, Ind., preached for the Clinton Frame congregation near Goshen, Ind., on Sunday, March 4.

The Lancaster Mennonite Nurses' Association met at the Vine Street Mission, Saturday evening, March 3, and discussed with the Executive Committee of the Peace Problems Committee problems relating to the nurses' draft.

Bro. Milo Kauffman, Hesston, Kans., preached at Lititz, Pa., March 4, instead of Harold S. Bender, as was stated in last week's issue.

Bro. Frank Horst, Calico Rock, Ark., spoke in chapel at Hesston College on March 5. Sister Margaret Horst, matron of the Mennonite Girls' Home, Reading, Pa., also visited at Hesston a few days. Sister Horst was formerly a teacher at Hesston College.

Bro. Clarence Troyer, Curtis, Mich., will hold revivals for the Clinton Brick congregation, near Goshen, Ind., starting March 25 to April 1.

Bro. J. D. Graber, Elkhart, Ind., was engaged in revival meetings at the La Junta, Colo., church, March 4 to 11.

Appointees for service in the Tanganyika mission field in East Africa, as designated by the recent meeting of the Eastern Mennonite Board of Missions and Charities, are Bro. and Sister Mahlon Hess and Sister Margaret Horst.

Calendar

Conference on Mennonite Community Life, Goshen College, Goshen, Ind., March 16, 17.

Virginia Mennonite Conference, at Zion Church near Broadway, Va., May 23-25.

Youth Missionary Training Conference, Goshen College, Goshen, Ind., May 24-31.

Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 2-5.

Young People's Institute, Goshen College, Goshen, Ind., June 13-17.

Young People's Institutes, Mennonite Campground, Laurelville, Pa., July 28-Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Missouri-Kansas Conference, Sycamore Grove Church, Garden City, Mo., Aug. 14-17.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

Delegate session of the Iowa-Nebraska Conference, Sugar Creek Church, Wayland, Iowa, Sept. 3, 4.

The annual meeting of the Eastern Mennonite Board of Missions and Charities, held at the Paradise, Pa., Mennonite Church, Mar. 7, 8, was marked by good interest and attendance as these meetings usually are. Bro. J. N. Kaufman, on appointment to India, preached the mission sermon.

Sister Etta Honsaker, Masontown, Pa., wife of Bro. Charles E. Honsaker, a deacon of the Masontown congregation, was called to her eternal home, March 10. May the Lord comfort the bereaved ones.

Brethren Irwin D. Sell, Johnstown, Pa., and Orrie D. Yoder, Bannock, Ohio, were present and took part in the revival meeting services at the Scottdale Mennonite Church, Friday evening, March 9. The former was accompanied by Sisters Barbara Eberly and Sarah Yoder, workers at the Johnstown Mission, and son Arthur; while Bro. Yoder had his wife and daughter Barbara Lee as traveling companions.

The Quarterly Bible Conference is to be held at the York, Pa., Mission March 17, 18. Bro. Daniel Sensenig is one of the instructors.

Baptismal services are announced for the Line Lexington, Pa., congregation, to be held on Sunday morning, March 18, with Bro. Arthur Ruth in charge.

Communion Dates for the Middle District of the Franconia, Pa., Conference are arranged as follows: April 1, Line Lexington; April 8, Spring Mount Mission; April 8, Perkiomenville Mission; April 15, Lansdale Mission; April 15, Rockhill; April 22, Plain; April 29, Towamencin; May 6, Souderton; May 13, Salford; May 20, Franconia.

A Conference on Mennonite Community Life is to be held at Goshen College March 16, 17 on the theme: "The Mennonite Community in the World Today." It is sponsored by the Committee on Industrial Relations of the Mennonite General Conference.

In an impressive ordination service held at Weavers Church near Harrisonburg, Va., on March 11, two brethren, Daniel W. Lehman and Harold Eshleman, were ordained to the ministry, and two brethren, Ralph Heatwole and Otho Good, were ordained as deacons. All are to serve in the Middle District of the Virginia Conference. The following bishops participated in the ordination services: S. H. Rhodes, J. L. Stauffer, Timothy Showalter, Truman H. Brunk, and J. R. Driver. May the Lord's enabling rest upon these newly ordained brethren.

The Church Music Conference held at the Eastern Mennonite School March 9-11 was quite well attended by local people and by a few brethren from several communities in Pennsylvania. It was a stimulating meeting on a vital church problem.

Bro. Abram G. Ehst, minister at Bally, Pa., has recently been bereaved in the death of his wife. We wish him the comforting grace of God.

Bro. A. J. Metzler conducted a counsel meeting at the Blough Church near Johnstown, Pa., on March 11.

(Continued on last page)

CORRESPONDENCE

MEDWAY, OHIO

Dear Herald Readers: Greetings in Jesus' name. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Surely God has been good to us the past year. Considering the ice and snow, our attendance was good. We still have a few shut-ins in our congregation. Our Sunday school was reorganized recently. May the Lord bless and strengthen the work.

Another of our young brethren was called to C.P.S. camp. May we not forget these young men in our prayers.

We had the privilege of having Bro. Wyse Graber, Stryker, Ohio, with us from Feb. 11 to 18. He brought us a number of stirring messages. Seven precious souls decided for Christ, and there were three reconsecrations. May the seed that was sown take root and grow.

As we have no resident minister here, we welcome ministers who are coming this way to stop with us.

On Feb. 25 the brethren J. A. Liechty and N. E. Troyer were with us for our morning services. May the Lord abundantly bless the work at this place.

Feb. 26, 1945. Margaret A. George.

DUCHESSE, ALBERTA

Dear Readers: Greetings. This winter has been a season of spiritual refreshment. We praise the Lord for it and trust we have grown in grace.

Bro. C. J. Ramer of this place conducted evangelistic meetings at the Biehn Church, New Hamburg, Ont., Oct. 30 to Nov. 8.

On Nov. 12 a large group of us were privileged to attend the Sunday-school meeting at High River. We enjoyed a day of inspiring messages.

At the beginning of the year our Sunday school was reorganized. Plans were also made to begin a branch Sunday school at Clancy, six miles south of here.

For the tenth consecutive winter we were privileged to have three weeks of Bible study. The dates this year were Jan. 22 to Feb. 9. The teachers were the brethren M. D. Stutzman, of Tofield; Linford Hackman, Ogema, Minn.; and C. J. Ramer, of this place. Year after year these weeks of Bible study for young and old have proved a real blessing. We thank our teachers for launching out into this new field of labor. The inspirational talks given by Bro. Hackman were much appreciated. We wish him God's blessing in his work among the Indians.

Following Bible school, Christian Workers' Week was enjoyed by all. The bishops, ministers, and deacons of the Conference district were present. Those present realized anew their Christian responsibility.

Six of our members motored to Tofield Feb. 22 to attend the funeral of Sister Stauffer, wife of Bro. Ezra Stauffer.

Bro. S. V. Martin, who has been tested for

his faith since March, 1944, has been sentenced to Lethbridge prison for eighteen months. We are thankful to report that his testimony is cheerful and faithful. Continue to pray for him.

Feb. 28, 1945.

Mary Martin.

SPRINGS, PA.

Dear Christian Friends: Greetings. The annual Bible Conference was held at the Springs Church from Dec. 29 to Jan. 1. The brethren A. J. Metzler, Scottdale, Pa., and J. R. Mumaw, Harrisonburg, Va., were the instructors.

Walter Otto, Viola Miller, and Fannie Beachy were among the short-term students at the Eastern Mennonite School during the winter months.

Among the C.P.S. men who visited here during the past few months were Robert Kolb, Burbank, Ohio; Merle Kolb, Luray, Va.; Ray Hershberger, Norristown, Pa.; and Allen Otto, Baltimore, Md. Those who have not been home for a longer time are Allen Schrock, Belton, Mont., and Claude Maust, Malcolm, Nebr.

The Casselman Valley ministerial body is planning services throughout the district during Holy Week.

The senior sewing circle has been holding weekly meetings during the winter months—quilting, sewing for relief, and supplying local needs.

The Daughters of Dorcas (junior group) hold their meetings in private homes in the evenings.

The brethren Roy and Walter Otto and M. B. Miller expect to take part in a special program to be given at the Grottoes, Va., C.P.S. Camp over the week end of March 4.

We praise the Lord for willing hearts and hands who help to carry on the ever-widening sphere of our church program, and pray that there may be an even greater effort on the part of all in the future work of the church.

March 1, 1945.

Mrs. Alva Yoder.

CLOVERDALE, OHIO

(Mt. Pleasant Congregation)

Dear Readers: Greetings in Jesus' name. Our revival meetings closed on Feb. 25. Two young souls confessed Christ as Saviour, and there was one reconsecration. Others are counting the cost. Each evening Bro. Troyer, the evangelist, gave a short talk to the children, which they appreciated very much. Special music was another helpful feature of the meetings. The following favored us, one evening each: a quartet from Salem, the Swartz sisters from Salem, a quartet from Fulton County, a quartet from the Pike Church (led by Bro. Elmer Yoder), and four men from various churches.

On March 4 Bro. Daniel Augsburg, of Elida, filled the regular appointment.

March 5, 1945.

E. E. Zuercher.

ELKHART, INDIANA

(Olive Congregation)

Dear Herald Readers, Greeting: Dec. 27, 1944, Bro. Mark Ross, Hesston, Kans., came into our midst and conducted revival meet-

ings until Jan. 7, 1945. We also had Bible Conference for two days when Brethren Ray Yoder and Homer North assisted. The following subjects were discussed: For Christ and the Church, The Church and the World, Bro. Ross; Maintaining the Faith and Doctrine, Mission Program for Today, Bro. North; Maintaining the Faith in Practice, Church's Future Glory, Bro. Yoder. Although the weather was cold and stormy and the crowds were none too large, we were richly blessed. Four young souls made the good confession either during the meetings or soon after.

The following brethren brought messages in our Wednesday evening meetings in the recent past: S. J. Hostetler, Laurence Horst, Frank Byler, Norman Weaver, and Daniel Zook.

Bro. Harold Bender brought us a series of lessons on Mennonite History the latter part of 1944.

Bro. Russell Sloat, an M.B.C. missionary to Nigeria, Africa, told us about his work Feb. 4. Bro. Sloat as a boy attended our Sunday school. We were pleased to hear him.

We also had Bro. Harold Zehr and a group of Winter Bible School students from Goshen give us the Y.P.M. program one Sunday eve in January.

May we ever look for the Lord's return, when we will be delivered from the presence of all sin.

March 6, 1945.

H. N. Yoder.

CRESTON, MONTANA

(Mountain View Congregation)

Dear Herald Readers: Greeting in Jesus' name. Bro. Milo Stutzman, Kingman, Alta., Canada, was here from Feb. 18 to March 4 conducting two weeks' Bible school. Subjects were Apostolic Church History, I Corinthians, and Music. Attendance was good.

On Dec. 27 Bro. Noah Miller, Alden, N.Y., worshiped with us, and on Jan. 7 Bro. Archie Kauffman, Foster, Oreg. We appreciated their messages very much. We invite anyone coming to Belton to visit us at Creston if possible. Bro. John Hochstetler is giving a Bible Lesson at the C.P.S. Camp at Belton every Tuesday evening. One of the brethren from here goes to Belton every third Sunday for church services.

On Jan. 21 the Chorus from Belton Camp was here and brought us a message in song, which was enjoyed very much by everyone.

Our ministering brethren, John Hochstetler, D. D. Brenneman, and Carl Kauffman attended the Ministers' Meeting Feb. 12-16 at Duchesse, Alta., Canada.

We had a very mild winter with very little snow.

March 6, 1945.

Mary Brenneman.

MONTGOMERY, INDIANA

(Berea Congregation)

Dear Gospel Herald Readers: Greetings in our Saviour's name. The Lord has been sending us showers of blessing—showers of rain and other material blessings, and much rich spiritual food in the study of Matthew concerning Jesus and His labors, and from Bro. Edd Shrock's messages to us on the text, "Power belongeth unto God." Psalms 62:11b.

(Continued on page 1020)

WITH OUR MISSIONARIES

Missionaries

Who are these

*That run along the highways of the world
And seek its meanest suburbs with their feet?
They are the troubadours of God,
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity.
They are the canny merchants
Who buy the hearts of nations for their Prince.
They are the vivid tailors
Who push the thread of ages through their
hands.*

*They are the white militia
Who take no blood to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs,
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-bearers
Who bear stern wooden gibbets on their backs,
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for us amid the courts of life.*

—HENRY BARNETT.

The Keys of the Kingdom

BY GEORGE J. LAPP

The full text found in Matthew 16: 13-19 shows Jesus and the disciples away from the crowd that so eagerly followed Him for both sincere and ulterior motives, and also from the bitter opponents such as the scribes and Pharisees. He asks the disciples whom others declare Him to be and finally asks them who they say He is. Peter, an impulsive spokesman, this time answers correctly, "Thou art the Christ, the Son of the living God." Jesus replies, "Thou art Peter [a stone so shaped by rigid discipline], and upon this rock [your confession that I am the Christ, the Son of the living God] I will build my church; and the gates of hell shall not prevail against it." Flesh and blood had not revealed it to Peter and the disciples, but God the Father had revealed it. Then comes the significant promise of Jesus to the future pillars of the church and through them to the church, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou [the church] shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

In India the church has been growing and gradually coming into its own during a period of forty-five years. It was carefully nurtured by its founders, the missionaries, until through carefully organ-

ized effort its leading national members could contribute toward its organized interests, activities, and discipline. Our church in India first chose deacons and leading lay members who could serve on local church councils to set and keep the house in order. We missionaries also were learners and sought by every means to co-operate as equals with them. It helped both us and them to realize our mutual grave responsibility as God ordained and appointed workers for the highest spiritual interests of the respective congregations.

Through the establishment of a conference and the adoption of a conference constitution with rules and discipline, a fully organized church came into being. But what about molding and shaping the living stones which are to make up the spiritual structure, the body of Christ? What of the Rock, Christ Jesus, the Head of the church? What of the keys of the kingdom of heaven? Through evangelistic effort in the preaching of the Gospel to the heathen in India the door of opportunity was unlocked and opened to them to enter the kingdom through an acceptance of Jesus Christ as their only Saviour. The organized church set the standards of faith and Christian living in accordance with the teachings of Christ and His apostles and with these standards as keys opened and closed doors of fellowship and service according to the faith and faithfulness, or the lack of them, of those who had come into the fold. Severe testings have come to the church and her leadership as they exercised their rightful and scriptural powers of regulation and discipline. These testings have come from within and without, but we thank God for His sustaining grace and guidance. With patient yet firm persistence many victories have been achieved by the church and now we can say with full confidence that our church in India is a permanently established organized body which with time and sustained interest in her own and others' highest spiritual welfare will grow from strength to strength and in the stature of the fullness of Christ. There are weak members. Others have had to be locked out of fellowship by the use of the keys of the kingdom. Even ordained members have lost their place in the ministry because of sins committed against God and the church. But these were necessary purgings which in the end proved to be factors of purifying and strengthening to the body of Christ in India.

Pray for our church in India that she may not use the keys unworthily.

Dhamtari, C.P., India.

The earth is the Lord's, . . . the world, and they that dwell therein.

The Situation in India

By S. M. KING

(Continued from last week)

Let us now leave India in general and come to the American Mennonite Mission to get a glimpse of the situation in our own work in the Central Provinces. Along with the other missions of India our own has felt the effects of the war. It is with a deep sense of disappointment that we have not been able to do more effective work and more enlarging of the work in the last decade, and in the last five years in particular. But as we think of our regrets and disappointments, we are not unmindful of the many encouraging features of the work and of the direct blessings of God. I wish to share with you a bit of both the discouraging and encouraging.

A challenge which remains fresh with Sister King and me came to us while visiting India in 1933. Early one morning Brother and Sister A. C. Brunk took us over a part of our Dondi field. Brother Brunk, three Indian workers, and I climbed to a hilltop, 2,500 feet above sea level. There before us lay an unevangelized area of about four hundred villages. As the missionary pointed out, he and his helpers were attempting to give the Gospel message to as many of those people as possible. Bro. Brunk also remarked, "I wish I had fifty Christian teachers to send into that area and establish Primary Schools." There on a large boulder we offered prayer on behalf of those people. While we were gone Sister King visited with Sister Brunk in the homes at the foot of that hill. There an old man, a Hindu, begged the missionary to open a school so that his children and grandchildren might learn to read and write. He even suggested that they could then read from our religious book, the Bible. What an opportunity that seemed! But to date we have opened no school in that area. Added to that, during the last four years there has been very little preaching of the Gospel in those villages, due to a shortage of workers. The prayer which we offered that morning is yet to be answered. This is only one instance. Our shortage of workers has meant a similar reduction in village visitation and preaching in other areas of our mission as well as at Dondi.

Likewise the medical work has suffered, especially in the outstations where we operate dispensaries and clinics. In recent years it has been impossible to get competent help to take care of these medical institutions. Throughout India there is a shortage of nurses and compounders, and the Government is offering such good salaries that it has been exceedingly difficult to keep in the service of missions those who are well qualified. If you have read the "Verdict on India" or its condensation as found in the February issue of the Reader's Digest, you will appreciate the scarcity of nurses in India and our own mission problems along this line. About ten

years ago we had four missionary nurses. Now for the last five years we have had no trained American nurses. (We can easily imagine the welcome that Sister Lena Graber will receive on her arrival at Dhamtari.)

Although the medical work at our outstations is at a rather low ebb, there nevertheless is an encouraging side in our medical work. The number of patients treated at the Mission Hospital, called D.C. Hospital, has been increasing from year to year. In spite of new wards having been constructed a little over a year ago, additional buildings are now required for the care of the increasing number of patients who at our hospital are being served in Christian love and courtesy.

Our schools have likewise enjoyed a healthy patronage. This is especially true in the Middle and High School departments of Dhamtari Christian Academy. One of the most encouraging things about this increased enrollment is that the proportion of Christians is on the increase. In the High School Class of 1938 there were eleven boys, of whom only two were Christians. In the present Class of 1945 there are thirty-five boys and girls, of whom over fifty per cent are Christians. Another encouraging thing in our school work is that our teachers seem more permanent and more interested than heretofore in the institutions in which they work. During the last year two of our Academy staff members refused offers of good positions elsewhere, at salaries enhanced at least sixty per cent above what they are now receiving. I believe that the spirit of service which this manifests is growing among our teachers.

Likely some of you are thinking on the situation in our missionary personnel. Normally we had about thirty American missionaries on the field. That was before the Bihar work had been opened. Today in both fields there are only seventeen, and three of these, it is understood, are soon to return home. Of the remaining fourteen, ten will be due or overdue a furlough within less than two years. But workers are en route to India and we might take an optimistic view about getting more missionaries to our field. We might also take the viewpoint that missionary furloughs should be greatly deferred—a questionable policy, I believe. Any way you look at it, our mission in India will no doubt be handicapped for a few more years by a shortage of seasoned workers.

In different capacities Indian workers are being used in our mission and we appreciate their services, but an Indianization program has not got along as far as you perhaps suppose. It might seem to some that, with a shortage of missionaries, now is the time to Indianize. This may prove to be the time and we are agreed, I believe, that the process must not be unduly delayed. But, to be fair to our Indian brethren, we should

not jump at the opportunity afforded by this crisis to give them responsibilities for which they have not been prepared. From the standpoint of our home church it certainly would not be right to think that Indianization means a rapid decrease in the number of workers and financial support to be sent to the field. American missionaries will be needed for enlarging the work already begun. They will also be needed to work at the present task and especially in co-operation with the Indians as they assume the new duties. This co-operative effort is essential and I feel certain that our Indian church will welcome it. So the unselfish, the steady, and the Spirit-filled missionary in going to India need not feel that his days of service will end with the introduction of a sane Indianization program.

At times we are apt to think only of our mission and missionaries in India and fail to give proper recognition to the Indian workers and even to the church of India. I feel that the home church should be more conscious of the existence of the Mennonite Church in India. In the annual reports you will find a membership of nearly 1,400 in our India Mennonite Church. There are ten organized congregations. The pastors of four of these churches are Indians. There are nine Indian deacons. The Conference which meets annually has a voting membership of about sixty members, the lay delegates being about twice the number of ordained men. Until six years ago the church contributed one half the support of one Indian minister, the mission taking care of the balance. Today the support of four Indian ministers is shared about equally by the church and mission. The Conference appoints a special Pastors' Committee to make pastoral arrangements, including pastors' support. This committee consists of one member from each congregation, the moderator of Conference, the bishop (s), and the mission treasurer. Usually there are about ten Indian members and three Americans on this committee.

One concern of our Indian church today is that of the ministry. Our Indian ministers are growing old, considering age limits in India, and they realize that they are not as well qualified for their present duties as they were, say ten years ago. Yet their responsibilities are much more requiring than they were ten or even three years ago. The present situation seems rather critical, but it also seems that it might be improved rather early. You will be pleased to know that we have in our church two young men of about thirty years of age who are Graduates in Theology and are taking an active part in church activities. This spring a third one is also to receive the Th.G., a collegiate degree. We have a few other men who also qualify for the ministry—in the spiritual as well as in other qualities. I know that we are interested in this situation and will earnest-

ly pray that these men of promise and others in our church in India may be used in the way that the Spirit of God directs, whether it be in the ministry or in other ways of useful service in His kingdom. (Since writing the above, word has come from India, informing us of the ordination of four Indian men to the ministry. May we remember our responsibility to these men, especially at the throne of grace.)

Garden City, Mo.

The Foreign Field

NEWS LETTER FROM ARGENTINA

Greetings to all our friends at home: I find myself in the midst of a very happy environment these days. The sixty-five children who have assembled here at the mission's campground in Trenque Lauquen from many of our mission stations have brought with them a good supply of vim and vigor. My particular work is attending to all the little aches and pains that happen along their happy way, but I also have five little willing helpers under my wing for whom I am responsible. Personally I think we should be able to help these children a great deal. By living with them as we do, we should be able to help them put into daily practice the things we try to teach them during the year. I am sure there are a number of things you would like to know about this new project—Colonia de Ninos—which is under the able direction of Bro. E. V. Snyder, but you will be given that information in the following news letter.

I have always been taught that eavesdropping is wicked, and I still think it is. It happened, however, that while I was in my room doing a little mending during our pastors' conference, a group of pastors seemed to find their steps directed to the little room occupied by Bro. Lantz, which was not very far from mine. I began to take notice of what they were talking about while Bro. Lanick was telling the group of his conversation with a young priest whom he met on the train on his way to the conference. After chatting for a time, there seemed to be a natural opening for Lanick to tell this priest that he was an evangelical pastor, and before they parted, the priest asked Lanick to pray and to pray much for him. Bro. Gorjon followed. He told of a promising young Christian girl in his church who was ready to begin teaching music. Her father claims to be an atheist, and while he permits her to attend church and Sunday school, she does not yet have his permission to unite with the church. One of our Bible students took up the thread from here and shared his plans and ideas concerning the opening of new work in new places in order to give the people a proper conception of what the evangelicals believe and teach. Judging by his enthusiasm, sincerity, and faith, we have reason to believe that he will be a real blessing to the work. If I recall correctly, Bro. Lauver was the last one to make

known his burden. He was concerned about a young boy in his church who he feels will be a future worker in the mission but who has many obstacles to overcome. His parents, like many others here in Argentina, do not have a respectable marriage relationship. Here there was a lull in the conversation—it seemed like a call to prayer, and Bro. Lantz recognized it and called on Bro. Cavadore to lead in prayer. Quietly and humbly the six knelt on the hard brick floor and prayed. I wish you too could have heard this brother pray. How sincerely he interceded for the young priest who was seeking spiritual help and for the Bible student who was so anxious to give his best for the Master! For the two young people who are struggling against great difficulties he prayed so tenderly and understandingly that before I was aware of what was happening I was brushing aside a few tears. How he interceded for the burdens of his brethren! I shall never forget. Perhaps you could call this eavesdropping, but I am glad I got in on this little informal meeting.

For the last six weeks I have been living in suitcases; so perhaps you can imagine how glad I will be to settle down to ordinary living again. It was decided at our Mission Council meeting that I be stationed in Pehuajo for a time, where I will continue with a certain amount of language study under John Mecheli, but now I will enter into the practical end of the work in a fuller way, under the direction of Bro. and Sister Swartzentruber. I must say that I am glad. It feels so good to be of some use.

Tomorrow (Feb. 15) Orle Swartzentruber and the Rutt, Brenneman, and Litwiller families are leaving us on the "Rio Jachal." If we did not know that they are all greatly in need of a furlough we would be sorry to see them go. We hope their being with you will be of mutual benefit to all.

If we could think of a new way to thank you for your continued interest, we surely would use it. I do not know of anything that inspires me more than to hear from folks who tell me that they are praying for me daily; nor is there anything that helps me to be more keenly aware of my responsibility than just that. May the Lord bless you all.

In Christian love,

Feb. 14, 1945. Edna M. Good.

Pehuajo, F.C.O., Argentina.

INDIA AIRGRAPH

Dear Herald Readers: We had high hopes that missionary reinforcements would soon arrive in India, but up to the present they have not come. We are wondering where Sister Graber is and daily expecting word from her. We are constantly in prayer that very soon our depleted forces will be increased in number. Keep praying with us.

All who can are touring in the villages. One of our young ministers, Pyarelal, was out on tour with Bro. Friesen and workers in the Arjunda area, and he reported splendid reception by the people who expressed their regret that they opposed Christian teaching a few years ago. Our Brahman Christian brother and his family who were converted several years ago and are living near Arjunda

have had a good influence over the people. At first they were persecuted, but their patience and Christian fortitude enabled them to win out and now their witness is telling for Christ.

Non-Christian leaders in India express their willingness for the Christian forces to openly witness to their faith and for converts to accept Christ if they do it from conviction. They also say, "We also have the full right to win them back if we can," which is also true. Full religious liberty always implies the freedom to accept or reject at will.

Those who cannot remain out in the respective districts on tour seek in villages and non-Christian community centers to proclaim the Word. Our missionary sisters go out with their Bible women. We are thankful for the more experienced Indian workers who are able to present the Gospel message and make an appeal to the hearers to accept the truth as it is in Christ.

This is the time for school examinations. Our High School students are cramming. They will take the examinations in all the studies of the three years of High School study. Annual examinations are preferable.

Sister Good and we are packing and preparing for the call to the post of embarkation from which we shall leave India for the United States. The call may come any time after the middle of February. On Saturday, Feb. 10, the Balodgahan community plan to hold a farewell meeting, at which time also the whole community will unite in a community meal together. While such occasions express their good will, yet they also bring a feeling of sadness to us who are leaving on furlough or for the last time. India is dear to our hearts. May God richly bless our people in India.

Pray for India and for us that He may speed us on our way.

Feb. 8, 1945.

George J. Lapp.

The Home Field

HUTCHINSON, KANSAS

(Mennonite Mission)

Dear Herald Readers: Greetings in Jesus' name. "The Lord hath done great things for us; whereof we are glad."

We greatly appreciated the program rendered by the Hesston Y.P.C.A. on Sunday evening, Jan. 28.

On Feb. 11 we were privileged to have Bro. Edwin J. Yoder, Topeka, Ind., in our midst. He brought the morning message.

Bro. J. G. Hartzler, Windom, Kans., was with us for counsel meeting on Feb. 25. He spoke on the subject, "The Faith of Our Fathers."

The Missouri-Kansas Ministerial Conference was held at this place from Feb. 27 to March 1. The conference closed with a very touching communion service for members of our local congregation and all ministers and their wives who were present.

Recently one for whom we had been praying for some time passed away. Her last testi-

mony was that she was going home to be with her Lord. Pray with us that the passing of the mother may help the children to find Christ as their personal Saviour.

For her class of Junior boys Sister Allie Kauffman has started a missionary project and a woodworking class. We are glad for the interest that is shown in this work.

On Sunday afternoon, March 4, the brethren Sanford King and H. A. Diener went with us to hold communion in a number of homes for shut-ins and some who were not privileged to attend at the church. These services were enjoyed by all who had a part.

A group from the West Liberty Church, Windom, Kans., rendered a program for us Sunday evening, March 4, on the subject, "How to Experience God's Leading." We praise the Lord that there are those who are willing to carry the Gospel message in word and song.

The field truly is "white already to harvest." "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

March 5, 1945.

In His service,
The Workers.

CORRESPONDENCE

(Continued from page 1017)

He has given us a number of sermons on this text, concerning God, the Son, the Word, and the Holy Spirit. His messages included thoughts gleaned from the minister's meeting and Christian Life Conference at Goshen. We appreciate this touch with those impressive messages.

Sunday, March 11, will again be the Monthly County Farm Service. The inmates appreciate the messages in group singing and preaching by Bro. Shrock.

March 25 we expect to have counsel meeting, or as it is called here, members' meeting. On the following Sunday, April 1, we want to think afresh of the atoning work of Christ and of His coming again as we observe communion.

Bro. Clarence Shenk and Bro. Shrock expect to tour in southern Indiana for the location of another mission station. Pray with us for the proper location and workers.

We are far from the other Indiana Mennonite churches and are always glad for visitors. Sister Margaret Horst, of the Girls' Home, Reading, Pa., was with us Feb. 18 for both morning and evening services. In the evening she favored us with a talk on the Girls' Home.

March 6, 1945. Mrs. Paul F. Weldy.

UPLAND, CALIFORNIA

(Alpine Congregation)

Dear Readers, Greetings in Jesus' Name: "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3). Our group here is steadily growing larger. In November Bro. and Sister Richard Bachman and two children moved here from Illinois. The last of December Bro. and Sister Marion Shetler and two children came here from Michigan. In January Bro. and Sister Edwin Snider and two children from Michigan were added to our number. At present we have three boys under instruction. We thank God for leading these people to come here and

worship with us and sincerely welcome any others who wish to locate in Southern California.

Since the last correspondence Sister Anna Swartzendruber has united with the Brethren in Christ church, where her husband Bro. B. P. Swartzendruber has been a member for a number of years. Sister Lois Weaver (Mrs. Lyle Weaver) is transferring her membership to Winton where her husband is a member.

Our fall communion service was held in October, with our bishop, Bro. J. P. Bontrager, in charge. He brought us an appropriate message.

Bro. Fred Gingerich of Canby, Oregon, Bro. Sherman Maust of Pigeon, Mich., Bro. William Brenneman of Chicago, Ill., Bro. C. Z. Martin of Columbia, Pa., Bro. Josiah Miller from the Shore Church in Indiana, and Bro. Glenn Whitaker of Los Angeles, Calif., all visited here and brought much appreciated messages from the Word.

Other visitors were Sister Ruth Bucher and two children from Wisconsin, Bro. Daniel Miller, Pigeon, Mich., Bros. Wilson and Ernest Snider, Michigan, Sisters Orpha Horst and Katie Smoker, Penna., and Sister Martin and Sister Miller who accompanied their husbands.

Bro. Guy Hostetler, our mission board member, and our pastor, Bro. John D. Leatherman, and his wife, attended the representative meeting of the Pacific Coast Conference held at the Hopewell Church in Oregon from Feb. 13 to 16, at which all ordained brethren and district mission board members were urged to be present. While in Oregon Bro. and Sister Leatherman visited the Bethel and Molalla congregations. During Bro. Leatherman's absence, helpful messages were brought by Bro. William Brenneman, Bro. Sherman Maust, and Bro. I. Mark Ross.

Bro. I. Mark Ross of Wichita, Kans., held inspiring revival meetings here from Feb. 15 to 25. The brotherhood here was revived, strengthened, and encouraged to press forward in the Master's service as a result of the stirring, heart-searching messages. May God give us the needed grace to help us go forward as one united group as we labor here to make His will ours. The Spirit was present in power, and as a result of His working several souls have renewed their promise to live for Him.

We are looking forward to the time when we will be able to build our new church building. Our present building is becoming increasingly inadequate as our number is increasing. Our classes are overcrowded because there is a lack of space to form new classes in the present building. Our building fund is steadily growing, for which we are grateful to our Heavenly Father and the Mennonite churches in the various parts of the United States, who have contributed. We hope in the near future to decide upon a plan so that we can apply for the priorities needed in order to build. Pray for us as a small group of His children here, that we may go forward in His service. As we build our house of worship may we also build a Spiritual Building, the sure foundation of which is Jesus Christ, Him crucified, and resurrected.

March 6, 1945.

Cor.

RELIEF AND C.P.S.

RELIEF NOTES

Relief Workers Serve at El Shatt and Tolumbat Camps

The three Mennonite workers who arrived in the Middle East, February 5, report having been assigned to El Shatt and Tolumbat as follows:

Marie Brunk, at El Shatt, writes, "... according to my present understanding, I will be dealing with the registration of displaced persons. Before returning home all refugees must be accounted for by name, occupation, number, etc. Errors occurring during this registration will have to be corrected and cards kept up to date to facilitate repatriation."

Esther Detweiler, assigned to Tolumbat, writes, "I visited the camp and the hospital at Tolumbat where I will be located. There is a laboratory and some equipment in the hospital and I believe that I will be able to make a contribution there."

Bertha Fast is to supervise children's activities at Tolumbat but withholds comments for the various phases of her assignment may change considerably when put into actual practice.

* * *

Coffmans Directing Taxal Edge Home

A shifting of M.C.C. relief workers became necessary with the transfer of Peter and Freda Dyck to the new camp opening at Hull, England, for Dutch evacuated children. John and Mrs. Coffman transferred from the London Center to Taxal Edge to succeed the Dycks as directors of this home for convalescent boys. Mabel Cressman and Vernon Toews are now at the London Center, to carry on there.

* * *

Assistance Given Y.M.C.A. War Prisoner's Aid

John Thut, in late December, transferred from Taxal Edge to the London Center. He has joined Henry Buller in the War Prisoners' Aid Section of the London office of the Y.M.C.A., where an acute shortage in staff and equipment has been requiring their services practically full time. Glen Miller reported that Brother Thut has a responsible position in promoting and directing recreation, shop work, and music for German prisoners in England, and has been making a significant contribution in that service.

* * *

Relief Briefs

Willard and Mrs. Smith, spending some time in Argentina, met Mrs. Elvin Souder, her daughter, and Elizabeth Keeney in Buenos Aires when they docked, February 21, and intended to travel with them up the Parana and Paraguay Rivers to Asuncion.

The following persons have arrived recently to fill vacancies at Akron Headquarters: Isla Zink, La Junta, Colorado, secretary to John Snyder, and Mildred Blauch, Pinto, Maryland, assisting in the kitchen.

C.P.S. NOTES

Hospital Units Open in New York State

The first C.P.S. units for mental hospitals in New York State have been approved. Under Mennonite administration a 30-man unit will be placed at the Hudson River State Hospital, Poughkeepsie, New York. Plans have been made to organize a relief training unit at this hospital.

The State School at Wassiac, New York, has been approved to receive a 25-man C.P.S. unit. This institution is a training school similar to the schools at Vineland, and Woodbine, New Jersey.

* * *

Hospital Unit at Cleveland

Permission has been received to place a unit of thirty men at the Cleveland State Hospital. Earlier in the history of C.P.S. a unit under another agency had been placed at this hospital but was withdrawn because of problems related to the hospital administration. Since that time the administration of the institution has changed and the new superintendent has requested the re-establishment of a C.P.S. unit.

* * *

C.P.S. Cooking Schools

A cooking school in the East is scheduled to open at the Luray, Virginia, camp the week of March 18. Mrs. Harry Wenger, dietitian at Luray, will be in charge of the school with approximately fifteen men enrolled. The cooking school in the West at the North Fork, California, camp, with Mrs. Jacob Goering in charge, opened the latter part of February with twenty-seven men enrolled.

* * *

Summer Service Units for Women

Summer service units for women will again be administered by the M.C.C. for a 12-week period during the coming summer months. In a general way the pattern established by the units last summer at Ypsilanti and Howard will be followed. Arrangements are being made to organize a unit at Ypsilanti, Michigan, and at three or four other mental hospitals where C.P.S. units are located. Matrons to be in charge of the units are being secured from the faculties of Mennonite church schools.

The purpose of the program is to provide a channel for Christian service for women who desire to serve in a manner related to our peace witness. Quite a few young women in the churches have expressed their desire to share in the C.P.S. experience. Educational activities will be organized for hours off, and in at least one unit opportunity for relief training will be provided. While the emphasis of the program will be focused on Christian service, members entering the units will be able to earn between \$150 and \$200 during the 12-week period. A bulletin describing the program in detail will appear in the near future.

Released March 7, 1945

M.C.C. Headquarters, Akron, Pa.

In the preparation of the Sunday-school lesson we should never leave out prayer and meditation.—Leonard Haarer.

From Our Schools

EASTERN MENNONITE SCHOOL

"I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."

The faithfulness of our Lord to fulfill His promises was again demonstrated to us during the winter revival meetings, held Feb. 6 to 13, in charge of Bro. Nelson E. Kauffman, Hannibal, Mo. After several days' progress the effort as a whole was met with an all-round interest. The messages, which were not only inspiring and challenging but genuinely instructional, met with an enthusiastic response. Many of the students, especially of the high school and special Bible term group, yielded to the call to a deeper consecration. Many vital contacts were made in voluntary personal interviews. Both faculty and students experienced special blessings through the fellowship of intercession and worship. At a conjoint prayer circle the following week, Bro. Kauffman gave a practical message on progress in Christian experience, "Let Us Go On." The hearty responses given in a testimony meeting held during the Friday Morning Devotional Period following the meetings gave evidence of reality of the deeper experience with Christ. While Bro. Kauffman was with us, we were glad to have his leadership in a period of special prayer in the Sunday morning Mission Prayer Meeting.

"The Wonders of the Word" and "Deepening the Spiritual Life Through the Word" were the themes of the Christian Life Conference held Feb. 16 to 18. Bro. Milton G. Brackbill, Paoli, Pa., was the moderator of this meeting; guest speakers were Bro. B. Charles Hostetter, Manheim, Pa.; Bro. J. Irvin Lehman, Chambersburg, Pa.; Bro. Nelson E. Kauffman; and Bro. J. N. Kaufman, Peoria, Ill. Bro. Hostetter also addressed the Mission Prayer group on the subject, "Accepting Responsibility as a Witness."

During the month a number of visitors addressed the student group. Bro. Russell Baer, formerly of Ophir, Ky., spoke in Mission Prayer Meeting on his work in the mountains of Kentucky. Bro. Floyd Bontrager, Fairview, Mich., preached the Sunday morning sermon on Feb. 4. On Feb. 19 Bro. J. N. Kaufman, Peoria, Ill., spoke in chapel on "The Depths of Life." Bro. Harold Brennehan, Kalona, Iowa, conducted the chapel service on Feb. 22.

Beginning in October the Missions Committee of the Y.P.C.A. has sponsored four monthly programs at Grottoes C.P.S. Camp under the general subject, "The Christian in the World." The subject of the February program was "Mennonites Under the Searchlight." Quarter music was included in each program. The annual series of mission study classes, sponsored by the Missions Committee, opened on Feb. 21. Six classes have been organized to study the history and activities of missions. These classes will meet weekly throughout the remainder of the school year.

Other high lights of the month's activities were the college skating party, the Mixed Chorus program on Feb. 2, the fifteenth anniversary of the founding of the Astral Society, a visit of Special Bible Term students to Vesper Heights Observatory, and the Founders' Day Program held Feb. 14. At the Founders' Day Program, it was our privilege to have as guest speaker Sister Marian C. Eshleman of Williamsport, Md., who gave a vivid picture of dormitory life in the early days of the school.

Chester K. Lehman attended a joint meeting of the Executive and Missions Committees of the General Mission Board at Elkhart, Ind., on Feb. 21 and 22. Bro. John R. Mumaw attended a meeting of the Board of Education at Goshen, Ind., on Feb. 19 and 20. On Feb. 20, Menno J. Brunk gave an introduction to Galatians at a joint meeting of the young people and adults at the weekly prayer meeting at the Lindale Mennonite Church. On Feb. 6, Ada M. Zimmerman spoke on "The Characteristics of Adolescents" at a public meeting of the Christian Parent's Fellowship of Northern District held at Zion Mennonite Church, Broadway, Va.

An error occurred in the Eastern Mennonite School news printed Feb. 16. The story which won second prize in the Girls' Short Story Contest on Nonconformity was "As Unto the Lord" by Dorothy Metzler.

March 2, 1945.

A. Grace Wenger.

ITEMS and COMMENTS

Bishop Imre Revesz, of the Hungarian Reformed Church, uses an Old Testament incident to give expression to his loyalty to the Gospel: "Give your independence, and join me in proclaiming a creed according to racial and national ideas," says Ahab to our church. What will the church answer? Like Naboth, it will say: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." And it will add: "For four hundred years I have best served the Hungarian people by preaching and teaching the Gospel of Jesus Christ; I have dried their tears with the consolation which is given by Jesus Christ; and by preaching His mercy I have healed their broken hearts. And shall I now allow my people to be separated from Jesus Christ? Shall I give this inheritance a prey to any false nationalism? The Lord forbid it me that I should give up the inheritance of my fathers."

Victory Sky Pilots, Inc., is a flying school conducted for missionaries at Winona Lake, Ind., by Paul C. Hartford. It is the opinion of Mr. Hartford that the airplane will be an important means of travel for missionaries after the war.

The state of New Hampshire has not joined the list of states which release their public school children for religious instruction each week. A bill for this purpose was recently

defeated. The necessity for using school time for religious instruction was felt, by some of the opponents of the bill, to indicate that the clergy have "fallen down on their job."

Many people will regret that Mrs. Roosevelt in a recent news conference cast some reflection upon the families which have many children. She speaks of families of twelve, thirteen, and fourteen children as "a relic of pioneer times when people kept on having children so that some would survive." "Really good families" should be encouraged to have children, she thought. Our first lady might well be more concerned about the great number of childless or near-childless families, most of them probably among what she would classify as "really good families."

In compliance with the government's request for curtailment for conventions, the Quadrennial Conference of the Seventh-Day Adventists scheduled at St. Louis, Mo., May 22-June 3 has been postponed for one year. The War Committee on Conventions at Washington is being swamped with requests for the approval of conventions. The official interpretation of local meetings which do not require permits is: "Any meeting of a purely local nature, which is attended by not more than fifty persons who use transportation other than the regular facilities available within the city or suburban area—or, in the case of a rural community, within the normal trading area—and for whom no hotel sleeping accommodations are required."

The conversion to Roman Catholicism of Dr. Israele Anton Zollie, former Chief Rabbi of Rome, has caused a profound stir among the Jews of Italy. After his conversion was announced, Dr. Zollie attempted to give his usual lecture on Semitic literature at Rome University. But the students, only a small minority of which were Jewish, gave him so hostile a reception that he was unable to continue.

It is reported that in a recent conference between Russian and American representatives in Moscow an agreement was reached which has brought about the reconciliation of the autonomous Russian Orthodox Church in America with the mother church in Russia.

The Evangelical Lutheran is the state church of Finland. More than ninety-five per cent of the population belong to that church. It is reported that since the coming of official peace to Finland there has been a marked upswing of religious interest in that country. Bible studies are said to be of particular interest to the Finnish people everywhere. We trust it is a genuine revival of the true Christian faith.

It is reported of the Swedish Lutheran Church that during the difficult war years they have learned, among other things, the joy of giving. Collections taken in their congregations have increased one hundred per cent as compared with the previous six-year period.

The Director of Native Education in South Africa recently declared that in the large town of Johannesburg there was only one government-erected school for natives. All the others had been erected and were being run by missionary bodies.

* * *

The Informations de Palestine, Geneva, has recently published an article on the improvements proposed for the Jordan Valley. The article says, among other things, that "the valley of the Jordan River offers a combination of natural features and a concentration of resources which set the stage for one of the greatest and most far-reaching reclamation projects on earth." In the opinion of this writer postwar developments will make Palestine capable of supporting four million Jewish immigrants in addition to all the Arabs and Jews already in the country. One is reminded of the prophet's vision of the time the desert shall blossom as a rose.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bontrager—Bender.—Vernon B. Bontrager and Nina M. Bender by D. J. Fisher, Kalona, Iowa, at the bride's home, Feb. 20, 1945.

Yoder—Troyer.—Floyd Yoder and Emma Mae Troyer, both of the Yoder, Kans., Mennonite Church, by Harry A. Diener at the home of the groom's parents, Jan. 7, 1945.

Gottshall—Nice.—Henry T. Gottshall, Townsboro congregation, Kulpville, Pa., and Katie S. Nice, Salford congregation, Harleysville, Pa., by John E. Lapp at his home, Feb. 24, 1945.

Stone—Bontrager.—Weir Stone, Belmont congregation, Elkhart, Ind., and Rosa Bontrager, Pleasant View congregation, Goshen, Ind., by Lester L. Mann at the Pleasant View Church, Feb. 14, 1945.

Kauffman—Blosser.—Paul L. Kauffman, Morrison's Cove Church, Martinsburg, Pa., and Ruth Elizabeth Blosser, Oak Grove Church, Smithville, Ohio, by Robert Hartzler, brother-in-law of the bride, at the Oak Grove Church, Dec. 27, 1944.

OBITUARIES

Becker.—Amos M., son of the late John and Fannie Miller Becker, was born near Millersville, Pa., Jan. 18, 1881; passed away at his home near Millersville, Jan. 25, 1945; aged 64 y. 7 d. He was in failing health for almost three years with heart trouble, but bore his affliction patiently. He was a faithful member of the Millersville Mennonite Church until death. His place cannot be filled, but we submit to His will, knowing that our loss is his gain. He is survived by his sorrowing widow, 2 sons (David H. and Daniel H.), one daughter (Mary H.—wife of Ira T. Harnish, Holtwood, Pa.), one sister (Anna M., of Millersville), and 7 grandchildren. Funeral services were held at the home by Daniel Gish and Herbert Fisher and at the church by Christian Lehman and Jacob Hess. Interment was made in the adjoining cemetery.

Burkey.—Ruth Marguerite, daughter of Joe and Clara Smetter, was born Oct. 9, 1919, near Goehner, Nebr.; died at the Lincoln General Hospital, Lincoln, Nebr., Feb. 18, 1945; aged

25 y. 5 m. 5 d. On June 11, 1944, she was married to Lorence Burkey. To this union was born one son, Gary Donald, who followed her in death three days later. Her death came as a shock to her family and friends. We cannot understand why she was called away, but we must submit to God who knows best. She accepted Christ as her Saviour and united with the West Fairview Mennonite Church, April 27, 1932, in which faith she died. She always had a happy disposition and was a cheerful and loving wife and mother. She leaves her husband, 2 stepsons (Lloyd Lorence and Verlin Lee) whom she loved very much, her parents, one sister (Elma, Beaver Crossing, Nebr.), one brother (Donald, in France), one grandfather, one grandmother, and many other relatives and friends. She was preceded in death by one brother (Gerald Burdette), 2 grandparents, one aunt, and one uncle.

Burkey.—Gary Donald, son of Lorence and Ruth Burkey, was born Feb. 18, 1945, in Milford, Nebr.; died in the Lincoln General Hospital, Lincoln, Nebr.; aged 3 d. He leaves his father, 2 half brothers, 4 grandparents, 3 great-grandparents, and other relatives.

Funeral services were held at West Fairview Church Feb. 23, in charge of William R. Eicher, J. E. Zimmerman, and Ezra Roth. Interment was made in the West Fairview Cemetery.

Hilyard.—Sidney Hilyard, widow of John Hilyard, was born near Lancaster, Ohio, May 14, 1855; died Feb. 5, 1945; aged 89 y. 8 m. 22 d. She made her home with her nephew, Noah H. Brenneman, for nearly eighteen years and was confined to her bed for more than four years. Surviving are one son, 3 grandchildren, 9 great-grandchildren, 3 great-great-grandchildren, 3 stepchildren, 14 stepgrandchildren, and a host of friends. She united with the Central Mennonite Church at Elida, Ohio, more than six years ago and remained a faithful member to the end. She was a patient sufferer and was never heard to murmur or complain. She was loved and respected by all who knew her, both young and old. Funeral services were held at the Central Church by Andrew Brenneman and M. L. Troyer. Text, Ps. 17:15. Burial was made in the Allentown Cemetery.

Holsopple.—Emory Homer, son of Samuel J. and Laura Hostetler Holsopple, was born Jan. 15, 1897, in Conemaugh Twp., Somerset Co., Pa.; died Feb. 15, 1945, at his home in Quemaugh Twp.; aged 48 y. 1 m. On Feb. 4, 1917, he was married to Lucinda Lehman, who survives him. To this union were born five children: Erma June—Mrs. Eldon Short, at home; Elvin L., Warren, Pa.; Paul L., Holsopple, Pa.; and Samuel J. and Emory, Jr., at home. He is also survived by his father, stepmother, 2 grandchildren, 3 brothers (Irvin, John, and Lemmon, all of Holsopple), and many other relatives and friends. He was preceded in death by his mother, one sister (Dora), and 2 brothers (Orange and Charles). He united with the Blough Mennonite Church, Jan. 23, 1910, and remained faithful until death. Funeral services were held Feb. 18, at the home by John A. Lehman and H. C. Blough, and at the Blough Church by John A. Lehman, H. C. Blough, and Sanford G. Shetler. Texts, Ps. 39:5; 55:14.

Martin.—Daniel, son of John and Susanna Martin, was born in Wayne Co., Ohio, Sept. 21, 1856; quietly passed away Feb. 22, 1945; aged 88 y. 5 m. 1 d. On Jan. 23, 1898, he was ordained to the ministry and preached his last sermon Nov. 5, 1944 (text, Luke 15:11-32). On Nov. 14 he fell and broke his hip, being confined to his bed until the end. On Feb. 16 he contracted pneumonia and gradually grew weaker until the last. On Jan. 20, 1881, he was married to Naomi Landis. He is survived by 2 sons (William B. and Amos), 4 grandchildren, 6 great-grandchildren, and a number of nieces and nephews. Funeral services were held Feb. 26, at the house by Benjamin Good and Israel Snyder, and at the church by M. G. Horst, William Ramer, Abram Good, Carl Good, Daniel Witmer, and David Wenger. Texts, John 17:4; Mic. 6:8. One of his last audible quotations was, "Let me die the death of the righteous, and let my last end be like his."

Maust.—Susan, daughter of Bishop David and Mary Bucher Burkholder, was born Sept. 22, 1864, near Nappanee, Ind.; died in St. Luke's Hospital, Chicago, Ill., Feb. 7, 1945; aged 80 y. 5 m. 15 d. On Nov. 12, 1893, she was united in marriage to Nelson Maust, who survives her. This union was blessed with three children: Henry, of Chicago; Ralph and Mary

—Mrs. William Hochstetler, of near Nappanee. She also leaves 7 grandchildren and 2 great-grandchildren. Quite early in life she accepted Christ as her Saviour and united with the North Main Street Mennonite Church in Nappanee. She was one of the charter members of this congregation and the only remaining one until her death. Her entire life was spent on the farm where she was born. She was of a quiet, unassuming disposition, yet much interested in the church and her activities. She took a keen interest in the sewing circle work. The heavenly Father has seen fit to call her home; her voice is still; her work here on earth is finished; she is at peace in heaven. Funeral services were conducted at the North Main Street Church Feb. 10 by Homer F. North. Burial was made in the South Union Cemetery.

Stauffer.—Irene, daughter of Mr. and Mrs. J. K. Lehman, was born in Osceola Co., Iowa, Dec. 16, 1899; died at her home near Tofield, Alta., Feb. 18, 1945; aged 45 y. 2 m. 2 d. When she was quite young her parents moved to Mayton, Alta., and in 1915 to Oregon. Then in the spring of 1918, they returned to Mayton, but shortly thereafter moved to the Tofield district, on a farm near Dodds. In her youth she accepted Christ as her Saviour and united with the Mennonite Church, remaining a faithful member until death. On Aug. 20, 1920, she was united in marriage to Ezra Stauffer, of Tofield. To this union were born two sons and three daughters: Joseph Robert, James Leroy, Margaret Irene, Beniah Mary, and Virginia Louise. Two daughters (Margaret Irene and Virginia Louise) preceded her in death. She was a faithful wife and mother in the home, the interests of her husband and children being of great concern to her. She was also greatly interested in the work of the Lord and the church, sacrificing herself to advance this type of work. For the past several years she had been in failing health, suffering from high blood pressure and heart disease. She had a number of unusually heavy trials, which she bore with true Christian courage and fortitude, always submitting herself to God's will. Last fall she became seriously ill and spent six weeks in the Royal Alexandria Hospital in Edmonton during midwinter. After recovering to some extent, she underwent an operation for gouger, which apparently was remarkably successful. The purpose of this operation was an attempt to lower her blood pressure and so ease the strain on her heart. She often expressed a desire to get well and enjoy life with her family a little longer, but was resigned to God's will. To all appearances she was slowly but gradually recovering from her illness, when without warning she passed from time to eternity within a few minutes, after enjoying an exceptionally happy afternoon with Menno Wideman's as guests in her home. Her father, mother, and one sister (Christinia) preceded her in death. She leaves to mourn her departure, her husband, 2 sons, 1 daughter, 5 brothers (Joseph, Alvin, Oliver, David, and Melvin), and one sister (Mary—Mrs. Roy Roth), all of the immediate district, and many other relatives and friends. Most gladly, Mother, would we have enjoyed your love, companionship, and services a little longer, but we humbly submit to the will of Him whose ways are higher than our own and do rejoice that you are now peacefully at rest in your home in heaven. Funeral services were held Feb. 22 at the home and the Salem Mennonite Church, in charge of D. D. Brenneman, Creston, Mont., J. B. Stauffer, of Tofield, and Clarence Ramer, of Duchess. Text, 1 Thess. 5:9-11. Interment was made in the cemetery near by.

Swartzendruber.—Alfred Vern, son of John and Amanda (Deck) Swartzendruber, was born Nov. 23, 1877, in Fulton Co., Ohio; passed away in the Wauseon Memorial Hospital, Feb. 13, 1945; aged 67 y. 2 m. 21 d. On Oct. 23, 1907, he was united in marriage to Sarah Augustine. He leaves to mourn his departure a sorrowing widow, one brother (Charles, Flint, Mich.), 2 sisters (Mrs. George Geer, Wauseon, Ohio, and Mrs. Viola Baker, Cleveland, Ohio), and other relatives and friends. In youth he accepted Christ as his Saviour and united with the United Brethren Church. He recently renewed his fellowship with the Lord. He enjoyed fairly good health until about five years ago, when he was very sick with pneumonia. Since then he had not been very well. His death was due to dropsy, caused by gradual heart failure. He bore his suffering patiently. Funeral services were held at the Short Funeral Home, Feb. 14, in charge of E. B. Frey and Henry Wyse. Text, Jno. 14:1. Interment was made in the Pettisville Cemetery.

THE BOOK SHELF

Matthew, The Publican and His Gospel, by Rowland V. Bingham; Evangelical Publishers, 366 Bay Street, Toronto 1, Canada; 45 cents.

Written by a man who knows the Gospel of Matthew and has a deep concern that that Gospel find and keep its rightful place in the minds and hearts of believers, and in the teaching of the church.

The contents of this book will help the honest searcher of the Scriptures to see "the rightful place of the Gospel according to Matthew as the initial book of the New Covenant of Jesus Christ and a true Gospel of the Grace of God."

Taking into account the facts presented will help avoid some erroneous ideas and views of some of the contents of Matthew held and taught by some people today. It will give the reader a deeper appreciation of the first book of the New Testament.—Ira Eigsti.

* * *

The Bible and the Body, by Rowland V. Bingham; Evangelical Publishers, 366 Bay Street, Toronto 1, Canada; 45 cents.

This book is a discussion of what the Scriptures teach on the subject of bodily healing. These studies are loyal to the Bible, and very interestingly present God's way of healing. Although not an exhaustive treatise on the subject, the few facts that are presented aid one in knowing the truth, and will help meet intelligently the present-day systems and theories on divine healing.

A study of this book will help those who are disturbed by erroneous teachings on healing, and also those who are in bondage under claims that are made by those who have deviated from the Word of God on healing.

This material will be a great help toward understanding what the Scriptures actually teach about healing, aid in avoiding grave errors and serious results from accepting wrong views on this important subject.—Ira Eigsti.

FIELD NOTES

(Continued from page 1016)

A friend of the Publishing House in the person of Lawrence Keister, retired United Brethren minister and former president of Lebanon Valley College, who was a frequent contributor of articles and poems in our church papers, passed to his eternal reward on March 9, at the ripe age of eighty-eight years and six months.

The revival meetings in progress at the Scottdale Mennonite Church since March 5, with Bro. John E. Lapp as evangelist, have been marked by good interest, and souls have been confessing Christ. Pray for the work, which is to continue until March 18.

YOUR PUBLISHING HOUSE

Attention Please to all who want their names on the new mailing list to receive free of charge, **THE COLPORTEUR**, our tract promotional magazine published periodically. Just send your name and complete address and say, "Colporteur," on a penny post card addressed to Tract Department, Mennonite Publishing House, Scottdale, Pa.

A Prayer Room has been provided in a quiet place on third floor for the use of workers who may wish to withdraw for a few moments of prayer at any time.

At the Bookstore Meeting, held at Lancaster, Pa., recently the House was represented by the brethren Metzler, Wyse, Shoemaker, Alderfer, and Brenneman. These brethren met with the managers of our Branch Stores in round-table discussions of matters of mutual interest. Part of the group visited bookstores in Harrisburg and Elizabethtown, Pa.

Save Paper by conserving your supplies of quarterlies. Here at the House the increasingly critical paper shortage has prompted us to use newspapers for wrapper linings.

Bro. C. B. Shoemaker spent several days at the House and then visited the Golden Rule Bookstore at Kitchener, Ont., before return-

ing to Goshen, Ind., where he has been overseeing the bookstore since January. We expect him back in about a month.

Sunday School Quarterlies for the second quarter have gone out to those who placed their orders early. We kindly urge you to remember the very slow mails during this emergency. Ordering very early will avoid delays and disappointments.

Revival Meetings in progress in the local congregation, with Bro. John E. Lapp, Hatfield, Pa., in charge, give the workers increased responsibilities and opportunities. Bro. Lapp spoke in morning worship at the House. The workers are holding special prayer services on behalf of the field, white and ready to harvest.

The Mennonite Yearbook and Directory for 1945 is ready for delivery. It contains the usual features of church-wide interest and several biographies of church leaders. The price is 15 cents. (Dozen \$1.25; Hundred \$10.)

Two of our editors are ill and request the prayers of the church. "Aunt Lina" Ressler is confined to her home, and Bro. Edward Yoder has undergone a major operation in the hospital.

Table of Contents

- 1009—See That Ye Be Not Troubled
The Life in Christ (Poem)
- 1010—Divine Programs of Unity (New Testament)
- 1011—Editorials
- 1012—Our Present Nonresistant Status
- 1013—Prayer at a Wedding (Poem)
The Penalty
The Conversion of Children
- 1015—To Be Near to God
One More Week's Work For Me
- 1016—Field Notes
- 1017—Correspondence
- 1018—Missionaries (Poem)
The Keys of the Kingdom
The Situation in India (continued)
- 1019—News Letter from Argentina
- 1020—India Airgraph
The Home Field: Hutchinson
- 1021—Relief and C.P.S.
- 1022—From Our Schools: Eastern Mennonite School
Items and Comments
- 1023—Marriages
Obituaries
- 1024—The Book Shelf
Your Publishing House

Baptismal services were scheduled in the Franconia District as follows: Line Lexington, Mar. 18; Plain, April 21.

The annual Ministers' Meeting of the Lancaster Conference will be held March 20, 21 at the Millersville Church. Come praying.

Bro. James Hess is in charge of continued meetings at the Millersville, Pa., Church March 25-April 1.

The Illinois Mennonite ministers will meet in special session on April 20 at Arthur, Ill.

The Illinois Mennonite District Mission Board will hold its annual meeting at Arthur, Ill., beginning Friday evening, April 20, to April 22.

Bro. L. C. Hartzler, Goshen, Ind., will be the speaker at pre-Easter services at the Peoria Mennonite Church March 25-30. The communion will be served by Bishop Ezra Yordy on Good Friday evening, March 30.

The Castleman River Congregation enjoyed a season of Bible Conference during the week of Feb. 25, with Bro. Emanuel Swartzendruber, Pigeon, Mich., as instructor.

Bro. Shem Peachey, Springs, Pa., preached for the Conservative Congregation at Greenwood, Del., on March 4. Bro. and Sister Peachey were visiting their daughter Ruth, whose teaching in a parochial school near Dover, Del., was interrupted by a major operation.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MARCH 23, 1945

NUMBER 51

The Denomination and the Church

BY B. CHARLES HOSTETTER

The true church of Christ is scattered today in many groups, which are called denominations. This division into groups is not a modern breakdown, but has existed since almost the beginning of the Christian church. All through the years and even as early as the time of Christ there were divisions in groups and thinking. Let us listen to a discussion that the Apostle John had with Jesus in Luke 9: 49, 50: "And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." There also seemed to be divisions in the early church during the time the Gentiles were receiving the Holy Ghost from God. There was then much prejudice by many Jewish people who felt that Gentiles must become proselyte Jews if they would be saved. Acts 15:1. In spite of the decision of the Jerusalem Conference, we find Paul at a later time taking Timothy and circumcising him because of the divisions among the Jews. They were not all of one accord, as some groups would like to have us think.

At the start of the second missionary journey of Paul, we find that Paul and Barnabas could not agree about taking John Mark along. Acts 15:37-40. This resulted in a division and in their taking separate missionary journeys. We have every reason to believe that God blessed the labors of both these missionary parties in spite of their differences, and maybe the separation resulted in many finding Christ who otherwise would not have. So here and there in the early church we find a difference in interpretation and application of Scripture as well as personality differences. As long as we have men on earth with individual personalities, different backgrounds, varied home training and education, and community and racial differences, we can expect to have differences in understanding and application. Yet with these variances God is seemingly blessing each group that is sincere and endeavoring to understand and live the Word of God.

There is a kind of denominationalism, however, that is definitely unscriptural,

and we find Paul denouncing it sharply to the Corinthian Church. "Now this I say that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul"? (I Cor. 1:12, 13). The kind of denominationalism that follows men is anti-Scriptural. I am of Luther, I am of Menno Simons, I am of Wesley, etc., is definitely in error. We need to be careful in that we do not worship our Mennonite Church history and forefathers. It almost appears at times that some folks feel that Menno Simons is deity and that he can be quoted as final authority for our practices today. We dare not attribute deity to the life and practice of these denominational leaders. We need to follow them as they followed Christ and lived His Gospel.

There is much discussion and argument today which says denominationalism is unscriptural and does not receive the blessing of God. Some of these nondenominational groups have criticized quite harshly the denominational groups and have upset many in their thinking and practice. Let us consider for a while the denomination and the church.

1. History Proves Its Necessity.

The corrupt Catholic Church of 1400 and 1500 was the apostasy of the apostolic church. The departure from Bible doctrine and practice was to such an extent that separation was necessary for peace of soul and conscience to all sincere worshippers of God. This serious condition of the church caused groups to break off from the *one church*, and form separate groups. These split-off groups often were named after the leader they followed: Lutherans, after Martin Luther; Mennonites, after Menno Simons, etc.

Let me show you the condition of the *one church* as revealed to us in the findings of John Horsch in his book, *Mennonites in Europe*. "We can here barely touch upon the decadence and deterioration of the Christian church of which Catholicism was the final result. A noticeable decline of the faith and apostolic spirituality set in as early as the middle of the second century. The Christian church was made a state church. Church

and state were united and later the population was compelled to make a profession of Christianity. All preliminary conditions for church membership were abandoned, except baptism, which was made compulsory. The consequence of this great decline in faith and practice was that the church all but lost what was left of the apostolic standard of life and practice." Much more could be quoted and said about the departure from the Word of God at this time. Who of us would not split off and form a separate group under such conditions? This would mean denominationalism when conditions call for separation from the one church.

Over and over again the nondenominationalism of today is just that by name and not by practice. Its devotees, too, have standards to be met and limits not to be exceeded. This immediately sets them up as a denomination in theory and practice. And the strange thing about these nondenominational groups is that each group, as it gets followers from other church groups, immediately sets out to break down standards they have been following and living, and to establish its own standards and convictions. Each one of these groups will fight to the finish for its own ideas. This of course makes it plain that they are nondenominational only in their talk and not in their practice. All such groups that I know of will not have fellowship with modernists, or will insist on immersion or some other standard which is held by the particular leader of their group. To my mind, history has proved the need of denominationalism and shows that it is being blessed of God.

2. We Are Not Allowed to Judge.

Many of our differences today have come because of differences in interpreta-

I Am a Bridge

BY STANLEY SHENK

I am a bridge—

High flung, massively anchored, and stretching from age to age—

I am the church of Christ.

New York N. Y.

tion and application of the Word of God, rather than on vital points of doctrine. In Big Valley, Pennsylvania, there are quite a number of divisions among the Amish: one-suspender Amish, two-suspender Amish, black-top-buggy Amish, white-top-buggy Amish, yellow-top-buggy Amish, and others. In the Mennonite and other churches there are about as many divisions. Some are on these same principles; some, however, are on vital points of doctrine.

We are not allowed to judge another man's understanding of the Word. "For wherein thou judgest another, thou condemnest thyself" is scriptural admonition. Even though we may not judge, we do not need to join their group, but can join a group that understands the Word as we do. This has been the history of many of our denominational divisions. Many times men are honest and sincere when they choose the group they will follow. However, much can be said at this point concerning those who follow different groups for liberties and concerning the fact that the Word of God judges many groups and we do not need to personally.

3. *No Two People Alike.*

Our heredity, schooling, home training, community, and other conditions all help in the molding of our character, likes, dislikes, convictions, and standards.

The denomination we follow is largely an outgrowth of our training and background. How many of the 50,000 Mennonites in America had Mennonite parents I do not know, but I would venture a guess that ninety per cent did and the remaining ten per cent became Mennonites because of a Mennonite congregation near their home. Most of these, if there were no Mennonite Church, would likely be happy as members of another church group. That we are different is not hard to see in that there are differences just as large within the Mennonite Church as those between many denominations. This all goes to prove that we are all different and that we must interpret the Word in the light of our heritage, teaching, schooling, and home influence, and be faithful to it as we understand it.

4. *Purpose in the Bible Being a disputed Book.*

In my mind the diversity of opinion and interpretation of the Bible has done us a lot of good. If the Bible were an undisputed book, how many of us would bother much about it? We search its pages for an understanding that satisfies

us. We all want to know who is right, and so we diligently study and think on the Word. If the Bible was as cut and dried as black and white, we would all accept it as a hand-me-down and would never study it for ourselves. The Word would then degenerate at a very rapid pace as far as living its precepts would be concerned. Our denominational differences constantly challenge us to the pages of the Word, which has been good and stimulating.

5. *Because of the Teaching of the Unequal Yoke.*

"Be ye not unequally yoked together with unbelievers." I notice that another rendering of this word *unbeliever* is *disobedient*. Paul is teaching that we are not to be yoked with the disobedient. This teaching would naturally separate us into groups. I certainly must be obedient to the understanding I have of the Scriptures and also as to what I feel is the application of the Spirit. If then some group is disobedient to my God in not obeying the Scriptures, I have a right to break away and worship with a group that understands as I do. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:4). "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8).

Regardless of how silly and narrow-minded we may appear to the world, we may never trample underfoot the teaching of God's Word. The Word is God's only revelation to man concerning His will. There will never be another in the church age. Heaven and earth will pass away before the teaching of the Word will fail. We must obey it uncompromisingly. There are groups that claim Holy Spirit leadership, and yet they disobey the plain teaching of the Word. The Holy Spirit will never, never lead contrary to the Word of God. The Holy Spirit is the interpreter of the Word and glorifies Jesus as revealed in the Word. He never would be guilty of leading contrary to the revealed will of God the Father. They are ONE in teaching.

No dreams or visions or feelings, if they are from God, will lead contrary to the divinely inspired Bible. All of our feelings, dreams, visions, and leadings must be judged in the light of God's only revealed will, the Word of God. "But though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed" (Gal. 1:8). We must be faithful to the Word as God

has given us light, and to live and worship with those who disobey as we have understanding would yoke us unequally.

In light of all this we must remember that God's Word will judge us at the judgment day, "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). "The Word that I have spoken, the same shall judge him in the last day" (John 12:48). In these days of leniency of interpretation and application of God's Word by many denominations, we dare not forget that God's Word will judge us; it will not be our faithfulness to church rules or standards unless they are derived from the Scriptures. Here again in order to avoid the unequal yoke we must often separate, to live the true Gospel standards, because the Word will judge us.

The Lord and the Word call for absolute honesty of heart. "Man looketh on the outward appearance, but the Lord looketh on the heart." Our immediate obligation and responsibility is to live and believe with all our hearts the Scriptures as God has revealed them to us. Not to do this would be to disobey God. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

The division of the church into denominations is a result of our different heritages, backgrounds, communities, and education, and because many have dared to live their convictions concerning the teaching of God's precious, eternal, judging, and uncompromising Word, the Bible.

Manheim, Pa.

Causes of Disunity

BY ORRIE D. YODER

1. *Decay of Unifying Powers.*

In seeking to discover the cause for the loss of unity among the people of God, likely the most important place to take inventory is within. Before we start shooting at the wreckers outside, we had better get rid of the termites inside.

As we have noticed before, in both Old and New Testaments, God's work of redemption begins by fostering unity out of disunity, and then maintaining that unity. When God's plan was followed, unity was not secondary, but unity itself was an outstanding testimony to God's power and work. It was nothing

(Continued on page 1037)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Left Out

Some people do not become Christians, or at least out-and-out Christians, because if they did so they would be left out of some circles of worldly fellowship. There would be organizations where they would not be welcomed, social gatherings where they would be an embarrassment, and conversational groups where they would be bores. But the Christian is told that he should not have fellowship with the unfruitful works of darkness. If he would have fellowship with Christ and find delight in spiritual associations and conversation, he must be willing to be left out of circles which are ungodly and worldly. Probably there is no severer test of unworldliness than this: Are we willing, even glad, to be left out of organizations where perhaps we once felt at home? Are there former boon companions who now simply do not talk our language? Perhaps even there are home and family relationships that must be severed if we would truly follow Christ. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20). The one who would be joined to Christ and to the fellowship of believers must be willing to leave those persons who are against Christ and His standard. The fellowship of Christ means so much to the Christian that his heart will bound with joy when he realizes that the world is leaving him out.

The Servant of Servants

In the fellowship of the Christian church all class lines break down. When Jesus washed His disciples' feet He gave us a true picture of the social relations which should exist within the fellowship of believers. He, their Lord and Master, was washing their feet as though He were their menial slave. So He commanded them to wash the feet of one another, and established the great principle that the great man in the kingdom of God is the servant of all. The minister of a church, though holding a position which merits the due respect of the laity, is actually the servant, the minister, of those who have chosen him to be over them in the Lord. On our foreign mission fields the mis-

sionary preacher will probably be the servant of the church member who cooks his meals, cultivates his garden, or washes his clothes. Very beautiful is the relationship between the missionary organization as such and the native church with whom they become completely coalesced in the fellowship of the church. In Christ all human distinctions are lost. There is no higher and lower, superior and inferior, dominant race and subject race, lord and servant, leader and follower. All stand on exactly the same plane. Paul, Philemon, and Onesimus are brethren, serving one another as they serve their common Lord. Not to be served but to serve is the Christian ideal. What a joy to serve our servants!

Wider Loyalties

Every man and woman of character is loyal to something. First of all, the Christian will be loyal in his heart to his God, putting the will of God above every other claim. In the immediate environment of his home he will find the call for loyalty to husband or wife, parent or child, brother or sister. Most people feel the need for loyalty to the community, especially as that community represents a social and religious entity. It is good to have a loyalty for one's own congregation, and certainly for his denomination in all its wider outreaches. One might say that the size of a man's character, the breadth of his heart, is measured by the wideness of his loyalties. The utterly selfish man, of course, is loyal to nothing but himself. Certainly most of us have a circle of loyalty which is a little more inclusive than merely our own personalities. But sometimes even professing Christians have difficulty seeing farther than their family, their community, or their local church. Foreign missions constitute the acid test on the breadth of our loyalties. How far do our hearts reach? How far do our Christian imaginations go? Do we sense human need and feel an urge to do all we can to meet that need? A local missionary enthusiasm is a good thing; we ought to be interested in Jerusalem and Judea. But a missionary vision which does not take in Samaria and the uttermost parts of the

world is something less than God had when He sent His Son to save the whole world. It is something less than Paul had with his ambition to preach the Gospel in the regions beyond. It is something less than William Carey and John G. Paton and David Livingstone and Hudson Taylor and J. A. Ressler and Jacob Burkhard and a host of other far-seeing missionaries had. Let us look not only to the intensity but also to the width of our loyalties. How far do our hearts go out?

Self-Surgery

"If thy hand offend thee, cut it off."

"If thy foot offend thee, cut it off."

"If thine eye offend thee, pluck it out."

—Mark 9:43, 45, 47.

With these striking figures our Lord brings to us a startling challenge. For He was speaking in metaphor. He was not urging us to mutilate our bodies. No good could come of that. He is laying upon us the necessity and the obligation of diagnosing our spiritual difficulties and then of courageously and relentlessly eliminating from our lives those things which are a spiritual handicap to us. Few of us have the courage to hurt ourselves. As children we shrank from the little pull that would remove the loose tooth. We even refused to tell anybody about it, lest they pull it out and make us shed a drop or two of blood. As adults, far from performing any surgery upon ourselves, we even resist bitterly the surgical operation which a competent doctor tells us is for our good. Occasionally, however, we do hear or read of someone who, under the pressure of necessity, has the courage to be a self-surgeon. Some one can slash the spot where the poisonous snake has bitten and suck the venom out. Someone can with a sharp knife complete the accidental amputation, and tie the severed arteries. Most of us, however, are too weak for this. We faint away and die.

When God through the Word or the conviction of the Spirit lays His finger upon the offending spot of spiritual weakness in our lives, He asks us to take the situation in hand and eliminate the cause of stumbling. Some have the spiritual strength to obey and, not sparing themselves the pain or the agony, they thrust away the cause of offense. As a result, spiritual healing flows in, and a soul and a life of service is saved for the Lord.

(Continued on page 1039)

Protestantism Faces the Peace

BY DON. E. SMUCKER

One of the most representative assemblies of Protestant leaders in recent years convened at Cleveland, January 16-19, to discuss a "Just and Durable Peace." Four hundred and eighty-one members of the conference came from almost every conceivable background, religiously and vocationally.

While the conference was organized by the Federal Council of Churches, it was, by no means, limited to that constituency. One of the prominent leaders of the Southern Baptist Convention, more than once made it clear that he was there *not* as a Federal Council supporter but from the largest communion in America which refuses co-operation with the Federal Council. There were some leaders present from churches I had never known, such as the Polish National Catholic group, a Protestant and definitely evangelical denomination. The Salvation Army and the Episcopalians, the colored and the white, the conscientious objector and the man in uniform, yes, the Mennonite and the Quaker—all were there. The Mennonites, by the way, attended as "observers" rather than active participants in the sessions.

Among the delegates were a number of well-known individuals including Chas. P. Taft, son of the late President Taft and brother of Senator Taft; Chief Justice Bakke of the Colorado Supreme Court; Congressman Walter Judd, former missionary to China; E. Stanley Jones, Stanley High, and many others, both clergy and laity.

Truly it was an impressive assembly! Yet, it did not claim to speak officially either for the several denominations or for the Federal Council. It was unofficial because many communions would have refused co-operation if the convention had attempted to commit them to this or that program for the postwar world.

I have two very definite reactions to this amazing experience: (1) *The Protestant churches have come a long way toward Christian principles since the wide-eyed militarism of World War I;* (2) *The Protestant churches are still committed to a policy of willful compromise.*

First, the gains of Protestantism. Meeting in the midst of war and with the vast majority giving real support to the war, there were no speeches of hate and revenge. In regard to Germany and Japan, they pleaded for the collaboration of all nations, including these two enemy countries, the proper economic development of them, and opposed the partitioning of Germany. Speaking of hate, may I say there were no attacks on conscientious objectors; indeed, the rights of C.O.'s were defended.

Moreover, the Protestant churches are gloriously becoming aware of the fact that God's great commission impels them

to view the whole world as our "parish." A. L. Warnshuis of the Dutch Reformed Church had just returned from a trip to continental Europe. He reminded us of the great suffering of European Christians, its return to the Word of God, its great desire for the faith (the root) and works (the fruit) testimony. In personal conversation he gave the thrilling story of how the Dutch Mennonites have refused to join in persecuting the Jews of Holland. From Asia, too, came men like Bishop Lee of Singapore, William Axling of Japan, Stanley Jones of India, warning the delegates that no narrow Americanism is adequate for missionary-minded Christians.

These and many other facts could be given to show that Protestantism has come a long way since 1914-18, when preachers presented arms, when "Christ" donned the khaki, when hymns of hate were sung to words of carnal strife.

Note, however, my second reaction: Protestantism is still committed to a policy of willful compromise in relation to the political order. The words of Hebrews 10:26 came to me during these sessions: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Which is to say compromise takes away the significance of Calvary!

One leader said, "Our job is to state the Christian ideal and then *step it down to reality.*" Broadly speaking, Protestantism took a position like this: Get the best you can but do not withdraw support if you cannot get the perfectly Christian answer; all compromises short of the ideal are to be accepted provisionally and temporarily in the hope of gradual triumph. When your nation is the helpless victim of this sub-Christian policy, then compromise looks bad. As a case in point, the Polish leaders at the conference were very bitter about United Nations' policy in connection with Poland. That land has been partitioned by the Soviets and a phony pro-Communist government has been placed in the saddle at Lublin. I also heard the leaders from the Baltic nations of Latvia, Estonia, and Lithuania protesting Russian ruthlessness. Yet, most Christians would probably be forced to say: This is unfortunate, but it must be supported if we are to have the help of Russia.

The pivot of this whole issue was the now-famous Dumbarton Oaks proposal of the United Nations. It is a world organization to be dominated by America, Russia, England—the Big Three!—and possibly China and France. They are to keep the "peace" of the world by force, a proposal which nonresistance cannot accept. The Dumbarton Oaks plan, to be sure, was splendidly amended to insure greater justice. That the nations will adopt these amendments is highly questionable. As I write, the newspapers report that Stalin, Churchill, and Roosevelt have just concluded their meeting at Yalta in the Crimea (I went through

this old Czarist palace during my visit there in 1938—Yalta is the Miami, Florida, of Russia). It would appear from this meeting that these nations are to dominate the world in the name of peace—a combination more likely to lead to further strife and ill will.

The whole Cleveland experience, in my opinion, confirms the traditional non-resistant analysis of the political order: *It is a fallen order ordained of God to keep order among sinners through sub-Christian standards.* Every issue in politics is a choice among relativities which fall short of the Gospel. Some political choices, quite obviously, are better than others. But, to achieve a complete, totally satisfying expression of Christ in the political order is virtually an impossibility. The articulate pacifists of the conference were willing to support Dumbarton Oaks *with* the nine amendments—I heard no dissenting voice. Yet, even with the amendments Dumbarton Oaks is based on force, colored by the trimmings of organization. I cannot square this with New Testament ethics.

I have the deepest respect for those noble Christians who seek to apply Christian ethics to politics. I tried it for ten years in various parts of the peace movement. I wish it could be done. But, until governments openly embrace Jesus Christ at the very heart of their life, this effort will remain noble but illusory. Menno saw this four hundred years ago. Maybe we haven't outgrown him after all!

Wadsworth, Ohio.

"Many Members in One Body"

BY MRS. E. A. STUTZMAN

Romans 12 is a wonderful chapter on Christian character. "Other foundation can no man lay than that is laid, which is Jesus Christ." The beginning of a Christian character, after we recognize and accept that one and only Foundation, is to present ourselves to Him—mind and body—in a full consecration. This yielding of ourselves must be the undergirding strength and lifelong ingredient of a life that is really Christian. As we go on in the chapter to learn more about this, Christlike life, we find it to be hand and heart service, reaching out to other Christians and to those who are not of the household of faith.

Let us go into that first avenue and think about "many members in one body." We remember the clear way in which Paul presents the comparison of the body of Christ—the Church—and the human body in I Cor. 12, beginning with verse 12. Every believer is a member of the body of Christ and as such has a definite service or ministry. Though the human body is composed of a great variety of parts, yet it is but one entire and harmonious system. We are to expect the same variety in the church. The parts or members are necessarily dependent on one another and each ministers to the general support of the system. "For as

we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." No Christian, however humble his endowments, can pretend that he is of no use in the church. Gifts and graces with which we are furnished should be collectively used, and not one of them is unnecessary; for the body of Christ needs all to work effectively. God formed the human body with all its parts as He saw was best for harmonious usefulness. Each member has a definite use in its place. In the church "it is the same God which worketh all in all," even when it is plain that there are "diversities of gifts," "differences of administrations," and "diversities of operations." To each believer is given a spiritual enablement and capacity for service. Not one member is destitute of such gift. There is no free choice of the gifts because in their distribution the Spirit divides them to every man severally as He will. Christian service is simply using the gift we have received.

Those members of the church who are apparently most feeble and retiring, who are concealed from public view, unnoticed and unknown—the humble, the meek, the peaceful, and the prayerful—are to the church what the lungs are to the life. They are as necessary to the true welfare and vitality of the church as those who are eminent for their talent and ability. It follows that those who seem to be less highly favored than others should not regard themselves as useless, declining to serve in their place, nor yet to envy those who have the higher positions. It follows again that those who are in the more elevated stations should not look down with contempt on those beneath them. Then whatever we can do in the church, though it be very humble—or perhaps very great—will be done as unto Christ! we are workers together with Him. After all, who are we to place values on different offices and say one is low, another is high? With Him faithfulness is the value.

Let none of the members of the body of Christ get the idea that he and his ministry are indispensable in the church. Whenever a member is severed from the true church, by his own choice or by God's choice, the body lives on. The gates of hell shall not prevail against the church. The only part of the body that is really indispensable is the Head—Christ. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

While men are applauding the great workers who toil noisily and wipe the sweat from their brows, God may be regarding an unnoticed laborer who feels he is doing little, who is ashamed that anyone should see his work, who bitterly regrets he can do no more, who could not name a coin small enough for his pay, but who is perfectly sure that the Master he serves is well worth serving.

"Unto whomsoever much is given, of him shall be much required." But of every member of the body, given much or given little, faithfulness is required.

Abraham Lincoln once said that the Lord must like common people because He made so many of them. Do we get the same sort of idea about Christians? Let us make it a personal and heart-searching question: Am I a church member or am I a member of the body of Christ? Am I an average Christian or am I a normal Christian? Now and again we are made to consider this question: If every other church member were interested, active, and faithful to the same extent that I am, what would be the sum total condition of the church?

"So we, being many, are one body in Christ, and every one members one of another." As we look at the verse again we see Christian fellowship. All are intended by Him to be mutually subservient, serving one another in love. One true test of the Christian life is the test of brotherly love. "We know that we have passed from death unto life, because we love the brethren." "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." We should feel a deep interest in the welfare of each member of the body of Christ. If one member suffer, all the members suffer with it. If one is tempted or afflicted, the others should feel it. "Rejoice with them that do rejoice, and weep with them that weep." If one is poor, the others should aid him, "distributing to the necessity of saints." If one is opposed and persecuted for righteousness' sake, the others should sympathize with him and make common cause with him. If we have had a chance to do any or all of these, we have had a real privilege.

Paul shows us that it is not wicked to desire high endowments, yet all cannot be apostles, all cannot be prophets. He would not have us therefore seek such extraordinary gifts when there is an endowment more valuable than all the others, accessible to each member, which if possessed and exercised will make us content and will product the harmonious operation of the body of Christ. That gift is love—the more excellent way, in which all may excel.

"So we, being many, are one body in Christ." Each time we look at the phrases we get a deeper and more precious truth. The high and holy possibility of being *in* Christ! The plan of salvation came *by* Christ; we have an advocate with the Father, *through* Christ; we work and witness *for* Christ; one day we know we shall be *with* Christ; but here and now, every hour, in all circumstances, as we walk with Him we are *in* Him. It is a relationship so dear and intimate, so beautiful, so satisfying, so inspiring and pure, so supreme and sublime, that words can very poorly describe it. Experiences alone can make it plain.

Sometimes it is hard for us to realize our relationship to one another and to Christ as members of a local congregation; however, that group of believers is only a very small part of the body of Christ. We are many—how many only God knows. We have brothers and sisters in Christ in the next state, in the surrounding countries, on other continents; some have red skin; some have black, yellow, or brown skin; some could not write their own names, nor read the shortest verse in the Bible, yet they can experience, the same as we, what it means to be in Christ.

We heard a Chinese young man sing the song, "Only a Sinner Saved by Grace." He could not give good English pronunciation to some of the words, but from the way in which he sang them he surely had experienced the meaning of them; and that was of more value to him than good English or any other accomplishment.

"I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

"So we, being many, are one body in Christ, and every one members one of another." Goshen, Ind.

A REVIVAL OF TRUE GODLINESS

(Continued from page 1030)

Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all." Notice that "all Israel" went out to their cities and helped to clean up their country from idolatry. They were neither afraid nor ashamed to take hold of those sinful things and destroy the evils throughout their borders, and institute a general house cleaning and teach the people the true way, and their people accepted and appreciated it.

The same results would await us today in our churches, ACCORDING TO GOD'S PROMISES (I Tim. 4:16; I Cor. 15:58), if our present ministry were seized with the terrible conviction that our churches are on the way to a compromise with the world, which is after all only the medium *between us and the devil*, and would with the same godly resolve and holy determination as the Israelites, unitedly take hold of the "sword of the Spirit" and through "the power of the Holy Ghost" "purge out . . . the old leaven" that we "may be A NEW LUMP." Springs, Pa.

FAMILY CIRCLE

A Child Is Born

BY L. J. LANTZ

*Rough winds in the air; gray clouds in the sky;
Glad voices in prayer, and a young child's
low cry;—*

*Let vain men and wise men their high titles
claim!*

The highest—the noblest—is "mother of men."

*Her kingdom—a home; the deep warmth of her
heart*

*Adds strength to that bond which no mortal
can part;*

*She cares not for honors, she strives not for
fame,*

But rich are her wages—this mother of men.

*Uncounted, unmeasured—her labors of love;
She lays up her treasures in heaven above;*

*She scatters sweet fragrance; her life, like the
rain,*

*Brings blessings from heaven; she's a mother of
men.*

Gap, Pa.

A Revival of True Godliness

BY SHEM PEACHEY

In thinking of the possibilities of a revival in the Mennonite Church, we are reminded first of the season of prayer, the renewed confidence of the ministry, and the passing of the recommendations of the General Problems Committee, at the special session of General Conference, and hope this may be the beginning of a real revival in the Mennonite Church, including her sister groups, inasmuch as it has begun with the ministry, where all revivals must begin.

The almost unanimous adoption of the recommendations on nonconformity and nonresistance is a cause for exultant joy and thanksgiving, and gives rise to the hope that substantial efforts will be made to maintain those standards.

The writer has felt that such recognition and appreciation is due the faithful leaders in the Mennonite Church, in treating of principles and issues which will yet require heroic efforts on the part of all for their proper disposal.

In thinking of our concern because of the high percentage of our boys in the army, we are moved to ask ourselves what kind of loyalty to peace principles we demonstrate at home. Did we build well for peace and righteousness in our churches before the war, or do our young men in both C.P.S. and army camps represent a cross section of our churches? All causes have their effects, and all effects are produced by causes. God is asking us, Where are the causes? II Cor. 13:5. Who is responsible? and who is guilty before God? Should we not say

as the apostles of old, "Is it I?" "Is it I?" Or shall we wash our hands, as Pilate, and say with him, "I am innocent," and yet be guilty before God?

None of us can contemplate standing guilty before God in the judgment, but God will surely place guilt for lost souls somewhere. In Ezekiel 3 and 33, God tells us how He determines upon whom to place the guilt for lost souls.

A halfhearted conforming to certain church requirements, strict or liberal, and a formal observance of church ordinances, without spiritual life, leaves us as far removed from true Christian service, cross-bearing, self-denial, and an experiential knowledge of salvation as anyone else. The Mennonite Church has facilities for teaching and nurture in the Christian life, as never before in her history, and those who avail themselves of these reap immeasurable blessings. We praise God for the facilities and the appreciative people, their faithful service among us, and God's gracious blessings upon us through them. But the group in the church which does not appreciate these spiritual values creates a down pull, a dead weight on the church, because those members have no foundation to stand on, therefore they HANG on, and are pulling the church downward, which is hellward. Drifts in churches usually come this way. We rejoice in the many fine, consecrated, and sanctified young people and their service and influence for the Lord. May their number increase. But brethren, ministers and teachers, is it not true that in many instances, we are trying to teach and preach the Word to groups of young people, and old as well, from our own homes, *many of whom* seldom read it, are not interested in it, and scarcely pay any attention to it; who are irreverent, with manners ill becoming Christians, carnal rather than spiritual, taught and coached in unchristian schools and high schools, seeking the sinful pleasures of the world instead of the joy of the Lord, being out of their element when they come to the house of worship because they do not walk in "fellowship . . . with the Father, and with his Son?"

In our farming operations we grasp any new invention and method which is an improvement over the old. It would be impossible for us to compete in business with oxcart methods. Everything is electrified, motorized, rubberized, and specialized. Efficiency and speed have been many, many times increased over the methods of our grandfathers. "The children of this world are in their generation wiser than the children of light." We copy their methods where there is no transgression of a scriptural principle, and sometimes where there is. Their

methods work. We destroy parasites on our livestock and crops with the poisonous substances produced and recommended by modern science. We adopt every practice that promises more dollars. We complain that we do not have time for the spiritual nurture of our children, but we take time for anything that makes a dollar (and also for some things that *take* dollars). We *see* material things, but we *don't see* spiritual things. Thus material things become the real things of our lives, while spiritual things become vague, dim, unreal, and far away. The minister, as well as the home, does not seem to have time for proper spiritual nurture of the people. We see the wrong in a salaried ministry, but we are largely blind to the evils of a neglected ministry. I Cor. 9 should be regarded as well as Acts 20:34. God has given us light. Jno. 3:19. Let us also pray for sight. Eph. 1:18. If our friends were in a burning building, we would drop everything and risk our lives to get them out. *Unless there is a revival of true godliness among us*, the Bible says that some of our people will be OVERTAKEN with a fire that will never be quenched. Are we concerned to rescue them? We become frantic when a man's body perishes, but we just sit by and look serious, and watch his soul perish without saying anything.

Read II Chron. 29:30, 34, 35; Ezra and Nehemiah; Acts 2:5; 16:9-40. We recognize that a revival can only come if God sends it, and there were often instances when the Israelites returned to God as a reaction from God's judgment upon them. But let us not wait upon such a catastrophe, brethren, for God's judgments always took a heavy toll of souls to destruction before the remnant thought of repenting. Jehoshaphat sent priests and Levites and princes throughout all Judah to *teach* the people. "And they taught in Judah, and had the book of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah" (II Chron. 17:9, 10). Here was a revival which was not occasioned by judgment, but came because Jehoshaphat "walked in the first ways of his father David."

The revival under Hezekiah was possible because he and the people were not afraid to do those things necessary to bring it, even at the expense of scorn and mockery of some of their own brethren. They made "proclamation throughout all Israel, from Beersheba even to Dan." "So the posts went with the letters from the king." "So the posts passed from city to city." "And the priests and the Levites were ashamed, and sanctified themselves." "The Levites . . . taught the good knowledge of the Lord." "And they did eat throughout the feast seven days. . . ." "And they kept *other* seven days." "Now when all this was finished, all Israel that were present went out to the cities of

(Continued on page 1029)

TO BE NEAR TO GOD

March 25, 1945

"Father, forgive them; for they know not what they do."
"Forgive them; for they know not what they do."
They could not see it was the very God
They stripped and spat upon and mocked and slew.
"Forgive them; for they know not what they do."

Forgive, O Father, even those who knew—
Who saw His glory as of holy God,
Yet left His side as the oppression grew;—
Forgive, O Father, even those who knew.

And we, ah, Lord, today we leave Thee too—
We crucify afresh the Son of God—
We join the many for the shame of few;—
Forgive us, for we know not what we do.

March 26, 1945

"To day shalt thou be with me in paradise."
King, remember me then, when Thou comest into Thy glory;
Sir, remember the sinner who knew that in Thee was no sinning.
An eye for an eye;—so the law has finished my dark life story,
And it's little hope I have in the darkness that death is beginning.

Today? In Thy paradise? In the cool, clean gardens of heaven?
Today? Why, that is a glory that only a God could be giving—?
Oh, wonder! The vessel made perfect—the consummate, final Seven—
Oh, wonder of all! that in dying a man should begin his living!

March 27, 1945

"Woman, behold thy son! . . . Behold thy mother!"

Mary, mother, see the one
Kneeling at my cross—your son.
Comfort he shall bring to you
As I would have liked to do:
Mother Mary, see the one
Who is now your eldest son.

John, my child, beloved brother,
Look to her who is your mother.
Take her hand, adjust her need—
Be to her a son indeed.
John, my dearest friend, my brother,
Take her to your heart as mother.

March 28, 1945

"My God, my God, why hast thou forsaken me?"

I wonder if He knew, before the cross,
That sin could be so deep, so thick, so black
That His own Father's face could not be seen.
I wonder if He knew that dying there
Would be the loneliest death man ever died;—
That there would be for Him no turning back,

No strengthening angel, not a point of light,
Nothing at all but horrible, godless sin.

Oh, yes, He knew. He knew—and set His face
Inexorably toward that lonely hour.
And men still burn to comprehend the love
That wrought this miracle of life in death.

March 29, 1945

"I thirst."
After all—a thing can be overdone.
He's a good, mild fellow—everybody knows.
After all—crucifixion for a theological difference—
That's going too far.
It wonders me that the law would let a crime like this slip by.
Oh, yes—He seems to take it in His stride.
Others have died that way, knowing they had it coming,
But He—
Did you hear that? He said, "I'm thirsty."
Not a demand, not a curse, not a shriek of pain.
Just a quiet, out-of-breath, "I'm thirsty"—
Like my little boy says to his mother when he runs in
After playing hard in the hot sun.
I'm not one to criticize the Empire in its administration of justice . . .
But after all—this doesn't seem quite right.

March 30, 1945

"It is finished."

Finished! Accomplished! Done!
Oh, languorous love of mine, rise up and shout
To all who know not what thou knowest—
"All, at last, is well!"

Never, never a life so perfectly lived.
Not ever, ever a death so perfectly died.
Did you hear Him when He said, "I thirst"?
It was not finished then.
Did you see Him when He cried, "My God, my God"?
It was not finished then.

But I, who thought all facts were dull and drab—
I heard Him say, "It is finished." Oh, glorious fact!
Oh, fact throbbing with eternal color, eternal breath,
He dies—I live—it is done!
Oh, languorous love of mine, rise up and shout
To the hosts of those who know not what thou knowest
That all, at last, is well.

March 31, 1945

"Father, into thy hands I commend my spirit."

Such calm it was that settled on His soul,
The last long agony of sin now overpast.
Such holy quiet light dawned in His eyes
As, after the black and all-excluding cloud,
He placed His spirit in the hands of God.

It was the sweetest hour the world had known.
It was the holiest death the world has seen
When He, the Son of God, prayed thus and died;—
When He, the Son of Man, gave up the ghost—
When He—the perfect God-Man—fell asleep.
—M. S. L.

"THE STRIFE IS O'ER"

Sunday School Lesson for April 1

(Matthew 27:57-28:10; Hebrews 12:1, 2)

A great garden scene! Our wonderful story reaches its climax in the resurrection of our Lord and Saviour, Jesus Christ. "Death is swallowed up in victory." Through death He destroyed "him that had the power of death, that is, the devil."

"The strife is o'er, the battle done;
The victory of life is won;
The pow'rs of death have done their worst,
But Christ their legions hath dispersed:
Alleluia!"

The enemies of Christ had finally triumphed in their envious plot. They took Jesus; they crowned Him with thorns; they spit upon Him, smote Him, mocked Him; they crucified Him in dishonorable company;

they reviled Him; they heard Him cry to God and speak to a few friends who followed; and then they sat and watched Him die. They knew not what they were doing. But great fear came upon them when they "saw the earthquake, and those things that were done." "Truly this was the Son of God," they cry. Having listened carefully to all His words (in order to catch Him) they, remembering (Continued on page 1036)

FIELD NOTES

The Mennonite Mission Board of the Illinois Conference district, through Bro. Harold Zehr, its colporteur, issues a monthly letter called "The Shut-in Visitor." This letter is now sent to eighty shut-ins, and the list is rapidly growing.

The General Conference Mutual Aid Committee met at Goshen, Ind., Friday, March 16.

Priorities have now been secured for the materials required in the building of the new heating plant at Goshen College. The materials have been ordered and building will begin whenever they arrive.

Bro. S. C. Yoder, Goshen, Ind., spoke at the Malcolm, Nebr., C.P.S. Camp on Friday and Sunday, March 9 and 11. On March 10 he spoke at the Lincoln unit, and Sunday morning, March 11, he preached at the East Fairview Church near Lincoln, Nebr.

The brethren S. C. Yoder and Paul Bender, Goshen, Ind., served on a Sunday School Conference program at Lima, Ohio, on March 18.

One of a series of conferences dealing with future conscription problems was held at the Medaryville, Ind., C.P.S. Camp over the week end of March 18.

Bro. Roy Koch, St. Jacobs, Ont., who is spending this winter at Goshen College attending the Bible school, preached for the college congregation on Sunday, March 11.

The bishops of the Indiana-Michigan Conference met at the North Goshen Church, Goshen, Ind., on March 15 for a discussion of problems relating to their work.

Bro. S. J. Hostetler, missionary on furlough from India, after attending the meeting of the Eastern Mennonite Mission Board, preached at the Powellsville, Md., C.P.S. Camp on Sunday, March 11. On the evening of March 18 he brought a message to the Clinton Brick congregation near Goshen, Ind.

Bro. J. W. Hess, Akron, Pa., recently conducted a ten-day series of meetings for the congregation at Sweet Home, Ore. Others who filled the pulpit at this place recently were the brethren D. D. Miller, Berlin, Ohio, and H. A. Wolfer, Woodburn, Ore.

Bro. Aaron Mast, Belleville, Pa., is scheduled to conduct a series of meetings at the Kidron, Ohio, Church, March 25 to April 1.

A singing is announced to be held at the New Danville, Pa., Mennonite School, Sunday evening, April 1, at seven o'clock. Bro. Christian K. Lehman, Lancaster, Pa., will be in charge.

Communion dates are announced for the Groffdale district, Lancaster Co., Pa. (Bro. Mahlon Witmer, bishop), as follows: March 25, New Holland; April 1, Groffdale; April 8, Metzler's; April 15, Carpenter's; April 22, Frazer.

Bro. Henry F. Garber, President of the Eastern Mission Board, spent some time recently

in Florida and Alabama, studying opportunities for mission work.

The brethren Ira E. Miller, Steelton, Pa., and B. Charles Hostetter, Manheim, Pa., will serve as instructors at Reading, Pa. (Fairview Street), in a Bible instruction meeting on March 25. Bro. Hostetter is conducting meetings there the preceding week.

Bro. Harry Y. Shetler, Davidsville, Pa., after closing a successful series of meetings at Middlebury, Ind., on March 18, went to Topeka, Ind., where he is conducting a week's meeting at the Maple Grove Church.

A Christian Workers' Meeting was held on March 17, 18 at Norris Square, Philadelphia, with the brethren George R. Brunk, Denbigh, Va., and Elmer G. Martin, Bird-in-Hand, Pa., as speakers.

A Young People's Conference was conducted at the Warwick River Church, Denbigh, Va., on March 3, 4, with the brethren J. R. Mumaw and Chester K. Lehman, both of Harrisonburg, Va., as instructors.

Bro. Glen Miller, Goshen, Ind., spoke on his experiences in relief work in England to the Hopedale, Ill., congregation on March 11. He was accompanied there by a quartet from Goshen College.

Bro. Lester T. Hershey, Chicago, Ill., filled the appointment at the Hopedale, Ill., Church on March 18.

Bro. J. N. Byler, Akron, Pa., Director of Relief for the Mennonite Central Committee, spoke at Hesston College on March 18. During his trip to Kansas he also visited the other Mennonite colleges there.

Bro. J. D. Graber, Elkhart, Ind., is scheduled to conduct a sunrise Easter service at the Prairie Street Church, Elkhart.

Bro. J. W. Hess, Akron, Pa., began a series of meetings at the Mt. Joy, Pa., Mennonite Church on March 18.

Calendar

Virginia Mennonite Conference, at Zion Church near Broadway, Va., May 23-25.

Youth Missionary Training Conference, Goshen College, Goshen, Ind., May 24-31.

Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 2-5.

Young People's Institute, Goshen College, Goshen, Ind., June 13-17.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28-Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Missouri-Kansas Conference, Sycamore Grove Church, Garden City, Mo., Aug. 14-17.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

Illinois District Mission Board and Ministers' Meeting, Arthur, Ill., April 20-22.

Delegate session of the Iowa-Nebraska Conference, Sugar Creek Church, Wayland, Iowa, Sept. 3, 4.

Bro. J. E. Gingrich, Elkhart, Ind., is the speaker for the Easter week end at the Erb Street Church, Waterloo, Ont.

The brethren J. S. Neuhouser, Ft. Wayne, Ind., and Nelson Kauffman, Hannibal, Mo., conducted Bible conferences in the churches of northwestern Missouri March 2-11.

The Conference on Mennonite Community Life was held at Goshen, Ind., March 16 and 17. Eighty-seven attendants registered, coming from places as far apart as Denbigh, Va., and Hutchinson, Kans. Forty-two of the registrants were bishops, ministers, and deacons; the rest were interested lay leaders from a number of our Mennonite communities. Forty-four of those who registered were farmers.

Prayers are requested for Sister Jennie Ebersole Bechtel, Sarasota, Fla., who underwent a major operation at the Sarasota Hospital last week.

Bro. J. C. Wenger, Goshen, Ind., was a speaker at a Bible meeting at the East Chestnut Street Church, Lancaster, Pa., March 17, 18.

Bro. C. Z. Martin, Mountville, Pa., is scheduled to be at the New Providence, Pa., Church, Sunday morning, March 25.

Bro. John R. Lehman, Brewton, Ala., closed a series of meetings at the Masonville Church, Washington Boro, Pa., on March 18.

(Continued on last page)

CORRESPONDENCE

GOSHEN, INDIANA

(Clinton Brick Congregation)

Dear Readers: The first service held in our church this year was on Feb. 11, 1945. The reason for this was because we felt the need of making our church larger by putting a balcony in. We also varnished and papered the building.

Bro. I. E. Burkhart was with us in this first morning service. In the evening the Goshen College Short Termers gave us a splendid program, after which Bro. Snyder delivered a sermon.

On Feb. 25, Bro. Harold Zehr and Bro. Sanford Yoder were our visiting ministers.

On March 4, Bro. Paul Erb brought us a message from Luke 9:23. The Ypsilanti quartet was also with us and gave us five selections of song. In the evening the Middlebury congregation presented to us many inspiring thoughts on letting God lead us in our life.

Bro. Henry Kauffman and Bro. Amasa Pletcher have passed on to the other world recently.

We as a group are glad to have Mr. and Mrs. Ralph Pletcher with us, who have previously been at Ypsilanti Hospital and are now released.

Revival meetings, with Clarence Troyer for our evangelist, start March 25 and are to continue to April 1.

March 8, 1945. Charlene Showalter.

LOUISVILLE, OHIO

(Beech Congregation)

Dear Herald Readers: Greetings in Jesus' name. On Sunday morning, Jan. 21, the students of the Canton Bible School rendered a special program instead of our usual young people's meeting.

Bro. J. N. Byler, Akron, Pa., who recently returned from England and Egypt, was with us Sunday morning, March 11. He spoke to us about Mennonite relief work in those countries.

We are planning to have baptismal and preparatory services on March 18, and are looking forward to commemorating the suffering and death of our Lord on April 1.

Recently two more of our boys left for C.P.S. camps—Dean Sommers to Medaryville, Ind., and Merlin Schmucker to Luray, Va.

March 11, 1945. Mary Helmuth.

PALMYRA, MISSOURI

Dear Christian Friends: Greetings in Jesus' name. On Feb. 28 a young man was received into the church by water baptism. May God's richest blessing and His keeping power ever attend him and make of him a noble witness for our Christ who died to redeem humanity. We welcome this brother and his bride into our congregation, longing that we might be workers together with God for the glory of His name and the upbuilding of His kingdom.

Our two-day Bible conference, March 7, 8, was a rich spiritual feast. The Lord used our instructors, the brethren J. S. Neuhouser and Nelson Kauffman, mightily in expounding the Word.

The Lord willing, we expect to fellowship and worship with representatives of the four churches of northeastern Missouri in an all-day Sunday-school meeting at the Hannibal Mission, March 18.

The spring Sunday-school meeting of the same churches will convene at the Palmyra Church on April 22.

We again request the prayers of God's people as we endeavor to witness for Him.

March 11, 1945. M. Lena Kreider.

OYSTERPOINT, VIRGINIA

(Providence Congregation)

We have many reasons to praise the Lord for His faithfulness and His continued blessings.

We felt our loss keenly when Bro. and Sister Levi Hurst left us to take up work in the African field. We were left without a minister, but were confident the Lord would provide someone if we would ask Him and trust Him to this end. He has answered our prayer. Our bishop was led to ask Bro. Kenneth Good, Harrisonburg, Va., if he would consider taking up the work here as pastor. Bro. Good felt it was the Lord's call and willingly consented to come.

On Feb. 18, the brethren George M. Hostetler, Westover, Md., Edward Frey, Archbold, Ohio, O. N. Johns, Louisville, Ohio, and other visiting ministers were here to hold the ordination services. Bro. Frey brought a very impressive message and had charge of the ordination. We also heard much-appreciated messages from Bro. Johns in the morn-

ing and evening services. This gives us new courage and the desire to labor on and be faithful to our Lord and His cause, and also to win others to Him.

Remember the work at this place in your prayers.

March 12, 1945.

Ella Smucker.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Herald Readers: Greetings in our Saviour's name. We praise God for His abounding grace. Another year is almost past, and soon the planting time will come. We look to God to give us the harvest. May we each be used to gather in the Master's sheaves. Many are ripening in age without the love of God in their hearts. How sad! And how sad to see bright children deprived of Christian training! May God bless what they do get in the Sunday-school hour. Our average attendance remains about the same. We long to hear that someone with a burden for the cause will hear our plea for help and come and help us. We would be willing to help such financially as much as we can. Who will answer, "Here am I"?

March 12, 1945.

Laura Detwiler.

GREENWOOD, DELAWARE

Bro. and Sister J. N. Kaufman came into our midst and spoke at the Tressler Mennonite Church Sunday morning, March 11. Sister Kaufman told of her experiences as a doctor among the dark-skinned people of Africa. Her talk was much appreciated and inspiring. We wish God's blessing upon her and her work. It probably is needless to say that Bro. Kaufman's talk on India was also much appreciated. Since we are a small group a little to the southeast of the main Mennonite district, this was our first meeting conducted by returned missionaries since the congregation was organized ten years ago. We appreciated these services very much and invite others to stop with us.

Sunday evening Bro. and Sister Kaufman were at the Conservative Amish Church near Greenwood. After enjoyable as well as informational talks on both fields, Bro. Kaufman preached a very inspiring sermon on the Parable of the Prodigal Son.

Both meetings were enjoyed not only by our own members but by a number of people from other denominations.

In the home we enjoyed their visit very much. Bro. Kaufman and I were in the lot together on March 18, 1900. I was ordained at that time and Bro. Kaufman two years later. He is a nephew of Sister Hershberger. May God bless them in their further service for the Master.

March 12, 1945. William C. Hershberger.

PIGEON, MICHIGAN

Dear Herald Readers: The beginning of the year our Sunday school was reorganized, with the following results: Supt., Omar Swartzendruber; Asst., Omar Shetler; Primary Supt., Pearl Steiner.

Our pastor, Bro. Sherman Maust, and family have sold their home here and are leaving in two weeks for their future home at Up-land, Calif. The church is praying that some-

one may be found to fill their place and take up the work here.

Some time ago we enjoyed a program given by a group from the mental hospital at Ypsilanti, Michigan.

Bro. Eldon Swartzendruber, from the mental hospital, Harrisburg, Pa., spent the week of Feb. 25 in our midst, visiting his wife and friends.

Our aged brother, Joe Roupp, passed away. He was buried yesterday. Our former pastor, Bro. S. J. Miller, and family, now of Grabill, Ind., were here for the services and are visiting friends this week.

March 13, 1945.

Mrs. D. D. Miller.

ARCHBOLD, OHIO

(Central Congregation)

Dear Herald Readers: Greetings. In our reorganization the following were chosen to serve as Sunday-school superintendents for the coming year: Cephas Schrock and Harry Sauder, upstairs, and Jesse Wyse and Roy Sauder, downstairs.

We were happy to have with us on the evening of Jan. 21, a group of young men from the C.P.S. unit at Ypsilanti, Mich. They brought us an inspiring program.

On the evening of Feb. 11, Alvin G. Becker, representative of the Northern Bible Society, was with us.

Bro. C. F. Derstine, Kitchener, Ont., was with us in the morning and evening services, Feb. 18. He brought us two appealing sermons.

Bro. Walter Yoder, Goshen, Ind., conducted the singing in the Saturday evening and Sunday services, March 10, 11.

Baptismal services were held March 11, at which time seven souls were received into church fellowship. Bro. E. B. Frey officiated.

Much interest has been manifested in the city mission work that was started at Toledo, Ohio. Each Sunday a minister and a number of teachers from here go to the mission to help Bro. Harvey Schmucker, who is in charge of the work. Pray with us that the work in Toledo may prosper.

March 13, 1945.

Cor.

ARCHBOLD, OHIO

(Lockport Congregation)

Dear Readers: Greetings in the Master's name. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Our revival meetings were held from Dec. 17 to 23, in charge of Bro. M. L. Troyer, Elida, O. Three young souls accepted Christ.

Four young men from the state hospital at Greystone Park, N.J., worshiped with us and brought us several numbers of special song at a recent young people's meeting program. We thank God for all the boys who are taking a stand for Christ. May they prove faithful in the work they are called to do.

On March 4, our bishop, Bro. E. B. Frey, held baptismal services.

Our communion services will be held on April 1.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

March 14, 1945.

Doris Klinger.

WITH OUR MISSIONARIES

Redemption

*I passed a stagnant marsh that lay
Beneath a reeking scum of green,
A loathsome puddle by the way;
No sorrier pool was ever seen.*

*I thought: "How lost to all things pure
And clean and white those foul depths
be!"*

*Next day from out that pond obscure
Two queenly lilies laughed at me.*

—Selected.

The Christian Church in China

One of the unnoted developments of the war in China, and one which will have important consequences for the future of Sino-American good relations, is the story of what is happening to Christian missions in this country. The missionaries are leaving China.

So thoroughly is the China scene being cleared of foreign missionaries that virtually no missionary work will be carried on here until the war is over or the necessary permits are granted again for Christian workers to enter the country. For this to happen to China, long a bastion of the Christian missionary movement in the world, is nothing short of astounding to those who know the history of missions here and the possibilities of work to be done in the present crisis through which the country is passing.

The reasons for this exodus are many. The entire eastern China stronghold of the missionary movement is unworkable for foreign missionaries today for the obvious reason of Japanese occupation. Hundreds of missionaries were withdrawn from Honan province, north China, in the van of the Japanese attack last spring. Hundreds more came out of territories east of the Canton-Hankow railway during the summer. The provinces of Kwangsi and Kweichow became unworkable for missionaries during the winter. Enemy occupation or the immediate threat of it is one of the prominent reasons for the curtailment of much missionary work in China.

Another is the missionary's own weariness after the ordeal he has been through in the past eight years of migration, arduous service under unbearable conditions, no reinforcements and no furloughs. He is depressed and tired.

But a third reason, and the most pressing right now, is the apparent though unstated policy of the American government, as enforced by its embassy here, to strip missions to essential workers only and remove the rest entirely.

The embassy position is that no Ameri-

can must be permitted to be captured by the Japanese, because of the degrading treatment he would receive. It has advised all its nationals in the line of Japanese advance to withdraw to positions of safety. But it has not been content to stop there. In the face of the reopening of the Burma Road, with Sino-American military liaison never better, with a stabilization of the military situation in west China, and with hundreds of civilians in China in government-related jobs, the embassy policy has continued to insist upon the removal of missionaries. The American Office of War Information, for example, has a little under one hundred persons in China and is bringing more all the time. No emergency evacuation orders have gone to these Americans nor to others who are here in government-related work.

The procedure of evacuation of American missionary personnel has been for the embassy to advise and counsel an evacuation committee of church leaders. This committee, working with individuals, has taken responsibility for final decisions. It is known that the American Embassy made it clear to the committee that it wanted the civilians removed if it did not endanger American interests, although the embassy itself would take no direct action.

The result is a stream of missionaries homeward bound, foreign leadership of the Christian church decimated, staffs cut to a few men who are no longer doing missionary work but simply safeguarding property interests.

Contributing, also, to the decline of the missionary movement in China today is the missionary's own frustration and exhaustion. For one thing, missionary personnel has not been kept rotating. Reinforcements have not been permitted by the government to depart from the United States, so that personnel here has overstayed furloughs and grown weary. When at last workers have been released for overdue furloughs, they have not been relieved but have simply left holes unfilled.

Furthermore, they have lived a harassed existence these past eight years. They have been uprooted from their fields of service and have had to find new ways to serve in places where they are not acquainted and where life is whirling about them. They have lived out of suitcases, moved and moved again, lost all their possessions. They have seen their flocks evaporate into thin air, their work of years apparently dispersed, and it is no wonder that by the waters of Babylon they have sat down and wept.

They have not been able to satisfy their evangelistic drive, have not felt they were accomplishing anything as mission-

aries. There was no permanent community around them in which they could feel they were making any Christian witness. They have seen the heartache and hunger and death of the refugee lines and not been able to do anything but a little to lighten the load. Their schools have been beset by the Japanese, by government restrictions, by seizure, and always by inadequate funds. Recently the fifty-two-year-old Chiu Ching Middle School in Chungking, a Methodist landmark in the city, has been told to move out of all its main buildings to make room for United States soldiers.

One other enormous factor of discouragement has been money. After China's war had run a few months, an inflationary cycle set in here which has never abated in the passing years. Missionaries have, as a result, suffered greatly. They have been without funds to buy clothes. All the luxuries, like soap and silk stockings and shirts and tooth paste, have been out of the range of their pocketbooks. The money they have had available for purposes of their work (with the penniless and starving all about them) has been just as scarce. It has been no time for "rice Christians," because the missions have had no rice.

All in all, the picture of missions in China right now is dark. In 1936 there were nearly 6,000 Protestant missionaries working in the country. Two thousand had been subtracted from that sum by the end of 1941. Today, by accurate count, there are 1,085, only 227 of whom are Americans. Two hundred and fifteen are Germans, 239 are Norwegians, 270 are British and Canadians.

The figure for Catholic foreign missionaries, including ordained and unordained men, was 2,974 last year. About one hundred of these have left, including thirty Americans, but departures were entirely for reasons of their own—illness, furloughs, etc.—rather than advice from their governments. Two hundred American sisters were removed on embassy advice.

Despite this picture, the missionaries who remain and many of this country's leading Christians have lost no hold on their hope. A good many missionaries are actually in China in war-related work removed from their missions. Numbers are contract chaplains to United States Army Forces. There is a working church all over the country although seriously crippled, of course, by the removal of foreign personnel.

Local leaders see this crisis as a necessary, brief evacuation of foreigners, who will return with renewed strength and vision soon. They implore Christians in the West to keep their faith in China and the church here and not for a minute to consider this crisis as an end of the missionary movement in this country.

Missionaries have stood by China as no other group of foreigners has. When businessmen and other foreigners here ran for cover, the missionaries stayed with

their people, kept their homes and compounds open as refuges, manned their hospitals, moved their schools, got slapped by the Japanese, saw the flags of their homelands torn to shreds and spat upon, and still thought it was worth the humiliation to keep on with the Chinese.

"Don't criticize the missionaries," the leading American business man in Chungking told me recently. "They've stood up better than any of the rest of us. We can see their problems and their depressions, because they are the ones who are here. Other civilians have all gone home."

Modern missions in China go back in continuity to the arrival of Father Matteo Ricci at Macao in 1582, and for the Protestants to the arrival of Robert Morrison in 1807. Thousands have lived and died here, leaving an indelible imprint upon China and serving significantly as unofficial international ambassadors. More than any other group of foreigners in China they have gone into the hinterland and touched the lives and hearts of the people. It is safe to say that more than any other one group they have won friends for the countries which sent them.

It is imperative, therefore, for both church and state to ask themselves these days whether or not they dare abandon, even though temporarily, missionary work in China.—Richard T. Baker, Chungking, China, in "Religious News Service."

The Foreign Field

INDIA AIRGRAPH

Dear Readers of the Gospel Herald: "The leaves are fading and falling; the winds are rough and wild." The above lines are just beginning to be true in this part of India. This does not mean that winter is coming; it means the hot season is approaching. For about a week now we have been seeing the first signs of the coming hot season. The nights are still cool enough that one needs cover to be comfortable while sleeping on the veranda.

The new term has started in the primary school here in Sankra. At present there are forty-eight enrolled. We are expecting a few more later. Of this number thirty are Hindus. Pray that these children might be drawn to Christ while they are under direct Christian influence. The bonds of Hinduism even in these young lives are very strong.

We have been conducting children's meetings for five consecutive days in different villages. This week the Bible women are visiting a village which has been neglected for a number of years. I've been out with them, but haven't been able to go every day. The average attendance among the children so far this week is fifty. A goodly number of adults are also attending. So far this week we have sold twenty-six books in this one

village. This number includes Gospel portions, songbooks, and other Christian literature. Will you not pray that the Holy Spirit will reveal the way of salvation to these people as they read these Scriptures?

At present the evangelists are out on tour in a village about six miles from Sankra. Paul has been cycling out for the evening meetings. Since we have no compounder, he comes back each morning to take care of the work at the hospital. The men are reporting good attendance and interesting meetings. When you pray for the work in India, remember the Bible women and evangelists who go out day after day to bring the Good News to people who, for the most part, are satisfied with their idol worship.

Today the masons are laying the cement floor in the new kitchen which was built here as a relief project. A little carpenter work remains to be done.

We wish to thank you for your interest in us and in the work here. Sincerely,

Feb. 16, 1945. Vesta A. Miller.
Jamgaon, via Drug, C.P., India.

NEWS LETTER FROM ARGENTINA

Dear Christian Friends: In the absence of Bro. Holderman whose turn it is to write the News Letter, I shall write a few lines.

This is a warm morning of our midsummer, I should say. The humidity is very great just now because of frequent rains. When one gets out to do a bit of work that requires physical force, he is soon dripping with perspiration. It is a satisfaction to us to realize that the greatest heat of the season has probably passed and that from now on we will have more frequent cool spells. Also we suppose the rains will decrease somewhat as in other years. That will allow for the decrease of mosquitoes and polverines which at present are indeed trying.

The Lord has given us great reasons to rejoice because of the growing interest in the Word of God among the Indians. Our frequent appeals to them to depend upon God for a deepening of their spiritual lives and for victory over the world are bearing fruit. Just recently quite a number of the Indians have asked for prayers and have prayed earnestly for an infilling of the Spirit of God.

We were greatly moved last evening when we had a group of five young men here for Bible study and Spanish study. One of them asked the question, "What should I do to make my stand for Christ a more definite thing?" Then he went on to explain how he had desired to be a Christian and had even begun to take part in the prayer meetings before he came here to "Nam Cum." "But," he said, "I never made a public profession of faith. I have just gone on like that. Now I want to make my stand definite and I want others to know what my full intentions are." Then the other boys began to express their desire to stand definitely for Christ. One had made a public profession but had backslidden. Another had not made a public profession, but says he intends to do so. The other two said they had made public profession before they came here, but they desired to have a deepening of spiritual life.

Our hearts rejoice to overflowing when we realize that these young men are seeking in all sincerity a deeper life in Christ and that they may become workers in the kingdom. We need the help of the converted Indians to make our work more effective. They can appeal to those who do not understand the Spanish very well.

Bro. Carlos, the father of two of the five boys of the class mentioned, is a consecrated witness for Christ. He cannot read nor write in Spanish, but he can testify heartily for his Lord. Recently he went to visit an elderly man at "League 15" and began to press upon him the claims of Christ. This man had attended our services only a time or two, and, since he does not know Spanish well, the message did not sink in. Bro. Carlos with a heart full of love brought the message to him right there in the home. The old man broke down and wept, declaring at the same time that from then on he was going to follow the Lord. He has kept his promise and comes regularly to the services.

Bro. Holderman has gone to Buenos Aires to meet his cousin, Sister Phebe Yoder, who has just arrived from Africa on her way to North America. We expect him to bring her along to the Chaco.

Two days ago Bro. Holderman's son, Larry, fell from a tree and broke his arm in two places. We took him to town and had his arm set and placed in plaster of paris.

Yours in His glad service,
Feb. 28, 1945. J. W. Shank.
Casilla 53, Pcia. R. Saenz Pena, Chaco,
Argentine Republic.

LETTER FROM AFRICA

Dear Christian Friends: Bro. and Sister Leatherman, their four small children, and I left Musoma, Tanganyika, on Aug. 27, 1944, starting on our long homeward journey. Our precious Lord had so unmistakably directed in all our preparatory plans that we knew He would continue as our faithful guide according to Isa. 58:11. And, bless God, He surely has been tenderly watching over us. Leaving Musoma, we traveled over lakes and lands, through the Congo, and reached Capetown on Sept. 12. We were booked on a ship expecting to leave Capetown for Buenos Aires about Oct. 1. How we thanked God that we did not need to have a long wait in Capetown in these wartime conditions, when accommodations, especially for a family, are so difficult to obtain! And now, after four and one-half months, we are still here. And we are testifying with praise to the all-sufficiency, the kindness, and the faithfulness of our Father, manifested to us through many of His loving children of Capetown. Our departure plans are now all made and we will be leaving soon (D.V.). And before too long we will be with you, dear friends, magnifying His dear name together.

Exalting His faithfulness,
Capetown, S. Africa. Phebe Yoder.
Jan. 28, 1945.

Note: This missionary party arrived in Buenos Aires, South America, Feb. 22, and expected to come home by plane March 13, 14. At the time of this writing (March 15) we have not received word of their arrival.

The Home Field

ALTOONA, PA.

(Mennonite Gospel Mission)

Dear Herald Readers: Greetings. We had a severe winter. The ice and snow made traveling dangerous and hindered us in our visitation work. The services were not very well attended.

A number of our members were sick, including our deacon, Bro. C. H. Weyandt. We are glad the Lord saw fit to restore them. Bro. Weyandt is able to take part in the services again. One of our aged members, Bro. John Shock of Mill Run, has gone to his reward.

Sister Anna Stover, who served as a worker the past several years, has gone home on account of the death of her mother. Sister Mina Glick has returned to resume her responsibilities at the workers' home, Mill Run.

Some of the friends of the Mill Run work furnished funds to replace some furniture and purchase wallpaper for the workers' home. A number of brethren and sisters from Belleville, Pa., spent a day at Mill Run, at which time they papered the downstairs of the workers' home. We assure you that we appreciate this practical way of helping.

In the absence of the writer, Bro. Eli Zook filled the pulpit at Altoona on Sunday, March 4.

Bro. Warren Swartley, Souderton, Pa., stopped with us one evening and led a song service at the Mill Run Chapel.

Sunday, March 11, four C.O. boys who are at the Pennsylvania State College attended our morning services.

Cash Value of Clothing from Sewing Circles

Beech	\$4.98
Belleville	5.00
Crown Hill	3.50

Many thanks for your support. May the Lord richly bless you. We beg a continued interest in your prayers.

March 12, 1945. Joseph M. Nissley.

SUNDAY SCHOOL LESSON

(Continued from page 1031)

about the three days, set a watch over the tomb as sure as man could make it. With all this we must believe Satan trembled, or why would they fear "the last error shall be worse than the first"?

The disciples were heavy with grief. Surely they were glad to learn of two men who had deserted the enemy and acknowledge their love for Jesus. These two, Joseph and Nicodemus, helped the disciples to lay the body in the tomb. Not having comprehended the promises, their hopes were shattered. They lurked about Jerusalem, but I doubt if they took part in the paschal Sabbath day solemnities. They even feared to visit the tomb. But the women ventured with spices for love's sake. They perhaps did not feel the shame to the extent of the disciples. This was indeed a Sabbath day of great gloom on earth.

But, "Look, ye saints, the sight is glorious." An angel of the Lord descends from heaven, the earth quakes, the stone is rolled away, the keepers are as dead, and "He is not here [in the tomb]: for he is risen." "Saints and angels crowd around Him, own His title, praise His name." "Where, O death, is now thy sting?" Grief has turned to joy because He lives. And for forty days Christ proved to His disciples His veritable resurrection. Then our Redeemer, with the keys of hell and death, ascended up on high.

Jesus is "the author and perfecter of our faith." In the resurrection God certified or vindicated all the redemptive work of Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins." "But now is Christ risen." And the "exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead" may be known by us.

"The day of resurrection
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory."

—A. M. E.

LANCASTER SEWING CIRCLE MEETING

By Nettie A. Leaman

The sixty-seventh semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District was held at the East Chestnut Street Mennonite Church, Saturday, March 3, 1945.

Sister Metzler presided at this meeting. After song service and devotion, the minutes of the previous meeting were read and the report was given of the work done by the Associated Circles during the past year: garments, 27,994; quilts, 154; comforters, 209; linens, 836; miscellaneous items, 1,438; offerings, \$7,967.61. The orders were then given from a few of the missions and the work taken by the circles. Sixty-eight circles responded to the roll call. Forty-six adult and twenty-nine junior circles are now on the roll. The treasurer's report was given. Then following some remarks by the president, Sister Anna Snyder gave the report of the Ephrata relief work. A talk, "Witnessing for Christ in the City of Marietta," was given by Sister Esther Hiestand. Bro. Paul Myers then spoke on the subject, "Losing Self in Christ." Text, II Cor. 8:9. The meeting closed with prayer by Bro. Stoner Krady.

At 12:45 the afternoon session began. After a short song service, the devotional exercises were conducted by Bro. Guy Martin. The addresses and speakers were as follows: "Parable of the Talents," Bro. Benjamin Weaver; "Victory," Bro. Christian Kurtz; "Opening Doors," Bro. C. K. Lehman.

Thoughts Gleaned: We should be a testimony in this dark, sinful world. May our talents be used to His honor and glory. We should be ready to submit to a higher power. Satan is always ready to hinder a good work. If we want to be victorious, we must live in Christ and Christ in us. "Behold, I have

From Our Schools

LANCASTER MENNONITE SCHOOL

The days at the Lancaster Mennonite School are passing rapidly. Already the scent of spring is in the air, and soon the trees and bushes, the campus and meadows will burst forth with signs of life. Our campus is lovely when springtime comes.

Our attendance during the winter has been good. Although the roads were frequently covered with ice and snow, school went on as usual. For a few days a number of the day students were absent.

We were glad for the visit of the Hursts with us. We pray for them a safe voyage and a fruitful ministry for the Lord in Africa.

On March 5, a group of students plan to sing at the Almshouse in Lancaster.

During the last week in January Bro. James Hess was with us, giving a daily evangelistic message to the student body. Again we saw the power of the Word, and its transforming effect in the hearts and minds of those who receive it.

The Stylus Club are planning a program for the children at the Home at Millersville.

Bro. J. N. Kaufman and wife visited our campus several weeks ago. Bro. Kaufman gave an inspiring address which was enjoyed by all of us. Here are several extracts from his message: "A good quality overemphasized may become an evil. Impression must result in expression if the experience shall be real. Boys and girls are not brought into the church by the teaching of doctrine, but by the influence of a powerful personality. We are either dragging the world downward or pulling it upward."

Unexpectedly one morning during the assembly period Bro. William Detweiler of Ohio paid us a short visit and gave a few words of testimony for Christ and His saving power.

Bro. Newton Weber spoke to us, too, one morning in Chapel. We appreciate these visits.

Two of the members of our faculty, Bro. Good and Bro. Stoner, and Bro. Amos Weaver, a member of the Special Bible Term faculty, spent Sunday, Feb. 18, at the Marietta Church, where they gave messages in sermon and song.

We are glad to have various groups and committees of the church make our classrooms their meeting places. The Bishop Board met several times recently and took dinner with us in the dining room.

Two events which are planned for the coming weeks are a series of talks on Social Life by Bro. John M. Snyder, and in April a week of evangelistic meetings. We trust that in these efforts lives may be claimed for Him.

Myra Hess.

set before thee an open door, and no man can shut it." May we be ready to enter when the door opens.

The meeting was dismissed by prayer, led by Bro. C. K. Lehman.

Ronks, Pa.

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A.M. Joint Conference held a special session of Conference at the Kidron Mennonite Church, Kidron, Ohio, February 27, 28, 1945.

The purpose of the meeting was to consider the problems involved in maintaining the standards of nonconformity and nonresistance, to give our reaction to the action taken by General Conference in special session at Goshen, Ind., in August, 1944, and to consider the suggestions for procedure in receiving back into fellowship those who have accepted military service, etc., as given by the Peace Problems Committee.

The following problems and their solutions were considered: the war problem, the labor union problem, the apparel problem, and the interdenomination fellowship problem.

The meeting was introduced with the subject, "Adhering to the Word of God." Most of the time throughout the sessions was spent in open forum. About thirty brethren took part in the discussions. They did not all think alike, but there was a manifestation of brotherly love and consideration.

All sessions were opened with song, Scripture reading, and prayer. There was one special session of prayer. And near the close of the Conference the following resolutions were adopted:

Resolution 1. Whereas the present times have shown that our present problems have arisen because of a failure to execute the proper spiritual preventatives, and further That we as a ministry, as Daniel and Nehemiah of old, confess that we have come short and pray God for forgiveness and illumination and strength to properly carry out the great work of God, therefore

Be it resolved—First, that we enter into a deeper consecration and fellowship with God by giving ourselves more to prayer and study of God's Word, allowing it to work in us to the end that we might be more acceptable ambassadors in the work to which we have been called, standing fast in one spirit, with one mind striving together for the faith of the Gospel (Phil. 1:27), and

Second, that, the call being urgent, and since faith cometh by hearing and hearing by the Word of God (Rom. 10:17), we plan our teaching work at once so that more definite convictions will result along the lines wherein weakness is manifest.

Resolution 2. In the light of resolution number one

Be it further resolved—First, that, since many of our brethren and sisters have shown, through their word and deed, an absence of godly convictions on the doctrine of nonresistance, the Scriptures be especially opened on this, being supported by loving personal visitations, and

Second, that, where violations, such as entering the Army or other direct defense work, necessitate the suspension or excommunication of members until evidence of repentance is shown, a loving attitude be maintained and efforts be made to have them reinstated into fellowship with the church and the Lord, and

Third, that the suggestions of our General Conference Peace Problems Committee be embodied in this resolution in regard to this work.

Resolution 3. In the light of conditions as they exist within our Conference district, and

In the light of the action taken by General Conference in special session at Goshen, Ind., in August, 1944, upon the recommendations of the General Problems Committee,

Be it resolved that we accept the standards of the said General Conference action and endeavor to put them into practice in our Conference by sponsoring the following program of teaching and discipline:

First, that we ask our Conference members and congregations to give themselves to special prayer in behalf of the welfare of our church, that the doctrines of nonconformity and nonresistance, long held tenets of our faith, may be maintained and practiced.

Second, that we set up a program of teaching, personal work, and pastoral care for the leading of our constituency into a more definite experience of salvation and consecration, and to the keeping of the standards of the Word as interpreted by the church and set forth in our Constitution, Rules, and Discipline.

Third, that we ask our bishops, ministers, and deacons to discipline themselves and their members. The same to be done on the basis of the teachings of the Scriptures.

There were sixty-six Conference members present—eleven bishops, thirty-three ministers, and twenty-two deacons.

The Lord's presence was felt in the meeting, and may His blessings be upon the work and bring about His desired results.

E. B. Frey, Mod.

O. N. Johns, Secy.

CAUSES OF DISUNITY

(Continued from page 1026)

less than a miracle that united twelve patriarchs and their descendants into one nation for God when they had been born with the inherent spirit of envy and jealousy. God's marvelous ways brought unity out of disunity!

The sufferings of Joseph, the sufferings of Israel in Egypt, and the sufferings of many statesmen and prophets who like Moses and David were great leaders of this nation, were all a part of the program of God to make a united nation out of a people not inclined by nature that way. Perhaps the great pictures which portray the climax of Old Testament unity and disunity are the glory of the reign of Solomon and the schism which followed so soon during the reign of his son Rehoboam. (Cp. II Chron. 1-10.)

It was doubtless that untiring self-denial and sacrifice of David, the man after God's own heart, that had now brought Israel to their long-desired goal of an established monarchy with a centralized place of worship. But alas, as these outward goals of unity were realized, inward decay was rending the kingdom asunder.

We might notice here that the greatest schisms of religious history were not brought about by the wrecking crews of schismatics like Korah, Dathan, and Abiram (Cp. Num. 16) but by inward decay.

More spiritual buildings are disintegrating because of inside "cracks" due to sandy foundation and faulty building than because of the assaults of outside enemies. To be sure, the apostle warned of the "wolves" coming in, but he also warned of the enemies from within. (Cp. Acts 20.)

But we can well ask the question, Why did the great unifying energies of David so soon become defeated by the schism that followed during the reign of his grandson? Why does it take only a generation or two today to undo the unifying power of some great church leader?

One evident thing to notice is that the self-denying and sacrificial spirit of David soon became out of date during the luxurious reign of Solomon, and thus the unifying life of their religion was quickly lost. While the schism under Rehoboam had been growing for centuries because of the neglect of centralized worship as God had commanded, yet it came to a head and defeated in a measure the great spiritual work of father David when Solomon in his luxury gave up spiritual life for a systematized formal religion that would no longer hold things together. When the religious life was lost and the worship in the Temple became a burdensome system, unity snapped and the Ten Tribes revolted.

It is astounding to see today the same principles of decay at work. As apostasy sets in and the unifying life of religion is lost, or crowded out, at once our

Christianity through culture, materialism, or legislation, takes on a systematized imposing formality. Our Christianity becomes burdensome rather than drawing and unifying in its nature. The warmth of our fathers and grandfathers is lost as it was in Israel of old, and where we would least expect it, schism and disunity break out like an alarming disease. Congregations, families, or conferences are rent asunder because that which once held them together is lost.

It needs to be noticed here that the legislation of Rehoboam works no more effectively today to heal such disease than it did then, and makes a poor substitute for that which was lost.

How sad that we so often judge outside wreckers and legislate against them for the apparent disunity among us, and so sadly forget that our building may be falling apart because of inward decay, caused by the lifeless and cold systematized and formal Christianity we are today too much living and proclaiming! Disunity must always follow a cold, burdensome religion such as Solomon introduced after his apostasy and during his luxurious, dissipating life. It is sure to follow a Christianity fostered by the materialism, culture, and self-indulgence of these "last days."

Bannock, Ohio.

"How good and how pleasant it is for brethren to dwell together in unity."

RELIEF AND C.P.S.

RELIEF NOTES

En Route to India by Air

BALTZER AND PANNABECKER LEFT YESTERDAY BY AIR, was the information cabled from Cairo, March 9. S. F. Pannabecker and P. P. Baltzer have assisted Middle East Mennonite relief workers for more than three months, especially helping new arrivals to establish themselves in camp positions where they could render their most effective service. Feb. 21 the brethren were placed on "alert," being ready to leave for India on an hour-to-hour basis, by any available means of transportation.

* * *

Due to Leave for England

Elma Esau has terminated her work at the Newton Clothing Center and is now at Akron Headquarters in preparation for her scheduled date of sailing for England.

* * *

Group Worship at El Shatt Camp

Several Sundays ago Delvin Kirchhofer acted as leader of a church service that the M.C.C. workers at El Shatt presented to the camp personnel. Henry Detwiler directed hymn singing; Ervin Hooley conducted the devotional period; and Samuel Yoder presented a message on Faith. "The four of us have been practicing at various times as a vocal quartet. We sang two hymns at this service, our first public appearance," wrote Henry Detwiler.

* * *

Clothing Shipped for Holland Relief

Shipping space was allotted for ten tons of baled clothing, intended for Holland. The shipment left Akron Headquarters the week of March 5.

* * *

Kindergartens Opened at El Shatt

Refugees at El Shatt live in double tents, averaging eighteen occupants, with beds lining both sides. This has left little room for movement, activity, or play, either for children or adults. Excerpts from Delvin Kirchhofer's letter, Feb. 4, indicate some success in providing activity space:

"During the past week I have attained one goal—the opening of four kindergartens, one in each of the four blocks in our camp. We have also been able to erect a double tent in each block to use as a welfare center and social center for the people of that block. These will provide a place for the people to gather for an hour or two, off from the wind, where they can read (although our Serbo-Croat reading material is yet all too limited) and play a few quiet indoor games. . . ."

* * *

C.P.S. NOTES

Mistake in Quantity of Canned Goods From California

In the report of the C.P.S. Canning and Drying Program, an error was made on the part of the office regarding the amount of

food donated by the California churches. The California churches contributed over 17,000 pounds of dried and fresh goods and 184 lugs of assorted fruit during the period from April, 1944, to January, 1945. This was a good response from this section of the country, and the C.P.S. office regrets that an error in tabulation was made.

* * *

Side-Camp Leaders Training School

A school for training leaders of side camps will be conducted at the Camino, Calif., Camp from April 8 to 25. Thirty-two men from the camps have been selected to attend the school. The purpose of this school is to train a number of leaders to assume administrative responsibility during the coming months when small groups of men will be separated from the base camps and will live out in the mountains to do fire fighting and perform other services.

* * *

Breakdown of C.P.S. by Administrative Agency

The following statistics are as of March 1, 1945:

Friends	1,692
Mennonite	3,710
Brethren	1,984
Government (Selective Service)	420
Catholic	107
Methodist	69
Baptist	26
Disciples of Christ	15
Evangelical and Reformed	1
Detached Service	94

Total number of men in C.P.S. 8,118

* * *

Dairy-Farm Units Expand

Selective Service has authorized the expansion of dairy-farm service for M.C.C.-C.P.S. men. This is in line with the effort to provide opportunities for the older men in the base camps to enter special projects and provide room for the large number of new campers. In addition to the two counties for dairy-farm service which will open in the New England States of Vermont and Massachusetts, Hillsboro County in New Hampshire will also receive a unit of C.P.S. men. All three counties are to receive ten men each. Ten additional men will be placed on farm service in Lancaster County, Pa. The present unit of twenty men on farm service in San Joaquin County, Calif., will be doubled.

* * *

C.P.S. Briefs

Thirteen C.P.S. men have been added to the dairy-herd testing unit in Pennsylvania. At the present time they are attending Pennsylvania State College in preparation for their work.

Winfield Fretz devoted two weeks of his time to visit the farm and community schools in the West. He was at Terry, March 4-6, and the Lincoln units, March 10-15.

The Dove-Tale is the name of the Powellsville camp paper. The first issue appeared in February.

Released March 14, 1945

M.C.C. Headquarters, Akron, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Householter—Friesen.—Arthur Lee Householter, Eureka, Ill., and Susie Friesen, Meade, Kans., by H. R. Harms at Emanuel Church, Feb. 11, 1945.

Brubaker—Graybill.—Paul S. Brubaker and Alma R. Graybill, both of Mifflintown, Pa., at the home of the officiating bishop, W. W. Graybill, Dec. 10, 1944.

Ranck—Todd.—Lester Ranck, Kinzers, Pa., congregation, and Mary R. Todd, Strasburg, Pa., congregation, by H. E. Lutz at the bride's home, March 10, 1945.

Peachey—Horst.—John H. Peachey and Esther G. Horst, both of the Cottage City, Md., congregation, by Noah W. Risser at the home of the bride's parents, March 6, 1945.

Schmucker—Sommers.—Leonard S. Schmucker and Lucille Faye Sommers, both of the Beech congregation, Louisville, Ohio, by John D. Miller at the home of the bride's parents, Feb. 20, 1945.

Wine—Kreider.—Norman F. Wine, Gingerich congregation, Annville, Pa., and Ada Lois Kreider, Stauffer congregation, Bachmanville, Pa., by Noah W. Risser at the home of the bride's mother, Dec. 24, 1944.

Bowman—Stoltzfus.—Henry S. Bowman, Weaverland congregation, East Earl, Pa., and Ruth Y. Stoltzfus, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the home of the bride's parents, March 10, 1945.

Robinson—Zimmerman.—Merritt W. Robinson, Jr., East Chestnut Street congregation, Lancaster, Pa., and Esther E. Zimmerman, Mt. Joy and Kraybill congregation, Mt. Joy, Pa., by H. E. Lutz at the home of the bride, Feb. 24, 1945.

OBITUARIES

Bair.—Elizabeth, daughter of the late Josiah and Annie Herr Mellinger, was born Feb. 28, 1897; died at her home in Brownstown, Pa., Dec. 13, 1944; aged 47 y. 9 m. 15 d. She is survived by her husband (H. Landis Bair) and the following children: Anna Ruth, Miriam, and Martha Jean. One son (John M.) preceded her in death. Two brothers and one sister also survive: Amos, New Providence, Pa.; Jason, Strasburg, Pa.; and Anna—wife of Willis E. Kling, Bareville, Pa. She united with the Mennonite Church in her youth and will be missed by the congregation at Carpenter's, where she was a faithful member. With much patience she endured her long illness and bore her suffering smilingly to the end. Funeral services were held Dec. 16 from the late home, in charge of Parke Book, and at the Stumptown Mennonite Church by Michael Wenger and Mahlon Witmer. Text, Phil. 1:23, 24. Burial was made in the adjoining cemetery.

Bender.—Alma, daughter of David R. and Barbara (Wagler) Bender, was born in East Zorra Twp., Oxford Co., Ont., Sept. 19, 1906; passed away Feb. 28, 1945, at the home of her parents in Wilmet Twp., after a lingering illness of fourteen years with diabetes and later Bright's disease with complications; aged 38 y. 5 m. 9 d. The last two and one-half months her eyesight failed and she longed to go to the land of light, where there shall be no night. In early life she accepted Christ as her Saviour and was received into the fellowship of the East Zorra A.M. congregation, remaining a devoted and faithful member until death. Funeral services were held March 3, at the home by Daniel Wagler (II Cor. 5:1-10) and Jacob R. Bender

(Ps. 116:15), and at the East Zorra Church by Daniel Wagler, Daniel Jutzi, and Jacob R. Bender. Interment was made in the adjoining cemetery.

Blosser.—Margaret Bieher Blosser was born April 7, 1902; passed away at her home in Fairfield Twp., Columbiana Co., Ohio, after an illness of some months, Feb. 28, 1945; aged 42 y. 10 m. 21 d. Her illness was accompanied with much physical pain and distress, but she bore it patiently. On Dec. 5, 1927, she united with the Mennonite Church and remained a faithful and active member to the end. Even though failing health kept her from attending church services regularly for several months, her interests and heart were there. She will be greatly missed in the church and community and especially in the home, where she manifested a loyal and faithful interest. On May 14, 1925, she was married to Stelvin Blosser, who survives her. She also leaves one daughter (Olive Marie), 2 sons (Albert and Joel), her father, 2 brothers (John and Charles, East Lewistown, Ohio), and one sister (Alice—Mrs. Myron Horst, Columbiana, Ohio). She often expressed a longing desire to remain with her family, but she was in the will of the Lord and was ready to go—a fact which was evident from her personal testimony and exemplary Christian life. We bow in humble submission to the will of God. Funeral services were held March 2 at the Midway Mennonite Church, in charge of David C. Steiner, assisted by S. A. Yoder and Paul Yoder.

Bumbaugh.—James G. Bumbaugh was born at Harrisburg, Pa., May 15, 1886; died at his home in Pond Bank, Pa., Feb. 26, 1945; aged 58 y. 9 m. 11 d. Three years ago he suffered a paralytic stroke and was an invalid since that time. About twenty-five years ago he established a general merchandise store in Pond Bank. He was one of the first members of the Pond Bank Mennonite Church. Surviving are his wife (Viola Waganan Bumbaugh), 5 children (Minnie and Paul, at home; James, Mrs. David Bumbaugh, and Mrs. Roy Rock, all of Chambersburg, Pa.), 10 grandchildren, 4 sisters, and one brother. Funeral services were held from his home and the Pond Bank Church by C. V. Martin and Harvey E. Shank. Text, Rom. 5:20. Interment was made in the Mount Zion Cemetery near Mont Alto.

Danner.—William, son of Rudolph and Anne Mary (Fisher) Danner, was born Nov. 25, 1867, near Dundee, Ohio; passed away at his home near Milford, Nebr., Feb. 22, 1945; aged 77 y. 2 m. 27 d. On May 19, 1891, he was united in marriage to Salina Stutzman. This union was blessed with four sons and seven daughters: Marvin, Mrs. Jacob Stutzman, Mrs. Chris Stutzman, Mrs. Lydia Roth, Mrs. Estber Stutzman, and Lester, of Scottsbluff, Nebr.; Mrs. Albert Stutzman, Wellman, Iowa; Mrs. Lloyd Kuhns, Mrs. Elbert Kuhns, and David, Kent, Ohio. He was preceded in death by his wife, one infant son, one brother (Philip), and 6 grandchildren. Surviving are his 10 children, 36 grandchildren, 11 great-grandchildren, one sister (Mrs. Bert Himes, Bolivar, Ohio), and many other relatives and friends. He accepted Christ as his personal Saviour in his youth and became a member of the East Fairview Mennonite Church, in which faith he remained until death. He suffered much the last year of his life, but was always patient and never complained.

Eichorn.—Lewis Eichorn, Sr., was born at Springs, Pa., May 18, 1869; died at McAllen, Texas, Feb. 17, 1945; aged 75 y. 8 m. 30 d. As a young man he went to Kalona, Iowa, where he was married to Mary Ratzlaff. To this union eleven children were born, five of whom died in infancy, and one son (Arthur, formerly of Meyersdale, Pa.) also preceded him in death. The others are: Alma—Mrs. Noah Swartzentruber, Turner, Mich.; Wilma—Mrs. Eli Gingerich, of Turner; Edna—Mrs. Ezra Schrock, Clarence Center, N.Y.; Lewis, Jr., of Clarence Center; and Mary—Mrs. Oris Troyer, Buffalo, N.Y. They lived at Hydro, Okla., for five years, and then moved to Guymon, Okla., where his wife passed away. Several years thereafter he returned with his family to his former home community, Springs, Pa. On Jan. 1, 1914, he was married to Annie E. Bender. To this union seven children were born, one of whom died in infancy. The others are: Enoch, Stewartstown, Pa.; Saloma, Goodrich, Mich.; Herman, New Haven, Conn.; Clara, Paul, and Mark, at home; also one stepson, Ernest Bender, Alden, N.Y. Shortly after their marriage, they moved to Greenwood, Del., where they lived for six years. They then lived at Choteau, Okla., for two years,

after which they moved to Clarence, N.Y., where they resided for the past twenty-three years. His parents were Lutheran, but as a boy he worked among Amish Mennonite people. In his youth he accepted Christ as his Saviour and united with the Mennonite Church at Kalona, Iowa. At Hydro, Okla., he was ordained to the office of deacon, and at Greenwood, Del., was made a minister in the Conservative Amish Mennonite Church. For the past twenty-three years he served as minister of the Amish Mennonite Church near Clarence, N.Y. He was always ready to help those in need. He had a strong conviction against pride and worldliness and many were the admonitions that he gave. On Feb. 1 he arrived with his wife at McAllen, Texas, and for seventeen days they enjoyed together the warm climate in the beautiful Rio Grande Valley. He went to bed feeling well, but after about an hour's sleep he quietly passed away, presumably from a heart attack. He leaves his companion, 11 children, 1 stepson, 29 grandchildren, 4 great-grandchildren, 2 half sisters (Lizzie—Mrs. Ed Detweiler, Wellman, Iowa; and Amanda—Mrs. Theodore Johnson, Cumberland, Md.), and many friends. Funeral services were conducted Feb. 22, at the home by Joe Miller, Hadley, Pa. (in German) and Shem Peachey, Springs, Pa. (in English), and at the Clarence Center Mennonite Church by Edward Diener and Joe Roth (in English) and Valentine Yoder, Cochran, Pa. (in German). The body was laid to rest in the Good Cemetery near Clarence, N.Y.

Hess.—Elva Brubaker Hess, daughter of Reuben and Susan Brubaker, was born April 2, 1892; entered into rest Dec. 10, 1944, in the Lancaster (Pa.) General Hospital; aged 52 y. 8 m. 8 d. On Jan. 1, 1914, she was united in marriage to Howard C. Hess. To this union five children were born: Paul B. and Harold B., Lititz, Pa.; Samuel B., Reuben B., and Esther Jean, at home. She is also survived by the following brothers and sisters: Hayden, Neffsville, Pa.; Fannie—wife of John Landis, Landis Valley, Pa.; Anna—wife of John Keller, Lime Rock, Pa.; and John, of Lititz. She was a faithful member of the Hammer Creek Mennonite Church and was much interested in the salvation of souls. Many a word of comfort did she speak to those in need. She was a kind and loving mother. Funeral services were held Dec. 13, at the home by Richard Hess, and at the church by John S. Hess and Amos Horst. Text, Ps. 55:22, a favorite verse of hers in which she found much comfort. Interment was made in the adjoining cemetery.

Hoover.—Isaiah, son of the late Pre. John G. and Jane (Miller) Hoover, was born June 17, 1866, near Altona, Ont.; died at his home near Stouffville, Ont., Dec. 19, 1944; aged 78 y. 6 m. 2 d. On Jan. 18, 1893, he was united in marriage with Ada L. Barkey, who survives, with an only daughter (Gussie) and Barbara, who had a home with them since her infancy. His brother preceded him three years ago. As a young man he united with the Christian Church at Altona, but shortly after marriage he and his wife united with the Mennonite Church. On Dec. 14, 1913, he was ordained to the office of deacon for the Altona and Cedar Grove churches. He was always interested in the Lord's work, being superintendent of the Altona Sunday School for many years and Bible class teacher in three different schools during his life. On Nov. 9 he suffered a stroke which affected his throat so that he could take only liquids. His mind and speech were also affected. He was very patient during his illness. Funeral services were held Dec. 21 at the Wideman Mennonite Church by Moses Roth, assisted by Emerson McDowell. Interment was made in the adjoining cemetery.

Miller.—Emma, daughter of Christian and Rebecca (Yoder) Gingerich, was born near Kalona, Iowa, Nov. 17, 1875; died at Mercy Hospital, Iowa City, Iowa, March 3, 1945; aged 69 y. 3 m. 15 d. In her youth she accepted Christ as her Saviour and became a member of the Amish Mennonite Church, in which faith she remained until death. On Jan. 2, 1898, she was united in marriage to Enos J. Miller. To this union one son (Sherman Samson) was born. She was the last survivor of a family of sixteen children. Besides her husband and son, she leaves to mourn her passing, 4 granddaughters, 22 nieces, 24 nephews, and many other relatives and friends. She was always a faithful attendant at church and Sunday-school services when health permitted and took a decided interest in the welfare of the church. She never complained, although apparently for some time

her health had been failing. After a thorough examination, it was found that an operation was necessary. She submitted to this on Feb. 21. For a short time she appeared to be improving, but complications set in and soon resulted in death. We humbly submit, knowing that the Lord doeth all things well. Funeral services were held at the Fairview Church March 6, conducted by Jacob Miller, Albert Miller, and D. J. Fisher. Texts, Ps. 23; Amos 4:12; 11 Tim. 1:10. Burial was made in the Gingerich Cemetery.

Myers.—Reuben W., son of George and Catherine Wirth Myers, was born at Hessdale, Pa., July 14, 1859; passed away at his home near Bird-in-Hand, Pa., Dec. 31, 1944; aged 85 y. 5 m. 17 d. On Sept. 2, 1883, he was united in marriage to Hettie A. Herr. He is survived by his sorrowing widow and the following children: Enos H., Pequea, Pa.; Lettie H.—Mrs. John C. Hostetter; Lizzie H., at home; Ida—Mrs. David Batterman, Harrisonburg, Va.; Salinda H.—Mrs. Jacob Hershey, Paradise, Pa.; and Reuben H., at home. One daughter (Anna) preceded him in death. He also leaves 24 grandchildren, 21 great-grandchildren, and one brother (David, Strasburg, Pa.). He was a kind and loving father and always had a smile for everyone. He was a faithful member of the Stumptown Mennonite Church. Funeral services were held at the home by David L. Landis and at the Stumptown Church by Elmer Martin. Text, II Cor. 5:1-10. Burial was made in the Strasburg Cemetery.

Schrock.—Lillian, daughter of John and Mattie (Hochstetler) Schrock, was born near Partridge, Kans., June 22, 1922; departed this life Feb. 28, 1945; aged 22 y. 8 m. 7 d. The early years of her life were spent in Kansas, in the community in which she was born. In November, 1937, she came with her parents to Indiana, locating near Bremen. In early life she accepted Christ as her Saviour and united with the Yoder Mennonite Church, later transferring her membership to the North Main St. Mennonite Church, Nappanee, Ind. Surviving are her parents, 4 brothers and 2 sisters: Elizabeth Montandon, Oak Ridge, Tenn.; Levi, Mt. Carmel, Ill.; Joe, Ft. Collins, Colo.; Fannie, Andrew, and David, at home. Her maternal grandparents (Mr. and Mrs. Andy Hochstetler), 2 nephews, and many other relatives and friends also survive. Funeral services were held at the Olive Church March 3, in charge of H. F. North and R. F. Yoder. Burial was made in the adjoining cemetery.

Tennis.—Elvin LeRoy, stillborn son of Jacob and Mabel (Hertzler) Tennis, was laid to rest Jan. 22, 1945, in the Gingerich Cemetery, Lebanon, Pa. He was preceded in death by one brother (Mervin Jacob). Surviving are his parents, 4 grandparents (Mr. and Mrs. Daniel Z. Hertzler and Mr. and Mrs. Samuel J. Tennis), and many other relatives.

Yoder.—Solomon Yoder, of Johnstown, Pa., was born June 14, 1856; died March 4, 1945; aged 88 y. 8 m. 20 d. He was married to Martha Orris (Lehman) and to this union three children were born: Sidney, Goldie, and Bertha, all at home. He is also survived by two stepsons: Austin and Howard Lehman. He united with the Weaver Mennonite Church when a young man and spent a long life in the service of the Master. Funeral services were conducted at the Weaver Church by Hiram Wingard, Sanford Shetler, and Alex. Weaver. Burial was made in the cemetery adjoining the church.

EDITORIAL

(Continued from page 1027)

Others, not so strong, submit to the operation but wait until some dear friend, or some enemy, or perhaps some church official performs it. Others, the weakest of all, refuse all surgery for the sickly member, and as a result suffer spiritual death.

God cannot add His blessings until some things are taken away. He asks us to do the cutting, the plucking, the separating. Have we courage to obey?

ITEMS and COMMENTS

William H. Ridgeway, of Coatesville, Pa., who was active as a Sunday-school teacher for fifty-six years, and whose "Busy Men's Corner" in the Sunday School Times was read by thousands, passed to his eternal reward on February 20.

* * *

Recent attempts to relax the divorce laws of North Carolina were killed by the unanimous vote of the judiciary committee of the state legislature. We rejoice at this evidence of resistance to the pressure which will become increasingly heavy in the years ahead.

* * *

A move to prevent Tennessee's conscientious objectors from ever teaching in public schools, from holding a state job, or practicing any profession was overwhelmingly defeated in the House of Representatives at Nashville recently. Opponents of the measure attacked it as a violation of religious freedom.

* * *

A plan is in the making for the building of a Moslem mosque in Washington, D.C. It is argued that this mosque would be a tie between the United States and the Moslem world and a center for the friends of the Moslem religion in this country. The plan has drawn favorable responses from some of the so-called Christian leaders in the nation's capital. In one way or another our country continues to lose its distinctive Christian character.

* * *

There are modernists in Judaism as well as in Christendom. The American Reformed Jewish Congregation has enunciated eight basic principles of faith which, although rejecting all rabbinical and Mosaic laws which regulate diet, dress, and similar things, have included the following statements:

"We are Jews by virtue of our acceptance of Judaism. We are not a nation. We are solely a religious group. We stand for the continuation of Judaism solely as a religion; and not as a political entity, either in whole or in part.

"We stand unequivocally for the separation of Church and State. Our religion is Judaism. Our nation is the United States of America. Our nationality is American; our flag is the Stars and Stripes. We look upon Palestine not as a Jewish nation, but as one of the places where those who are oppressed may find a haven of refuge. We consider it our sacred privilege to promote the spiritual, cultural, and social welfare of our coreligionists there and elsewhere.

"We hope for the coming of a Messianic Age and not a personal Messiah. We recognize that it is our hallowed duty to speed the coming of the Brotherhood of Man under the Fatherhood of God, which is the Mes-

YOUR LAST OPPORTUNITY

Daniel Kauffman's

MENNONITE HISTORY

Begins with Pentecost and traces the Christian church to the present time, with special attention to the Mennonite Church. District conference history is included with historical charts and biographical sketches of church leaders. With review questions for class work.

AVOID DISAPPOINTMENT AND ORDER BEFORE THE FINAL STOCK IS EXHAUSTED AND THIS BOOK GOES OUT OF PRINT.

Paper Binding .45

MENNONITE YEARBOOK AND DIRECTORY

Statistical information regarding the Mennonite Church, a tabulated church directory containing all places of meeting, number of members, names of ministers, bishops, and deacons in charge. Lists all church institutions and workers.

Paper .15; doz. \$1.25; 100 \$10.00

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PENNSYLVANIA

FIELD NOTES

(Continued from page 1032)

An Easter Sunrise Service will be held at the Landisville, Pa., Mennonite Church on Easter morning at six o'clock. Bro. John H. Mosemann, Lancaster, Pa., will be the speaker.

A Bible Instruction Meeting is announced for the Mennonite Gospel Mission, Coatesville, Pa., all day Sunday, April 8. Evangelistic meetings will begin that evening and continue through Wednesday evening, April 18, in charge of Bro. Amos W. Weaver, Paradise, Pa.

Revival meetings at the Scottdale Mennonite Church, conducted by Bro. John E. Lapp, Hatfield, Pa., closed Sunday night, March 18. The interest was good throughout, and there were quite a number of confessions and re-consecrations.

sianic ideal for which the righteous of all people work and pray; and we believe that only in such universal, moral evolution in man will Israel find the answer to its historic and tragic problems."

Table of Contents

1025—The Denomination and the Church	I Am a Bridge (Poem)
1026—Causes of Disunity	
1027—Editorials	
1028—Protestantism Faces the Peace	"Many Members in One Body"
1030—A Child Is Born (Poem)	A Revival of True Godliness
1031—To Be Near to God	Sunday School Lesson for April 1
1032—Field Notes	
1033—Correspondence	
1034—Redemption (Poem)	The Christian Church in China
1035—India Airgraph	News Letter from Argentina
	Letter from Africa
1036—The Home Field: Altoona	Lancaster Sewing Circle Meeting
	From Our Schools: Lancaster
1037—Ohio Mennonite and Eastern A.M.	Joint Conference
1038—Relief and C.P.S.	Marriages
	Obituaries
1040—Items and Comments	

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XXXVII

FRIDAY, MARCH 30, 1945

NUMBER 52

Sunset--Sonset

BY M. T. BRACKBILL

The sun is setting. Just a few hours ago it was noon, and the sun was high in the sky, clear, bright, gorgeous. Not long ago it rose in the east—splendid bringer of dawn and daylight. How soon it is about to go down in the crimson dusk and leave us in the night! Must it be? Must the sun set? One could weep his eyes red, shout himself hoarse, try anything or everything to stay the sun, but the sun would continue to go down intently, calmly, and unperturbed. It is according to the divine plan, and man can't change it. He must submit to the inevitable. The sun sets.

Another Sun is setting. Just a few days ago it was noon, and the Son was high in favor, esteem, and worship. Oh! some complained at Him, as some always do at a too-warm sun or a clouded one. Not long ago He rose, Star of the East—splendid bringer of the dawn! How soon He is about to go down in the dusk and leave the world in its night. Must it be? Must the Sun set? Weep, Mother Mary, weep; weep Salome, weep Martha, weep Magdalene; weep, women, weep; wake, Peter, wake; rouse, you sleepy disciples, all; do your best, Pilate, to rescue Him from the murderous mob—but all, all in vain. The Son goes down intently in the blood-red dusk. It is according to the divine plan, and man can't change it. It is inevitable. The Sun sets.

* * *

There's an eagerness in the sunset. The sun doesn't pause above the horizon before it plunges below. It doesn't hesitate; it doesn't regret to sink. It appears rather to gather speed as if anxious to go. And it's always sunrise somewhere. . . . There was eagerness in the divine Sunset. "Arise, let us be going." The Christ never knew delay—at least, He was never late—not on *His* schedule. On the cross He died early. Some men had lived on the cross for twenty-four hours. He lived six. He was eager to go.

There's a decay in the splendor of the sun at sunset. At sunset you can look at the sun—yes, you can and stare at it. It cares not. The blinding radiance has gone on dim. Bloodshot, the great eye closes. . . . Christ barely looked at His accusers; said barely a word to His tor-

mentors and killers. He was oblivious of the crowds clamoring for His life. They could gape and gnash and hiss; they could glut their curiosity and satiate their blood lust. It didn't matter now. The divine luminary goes on dim. The great Eye closes.

There's a sadness in the sunset. It brings the day to an end. A finite segment of time is added to the infinity of an eternity past. It's gone. A bit of life is wrought into a destiny. It's lived. A little nearer, each sunset, is our own setting. . . . There's an exquisite sadness in the Sunset. Although it happened two thousand years ago, our eyes still fill with tears as we read or hear about it; and it nearly overwhelms us when the mind vividly reconstructs it. King Clovis, founder of the old French Monarchy, it is said, while listening to an account of the crucifixion exclaimed: "Oh, that I and my Franks had been there!" The story still grips, stirs, and melts.

There's something impending in the sunset. We do not always feel it. But the night can bring fear. No one knows what dreaded thing the night may hold, what may lurk in the engulfing darkness. The disciples felt something impending as their Sun began to sink. They didn't want it to happen, yet they feared it would. They didn't dare to think what it was; so they slept. They knew not what to do about it and everything they did was wrong. The Light of their lives was going out and they were confused and frightened in the impending blackout. And what they feared, happened!

There's a glory in the sunset as the great orb goes down coloring the cloud masses with gold and silver and bewitching pastels. I know of no other event in history, the record of which survives with such color, such sharp delineation, and majestic splendor as the passion of the Lord Jesus. I would say there are very few, if any, of the fine arts whose brightest genius did not choose this great event as the theme for a masterpiece, whether in words or music, pigments, marbles or glass, wood, tapestry, or whatever the medium. There's a never-fading glory in the Sunset.

God with Us

(Isaiah 9:6,7; Luke 1:31-35)

BY L. J. LANTZ

*Christ Jesus, Thou art God from everlasting,
Before the years of mankind had their birth;
Thou reignedst then, as now, in highest heaven:
How couldst Thou come, a helpless babe, to
earth?*

*Thou, Lord, with angel's food didst feed the
millions,
Preserving them, Thy well beloved and blest;
Why comest Thou to dwell among their children?
Why seekest Thou Thy food from human
breast?*

*Thou, who wast with the Father and He with
Thee,
Wast glorified before the world began—
How couldst Thou bear, O wondrous King of
Glory,
To take on Thee the form of common man?*

*The power of death and hell could not destroy
Thee!
Much less, the king who thought to do Thee
harm;
Why didst Thou take that long and tiresome
journey,
A little child upon a mother's arm?*

*Almighty God, Thine angel bands were waiting;
How, then, could we prevail to pierce Thee
through?
The Lord of Hosts, how could Thy creatures
slay Thee?
Why didst Thou die? Thou sayest to us,
"For you."*

*For us! but Lord—our hearts, so foul and
wretched!
Our lives, dark stained with failure and
despair!
Our mind, our wills, with selfish pride perverted!
Thou answerest yet, "For you I suffered there."*

*The earth is Thine, its fullness; Thine, the
waters;
Above, beyond the universe, Thou art;
O God! the heaven of heavens cannot contain
Thee,
Why seekest Thou to dwell in human heart?*

*To do Thy will; to walk in love before Thee,
As Thou hast loved us this shall be our prayer;
And when Thou comest, Lord of Life, receive us
Unto Thyself, to serve Thee evermore.
Gap, Pa.*

The sun seems closer and more intimate at sunset. As the sun nears the horizon and appears to sink into the valley just beyond the mountain range he becomes a thing of earth. It's just an illusion, of course, but how full for fancy! In the upper room Jesus was never so close to the disciples. He throws away His parables and figures of speech and talks—not as a king to his subjects, not as a prophet to his people, not as a priest to a dozen worshippers, not as a theologian to his class, but as a great heart, about to break, opening up to friends. They lean their heads on His breast, they peer into His eyes, they adoringly scrutinize His face, they press His hands as if they were going to lose Him, their best friend on earth. Never before were they so close to the heart of God, to the very pulse of Deity, nor since, nor was anyone else.

There is drama in the sunset. One time I was walking westward along a country road at sunset. I have not forgotten what I saw. As I watched the clouds floating in the sunbeams I saw Nature at work on her favorite canvas. First I saw a mountain on fire, a volcano belching lurid smoke and spewing streams of lava from its mouth. Again for a minute it was a nebulous mass, and then as if by magic it shouldered out into Niagara Falls. Yes, there above was Goat Island, and here the mighty precipice, the falling waters, and the mist. I was astonished. Again it was a meaningless assortment of cloud patches. But suddenly, as I watched, I was conscious of looking out over a Grecian archipelago, a thousand islands in golden sunlight. Sky drama! . . . The divine Sunset of long ago was a drama, earth's greatest tragedy. The greatest. Its simplicity made it great. Its naturalness and realism made it great. Its verity and reality made it great. Its divine character and exquisite range of emotions made it great. Its tremendous significance, its universal appeal, and its satisfying a universal human need made it great. Divine drama!

There is yet light after sunset. As an absent father sends remembrances to his wife and children, the sun in his absence sends us light mirrored by countless particles in the earth's zodiacal track, mirrored by the moon and the planets, or translated into the aurora borealis. . . . There was light after the Sunset. There were lightnings, no doubt, in the cloudy pall that hung over the land, but there was later another light, the "true light" reflected in the lives of godly men and women.

There is anticipation in the sunset.

The compensation for the night is the sky, the heavens, which only the darkness can reveal. The sun goes down that we may see the multitudes of stars—all of which are a great comfort. . . . "If I go not away, the Comforter will not come." "He will guide you into all truth." The Holy Spirit is the night sky of the Christian, wherein lie the constellations of truth. Jesus intimated that if He, the Light of the World, did not set, the world would never know the heavenly realms of the Spirit where lie worlds of life. Our Lord is our Day Star, our Sun, but the Holy Spirit is the sweet heavens that bring the comfort of truth to the soul. It is a figure, I know, but the figure of a reality that every Christian experiences.

There is sunrise after sunset. The sun in setting seems to say: "Cheer up. I'll soon be back. I'll meet you in the morning." The departing Son of God left these heartening words: "Let not your heart be troubled. I'm coming again. I'll meet you in the dawn, the resurrection morning."

There's a triumph in the sunset. The sun is the source of our food, our light, heat, and power. Without the sun we would all perish shortly. Lavishly he pours forth his boundless stores of energy. If we had to pay for all the energy the sun sends out, at the rate of one cent a kilowatt-hour, which is cheap, there wouldn't be enough money in all the world to pay for one second's output, no, not for a millionth of a second's output. Apollo goes down like a great benefactor, a great sustainer of life; a great task done, a great purpose fulfilled. There is triumph in the Sunset. The Sun of Righteousness goes down a great Benefactor, a great Saviour. "I am the light of the world." "I am come that they might have life, and that they might have it more abundantly." And worlds could not pay for it either. The Lord of Light and Life goes down, a great task done, a great purpose fulfilled.

* * *

The Sun is setting. Just a few days ago it was noon, and the Son was on the meridian of popularity. Oh! some showed their teeth and barked at Him as dogs bay the moon. Not long ago He rose—the Day Star that was to bring a new light, a new day to the world. How soon He is about to go down in the dusk and leave the world to its night! Must it be? Must the Sun set? Weep, Madonna, weep; weep, Dolorosa, weep; weep, mothers, weep; draw your sword, Peter; up, all you vaunted defenders of your Lord; use all your powers, Pilate, to save Him from the bloodhounds of

Judaism—but all, all in vain. The Sun goes down intently in the blood-red dusk. It is according to the divine plan, and man can't change it. The Sun sets.

Harrisonburg, Va.

The Resurrection as History

Some years ago a capable lawyer wrote a little book on the Resurrection, treating the historical fact from the standpoint of legal evidence. The result was a convincing argument for the truth of the Gospel narrative. An interesting study could be made of the Resurrection as an example of publicity. What means did the Saviour use, and under what circumstances, to promote the knowledge of this most astounding news item that the world has ever seen?

From a merely human angle, the circumstances were anything but favorable for spreading the news that Christ had come back to life. The public mind was under the spell of a general belief that the Nazarene had failed. People were prepared for such a belief by constant propaganda from the enemies of the Saviour. They had been told that He must fail, that His was a losing cause, that He could not possibly fulfill His promises. As a blatant fact, the entire projects of the Nazarene had collapsed. His organization of disciples, such as it was, had completely broken up. His multitude of onetime followers had deserted Him and were turned into His bitterest opponents. With the Leader dead and buried as a convicted criminal, all that remained of His great religious and social movement was the small original directing committee of twelve, headed by Simon Peter. Yet even this inner body was disrupted. One of its most important and educated members had attempted to do some profiteering. When his conduct was observed, he had dickered with the enemy, and finally betrayed the Leader Himself. The others had lost their bearings and were sunk in a stupor of bewilderment bordering on despair. Hence the great News had to make headway against an overwhelming presumption of improbability, not from the nature of the event alone, but from the painful circumstances that surrounded the death of Christ.

As we study the plan that met these obstacles and overcame them, we notice some distinctive features. First, there was little if any mass publicity. The only step that the Saviour seems to have taken in this direction was His appearance, to-

(Continued on page 1050)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

JOHN R. MUMAW, EDITOR OF CHRISTIAN MISSIONS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$1.50 PER YEAR; THREE YEARS IN ADVANCE, \$4.00. SAMPLE COPIES SENT FREE ON REQUEST. ARTICLES FOR PUBLICATION SHOULD BE SENT TO THE EDITOR, PAUL ERB, GOSHEN COLLEGE, GOSHEN, IND. ALL OTHER MATTER FOR PUBLICATION, SUCH AS CHURCH NEWS, OBITUARIES, AND ANNOUNCEMENTS, SHOULD BE SENT TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Annual Index

A good part of this issue is taken up with the annual index, since this is the last issue of Volume XXXVII. The regular matter usually appearing in the GOSPEL HERALD is greatly curtailed because the index takes a good deal of room. This index is of no value to people who do not keep files of the GOSPEL HERALD and who do not make references to it after the week of issue. But it is of great value to those who at some later time wish to locate material which has been published in the GOSPEL HERALD. The form of this index has been changed somewhat to make it more usable and exhaustive. Contributions can be located by author or by subject matter. The analysis of the subject matter also is greatly extended. We would appreciate suggestions from our readers as to how the index for the next year may be still further improved.

Imponderables

"There will be signs in sun, moon, and stars; and on earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; men's hearts fainting for fear, and for apprehension of what is coming on the world" (Luke 21:25, 26, Weymouth).

That our world is in the time of its greatest trouble can hardly be asserted. It is easy to see how events could shape themselves to bring upon the earth still greater anguish and bewilderment. But that the words of the Lord in the quotation from Luke are being in part fulfilled today, there can be no question. Winston Churchill, in his recent address to Parliament on the Yalta Conference, asserted that during the past three months mankind has suffered more physical agony than has ever before been seen on this planet.

One gets the impression sometimes that it is only the common people who are in ignorance and perplexity concerning the meaning of all that is happening in our world. But Mr. Churchill made it clear that even the three most powerful figures in the political world today are no less perplexed. Here are

his words: "Now we enter into a world of imponderables and at every stage self-questioning arises. It is a mistake to look too far ahead. Only one link in the chain of destiny can be handled at will." What a confession of human weakness this is! Even the mighty among earth's rulers admit that they have no farsighted policy, but are only feeling their way doubtfully step by step. Imponderables are things that cannot be weighed, and Mr. Churchill says we live in a world of imponderables. The men of this world can only guess and hope that their guesses will not turn out to be tragic mistakes.

The church is necessarily involved in some of these imponderables of the political, economic, and social world. We are all suffering from the orgy of madness to which the world has given itself. The Mennonite Church in its endeavor to maintain a nonresistant position in a military world has been faced with problems that certainly involve some imponderables. We look forward to the possibility of permanent peacetime conscription and are faced with questions that are indeed difficult to answer. We look out upon a hungry, suffering world and long to share with them the abundance that is yet ours. But here in the area of ways and means there are questions and problems which shake the wisest of our leaders. We face the problem of maintaining a consistent Christian testimony in an increasingly unchristian world and freely admit that there are problems for which we do not find a ready answer. Occasionally someone tries to oversimplify our problems by saying that if people were only truly converted everything would be all right. But we know that truly converted people have perplexing problems and always will. Some jump to the easy conclusion that if everybody were permitted to read the Bible and to interpret it for himself without any attempt to force someone else's interpretation on him, we would have the solution for our disciplinary problem. Others are sure this would bring perplexity twice confounded. Some feel that a rigid hewing to the line would resolve all difficulties. But is not the right of Christian intelligence and the individual conscience an imponderable, even here?

May God give us all a proper humility and a proper sense of our need for divine guidance as we face these imponderables in the world and in the church. And may the God of all wisdom lay His guiding hand upon us, especially upon our leaders who are carrying the greatest responsibility, that the church over perplexing ways may be guided in true godliness and in the will of God. It is not in man, O Lord, to direct his steps.

A New Church in Chicago

An article in this issue by the Treasurer of the General Mission Board, and also a letter from a worker in the Spanish Mission in Chicago, call attention to the proposed new church building for Spanish people in Chicago. Over a period of years the Lord has greatly blessed the preaching of the Gospel among the Mexicans of the city. The letter is full of interesting detail and causes one to rejoice at the work of grace in the hearts of these people who have migrated to us from our southerly neighbor. We trust that there will be a ready and liberal response to the appeal for funds so that this church may soon be built and the congregation encouraged to continue their efforts in winning the lost. May God's rich blessing be upon the workers and the members in the Mexican congregation in Chicago.

Chain Letters

From several of our readers we have received copies of chain letters and chain post cards which are coming to some of our people. One requests prayer that this terrible war may cease, and advises repeating the twenty-third Psalm nine times a day. Copies of this request are to be sent to four other persons.

Another requests that thirteen copies be sent and promises that on the thirteenth day thereafter a great happiness will come to the home of the sender. It warns that one woman who laughed at this request soon thereafter lost her daughter in death. Another, it says, was struck blind.

There is nothing wrong in praying, and we cannot pray too much. Neither is there anything wrong in trying to get other people to pray. But the chain letter technique seems to depend upon an appeal to a superstitious fear. It is a kind of blackmail which threatens disaster if certain conditions are not met.

(Continued on next page)

Behold the Lamb of God

BY J. B. GEHMAN

As John the Baptist was baptizing near the Jordan River he saw Jesus walking, and pointed Him out to some of his disciples, saying, "Behold the Lamb of God, which taketh away the sin of the world."

Have you ever wondered why John used this expression when he pointed Jesus out to his disciples? We think of John as a man who was tutored in the wilderness. Luke's record tells us, "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." How long John was under the care of his parents the scripture does not directly reveal, nor does it say just in what way John gained his knowledge of the Coming One. His parents, however, were aware of the purpose of his mission and no doubt in accordance with the requirements of the priestly line taught him in the Law and the Prophets, which pointed forward to Christ as the Lamb of God which was to be slain for the sins of the world.

Again, he was strong in spirit, and was in the desert (wilderness) receiving special revelations from God as did Moses and Elias before this time and the Apostle Paul in the wilderness of Arabia. See John 1:33.

When God created the earth and everything that was in it, He pronounced everything very good. Everything was harmonious. All nature was in tune with God and peace reigned supreme. Adam and Eve were placed in a perfect environment, in a place of beauty and comfort, such as no man has ever dwelt in since the day Eve partook of the forbidden fruit. As far as man knows, there was only one restriction, only one negative command, "Of the tree of the knowledge of good and evil thou shalt not eat of it."

But there was even in that early day somewhere in the universe a being that was at enmity with God, a being that had power and wisdom and tried to overthrow everything good that God had made, even Satan the destroyer, who enticed mother Eve to disobey God and to partake of that which was forbidden. And she gave to Adam also and he did eat. Through transgression and disobedience man lost his communion and fellowship with God. The earth was cursed for man's sake, and man was doomed to both physical and spiritual death. Read carefully Gen. 3:17-24.

They were now naked and uncovered in the sight of God. They attempted to cover themselves with clothes of their own making, but this was not acceptable to God. God had pity on fallen man and almost immediately provided a way by which man could again approach Him, but it must be through the blood of the sacrifice, which pointed to "the Lamb of God, which taketh away the sin of the world."

Genesis 3:21 is the first intimation that it would take the shedding of blood to take away sin: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This meant that blood had to be shed to make a covering for the shame of man that would be satisfactory in the sight of God. It would also be in harmony with further teaching in the Word of God to believe that the animals slain were to be sheep or lambs.

Very little detail is given in these early accounts of God's dealing with man, and two thousand years of the world's history are packed in the first eleven chapters of the Bible. Because God works through human agencies where that is possible, I do not think it would be too farfetched to think that God told Adam that he should take some animals, very likely sheep or lambs, and offer the blood for a sin offering and take the skins and make clothing to cover their nakedness, thus teaching them the twofold truth that man cannot accomplish any good thing in himself, but he must take God's way, and that it takes the shedding of blood to take away sin.

In Genesis 4 we are told that Abel was a keeper of sheep and that he took of the firstlings of the flock (lambs) for an offering. "And the Lord had respect unto Abel and to his offering." Here again we have the lamb used for an offering.

Abraham was a sincere worshiper of the one God, and he built a number of altars in his time. That the lamb was the usual offering is evident from the words of Isaac in Gen. 22:7, where Isaac says, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Then Abraham gives the significant and prophetic answer, "My son, God will provide himself a lamb for a burnt offering." Much might be said about the typical aspect of Abraham offering his only son, but that is not the object of this article. The aim of the writer is merely to show that in the majority of cases in the offerings of the patriarchs the lamb was used as an offering and that the lamb pointed to Jesus as the Lamb of God.

Probably one of the most outstanding types of Jesus as the Lamb of God was in the choosing and slaying of the lamb when God was about to deliver the children of Israel from the bondage of Egypt. On the tenth day of the month they were to choose a lamb from among the sheep or the goats, a perfect lamb, a male of the first year, and they were to keep it till the fourteenth day of the month and kill it in the evening. They were to catch the blood in a basin and take a bunch of hyssop and sprinkle the lintel and the side posts of the door. The Lord would pass over in the night and in every house where the blood was not on the door the first-born would be slain. "And the blood shall be to you for a token upon

the house where ye are; and when I see the blood, I will pass over you."

Dear reader, is the blood of Jesus on your heart's door? Are your sins covered by the blood of Jesus Christ? Are you washed in the blood of the lamb?

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Someone has pointed out that in the Book of Revelation Jesus is spoken of as the Lamb twenty-eight times. We give just a few of them. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (5:12). "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (5:13). After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (7:9, 10). "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (12:11). "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (21:22). "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (21:23). May we behold Him as the only one who can deliver us from the curse and bondage of sin.

East Earl, Pa.

(Continued from preceding page)

Christian faith is not superstition, and anyone who sends on one of these letters because of a superstitious fear of what may happen if he doesn't, can hardly be said to have a Christian faith. Neither is it right to overload the mail system with the accumulation of chain requests of this type. Let our people hold up always holy hands in prayer, not because some chain letter has requested it, but because of a genuine need and a burden laid upon our hearts by the Lord.

WITH OUR MISSIONARIES

Financial Needs of Our Mission Board

By E. C. BENDER

As the Easter season is approaching, we are reminded of the many liberal missionary offerings that are forwarded to us during this season. We are confident that this year our congregations will again be contributing as in former years.

There are, of course, the many regular home and foreign mission projects which you will be continuing to support, but in addition to this you will no doubt want to know of projects under the direction of the General Mission Board which vary from year to year.

First we want to take this opportunity of thanking you for your wholehearted response to various projects which were brought before you during the last year. Your response to our call for contributions for the Kansas City Children's Home Addition was so generous that we now have ample funds to go ahead with this job just as soon as labor conditions and material priorities will permit.

Our call for funds for automobiles for our workers in the Chaco Indian field received such a ready response that we can now tell you that this need has been entirely met.

This year we are anticipating a building budget that will, no doubt, be larger than any other year in the history of the Mennonite Board of Missions and Charities. First, we want to call your attention to the proposed church building for our Mexican membership in Chicago. This membership has developed into a stable congregation in spite of the fact that there was no church building. These people have been worshipping in an upstairs hall and now they must vacate because the owner wants to convert this hall into a tie factory. Temporarily we have rented another hall above a hardware store. It is high time that these people have a church house of their own.

The Mennonite Board of Missions and Charities has decided to provide this church building if the necessary funds can be raised. Building a church in Chicago is an expensive undertaking because of the high labor wage scale and the tight union restrictions and also the city building requirements. This church building must be entirely fireproof.

According to the architect's preliminary estimates, the building that we need will cost approximately \$15,000. The lot on which this building is to be erected will cost between \$2,000 and \$3,000. However, the structure will be of such a nature that if for any reason it would need to be vacated as a church, it could

easily and economically be converted into a business concern.

Brother Lester T. Hershey, pastor of this congregation, has been authorized to solicit funds for this building, but we are hoping that many of our congregations will beat him to it and send liberal contributions and thus make it unnecessary for him to devote much of his time and energy to this work when he already has such a heavy program in this Chicago Mexican field.

Before long our congregations will be receiving folders describing the hospital and collegiate school of nursing which is to be established in northern Indiana. This project will come as a challenge to all of us and will require a united effort. We must think in terms of a half million to carry this program out. This project will require a hospital with a one-hundred patient census capacity, a nurses' home to house at least one hundred student nurses and workers, an educational unit, and of course also the power plant and laundry.

We have such faith in our girls trained as nurses under Mennonite supervision that we can confidently go forth in this project feeling that it will pay large dividends for God's glory for years to come.

There may be congregations and individuals who would like to make advance contributions for this.

Then, too, we are anticipating a larger building budget for our India mission field. This budget will probably total about \$25,000. It will no doubt include items as follows:

Bathena Hospital Block
Leper Clinic at Hospital
Hospital Wards
Compounders' Houses (2)
Ward Roofs
Bathena Church
Bathena Compound Fence
Bathena Bungalow Roof
Academy Home Science Building
Shantipur Leper Ward for Women
Drug Bungalow Roof
1945 Seasonal Repairs

Many of our people have been blessed tremendously in a temporal way during these war times, while others have been sacrificing to the limit. Certainly none of us want to become rich because of this war, but if the Lord is blessing us with means, we want to be faithful stewards for Him.

Elkhart, Ind.

CHICAGO, ILLINOIS

(Mennonite Mexican Mission)

Dear Readers of the Gospel Herald: The Mexican Mennonite congregation was organized in the year 1934. Prior to this, the Home Mission had been giving out much food to the unemployed, among whom were

many Mexicans. Bro. J. W. Shank was staying in the city at that time and began to hold services for them at the Home Mission. When he left to return to Argentina, Bro. Nelson Litwiller ministered to them for a time until Bro. David Castillo, a Mexican Christian, took charge of the work a short time later. In 1940, Bro. Lester Hershey was placed in charge of the mission, and he is the pastor at the present time. The congregation was organized with fourteen members, and has grown to the present number of forty-nine. "God moves in a mysterious way, His wonders to perform"—From a load of vegetables and food, a new church is born.

The Mexicans are a friendly people. Upon entering the home we are invited to sit down, and they take time to chat with us. One seldom finds a Mexican in a hurry. Many of them have a Roman Catholic background. A recent survey claimed that ninety-two per cent of the Mexicans in this area of Chicago consider themselves as Roman Catholic. However, a large number of these homes allow their children to come to Sunday school; so stress is placed on the advisability of letting the children attend. Last Sunday, Feb. 25, our Sunday-school attendance was seventy-eight. One cannot help loving the Mexican children with their shining black eyes, black hair, and chubby round faces. All of the Sunday-school classes except two are taught in English. The Sunday evening service is conducted entirely in the Spanish language. Other services during the week are the prayer meeting on Tuesday evening, and singing for the teen-age boys and girls on Thursday evening.

Each Friday afternoon after school one finds the Junior age girls gathered in a home for their weekly get-together. We have had many pleasant afternoons. Before Christmas we made mottoes and pictures of plaster of Paris, which they found to be very fascinating. At the present time they are learning to do embroidery work, and last Friday they all wrote a letter to the Words of Cheer, which they hope to see in print before long. Before they part, they listen attentively while their leader tells them another of a series of stories on the "Two Natures" with the aid of flannel-graph pictures. Then we memorize the memory selection for the coming Sunday, and sing a few favorite choruses and, occasionally, a new one. The Junior and Intermediate boys meet each Monday evening for an hour of "gym," after which Bro. Hershey leads them in singing and Bible study.

How would you like to spend an afternoon with us in visiting a group of typical Mexican homes? Let us call first at this home where they live above the jewelry store. Mrs. Villegas has six small daughters, and the older ones attend our Sunday school. Her husband was a heavy drinker, and has stayed away entirely from the home for a few months at a time. As the door is opened for us, we are given a friendly welcome, and during the conversation the mother tells us that the husband is supporting the family at the present time, and has promised never to touch drink again. She is certain that this change in his desires is due to answered prayer, for the worker and her little girls have earnestly prayed for him. We

encourage them to attend our church services, which the mother expresses a hope to do. The worker turns to the Gospel of John in her Bible and begins to read where she left off on her visit two weeks before. Following a discussion of the passage read, our heads are bowed in prayer.

At the next home, we find Mrs. Garcia at home with her two small children, the youngest two in the family of eight. Here you can join in the singing, for this dear woman loves music and singing. If the children are at home from school, we'll sing "Jesus Loves Me" with them in Spanish, which they have learned since the mission worker has been visiting them. They do not attend Sunday school at the present time, as our mission is too distant, but we expect our new church to be situated closer to them. These children listen attentively while the second chapter of John is read. They seem very much interested in the story of Jesus' first miracle, followed by the cleansing of the Temple. We discover they know some Bible stories and facts, for they attend a Catholic school. Whenever this mother is alone, we read to her in Spanish, as she understands it better. Neither she nor her husband is able to read. We leave this home with a prayer on our lips that the seed sown today may fall on fertile ground and take root.

Now let us call on Bro. and Sister Hernandez. This sincere brother has just recently returned home after spending a little more than three years in hospitals and sanitariums. He is suffering from tuberculosis of the bone, and the doctors have given up all hope of his recovery. The street on which they live really looks like the slum section. They live upstairs in this tenement house. We find our way up the dark stairway, and upon knocking, the door is promptly opened by one of the boys. The children are all at home. The oldest two are also members at the mission. The whole family is in the kitchen, and some are seated there. Bro. Hernandez looks like a living skeleton, but he has just returned from the doctor, and he finds he has gained a few pounds since arriving home. We have a long chat with him. His long siege of illness has not made him bitter and discouraged, for he is resigned to the will of the Lord, knowing that "all things work together for good to them that love God." The whole family listens as we read the Word of God. In fact, little August always has his Bible in hand, and we read alternate verses, followed by a season of prayer.

Now it is 4:30, and we have time for one more home. Let us go to see Mrs. Aguina, a young woman with three small children, two of whom we call for and take to Sunday school every Sunday morning. The husband is in the Navy, at present on the high seas; so his loved ones are naturally anxious for his safety. We find Mrs. Aguina at home, and today she tells us that at one time she attended a Sunday school, and had also attended night classes at the Moody Bible Institute, hoping someday to be a missionary. Instead of doing so, she married and settled down to home life. She promises that one of these Sundays she will come to church and bring her family with her. She put us in contact with her

mother-in-law and two sisters-in-law, none of whom attend any church services at the present time, and so the Bible is read regularly in their respective homes also. We are praying that these four families may all come to a saving knowledge of the Lord Jesus Christ. Will you join us in this prayer?

We return to the Mission Home, weary, but happy that we have a small share in harvesting the fields that are so ripe in this great city where wickedness abounds. We hope you have enjoyed this survey of an afternoon's visitation. The next time you accompany us it may be quite different, for there may be absent Sunday-school scholars to call on, or we may take a street and call at each house, inquiring for Mexican families. In this way one makes many interesting contacts, for there are usually a few families in every block who are not affiliated with any church. These are invited, and a Spanish paper and tract left for them to read.

Another phase of the work should be mentioned before closing. An elderly Mexican brother, Mr. Ramirez, is our faithful missionary, in that he takes the Gospel to a number of Mexican homes in Argo and Cicero, both suburbs of Chicago, each Sunday afternoon. Occasionally a group of girls accompany him to sing in these Mexican homes. In the near future we would like to make a study of the possibility of opening children's work in these districts.

Only as the Holy Spirit prepares the hearts and convicts of sin can our efforts be availing. Pray that He may work in the hearts of the unsaved here, that they too may have the peace and joy that pass all understanding, obtainable only through our Lord Jesus Christ.

Dorothy Bean.

From Our Schools

LANCASTER MENNONITE SCHOOL

The Special Bible Term opened on Jan. 8. Thirty-five students enrolled in the day classes for a six weeks' period of study in the Word of God. Bro. Levi Hurst, now on his way to Africa, gave the opening address. Bro. Louis Amstutz, Apple Creek, Ohio, was with us on Jan. 9 and addressed the student body at noon.

The brethren Newton Weber, Harrisonburg, Va., and J. N. Kaufman, veteran missionary to India, were among visitors who addressed the school during the term.

On Tuesday evening, Jan. 9, a large number enrolled for the evening classes, which were conducted each Tuesday and Thursday evening during the six weeks. Evening class enrollment reached a total of two hundred twenty-one, an all-time high. On evenings when the weather was favorable the attendance far exceeded the enrollment.

Two week-end series of studies were held as scheduled—Jan. 19, 20 and Feb. 2, 3. Two hundred and ninety enrolled for the first week end, and four hundred and two the second week end.

Three of our day students met with an auto mishap during the snowy weather. Two of

them were injured and had to spend some time in the hospital.

Many were the expressions of appreciation for the help received in Bible study and for a deepening experience with the Lord as a result of study and Christian fellowship during these six weeks. We praise His name for "the good hand of our God upon us."

A. W. Weaver.

MENNONITE HOSPITAL SCHOOL OF NURSING

Another six months' preclinical period has passed into history and nineteen student nurses are now wearing the white uniform with a freshman status. The Acceptance Service was held at the church this year due to lack of space in the hospital. Approximately sixty friends of the class were present for the very impressive service.

In February, Sister Malinda Leichty, Wauseon, Ohio, arrived to spend several months with us in the capacity of 3:00-11:00 sanitarium supervisor. We are enjoying her fellowship and service.

Vera Yoder, R.N., left us on Feb. 1, to spend some time visiting her home folks at Windom, Kans. She is expecting to be called into foreign relief work. Since her departure we have been without a regular 3:00-11:00 supervisor on medical and surgical floors. Ruth Yoder, who is taking the state examinations in March, is helping fill this vacancy.

During the first week in March the student and hospital personnel enjoyed the fellowship of Bro. and Sister J. D. Graber, Elkhart, Ind. Bro. Graber was the evangelist for the week of meetings with the La Junta congregation. He taught the regular weekly Bible classes to the freshman and junior students, and on Wednesday afternoon in the dining room about fifty-five of the hospital group listened to a lecture on "Travel to China and Back," which was interesting as well as educational. Sister Graber gave an inspirational talk to the La Junta and Holbrook sewing circles at the Graduate Nurses' Home at an informal tea on Thursday afternoon. Approximately seventy-five visitors were present to enjoy the occasion.

In addition to the busy schedule of classes and floor duty, the nurses find time to give considerable service through the avenue of song. In the freshman class are two organized quartets while the junior class has one and the senior class two. There are frequent calls for this service at funerals, radio services, churches in the city as well as in neighboring towns. One of the freshman quartets spent a week end at Pueblo during February. On the same Sunday a quartet assisted with a funeral at Fowler, Colo., while a third sang for a special radio service in our local station. We are thankful for this opportunity of making known the message of salvation.

Nine of our senior nurses will be returning from their Psychiatric Affiliation in Denver and Pueblo this month. We will be very happy to welcome them back home. When the seniors return, we begin to think of Graduation time, and all the activities that accompany that occasion.

March 20, 1945. M. Swartzendruber.

TO BE NEAR TO GOD

April 1, 1945

Read Colossians 3:1-4.

"Christ is arisen.
Joy to thee, mortal!
Out of His prison,
Forth from its portal!
Christ is not sleeping,
Seek Him no longer;
Strong was His keeping,
Jesus was stronger.

"Christ is arisen.
Joy to thee, mortal!
Empty His prison,
Broken its portal!
Rising, He giveth
His shroud to the sod;
Risen, He liveth
And liveth to God."

—J. W. von Goethe.

April 2, 1945

Read John 20:11-18.

Another Mary, blessed indeed among women, was the one who had followed Jesus faithfully ever since He had made her mentally, spiritually, whole. The name of this Mary has always carried with it the stigma of sin, yet withal the overpowering scent of forgiveness. It is a beautiful memorial to this woman that Christ chose to appear in His risen glory first of all to her; that His resurrection voice, somehow revealing His identity, was to be used first in words for her comfort, in the gentle pronouncement of her name.

April 3, 1945

Read Luke 24:13-35.

All along the dusty road, the stranger explained with wisdom and clarity, the holy scriptures. He explained them in a way that excited the spiritual perceptions of the humble, burdened men. Perhaps it was more than courtesy which bade them invite Him to stay for the night. And then—ah! the giving of thanks—the breaking of bread by familiar hands—hands they had seen laid on the sick, the tormented, the dying, the child, and the sinner; hands which had held the dear symbols as His voice had said, "Take, eat; this is my body, which is broken for you"; hands so lately bleeding and broken on the cross—familiar hands performing a familiar rite. "And their eyes were opened, and they knew him."

April 4, 1945

Read John 21:1-14.

"I go a fishing." The seven disciples watched the fishing boats go out one by one. It was more than they could bear. They too must live. They would go back to their old tasks. Their lives were purposeless now; no Master to follow—and they must live. The future of the Gospel hung in a precarious balance. These men must take care of their own needs. And so they worked all night—with no success. And in the morning Christ came—and their needs were more than supplied. Yes, He even fried the fish for them. What a gentle rebuke to the seven disciples!

April 5, 1945

Read John 20:24-29.

"Except I shall see . . . and put my finger . . . and thrust my hand . . . I will not believe." Strong words, Thomas; yet not too strong. Jesus alive? Incredible! It would be the few, not the many, who would believe such a story without seeing the proof.

"My Lord and my God." Thomas saw—and knew—and took his place with those other men who preached this stumbling block, this foolishness. And Jesus blessed Thomas, though he required the testimony of his senses. Jesus blessed us also, when He said, "Blessed are they that have not seen, and yet have believed."

April 6, 1945

Read Acts 9:1-9.

Saul rode hard on the heretics. But he met Jesus of Nazareth on the way—the hated Jesus of Nazareth who was crucified, whom these fools preached—and Saul went limping into Damascus. Saul, who studied the law diligently, saw clearly the path of duty for every man—but he met Jesus of Nazareth and began: "What shall I do?" Saul, a youth whose physical energy took him riding over the desert in the noonday sun—met Jesus of Nazareth, and dark hopelessness. But Saul found new strength. He found the true duty of man, and he confounded his countrymen in Damascus with this truth.

April 7, 1945

Read I Cor. 15:12-21.

At the hour of death, the orthodox Jew finds very little comfort in his Scriptures. The fuller revelation of the life beyond was given by the One who conquered death. Christ is the first fruits of them that sleep. He is the guarantee that you and I shall also be raised. That is what the resurrection should mean to us. Without this truth we are pitiable Christians; Christ Himself has no meaning. With it we have unspeakable joy, and Christ becomes the most important fact in the world.

—M. S. L. and M. C. L.

Not a day passes over the earth, but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour, when many that are great shall be small, and the small great; but of others the world's knowledge may be said to sleep: their lives and characters lie hidden from nations in the annals that record them. The general reader cannot feel them, they are presented so curtly and coldly: they are not like breathing stories appealing to his heart, but little historic hailstones striking him but to glance off his bosom: nor can he understand them; for epitomes are not narratives, as skeletons are not human figures.—Charles Reade, in "The Cloister and the Hearth."

I WILL NOT FORGET THY WORD

Sunday School Lesson for April 8

(Proverbs 2:1-9; II Peter 1:21)

We begin a study of the unfolding drama of Bible history, a new venture in Sunday-school studies. In twelve weeks we will make a survey of the whole Bible, the wonderful Book of books. What a rare privilege for teacher and pupil! Our first study is concerning the Book itself. This Book contains God's commandments, God's precepts, God's statutes, God's righteous judgments, and God's law. It is His Word, written for us. We praise God for this direct revelation of Himself given "at sundry times and in divers manners." Do we appreciate this great gift? How different would be our lives if we didn't have this inerrant, written account upon which we rest our faith! The Mennonite Church had its origin in the insistence that Christians must go to the Bible for the basis of their doctrine and conduct. Do we still read the Word above all other books and find therein our pattern for life?

Proverbs 2:1-9. What is the condition of your spiritual life? Whatever soul need you have, that need is met in the Word. Here in Proverbs, God promises wisdom, discernment, understanding of the fear of Jehovah, knowledge of God, protection, keeping, and the understanding of righteousness, judgment, equity, and of every good path. All these we receive from God through His Word. How inclusive is this provision for the Christian! The Word will make us wise unto salvation. In keeping God's precepts we understand more than the ancients. It is the above-listed characteristics of the true Christian that set him or her off in such strong contrast to the shallow, forward, foolish, and void-of-understanding man or woman of the world. It is the wisdom of God that promotes a young man and gives to the Christian woman an ornament of grace.

Reading these verses again we learn how to get these blessings from the Word—by receiving God's Word, hiding His commandments in our hearts, listening attentively and reflecting seriously on His words, and seeking to understand and live His law. As we incline our ears and apply our hearts, understanding, discernment, and wisdom are freely given. If we have them not, it must be because we do not seek them through the Word. God giveth His children all these blessings.

II Peter 1:21. The Bible is not a man-made book. It differs from all other books in that the author is divine. It is just as important for daily living to read the Bible as it is to pray. When we read we listen for God to speak to us. When we pray we may do most of the talking. A good prayer to offer when one opens the Bible to read is, "I will hear what God the Lord will speak."

(We cannot force anyone to read the Bible, but may God help us to attract our pupils to the Word through a study of these nine verses of Proverbs.) I think you will want to ask your pupils to read Genesis 12:50 during the next week. It will pay big dividends and will help them to practice your teaching of today. —A. M. E.

FIELD NOTES

Bro. S. C. Yoder, Goshen, Ind., in addition to speaking on the all-day meeting program at Lima, Ohio, March 18, preached at the Salem Church, Elida, Ohio, Saturday evening, March 17.

Bro. J. D. Graber, Secretary of the General Mission Board, was in New York on March 21 on Mission Board business. At this writing, passage for J. N. Kaufmans and E. I. Weavers to India has not yet been secured.

Bro. S. C. Yoder, Goshen, Ind., gave the commencement address on March 21 at the Ontario Bible School, Kitchener.

Bro. E. C. Bender, Elkhart, Ind., Treasurer of the General Mission Board, spoke at Orrville, Ohio, Sunday morning, March 25. In the afternoon and evening of that day he appeared on the program of the tri-county Sunday-school meeting held at the Pleasant Hill Church.

Bro. Aldine Brenneman, Harrisonburg, Va., after attending the Community Life Conference at Goshen, Ind., visited Virginia brethren at the Medaryville C.P.S. Camp. He assisted in the morning services there on March 18.

Bro. C. A. Hartzler, Tiskilwa, Ill., preached at Goshen College, Sunday morning, March 18.

Brethren recently speaking at the East Goshen Sunday School, which is staffed by Goshen College students, were: I. W. Royer, Orrville, Ohio; C. F. Yake, Scottdale, Pa.; Laurence Horst, Peabody, Kans.; S. C. Yoder, Goshen; Roy Koch, St. Jacob's, Ont.; Kenneth Heatwole, Waynesboro, Va.; Don McCammon, Omaha, Nebr.; Russel Krabill, Wayland, Iowa; and Edwin Alderfer, Blooming Glen, Pa.

Bro. C. F. Derstine, Kitchener, Ont., is scheduled to fill four appointments in Eastern Pennsylvania prior to Easter. His address April 1-8 is 14481 Griggs Ave., Detroit, Mich.

The annual Easter song service at the Souderton, Pa., Mennonite Church, Chestnut Street, will be held Easter Sunday afternoon, two o'clock.

Bro. A. J. Metzler, Scottdale, Pa., was the visiting speaker for an all-day meeting at the Columbia Mission, Columbia, Pa., on March 18.

Bro. Paul Lederach, Norristown, Pa., preached at the Pleasant View Church near Elkhart, Ind., on March 18. On March 25 he filled an appointment at Plain City, Ohio.

Bro. William Hallman, missionary on furlough from South America, spoke at the Plain View Church, Aurora, Ohio, on March 16. He and Sister Hallman were at Beaver Dam, Pa., on Sunday, March 18, for an all-day mission meeting in which neighboring congregations participated.

Bro. S. C. Yoder, Goshen, Ind., will be the speaker at pre-Easter services at the Morton, Ill., Mennonite Church. He will assist Bro.

Simon Litwiller, the bishop, in serving the communion on Easter Sunday morning.

Bro. Paul Mininger, Goshen, Ind., preached at Lima, Ohio, on March 25. In the afternoon at the Pike Church, Elida, he gave expositions of the Sunday-school lessons for the ensuing quarter.

Bro. E. M. Yost, Greensburg, Kans., has moved with his family to Denver, Colo., where he will take charge of the mission church. Bro. P. A. Friesen and wife, who had charge of the work in Denver, are moving to the field vacated by Bro. Yost in western Kans. May the Lord bless both Bro. Yost and Bro. Friesen in their new fields.

Bro. John C. Wenger, Goshen, Ind., gave three talks on "Our Mennonite Heritage" at Kouts, Ind., March 22-24.

The Curriculum Committee of the Commission for Christian Education and Young People's Work met at Scottdale, March 23, 24.

Bro. H. A. Wolfer, who is engaged in Jewish evangelism at Portland and Salem, Oreg., has moved from Woodburn to Salem, R. 4, Box 426M.

Bro. LeRoy Cowan, Oregon City, Oreg., is now pastor in charge of the Hopewell congregation near Hubbard.

Bro. Henry F. Garber reports that Levi Hursts sailed for Africa on March 10.

Due to the illness of Bro. E. W. Kulp, Bally, Pa., the evangelistic meetings to be held at Erb's Church, Lancaster Co., Pa., have been postponed to April 5-15. Bro. J. W. Hess will be in charge. There will be an all-day Bible Meeting at this church on Ascension Day, May 10.

Calendar

Virginia Mennonite Conference, at Zion Church near Broadway, Va., May 23-25.

Youth Missionary Training Conference, Goshen College, Goshen, Ind., May 24-31.

Annual Meeting, Mennonite Board of Missions and Charities, Goshen College, Goshen, Ind., June 2-5.

Indiana-Michigan Conference, June 6-8; place as yet undecided.

Young People's Institute, Goshen College, Goshen, Ind., June 13-17.

Young People's Institutes, Mennonite Camp-ground, Laurelville, Pa., July 28—Aug. 4; Aug. 8-19.

Young People's Institute, Hesston, Kans., Aug. 1-5.

Young People's Institute, Sebring, Ohio, Aug. 1-5. **Ohio Christian Workers' Conference**, Aug. 14-16; place as yet undecided.

Missouri-Kansas Conference, Sycamore Grove Church, Garden City, Mo., Aug. 14-17.

Mennonite General Conference, Aug. 18-21. Place as yet undecided.

Illinois District Mission Board and Ministers' Meeting, Arthur, Ill., April 20-22.

Delegate session of the Iowa-Nebraska Conference, Sugar Creek Church, Wayland, Iowa, Sept. 3, 4.

The response to our appeal for financial aid for nursing service in Paraguay was very wholehearted. The contributions amounted to \$570, almost double the amount asked for. May the Lord bless all who gave, and those who will be ministering to the sick.

Verna Zimmerman, Sec.-Treas.
Mennonite Nurses' Association.

Bro. Geo. M. Kauffman, Albany, Oreg., who has been quite ill, is reported to be considerably improved.

Bro. Gideon Yoder, Harper, Kans., spoke at the Albany and Fairview churches in Oregon March 14 and 15. He is soliciting building funds for Hesston College.

Bro. Clarence Kropf, bishop of the Zion Church near Hubbard, Oreg., is reported to be seriously ill with pneumonia.

Evangelistic meetings are being conducted at the Midland Mennonite Church in Michigan, March 22-April 1, with Bro. Andrew Jantzi, Flint, Mich., in charge. Bro. Erie Bontrager, Elmore, Mich., will assist in a week-end service, Good Friday to Easter.

Bro. Otto J. Good was ordained to the office of deacon at Weaver's Church, Virginia, on March 11. His name was erroneously given in last week's issue as Otho Good.

Bro. John R. Mumaw, Harrisonburg, Va., will conduct pre-Easter services at Martins Church, Orrville, Ohio, March 29-April 1. Services both morning and evening.

Bro. Lloy A. Kniss, Johnstown, Pa., was at the Schellsburg Mennonite Church March 18. Four souls were received into fellowship by water baptism, and one was reinstated. Remember this field of labor in prayer.

A ministerial meeting was held at Millersville, Pa., March 20, 21.

Revival meetings were scheduled for Passion Week at the East Chestnut St. Church, Lancaster, Pa.

Bro. J. N. Kauffman filled the following preaching appointments in eastern Pennsylvania: Blooming Glen, March 18; Souderton, March 21; Plain, March 22.

A meeting on Mennonite Community Life, sponsored by the literary society of the Scottdale Mennonite Church, was held at the Scottdale church, Friday evening, March 23. The speakers were Bros. Paul Erb, John R. Mumaw, and Paul Mininger, who gave a resume of the program given at the recent conference on this subject at Goshen College.

Bro. Milton Brackbill, Paoli, Pa., will be the guest speaker at the annual Easter sunrise service at the Norris Square Mennonite Church, 2149 N. Howard St., Philadelphia, Pa. This year the service will begin at 6:45 a.m. Welcome!

The party of Africa missionaries have arrived home safely. The Leathermans are at Mt. Joy, Pa., and Sister Phebe Yoder went directly to her home at Windom, Kans. The Lord be magnified for His faithfulness.

A cable indicates that Bro. and Sister Clinton Ferster reached Musoma, Tanganyika Territory, on Sunday, March 11.

Bro. Garret S. Nice, Harleysville, Pa., passed away on March 16, and was buried March 21. Bro. Nice was long active in the mission and charitable work of the church, being until recently treasurer of the Franconia Mennonite Board of Missions and Charities, and to the time of his death a member of the local board of the Eastern Mennonite Home at Souderton. Obituary later.

Ordination.—On Sunday, March 18, at the Elmira, Ont., Mennonite Church, Bro. Howard Bauman of Elmira was ordained to the ministry by lot. The brethren Oliver D. Snider and Moses H. Roth had charge of the services. May the Lord richly bless our brother in his ministry.

CORRESPONDENCE

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Dear Christian Friends: Greetings. Our attendance during the winter months has been good. There are seventeen families at the present time. Bro. and Sister Henry Buller are leaving this week for La Junta, Colo. Paul Stoll and Martha Hauder left early in the winter. We are expecting Orva Wenger's to return before long. They have spent the winter in La Junta. Dorothea Stehman is working in Iowa City, Iowa. Phyllis Stehman, who has lived with her grandparents for a number of years, has gone to be with her parents at Mt. Pleasant, Iowa.

On Dec. 17 our Sunday school was reorganized, as follows: Supt., Emery D. King; Asst., Henry Buller; Secy., John Erb, Jr.; Chors., Ruby Grieser, Doris Hershberger; Libr., Mary Ann Hershberger. Since Bro. Henry Buller is leaving us it was necessary to appoint another as assistant superintendent. Bro. Bennie Grieser was chosen in his place.

A short series of revival meetings came to a close on Dec. 31. Our Bible school ended on Dec. 29. The instructors, Bro. John Hochstetler and Bro. Noah Landis, were used of the Lord over the week ends and thus we as a congregation were blessed and encouraged to keep marching on. On the last evening fourteen souls responded to the invitation. We ask you to join us in prayer for these and for the work here, as Satan is ever busy, trying to deceive the very elect.

On Feb. 11 four souls were baptized. Bro. Llewellyn Groff, Ogema, Minn., preached a very inspiring sermon, after which Bro. E. D. Hershberger officiated.

On Feb. 23 we were favored with special singing by a group from Wolford, N. Dak., and Ogema, Minn. Bro. Linford Hackman gave a short talk.

Since the first of the year our bishop has been bringing us inspiring messages from the Book of Hebrews, and each Sunday evening after young people's meeting, a message on one of the Ten Commandments, reminding us anew of our duty toward God and man.

March 13, 1945. Mrs. Emery D. King.

HAMMETT, IDAHO

(Indian Cove Congregation)

Dear Herald Readers: Greetings. Bro. H. A. Wolfer, Woodburn, Oreg., held our evangelistic meetings for ten days this winter, beginning Nov. 21. The Word was preached with power, and the brotherhood was blessed and strengthened. Five souls responded to the call. All of these are young in years and need our prayers.

On Dec. 16 our annual business meeting was held. Nearly all of the officers were re-elected.

Our bishop, Bro. N. A. Lind, Sweet Home, Oreg., and Bro. N. M. Birky, Albany, Oreg., were with us from Dec. 18 to 21 for counsel meeting and baptismal and communion services. Bro. and Sister Ernest Garber and Bro. and Sister Leonard Garber, Nampa, Idaho, and Bro. Ed Hershberger, Amenia, N. Dak., enjoyed the services with us one evening. We were glad for their presence and fellowship.

Our Sunday-school children did quite well last year with their quarters and savings boxes.

On Jan. 28 five brethren from Camp Downey favored us with a program, which was much appreciated. At another time two brethren from the camp were here for a week end.

We are having lessons in Christian doctrine on Sunday evenings after young people's meeting. Bro. M. S. Snyder is the instructor.

On Sunday, Feb. 25, Bro. Ernest Garber and wife, Bro. Robert Garber and family, and Sister Anna Good from Nampa came to enjoy the day with us. Bro. Robert brought the morning message on "Happiness," and in the evening Bro. Ernest told us some of his experiences in the South last year. Both messages were enjoyed by all. In the afternoon they held short services in two homes.

Pray for the little church here that we may ever be faithful and true.

March 14, 1945. Allie M. Shenk.

LEETONIA, OHIO

Dear Herald Readers: Interest in church activities has been about as usual since our last correspondence. Our summer Bible school the past year was held on Sunday evenings throughout the summer, with attendance and interest really better than we had anticipated.

Our young people's missionary project netted good results in spite of dry weather and labor shortages. Since our number is comparatively small, we sometimes feel that the work necessary to carry on the various activities falls rather heavy on those who are willing to serve. However, when we consider the life and sacrifice of the Master we feel that we have done ever so little and that we are unprofitable servants.

The three Sunday schools of this community again had their annual Sunday-school meeting at the Leetonia Church on the Sunday before Christmas. Bro. D. Walter Miller, our guest speaker, gave several helpful messages. We felt encouraged by the presence of quite a number from the other churches in spite of drifted roads.

Our Sunday school and young people's meeting have been reorganized, and all are taking their places.

Bro. Witmer, our aged minister, has had health this winter and has taken his turn in presenting real Bible messages.

There is some sickness among our people. It is almost impossible to get domestic help. The sewing circle sisters are endeavoring to share the burden of some of these families.

We are looking forward to a series of meetings, to be conducted by Bro. Roy Otto, Springs, Pa. We are praying that souls may find their Saviour and that all of us may be brought into a greater realization of His abiding presence with us.

Mrs. Stephen A. Yoder.

CHERRY BOX, MISSOURI

Dear Readers: "The Lord hath done great things for us; whereof we are glad." We were privileged to have a short Bible conference from March 2 to 4. The predominating thought was, "The Lord be magnified." Bro. J. S. Neuhouser, Ft. Wayne, Ind., was our instructor. He was accompanied by Sister Neuhouser. The following subjects were discussed: The Sermon on the Mount, The Devotional Covering, The Unequal Yoke, Church and Home, Christian Victory, and The Mission of the Church. Because of sickness and muddy roads some of our people could not attend, but those who were present were richly blessed.

Aunt Mariah Hershey, our oldest member, is confined to her home in the winter, but when health permits in the summer she comes to Sunday school and church services, although she can hear very little. She is ninety-two years old.

We need the prayers of God's children.

March 15, 1945. Cor.

CLARENCE CENTER, NEW YORK

(Clarence Center Mennonite Church)

Dear Christian Friends: "Great peace have they which love thy law: and nothing shall offend them." We are very glad for this promise from our heavenly Father. We can always go forward, and need not allow things which may come into our lives to discourage us in our work for the Master.

On March 3 we were very glad to have our bishop, Bro. Moses Roth, with us. At that time ten young souls were received into church fellowship by water baptism. We are glad for their decision to serve the Lord, and we rejoice to see the church strengthened.

Bro. Cornelius Rempel, from the M.C.C. office in Kitchener, Ont., accompanied Bro. Roth and spoke to us in our evening service concerning relief needs in many parts of the world. On Saturday evening at the young folks' literary meeting, he showed pictures of the relief work that is being carried on in England.

Bro. Emerson McDowell, Markham, Ont., was with us in our Sunday morning service, March 11. We were glad for the message he brought us from the sixth chapter of Romans.

We expect to have a quartet from Goshen College, accompanied by Bro. Clifford Snyder, with us on Easter Sunday.

We ask an interest in your prayers in behalf of our work here.

March 16, 1945. Mrs. D. Edward Diener.

RELIEF AND C.P.S.

RELIEF NOTES

Farewell Service for Four Relief Workers

Sunday evening, March 18, a farewell service was held at Akron Headquarters for four departing relief workers. **Titus Lehman, R.N.**, and **Wilhelmina Kuyf** are both due to sail for India, Bro. Lehman by way of the Pacific and Sister Kuyf by the Atlantic route. Halifax is the departure point for **Elma Esau**, who is leaving for relief work in England. **Harry Martens** will take a plane from Miami, for Puerto Rico, the latter part of this month, but will leave Headquarters, March 22, to attend conferences at the Gulfport, Miss., and Mulberry, Fla., units while en route.

* * *

Seeing Aftermaths of India's Famine

J. Harold Sherk, now director of Mennonite relief activity in India, and his fellow relief workers—Clayton Beyer, Lawrence Burkholder, R. C. Kauffman—have had several weeks to view the vast needs of India's populace around Calcutta and surrounding areas. Inspecting villages that have been recipients of Mennonite relief, the brethren report that cholera has appeared in one village, and a smallpox epidemic in another. Bro. Sherk summarizes the situation as follows, in a letter written Feb. 6:

"We are finding there is no lack of work to do here. Due to changing conditions here it has been necessary for us to completely reorganize our work since my arrival. The needs now are not so much famine as its aftermath, but they are tremendous. Your M.C.C. unit in India is agreed that we can use all the workers and all the money that M.C.C. can send us for a long time to come."

* * *

Directing Children's Play Activity in Convalescent Camp

Bertha Fast three weeks ago entered her relief assignment at the Tolumbat camp for convalescing refugee children. The following excerpts are taken from her letter of March 10:

"I am considered a welfare officer in the welfare division here at Tolumbat. I am working under an English lady, who is experienced and capable in her field. She has allocated to me most of the work that we are allowed to do with the children. I go to the hospital every morning to visit the children and provide them with activities. Their need and desire for some form of recreation is evidenced by the cries of 'Zduavo, Sestro, Sestro!' that greet me as I enter the ward with my arms full of books and slates and my basket full of stuffed cats and dolls, balls, and crayons. Then, also, we have established a playroom in a tent which is used as a waiting room for a baby bathing center. Two or three afternoons a week I also have a play and activity room for the Well-Baby Clinic waiting room. Much of my other time is spent in improvising toys out of practically nothing. I make stuffed cats and dolls out of antilouse belts, bean bags using small sea shells, and construct baby rattles out of milk tins."

C.P.S. NOTES

Changes in Law for C.O.'s Proposed

Francis Biddle, U.S. Attorney General, in his annual report to Congress, among other things, recommended new legislation to overcome difficulties in dealing with conscientious objectors. He suggested that a five-man civilian board be established to classify C.O.'s, and that the various types: "artful dodgers," "Jehovah's Witnesses," "absolutists," and others be distinguished, and then assigned to "suitable and useful work." Mr. Biddle also recommended that certain types of war objectors be permitted to volunteer for overseas relief, and that money paid to the Government by private employers of C.O.'s be used as allotments to dependents.

* * *

Peacetime Conscription Institutes

Three of the four C.P.S. institutes on the subject of peacetime conscription have now been held. Following the Powellsville, Md., conference, the second institute was held March 10 and 11, at Bethel College, North Newton, Kans. The sessions were well supported with interest and attendance on the part of C.P.S. men, visitors from the community, and Bethel College. The third conference was held March 18 and 19, at the Medaryville, Ind., Camp with similar interest. A fourth institute will be held at the Camino, Calif., Camp in April in connection with the Side-Camp Leaders' Training School.

* * *

Special Project Notes

Authorization has been granted to expand two M.C.C.-C.P.S. units in Ohio. The Hawthornden State Hospital, Macedonia, will receive a ten-man increase, and the State Hospital, Lima, a five-man increase.

Recent word has come from Selective Service that due to the protest of the American Legion the C.P.S. unit in Addison County, Vt., will not be authorized.

Released March 21, 1945.

M.C.C. Headquarters, Akron, Pa.

LETTER FROM SWITZERLAND

Switzerland, because of its neutrality and its geographical position in Europe, has become a haven for many war refugees. For some time it was known that Swiss Mennonites have had a part in ministering to the need of the refugees, but only recently has direct word been received concerning the relief situation and the Mennonite activities. A letter, dated Oct. 17, 1944, written by Fritz Gerber, pastor of the Mennonite congregation at Langnau, was received Feb. 7, 1945, by the Mennonite Central Committee.

Concerning the refugee situation in Switzerland, Bro. Gerber writes, "Besides the Italian refugees we have over 10,000 French children in Switzerland at this time. Among these children there are also Mennonites from the Montbeliard region who according to my knowledge have found shelter with our brethren and sisters in the Jura. But daily more refugees enter the country. The soldiers at the borders often have to witness unspeakably heart-rending situations. Oh, this satanic war!"

In March, 1944, when the lines of communication with Switzerland had been opened, a cable was sent to Bro. Gerber stating that Mennonites in America were eager to assist the Swiss Mennonites in their relief efforts. It was June before direct word from Bro. Gerber was received, but it was favorable and suggested that financial assistance be sent. Accordingly, in July the M.C.C. passed a motion to send \$500 monthly to be used through Mennonite channels for the assistance of needy war sufferers. Funds were transmitted for the months of August, September, October, and November. Because of the difficulty of communication, reports regarding the use of the funds were delayed. Upon the receipt of the above-mentioned letter, it was decided to continue sending \$500 monthly, beginning March 1.

Concerning the contributions sent to Switzerland, Bro. Gerber writes, "Our Swiss Mennonite Committee transmits your generous donation in your name to the refugee camps and relief services. The good brethren in America can be assured that the money will be spent in accordance with their desires. . . . My greetings go out also to your congregations and heartfelt thanks to all the benefactors for their service in the name of Christ."

M.C.C. Headquarters, Akron, Pa.

THE RESURRECTION AS HISTORY

(Continued from page 1042)

wards the close of His forty days of risen life on earth, to five hundred persons in Galilee. Though nothing further is told of this public apparition, it appears to have been a sort of extension of the private interviews which, in His risen capacity, He granted to His chosen intimates after the great event had taken place.

On the other hand, the utmost care was evident in the choice of those who were privileged to be the direct witnesses of the Resurrection. They were those men and women who were least disposed to imagine this very thing. Indeed, the Saviour Himself had considerable difficulty in convincing them of the reality of His own Person. Yet they were those persons who, when they did once realize the fact as a fact, were the best qualified, by their previous training, their personal moral character, and their intense affection for the Leader, to act as the initial agents and officially commissioned leaders in the vast plan of publicity that was to follow.

If the Resurrection had been an event which would lose its urgent significance with the lapse of time, there would have been reason for giving it an immediate and widely diffused publicity. But it was unique in the fact that the event itself was to continue forever, and therefore would need to be publicized just as much a couple of thousand years hence as a week after its initial occurrence. So the problem was the establishment of a continuing organization that would carry on the campaign of publicity until the end of time.—Selected.

Index to Volume XXXVII

April, 1944 to April, 1945

AUTHOR

- Allgyer, S. E.
Excerpts, 522.
- Amstutz, H. Clair
Open Doors of Hospitals and Nurses' Training Schools, The, 543.
- Amstutz, M. S.
How Should We Study the Bible? 916.
Will Jesus Come Again? 476.
- Baer, Isaac M.
Contacting Itinerants in Florida, 102.
- Baer, L. M.
Winning Souls for Christ, 130.
- Barber, Mrs. Claude C.
Letter, A, 446.
- Basinger, Agnes Schmucker
In Memory of My Christian Parents and Home, 110.
- Bauman, Harvey W.
Our New Relationship to the Government, 452.
- Beare, George
Give Ye Them to Eat, 293.
Place and Necessity of Lay Witnessing in the Program of the Mennonite Church—In the Foreign Field, The, 362.
- Bearinger, N. M.
Where Men Destroy (P), 939.
- Bender, D. H.
Was Jesus the Son of God? 700.
- Bender, E. C.
Financial Needs of Our Mission Board, 1045.
Have You Made Your Fifteen Per Cent Contribution for 1944? 634.
Missionary Education in the Home Congregation, 19.
- Bender, H. S.
Function and Authority of General Conference, The, 289, 306.
New Draft Regulation Concerning Students Preparing for Church Work, 292.
Nonresistant Nurses and the Draft, 901.
Open Door That No Man Can Shut—In Congregation Building, The, 814.
Our Bible Schools, 373.
- Bevler, Clayton
Believer's Union with Christ, The, 105.
- Bishop, Marcus
Motives of the Christian Life, The, 393.
- Bontrager, Ernest J.
New Opportunities for Rural Mission Work, 287.
- Book, G. Parke
Elect of God, The, 941.
- Brackbill, M. T.
Autumn and Life, 558.
Bread for Bread (P), 850.
Candlemaker's Prayer, A (P), 906.
Growing Old? 598.
Jangle in the Concert, A, 796.
Lord, I Like It Here (P), 913.
Prayer, A (P), 729.
Religion and the Market, 509.
Simple But Difficult, 650.
Time Will Do It, 946.
Sunset—Sunset, 1041.
Your Opinion and Mine, 244.
- Brenneman, N.
True Repentance, 261.
- Brenneman, T. H.
Ordination of Bishop in Argentina, 250.
What Catholic Bishops and Priests Are Saying About Protestant Missionaries in Argentina, 551.
- Brubacher, S. C.
God's Right to Man's Worship, 223.
- Brubaker, J. P.
Sunday Morning Service, The, 4.
- Brunk, George F.
Spare That Tree, 732.
- Brunk, M. J.
Divine Origin of the Church, The, 945.
- Bucher, Mabel H.
Blessings in Affliction, 798.
- Buckwalter, Rose
Seamless Robe, The (P), 934.
- Buller, Beatrice R.
"An Answer . . . of the Hope," 85.
- Burck, Clarence
Our Attitude Toward Our Fellow Men, 188.
- Burke, Mrs. Will
Challenge to Homemakers for 1944, A, 246.
- Burkholder, John D.
Conscience Right or Wrong Guide, 453.
Natural Man to Spiritual Man, 701.
Predestination, 940.
Touch of Music, The, 844.
War a Delusion, 454.
- Burkholder, J. Lawrence
Deepening the Spiritual Life Through the Preaching Service, 33.
Kingdom of Priorities, A, 137.
- Burkholder, Oscar
Ministry, The, 450.
Pastor's Mistake, A, 346.
- Burkholder, Reuben
Church Weddings, 557.
More Ministers Needed, 882.
- Byler, Carolyn
Religion in the Home, 574.
- Byler, Frank
Counteracting the Evils of the Public School System, 506.
- Charles, Howard
God of Jeremiah, The, 425.
- Clemmer, Markley
Strength for the Task, 539.
- Coffman, S. F.
Confession of Sin, and Forgiveness, 125.
Mennonite Way of Life, The, 396.
- Conrad, William D.
I Am Ready, 906.
Life Values, 225.
- Cressman, C. C.
Relation of the Congregation to the Church, The, 897.
- Cripe, Barbara
Shall We Pray? (P), 434.
Through the Waters (P), 330.
- Derstine, C. F.
Present-day Need for Evangelism, The, 891.
- Diener, Harry A.
To the Mennonite Ministry, 374.
Transforming Grace, 226.
- Dwyer, Mary V.
Spoiling God's Handiwork, 638.
- Ebersole, Mrs. Allen
Winning the Children for Christ, 983.
- Eiastl, Dorothy M.
Teaching That Produces Holy Living, 668.
- Erb, Allen H.
Grace and Truth, 553.
Word and Prayer in Conference, The, 305.
- Erb, Alta Mae
Sunday School Lesson (each issue)
- Erb, Paul
Editorials (each issue)
In the Vale of Kidron, 201.
Meetings in Indiana, The, 409.
Observations, 218, 386, 586, 746, 930.
Prayers of the Bible, 247, 263, 295, 311, 327, 343, 375, 399, 415, 431, 447, 479, 495, 511, 527, 559, 575, 783, 799, 831, 847.
- Ernst, Jonathan R.
Regeneration, 340.
- Fox, Daniel
Should Christians Vote? 590.
- Fretz, Clarence
Facing Mission Problems Intelligently, 464.
Paul Who Was Called Saul, 34.
Successfully Living New Testament Principles in the City Community, 719.
- Fretz, J. C.
Deepening the Spiritual Life Through the Church Periodicals, 873.
- Fretz, J. Winfield
Postwar Problems Facing Mennonites, 508.
- Frey, E. B.
Ministry of Our Church, The, 882.
- Gehman, Florence B.
Little Ones, The (P), 190.
- Gehman, I. B.
Behold the Lamb of God, 1044.
Fundamentalism, 701.
- Gehman, Moses G.
Be Ye Kind, 444.
- Gingerich, Mary Alice
Separation from the World in Home and Social Life, 206.
- Gingerich, Simon
Depart in Peace, 257.
General Conference Sermon, 1943, 65.
Insurance Phase of Mennonite Mutual Aid, The, 780.
- Gingrich, I. E.
Church Bulletins, 636.
- Good, A. C.
Golden Wedding Anniversary, 510.
- Good, Noah G.
Motives for Christian Service, 461.
- Graber, C. L.
Raising Our Standard of Christian Living, 81.
- Graber, J. D.
China, A Need and a Problem, 153.
Daily Devotional Guide, 671, 687, 703, 735, 767.
- Open Door—In China, The, 815.
Our New Hospital and Nurses' Training School, 792.
Special Chaco Needs, 690.
- Graber, Minnie
Good Morning, 902.
"Let It Alone, It Is Blind," 922.
- Graybill, Ruth N.
Praise Is Victory, 788.
- Graybill, J. Silas
Plea for Personal Soul Winning, A, 467.
- Groff, Weyburn
Justification by Faith, 934.
- Groh, Harold D.
Paul, A Chosen Vessel, 540.
- Guengerich, Glen
Greatest Force in the World, The, 505.
- Gunden, Lois
France to the U.S. via Baden-Baden, 74.
- Hallman, Beatrice
Deathbed Conversion, A, 285.
- Hallman, E. S.
Eternal Character of the Church, The, 825.
- Harnish, Roy W.
Power of the Reason, The, 620.
- Hartman, E. M.
Prayer, A (P), 553.
- Hartman, Eunice
Sunlight (P), 961.
- Hartzler, Levi C.
Greater Things Than These, 473.
- Hartzler, Mahlon
On the Father of Lies, 597.
- Hathaway, Mabelle
Gains Through Nonconformity, 751.
- Heatwole, Rachel
"If the Way Were Bright," 342.
- Hedrick, M.
Best Friend, The (P), 966.
- Hepner, Samuel
True Riches Vs. False Riches, 844.
- Herr, Barbara H.
Full-time Mission Work as a Life Vocation, 463.
- Herr, Mary Ella
True Salvation in Christ Accepted, 108.
- Hershberger, Guy F.
Mennonite Community Life, Questions on, 4, 36, 52, 68, 229, 293, 309, 325, 340, 372, 397, 557, 572, 597, 620, 636, 653.
Mennonites and Materialism, 828.
- Hershey, Lester T.
Winning the Backslidden, 465.
- Hershey, Mae
Her Works Do Follow Her, 285.
- Hershey, T. K.
Has It Been Done? 58.
- Hess, Kathryn A.
Growing in the Christian Life, 796.
- Hiestand, John S.
Witnesses of These Things, 460.
- Hobbs, Norman
Why a Mennonite Church? 838.
- Hoffman, Verle
Christian and War, The, 492.
- Holsopple, Mary J.
Growing Pains, 578.
- Honsaker, Mrs. Nora
Value of Consecrated Youth in Our Sewing Circle Work, The, 468.
- Horst, Frank
"Dishonouring Her Head," 933.
Parochial School at Culp, Arkansas, The, 524.
- Horst, Irvin B.
Penitence in Wartime (P), 793.
Postwar Rehabilitation of C.P.S. Men, 50.
Prayer of Searching, A (P), 882.
- Horst, Rufus P.
Conscious Infilling and Indwelling of the Holy Spirit, The, 593.
- Hostetter, John A.
Prayer Changes Things, 418.
Spirit-controlled Intellect, 617.
- Hostetter, S. J.
Open Door That No Man Can Shut—In India, The, 892.
- Hostetter, B. Charles
Denomination and the Church, The, 1025.
- Hurst, Simeon
Facing the Poe, 103.
- Kanagy, Lee H.
Why a New Nature, 935.
- Kauffman, Adam
Keys of the Kingdom, The, 592.
Words, 397.
- Kauffman, Amsa H.
Open Door That No Man Can Shut—In Spanish America, The, 982.
- Kauffman, Daniel (the late)
Brief History of the Mennonite General Conference, A, 338.
- Kauffman, Edward
Is the Conscientious Objector Living in a Dream World? 341.
- Kauffman, Jess
Commission Meeting, 652.
- Kauffman, L. C.
Our Departed Loved Ones, 110, 326, 598, 862.
- Kauffman, Margaret
"And Jesus Increased," 782.
Our Sacred Obligation, 766.
Pitfalls of Our Modern High Schools, 846.
Problem of Recreation, The, 830.
Where Shall We Begin? 734.
- Kauffman, Nelson
Hypocrisy, 305.
Missionary Apprenticeship, 58.
Word to Home Seekers, A, 924.
- Kaufman, J. N.
Open Door, The, 811.
- King, Hilda Brenneman
Cherished Memories, 115.
- King, H. J.
Place of Good Works in the Christian Life, The, 391.
- King, S. M.
Relief Work in India, 330.
Situation in India, The, 1002, 1018.
- Kreider, Carl
Charitable Contributions and the 1944 Income Tax Law, 269.
Christian Attitude Toward Investments, The, 900.
- Kulp, Laura E.
Keeping Pure, 918.
- Kurtz, J. E.
Work in the Blue Ridge Mountains of Virginia, 147.
- Landis, Ira D.
Bible in a Nutshell, The, 121.
German-English Transition in Lancaster County, The, 948.
Ordination by Lot, 753.
Propaganda Ahoy! 442.
Put Truth in Capsule Form, 346.
Quoting, just, 5.
- Lantz, L. J.
Casualties (P), 970.
Child Is Born, A (P), 1030.
Conquerors (P), 378.
God with Us (P), 1041.
Influence (P), 633.
Messias (P), 897.
Poet's Prayer, A (P), 162.
"Thou Knowest" (P), 825.
Way of Peace, The (P), 993.
- Lapp, George J.
Clouds and Sunshine in Mission Work, 786.
Evangelism in India, 434.
Helps and Hindrances to Peace, 493.
Keys of the Kingdom, The, 1018.
Our Christian Privileges, 949.
Our Christian Testimony, 690.
Poverty of the Heathen, The, 234.
Reading the Bible, 444.
Refreshing Streams of Living Water IX. "And Peter" (Mark 16:7), 52.
X. Spiritual Refreshing from the Epistles of Peter, 84.
XI. Witnesses Unto Me, 204.
XII. James and Jude, 556.
XIII. To the Romans, 834.
XIV. To the Corinthians, 860.
XV. To the Galatians, 964.
Royal Priesthood, A, 706.
Spiritual Refreshing, 485.
- Lapp, John E.
Biblical Basis for the Christian Practice of Mutual Aid, The, 241.
Directing Mennonite Capital into the Mennonite Community, 260.
Never-ending Task of the Church, The, 611.
- Lark, James H.
Work Among Negroes in the City of Chicago, 578.
- Leatherman, Walter
If I Had Love Enough (P), 97.
- Lehman, Mrs. Chester K.
Consistent Christian Living, 729.
- Lehman, Ernest
"Be Not Weary in Well Doing," 420.
- Lehman, Mrs. M. C.
Relief Clothing Report, 876.
- Lehman, Paul W.
"They Have No Wine," 397.
- Lehman, Titus
Fighting Facts for the Faith of Non-fighters, 508.
First Things, 122.
Freedom? 370.
No Faith? No, 186.
Open and Shut, 490.
- Lehman, Verla
Salvation (P), 201.
- Liechty, Luella
Are All Things in God's Hands? 878.
- Lind, Marcus
Heaven-sent Revival, A, 793.
Rotary System for Summer Bible School, A, 140.
Should Present-day Helps Supplant Spirituality? 979.
- Lind, Millard C.
Daily Devotional Guide, 903, 999, 1015, 1047.
- Lind, Miriam Sieber
Daily Devotional Guide, 893, 879, 951, 967, 1031, 1047.
For an Unborn Child (P), 574.
For His Name's Sake (P), 802.
For They Were Not (Rachel) (P), 638.
Lord's Supper, The (P), 33.
Man Is Born, A (P), 558.

- Not in the Abundance of Things (P), 830.
 Prayer for a Preacher-Husband, A (P), 530.
 Lind, N. A.
 Mutual Aid and the Ministry, 883.
 Rendering Service, 189.
 Long, C. Warren
 Unfulfilled Commission, The, 363.
 "We Used To" People, The, 954.
 Martin, C. Z.
 Work in the Blue Ridge Mountains of Virginia, The, 514.
 Martin, J. B.
 God of Nehemiah, The, 337.
 Proper Safeguards Against Unsound Literature, 569.
 Martin, J. E.
 Testimony, A (Daniel Kauffman), 11.
 Martin, J. Mark
 "Awake, Arise, O Church of God," 410.
 Martin, Noah H.
 To All Shut-ins, 262.
 Martin, Titus
 Confusion, 650.
 Remedy for Worldliness, The, 154.
 Mast, C. Z.
 Our Years, 913.
 Mast, Menno
 "As Moses," 949.
 McDowell, Edwin
 Working Out Your Own Salvation, 826.
 Metzler, A. J.
 Lord's Way, and Ours, The, 321.
 Miller, Mrs. Bertha
 Apostolic Witnessing, The, 210.
 Miller, Catherine J.
 Autumn Evening Meditation (P), 569.
 Miller, Daniel
 My Church, 745.
 Miller, D. D.
 Hungry Jew, A, 906.
 Satan's Three-point All-out Program, 633.
 Miller, D. W.
 Successfully Living New Testament Principles in Our City Homes, 717.
 Miller, Eli
 Is Sincerity Sufficient? 658.
 Miller, Ernest E.
 Results of a Survey on Young People of High-school Age, 322.
 Some Possible Solutions to the Problem of a Church Program of Education, 308.
 Miller, Lewis C.
 Marriage and Home, 830.
 Miller, Mrs. Menno E.
 Family Week at Laurelville, 494.
 Miller, Samuel E.
 Religion Goes to School, 470.
 Miller, Thelma
 Become What You Are! 489.
 Miller, Ursula
 Bells, The (P), 294.
 Clean Wind, A (P), 41.
 Mininger, Mrs. J. D.
 Handicaps Turned into Blessings, 866.
 Mosemann, Earl and Alta
 Itinerant Evangelism in Florida, 102.
 Mosemann, John H.
 Ephesians, Studies in, 7, 39, 55, 71, 87, 111, 127, 143, 159, 191, 207, 331.
 Open Door That No Man Can Shut—In Africa, The, 893.
 Unity of the Spirit or Division, 665, 684.
 Mumaw, John R.
 Editorials, 18, 97, 170, 274, 354, 458, 538, 609, 714, 810, 890, 978.
 Getting Filled with the Spirit, 980.
 Nonresistance and Pacifism, 220.
 Peace with God, 939.
 Revised Publication, A, 572.
 Mumaw, Stanford
 Church, the Body of Christ, The, 857.
 Ovensen, Barney
 "Accepted in the Beloved" (P), 369.
 "See That Ye Be Not Troubled," 1009.
 Oyer, Emma
 Carrying Out the Great Commission in Acts, 314.
 Mission of Suffering in Christian Service, The, 482.
 Providences in the Book of Acts That Got Men to Work, 402.
 Peachey, Paul
 "My Only Regret," 185.
 Peachey, Shem
 Nonresistance, 993.
 Our Present Nonresistant Status, 1012.
 Revival of True Godliness, A, 1030.
 Pfohl, Helen M.
 Sunshine Through Rain, 702.
 Raber, Frank B.
 Faith to Advance with the Gospel, 459.
 Ressler, Amos A.
 Beauty, 914.
 Criticism, 637.
 Value of Training for Christian Service, The, 470.
 Whither Bound, 315.
 Ressler, Lina Z.
 Along the Way, 86.
 Approaching Shadows, 878.
 As We Remember, 682.
 Beyond the Sunset, 54.
 Father's Guidance, 834.
 Fleeting Years, The, 766.
 Gathering Years, The, 398.
 Humility, 946.
 Is It All Dark? 796.
 Is It Worth While? 965.
 King's Appreciation, The, 997.
 Leaving It with God, 190.
 Little Hurts, The, 430.
 No Time, 294.
 Thank You, 510.
 Roth, Roy
 Paul's Teaching Concerning the Relationship of the Christian to the State, 749.
 Take No Thought for Your Life, 700.
 Witness of the Acts of the Apostles, The, 649.
 Royer, Mary
 Daily Devotional Guide, 599, 623, 639, 655.
 New Service for Teachers of Children, A, 686.
 Strength in My Soul, 778.
 Saltzman, Katie
 Tribute to the Work of the Children's Home, Kansas City, A, 194.
 Sateren, Leland B.
 Four Absolutes, 961.
 Sauder, Noah N.
 General Conference Meditations, 525.
 Sauder, J. Paul
 In Matthew's Day, 981.
 Missionary Looks at Calvinism, A, 674.
 Schantz, Merle
 Sick Visitation, 162.
 Schrag, David D.
 Camper's View of the Canning and Drying Project, A, 310.
 Schrock, T. E.
 Support of Mission Workers and Ministers, On the, 10.
 Schultz, A. J.
 Testimony, A, 917.
 Shank, David
 Joy in Service, 877.
 Shank, J. H.
 Important Things First, 13.
 Leaking Vessels, 109.
 Shank, J. R.
 How Deepen Our Ministerial Convictions and Lay Hold of Our Possibilities, 626.
 How God Supports His Faithful Ministers, 90.
 Shank, J. W.
 Could You Live Like That? 99.
 Hundreds Came and Were Baptized, 364.
 Question of Protestant Missions in Latin America, The, 562.
 Shank, Lester C.
 Gospel Witness in the Kentucky Highlands, The, 813.
 Shantz, Merle
 Pure Grace or Mixing Law and Grace, 697.
 Shenk, J. Clyde
 "Whole Armour of God, The," 817.
 Shenk, Stanley
 How Can I (P), 125.
 I Am a Bridge (P), 1025.
 Life in Christ, The (P), 1009.
 Shetler, Sanford G.
 Life Insurance in Light of the Scriptures, 588.
 Mennonite Church Today, The, 369.
 Showalter, Roberta
 Deepening the Spiritual Life Through Intercessory Prayer, 681.
 Showalter, Timothy
 Respect for Authority or Anarchy, 861.
 Smith, Tilman R.
 Plan for Church and Sunday-school Offerings, A, 770.
 Smoker, George
 Highlights of the 1944 Africa Conference, 545.
 Smucker, Don E.
 Protestantism Faces the Peace, 1028.
 What I Saw in C.P.S., 156.
 Snyder, Elvin V.
 When Jonah Prayed, 841.
 Snyder, John M.
 Is Mutual Aid Scriptural? 474.
 Some Thoughts on New Testament Mutual Aid, 764.
 Snyder, Mrs. Kathryn
 Houses Children Can Live In, 142.
 Sommers, Elaine
 Invitation (P), 681.
 Winter Music (P), 841.
 Springer, Robert
 Christian's Right to War, The, 124.
 Stauffer, Elam W.
 Go in and Possess the Land, 292.
 Stauffer, Ezra
 Scripturally Directed Conscience, A, 521.
 Stauffer, J. Mark
 Let's Think Straight on Instrumental Church Music, 324.
 Stoltzfus, Grant
 Farm and Community School, The, 37.
 Mennonite Life in the Conestoga Valley, 996.
 Stutzman, Alice M.
 "Please Send Me" (P), 770.
 Stutzman, A. M.
 Life's Varying Pathway, 777.
 Stutzman, Dan
 Failure of Worldly Minded Recreation, The, 638.
 Stutzman, Mrs. E. A.
 "Many Members in One Body," 1028.
 Sudermann, Jacob
 Thoughts on the World Situation, 898.
 Swartzendruber, Fred
 Comparison of the Old and New Covenants, A, 596.
 Swartzendruber, A. Lloyd
 How the Lord Has Opened Doors, 716.
 Swartzendruber, L. L.
 Open Doors Through Charitable Homes, The, 715.
 Swartzendruber, Mrs. L. L.
 Whenever We Get Together, 326.
 Swihart, Lois
 All the Way (P), 42.
 Troyer, Fern
 What Is the Bible? 652.
 Troyer, H. N.
 Life Insurance—1942, 898.
 Umble, John
 Jonah—The Prophet Who Missed the Second Chance, 413.
 Weaver, J. N.
 Open Door in C.P.S., The, 541.
 Weaver, Katie
 Suffering Jew, The, 114.
 Weber, Esther
 Are We a Fundamentalist Church? 437.
 Wenger, John C.
 Christian and Jewelry, The, 49.
 Christianity and Modernism, 388.
 Inspiration and Authority of the Scriptures, The, 266.
 Wentling, Helen M.
 God's Precious Promises, 342.
 Wiley, Pliny A.
 Divine Builder, The (P), 945.
 Wismer, H. D.
 Dream, A (P), 626.
 Witmer, Mrs. Isaac B.
 Church Conduct, 957.
 Yake, C. F.
 Bible School, Your 1944, 12, 44, 60, 76, 92, 116, 132, 148, 164, 196, 212.
 Church School Day, 229, 242, 258, 293.
 Yake, Mrs. C. F.
 Be Not Overanxious, 414.
 Teaching Evangelization in the Home, 38.
 Yoder, Edward (Penna.)
 Peace Section
 Chelitschki, Peter, 759.
 Christ's Kingdom of Truth, 942.
 Cry for Peace, The, 758.
 Nationalism—A False Faith, 942.
 Old Testament Nonresistance, 591.
 On "Perish with the Sword," 943.
 Permanent Conscription, 392.
 War and Mental Breakdown, 392.
 "You Want Another to Do Your Fighting?" 591.
 Yoder, Edward (Kansas)
 Holding the Gospel in Trust, 613.
 Testimony of a Healing Lord, A, 878.
 Yoder, G. G.
 Deepening the Spiritual Life Through the Care of Young Christians, 441.
 Yoder, Howard C.
 First Steps, 669.
 Yoder, Ida
 Recreation Needed, The, 430.
 Yoder, Lenore
 Perfection of Beauty (P), 342.
 Yoder, Orrie D.
 Alarming Tragedy of Our Day, An, 428.
 Another Postponement Theory, 97.
 Bible Light on Unity and Disunity, 971.
 Calvary and Pentecost, 138.
 Cruses of Disunity, 1026.
 Cross and Conscience, The, 53.
 Cross and Culture, The, 685.
 Cross and Judaism, The, 621.
 Cross and Sin, The, 68.
 Cross and Suffering, The, 2.
 Cross and the Work of the Church, The, 205.
 Divine Programs of Unity (Old Testament), 997.
 Divine Programs of Unity (New Testament), 1010.
 Family Relationship and Christian Leadership, 530.
 Generation Which Knew Not the Lord, A, 340.
 Tongues, Nations, and Denominations, 910.
 Worldliness of Prayerlessness, 189.
 Yoder, Raymond
 Why the Mennonite Mission Is Not a Self-supporting, Independent Congregation, 283.
 Yoder, Mrs. Ruth
 Enlisting Our Youth for Christ, 478.
 Yoder, S. C.
 Missionary Training Conference, The, 42.
 Yordy, Anna
 Beginning of the Chicago Mennonite Mexican Mission, The, 146.
 Zehr, Harold A.
 It's Just My Way, 874.
 Zehr, M. S.
 Home at Last (P), 617.
 Ziegler, Henry
 Meditations, 781.
 Zimmerman, Verna
 To Our Nurses and Their Friends, 923.

SUBJECT

- Adoration
 Adoration (P), 105.
 Doxologies of the Apocalypse, 622.
 Affliction
 Are All Things in God's Hands? 878.
 Best Friend, The (P), 966.
 Blessings in Affliction, 798.
 Handicaps Turned into Blessings, 866.
 Healer, The (P), 878.
 "If the Way Were Bright," 342.
 Inner Circle, The, 262.
 It Is Good to Be Afflicted, 966.
 Letter, A, 446.
 Loom, The (P), 622.
 Parable of the Canyon, 446.
 Perfection of Beauty (P), 342.
 Purpose of Affliction, The (Ed.), 291.
 Shut-in (P), 526.
 Sunshine Through Rain, 702.
 Testimony of a Healing Lord, A, 878.
 To All Shut-ins, 262.
 Altruism
 Your Opinion and Mine, 244.
 Atonement
 "Accepted in the Beloved" (P), 369.
 Ashamed of Jesus (P), 465.
 Precious Blood, The (Ed.), 387.
 Beauty
 Beauty, 914.
 Bible, The
 Bible and the Dictionary, The (Ed.), 67.
 Bible as a Guide to Prayer, The (Ed), 243.
 Bible in a Nutshell, The, 121.
 Bible in Human Relationships, The, 668.
 Bible Reading (Ed.), 714.
 Bible Study (Ed.), 714.
 Bible, The, 957.
 Book of All Nations, The (P), 760.
 Comparison of the Old and New Covenants, A, 596.
 Confusion, 650.
 From an Old Bible (P), 299.
 How Should We Study the Bible? 916.
 Inspiration and Authority of the Scriptures, The, 266.
 Is Our Version of the Bible Inspired? 937.
 I Will Not Forget Thy Word, 1047.
 King of Books, The (Ed.), 323.
 Lamp Unto My Feet, A (P), 725.
 Lord, I Believe (P), 726.
 My Mother's Bible (P), 478.
 Nation-wide Bible Reading, 652.
 Pedro's Bible, 726.
 Promise for Every Need, A, 452.
 Reading the Bible, 444; (Ed.), 651.
 Testament That Was Not Destroyed, The, 727.
 This Precious Book (P), 724.
 What Is the Bible? 652.
 Which Version? (Ed), 619.
 Word of God, The (P), 728.
 Bible School
 Summer Bible School, A Rotary System for, 140.
 Testimony, A, 917.
 Work Among Negroes in the City of Chicago, 578.
 Your 1944 Bible School, 12, 44, 60, 76, 92, 116, 132, 148, 164, 196, 212.
 Book Reviews
 Apostle, The, 532.
 Art of Ministering to the Sick, The, 869.
 Basic Trends in Prophecy and History, 12.
 Bible and the Body, The, 1024.
 Birds of America, The, 789.
 Books for the Children, 670.
 Broken Cup, Three Generations of Dunkers, The, 60.
 Christian Conscientious Objector, The, 392.
 Christianity, The Fall of, 240.
 Christian Nurture of Children, The, 604.
 Christian's Secret of a Happy Life, The, 76.
 Christ in All the Scriptures, 805.
 Church in Puerto Rico's Dilemma, The, 212.
 Church of the Brethren and War, The, 760.
 Deeper Experiences of Famous Christians, 501.

- Europe's Uprooted People, 805.
Evangelism Today: Message Not Method, 472.
George Washington Carver, 789.
George W. Truett, A Biography, 60.
Glimpses in South America, 532.
God in Our Public Schools, 854.
Greatest Thing in the World, The, 44.
Heart Talks to Ministers and Christian Workers, 789.
How Jesus Faced Totalitarianism, 591.
Hudson Taylor's Secret, 116.
International Relief in Action, 320.
I Still Believe in God, 924.
I Will Build My Church, 728.
Jack Miner and the Birds, 325.
Jacob's Ladder, 212.
Judith, Martyred Missionary of Russia, 116.
Just Among Friends, 348.
Life, Quest, and Conquest, 116.
Matthew, The Publican and His Gospel, 1024.
Mennonite Colonization, 336.
Monk Who Lived Again, The, 76.
More Power in Prayer, 196.
Nonresistance and Pacifism, 943.
Notes from a Layman's Greek Testament, 148.
Notes on the Pentateuch, 348.
Palestine Speaks, 869.
Predicted Departure from the Faith, The, 132.
Redemption Completed, 604.
Rise and Decline of Modernism, The, 696.
Robe, The, 408, 805.
Screwtop Letters, The, 132.
Studd, C. T., 196.
Under His Wings, 44.
War, Peace, and Nonresistance, 760, 776.
Who's Who Among the Mennonites, 325.
Women of the Bible, 421.
Work and Life at the Bruderhof in Paraguay, 12.
- Call, The
Call, The (P), 250.
Missionary Call, The (P), 210.
- Calvinism
Missionary Looks at Calvinism, A, 674.
- Chain Letters
Chain Letters (Ed.), 1043.
- Child Training
"And Jesus Increased," 782.
Duties of Parents in Rearing Their Children, The, 70.
Houses Children Live In, 142.
Lights That Flash, The (P), 686.
Mother, Have a Heart, 294.
Mother's Influence, A, 638.
Parental Delinquency (Ed.), 83.
Two Religions, The (P), 38.
- Christ, Attributes of
Jesus Understands Man, 527.
"Thou Knowest" (P), 825.
- Christ, Fellowship with
Christ Within (P), 642.
He Walks With Me (P), 326.
"My Heart Is Fixed, O God" (P), 446.
- Christ, Second Coming of
Escapism (Ed.), 395.
If the Lord Should Come (P), 494.
New Testament Words for the Lord's Coming, 756.
Will Jesus Come Again? 476.
- Christ, The Birth of
Babe of Bethlehem, The (P), 719.
Bethlehem's Baby (P), 716.
Carol (P), 717.
Child Christ, The (Ed.), 748.
Christmas Wonderings (P), 718.
God With Us (P), 720.
If Christ Had Not Been Born (P), 715.
Joy to the World, the Lord Is Come, 735.
"Unto Us a Child Is Born," 783.
Wise Men, The (P), 761.
Word Made Flesh, The (P), 714.
- Christ, The Man
Invitation (P), 681.
Master Man, The (P), 398.
- Christ, The Son of God
An Understanding Lord (Ed.), 947.
Beginning of the Gospel, The, 799.
Behold the Lamb of God, 1044.
Christ as Moral Prophet (Ed.), 1011.
Commanding His Twelve, 879.
Four Absolutes, 961.
God with Us (P), 1041.
He Loved Everybody, 863.
I Am the Door (P), 940.
Like His Brethren (Ed.), 963.
Messias (P), 897.
One More Week's Work for Me, 1015.
Seamless Robe, The (P), 934.
Was Christ a Christian (Ed.), 827.
Was Jesus the Son of God? 700.
What Do You Think of Christ? 919.
You Will Find Treasure if You Seek, 903.
- Christian Life
Abundant Life, The (Ed.), 259.
Believer's Union with Christ, The, 105.
Center of Life, The (Ed.), 259.
Christianity Not Magic (Ed.), 1011.
- Dependent (P), 521.
Desire Which Knocks, The (Ed.), 747.
Growing in the Christian Life, 796.
Hard to Be a Christian (Ed.), 323.
Hiding Soul, The (Ed.), 219.
"Let Us Go On" (P), 473.
Life in Christ, The (P), 1009.
Life Values, 225.
New Motive for Life, A, 575.
Not Thou From Us! (P), 81.
Risen with Christ (P), 21.
Satisfied, Yet Hungry (Ed.), 155.
Spirit-controlled Intellect, 617.
"They Have No Wine," 397.
Treasures of Darkness, The (P), 6.
Unfailing Waters, The (Ed.), 507.
Vince (P), 225.
Young People's Institutes (Ed.), 155.
- Christian Living
Afterwards (Ed.), 523.
Along the Way, 86.
Always in Debt (Ed.), 747.
Battle Is Won, The (Ed.), 491.
Become What You Are! 489.
Be True (P), 298.
But We See Jesus (P), 777.
Christian Ethics (P), 665.
Christian Life at Its Best, 703.
Christian's Right to War, The, 124.
Christian Walk, The (Ed.), 227.
Clean Wind, A (P), 41.
Consistent Christian Living, 729.
Crucified with Christ (Ed.), 507.
Custom or Conviction (Ed.), 123.
Deadly Plateau, The (Ed.), 83.
Demands of Our Religion, The (Ed.), 651.
Doing the Impossible (Ed.), 123.
Do People Forget, or What? 6.
Drawing Lines (Ed.), 763.
Eating Pork (Query), 317.
Eccentric Life, The (Ed.), 667.
Every Christian an Apologist (Ed.), 748.
First Things, 122.
Good Great Man, The (P), 136.
Good Habits (Ed.), 555.
Growing Through Adversity, 158.
How to Get What You Want (Ed.), 107.
Indignant Living (Ed.), 731.
Inherent Divergence, An (Ed.), 731.
In the Time of Overthrow (Ed.), 995.
Is Christ in You? (P), 954.
Israel Asks for God's Second Best, 399.
Is the Conscientious Objector Living in a Dream World? 341.
It's Just My Way, 874.
James 1:8 (Query), 917.
Justice or Mercy (Ed.), 51.
Left Out (Ed.), 1027.
"Let Us Go On" (P), 48.
Life's Varying Pathway, 777.
Little Things (Ed.), 139.
Living Creeds (Ed.), 187.
Lure of the Legitimate, The (Ed.), 683.
Making Life Worth Living (Ed.), 947.
Making Life Worth While (P), 54.
Men of War, The (P), 649.
More Than Enough (Ed.), 475.
Motives of the Christian Life, The, 393.
Once in a Lifetime (Ed.), 555.
One Day at a Time (P), 70.
Only Mennonite, The (Ed.), 243.
Open and Shut, 490.
Our Christian Privileges, 949.
Our Gospel Our Judge (Ed.), 491.
Passing Glory, A (Ed.), 123.
Paul Lives the Gospel He Preaches, 87.
Paul's Dilemma (Ed.), 67.
Place of Good Works in the Christian Life, The, 391.
Prayer, A (P), 729.
Principle Vs. Policy (Ed.), 523.
Priorities, A Kingdom of, 137.
Prophetic Living (Ed.), 555.
Pursuit of Holiness, The (Ed.), 475.
Raising Our Standard of Christian Living, 81.
Redeemed Life Motive, A (Ed.), 1011.
Saving Nucleus, The (Ed.), 963.
Sensitiveness (P), 49.
Spring, The, 842.
Strenuous Living (Ed.), 491.
Studios of God's Will (Ed.), 387.
There Is Power in Simple Living, 207.
These Shall Find (P), 721.
Too Busy (P), 65.
True Enlargement (Ed.), 595.
True Living (Ed.), 667.
Warm Spirituality, A (Ed.), 507.
Weights (Ed.), 475.
Where Christ Sitteth . . . (P), 873.
Whom Have I in Heaven But Thee? (P), 137.
Words (P), 697.
Ye That Are Men (Ed.), 371.
- Church
"Awake, Arise, O Church of God," 410.
Christian Church in China, The, 1034.
Christ the Cornerstone (P), 393.
Church Building (Ed.), 995.
Church Bulletins, 636.
Church Conduct, 957.
Church, the Body of Christ, The, 857.
- Church Weddings (Ed.), 227; 557.
Cross and the Work of the Church, The, 205.
Decreasing Church Attendance, 888.
Deepening the Spiritual Life Through the Care of Young Christians, 441.
Denomination and the Church, The, 1025.
Divine Builder, The (P), 945.
Divine Origin of the Church, The, 945.
Dowie Star, The (P), 757.
Eternal Character of the Church, The, 825.
Foreign Policy of the Church, The, 308.
Friendly Church, A (Ed.), 587.
General Conference Sermon, 1943, 65.
German-English Transition in Lancaster County, The, 948.
God Reveals the Solution for Church Troubles, 111.
Hold Fast, 372.
I Am a Bridge (P), 1025.
Individual Salvation (Ed.), 651.
Loving the Church (Ed.), 395.
"Many Members in One Body," 1028.
Never-ending Task of the Church, The, 611.
Never Full (Ed.), 595.
Priest and People (Ed.), 915.
Relation of the Congregation to the Church, The, 897.
Spiritual Atmosphere, 419.
Tongues, Nations, and Denominations, 910.
Warning, A, 917.
- Church Music
Let's Think Straight on Instrumental Church Music, 324.
Our Hymns as Teachers (Ed.), 491.
- Church Schools
Another Nurses' Training School (Ed.), 274.
Church School Day, 229, 242, 258, 293.
Consecrated Learning (Ed.), 443.
Conserving the Faith in a Church School, 373.
Counteracting the Evils of the Public School System, 506.
Eastern Mennonite School Notes, 13, 93, 161, 504, 646, 742, 852, 925, 1022.
Goshen College Notes, 77, 253, 564, 678, 867, 1005.
Hession College Notes, 77, 564, 628, 1006.
Lancaster Mennonite School Notes, 149, 709, 1036, 1046.
Mennonite Hospital School of Nursing, 302, 485, 790, 1046.
New Draft Regulation Concerning Students Preparing for Church work, 292.
Our Bible Schools, 373.
Parochial School at Culp, Arkansas, The, 524.
Results of a Survey on Young People of high-school Age, 322.
Some Possible Solutions to the Problem of a Church Program of Education, 308.
- Civilian Public Service
"Be Not Weary in Well Doing," 420.
Camper's view of the Canning and Drying Project, A, 310.
Canning and Drying Program Announcement, 566.
C.P.S. Demobilization, 876.
C.P.S. Dependency Fund, 692, 910.
Lest We Forget (Ed.), 731.
C.P.S. Notes, 14, 45, 62, 78, 94, 117, 134, 150, 166, 197, 214, 238, 254, 270, 301, 313, 334, 350, 382, 406, 421, 438, 455, 486, 502, 515, 534, 565, 582, 606, 630, 647, 662, 678, 692, 709, 744, 773, 791, 806, 838, 868, 884, 909, 926, 958, 974, 1005, 1021, 1038, 1050.
Annual Financial Report, 853.
Farm and Community School, The, 37.
Healing Wounds, 845.
Joy in Service, 877.
Open Doors in C.P.S., The, 541.
Postwar Problems of C.P.S. Men (Ed.), 51.
Postwar Rehabilitation of C.P.S. Men, 50.
Report of C.P.S. Dependency Fund, 382.
Spiritual Life in C.P.S. (Ed.), 411.
What I Saw in C.P.S., 156.
Woman Looks In on C.P.S., A, 246.
- Comfort
Alone God Sufficeth (P), 409.
Burdened One, The, 230.
Comfort of Christ, The, 526.
Encouragement for Time of Trouble, 127.
- Communism
Lord's Supper, The (P), 33.
- Conference Reports
Alberta-Saskatchewan, 422.
Dakota-Montana, 252.
General (Special Session), 676.
Illinois, 580.
Indiana-Michigan, 300.
Christian Workers' Conference, 738.
Iowa-Nebraska, 629.
Missouri-Kansas, 516.
- Ohio Mennonite and Eastern A.M., 379.
Special Session, 1037.
Ohio Mennonite Christian Workers' Conference, 691.
Ontario, 332, 349.
Pacific Coast, 268.
Southwestern Pennsylvania, 436.
Virginia, 236.
- Confession
Confession Not Enough (Ed.), 107.
Confession of Sin, and Forgiveness, 125.
Theft, 125.
- Conscience
Conscience Right or Wrong Guide, 453.
Cross and Conscience, The, 53.
Scripturally Directed Conscience, A, 521.
- Conscription
Additional Conscription Measures Planned, 868.
Peacetime Conscription, 566.
Strangers and Pilgrims (Ed.), 635.
- Consecration
All the Way (P), 42.
Dedication (P), 998.
"My Only Regret," 185.
- Contentment
Lord, I Like It Here (P), 913.
- Conversion
Child Conversion—The Challenge, 950.
Conversion of Children, The, 1013.
Why a New Nature, 935.
- Courage
"If You Will Keep Praying for Me" (P), 498.
Recipe for Success, 231.
Spirit of Conquest, The, 247.
- Covetousness
Teaching Against Covetousness (Ed), 475.
- Criticism
Criticism, 637.
- Cross, The
Calvary and Pentecost, 138.
Cross and Conscience, The, 53.
Cross and Culture, The, 685.
Cross and Judaism, The, 621.
Cross and Sin, The, 68.
Cross and Suffering, The, 2.
Cross and the Work of the Church, The, 205.
Death and Life (Ed.), 3.
Prayer, A (P), 1.
Six Hours Alone, 1.
Sunset—Sonset, 1041.
- Culture
Cross and Culture, The, 685.
- David
David's Heart-set, 431.
Great and Humble King Prays, A, 479.
King's Appreciation, The, 997.
- Death
At Last (P), 702.
Eat or Plant (Ed.), 843.
Time Will Do It, 946.
What Is a Man Profited? 766.
- Devotion
Daily Devotional Guide, 599, 623, 639, 655, 671, 687, 703, 735, 767, 863, 879, 903, 919, 951, 967, 999, 1015, 1031, 1047.
Daily Devotional Period (Ed.), 595.
Prayers of the Bible, 247, 263, 295, 311, 327, 343, 375, 399, 415, 431, 447, 479, 495, 511, 527, 559, 575, 783, 799, 831, 847.
Refreshing Streams of Living Water IX. "And Peter" (Mark 16:7), 52.
X. Spiritual Refreshing from the Epistles of Peter, 84.
XI. Witnesses Unto Me, 204.
XII. James and Jude, 556.
XIII. To the Romans, 834.
XIV. To the Corinthians, 860.
XV. To the Galatians, 964.
Studies in Ephesians, 7, 39, 55, 71, 87, 111, 127, 143, 159, 191, 207, 231.
- Devotional Covering
"Dishonoureth Her Head," 933.
- Education
Who Are the Truly Educated? 559.
- Election
Elect of God, The, 941.
- Evangelism
"Come and See" (Ed.), 571.
Evangelize (P), 611.
Personal Evangelism (Ed.), 538, 978.
Present-day Need for Evangelism, The, 891.
Whither Bound, 315.
- Example
Back of You (Ed.), 395.
- Faith
"As Moses," 949.
Chinese Pastor Steps Out in Faith, 824.
Either—Or (Ed.), 83.
Faith and Experience (Ed.), 51.
Faith Spells Victory, 946.
Faith to Advance with the Gospel, 459.
In the Wreck (Ed.), 491.
No Faith? No, 186.

- Paul Champions Faith in Christ as the Way to Salvation, 55.
Spirit of Conquest, The, 247.
- Fear**
Value of Fear, The (Ed.), 187.
- Fellowship**
Family Week at Laurelville, 1944.
- Forgiveness**
Forgive Him Now (P), 310.
Forgive Me (P), 834.
Have You Forgiven? Can You? 951.
Prayer (P), 430.
- Fundamentalism**
Are We a Fundamentalist Church? 437.
Fundamentalism, 701.
- General Conference**
Brief History of the Mennonite General Conference, A, 338.
General Conference Meditations, 525.
General Conference, The Function and Authority of, 289, 306.
God of Nehemiah, The, 337.
Let Us Pray (Ed.), 371.
Lord's Way, and Ours, The, 321.
Meetings in Indiana, The, 409.
Mennonite Church Today, The, 369.
Now, as Then, 385.
To the Mennonite Ministry, 374.
Word and Prayer in Conference, 305.
- Giving**
Charitable Contributions and the 1944 Income Tax Law, 269.
Dead Sea, The (P), 418.
Fair Exchange, A, 820.
How Shall We Give? (P), 482.
Plan for Church and Sunday-school Offerings, A, 770.
Tithing (Ed.), 747.
- God**
Autumn Evening Meditation (P), 569.
God of Jeremiah, The, 425.
More Than Enough (Ed.), 699.
Silence of the Snow, The (P), 857.
- Grace**
Grace and Good Works, 957.
Grace and Truth, 553.
Grace and Works, 585.
He Giveth More Grace (P), 539.
Pure Grace or Mixing Law and Grace, 697.
Transforming Grace, 226.
- Gratitude**
Thank You, 510.
When I See (P), 598.
- Guidance**
Father's Guidance, 834.
Jesus, Guide Our Way (P), 337.
Providences in the Book of Acts That Got Men to Work, 402.
Steps of the Apostle Paul Ordered by the Lord, The, 71.
- Heaven**
Beyond the Sunset, 54.
Home at Last (P), 617.
- Helpfulness**
Little Hurts, The, 430.
- Heritage, Mennonite**
Our Incremental Heritage (Ed.), 291.
- High Schools**
Pitfalls of Our Modern High Schools, 846.
- Holy Spirit**
Blasphemy (Query), 645.
Conscious Infilling and Indwelling of the Holy Spirit, The, 593.
Getting Filled with the Spirit, 980.
Greater Works—Coming of Holy Spirit (Query), 661.
Reality of the Spirit, The (Ed), 963.
Spirit Divine (P), 611.
Wonder-Worker, The, 733.
- Home**
Family Devotions That Work, 654.
Family Prayers (P), 654.
Godly Christian Home, The, 54.
Golden Wedding Anniversary, 510.
Good Morning, 902.
Grace Before Work (P), 902.
Home (P), 142.
Home Committed to a Cause, A (Ed.), 947.
Houses Children Can Live In, 142.
In Memory of My Christian Parents and Home, 110.
In the Firelight (P), 950.
Is Yours a Christian Home? 687.
Labor and Prayer (P), 510.
Marriage and Home, 830.
Mary and Martha (P), 246.
Musings (Of a Busy Housewife) (P), 782.
Not in the Abundance of Things (P), 830.
Prayer at a Wedding (P), 1013.
Religion in the Home, 574.
Teaching Evangelization in the Home, 38.
Time to Sing, 998.
"Too Busy" Disease, The, 862.
Word to Home Seekers, A, 924.
- Honor**
Honor, Not Worship (Ed.), 443.
- Hope**
Our Hope Is in Thee, 767.
- Hospitality**
Whenever We Get Together, 326.
- Hospitals**
Open Doors of Hospitals and Nurses' Training Schools, The, 543.
Our New Hospital and Nurses' Training School, 792.
- Humility**
Humility, 946.
- Hypocrisy**
Hypocrisy, 305.
- Idols**
Idols (Ed.), 932.
- Industry**
Christian View of Industry, The, 655.
- Influence**
Influence (P), 633.
What Sort of People Here? (P), 846.
- Investments**
Christian Attitude Toward Investments, The, 900.
- Jew, The**
Call to Prayer for Israel, A, 986.
Cross and Judaism, The, 621.
Hungry Jew, A, 906.
Jewish Evangelism (Ed.), 274.
Jews, The (P), 234.
Suttering Jew, The, 114.
Were All the Tribes of Israel Called Jews? (Query), 917.
Why Jews Become Christians, 602.
- Jonah**
Jonah—The Prophet Who Missed the Second Chance, 413.
When Jonah Prayed, 841.
- Joy**
Is It All Dark? 796.
- Judgment**
Facing God (Ed.), 947.
What if the Priests Are Unfaithful? 343.
- Justification**
Justification by Faith, 934.
- Kindness**
Be Ye Kind, 444.
- Leisure**
Christian Leisure (Ed.), 307.
No Time, 294.
- Life**
Our Years, 913.
- Life Insurance**
Life Insurance—1942, 898.
Life Insurance in Light of the Scriptures, 588.
- Love**
Bombardment of Love, A (Ed.), 763.
Christian Gentleman Born of the Love of God, The, 159.
For Christmas Eve—A Prayer (P), 766.
Give Me Love (P), 458.
Greatest Force in the World, The, 505.
If I Had Love Enough (P), 97.
Jesus Thoroughly Purges His Floor, 999.
Love, Abstract or Concrete (Ed.), 443.
Love Never Fails in War or Peace, 623.
Loving One Unseen (Ed.), 748.
Mother Love (P), 126.
Speak Gently (P), 430.
Sunlight (P), 961.
Testing Our Profession of Love, 599.
- Loyalty**
Wider Loyalties (Ed.), 1027.
- Man**
Dignity of Man, The (Ed.), 411.
Importance of Man, The (Ed.), 339.
- Materialism**
Mennonites and Materialism, 828.
Money an Idol, 732.
True Riches Vs. False Riches, 844.
- Mennonite Church, The**
Imponderables (Ed.), 1043.
Inner Decay (Ed.), 651.
Majority Rule (Ed.), 1011.
Mennonite Church Today and Tomorrow, The (Ed.), 859, 875, 899.
Men Wanted (Ed.), 731.
My Church, 745.
Our Official Name (Ed.), 523.
Promise of Spring, The (Ed.), 915.
Rehabilitation—at Home, 657.
Respect for Authority or Anarchy, 861.
Should Present-day Helps Supplant Spirituality? 979.
Spare That Tree, 732.
V—Day (Ed.), 699.
Where Shall We Go? (Ed.), 931.
Why a Mennonite Church, 838.
Yesterday and Today (Ed.), 795.
- Mennonite Commission for Christian Education**
Commission Meeting, 652.
- Mennonite Community Life**
Directing Mennonite Capital into the Mennonite Community, 260.
Mennonite Life in the Conestoga Valley, 996.
Mennonite Way of Life, The, 396.
Questions on Mennonite Community Life
IV. What Is the Relation of Non-resistance to the Mennonite Community? 4.
V. What Is the Proposed New Organization: Mennonite Mutual Aid? 36.
VI. How Is the Proposed Mennonite Mutual Aid Expected to Function? 52.
- VII. What Are to Be the Policies of the Proposed Mennonite Mutual Aid? 68.
- VIII. What Is the Mennonite Brotherhood Idea? 229.
- IX. Why Does the Mennonite Church Resemble a Family? 293.
- X. What Are the Fruits of the Brotherhood Life? 309.
- XI. What Is the Importance of the Small Christian Community? 325.
- XII. What Do Modern Writers Say About the Small Community? 340.
- XIII. What Makes Community Life Strong? 372.
- XIV. How Does the Loss of Christian Faith Affect the Life of the Christian Community? 397.
- XV. How Does an Emphasis on Discipleship Affect the Life of a People? 557.
- XVI. How Does the Lack of Emphasis on Discipleship Affect the Life of the Church? 572.
- XVII. Has Emphasis on Discipleship Been Neglected Among the Mennonites of America? 597.
- XVIII. To What Extent Has American Life Changed from Rural to Urban Ways? 620.
- XLX. What Effect Has Urbanization Had Upon Christianity in America? 636.
- XX. What Are Some Effects of Urbanization on the Life of the Mennonites? 653.
- Mennonite Literature**
Annual Report of Mennonite Publishing House, 164.
Anonymous Writers (Ed.), 763.
Deepening the Spiritual Life Through the Church Periodicals, 873.
Just Quoting, 5.
Meetings in Indiana, The, 409.
Mennonite Publication Board, 500.
Proper Safeguards Against Unsound Literature, 569.
Revised Publication, A, 572.
Suggestions to Correspondents (Ed.), 155.
- Minister, The**
Casualties (P), 970.
Dream, A (P), 626.
Elders, Not Lords (Ed.), 291.
Family Relationship and Christian Leadership, 530.
Farmer-Precursors (Ed.), 635.
"Feed the Flock of God," 971.
For His Name's Sake (P), 802.
Highest Hour of the Highest Office, The, 802.
Hints to Young Preachers, 451.
How Deepen Our Ministerial Convictions and Lay Hold of Our Possibilities, 626.
"How to Preach and Convert Nobody," 531.
If You Preach—Speak Up, 451.
Just a Reminder, 970.
Lamb's Make Sheep, 970.
Leaders Who Lead (Ed.), 619.
Minister's Sabbath Night, The (P), 450.
Minister, The (P), 346.
Ministry, The, 450.
Ministry of Our Church, The, 882.
More Ministers Needed, 882.
Mutual Aid and the Ministry, 883.
No One Wants to Hear Me Preach, 707.
Not Ashamed (Ed.), 587.
Only One . . . But a Lion, 804.
Parson's Prayer, The (P), 537, 706.
Pastor's Mistake, A, 346.
Peculiarities of Presentation, 627.
Poet Cowper's Ideal Preacher, The (P), 374.
Poet's Prayer, A (P), 162.
Practical Lessons for the Preacher, 970.
Prayer for a Preacher-Husband, A (P), 530.
Prayer of Searching, A (P), 882.
Put Truth in Capsule Form, 346.
Request, A, 706.
Royal Priesthood, A, 706.
Something to Leave Out, 803.
Spurgeon on Preaching, 970.
Strange Preachers (Ed.), 931.
Those Long Sermons, 706.
To the Mennonite Ministry, 374.
Uncertain People Not Wanted, 690.
- Ministerial Support**
How God Supports His Faithful Ministers, 90.
Important Things First, 13.
On the Support of Mission Workers and Ministers, 10.
- Missionary, The**
Be True (P), 562.
Missionaries (P), 1018.
Missionary Apprenticeship, 58.
Missionary Call, The (P), 210.
Missionary's Equipment, A (P), 32.
Missionary, The (P), 674.
Missionary Training Conference (Ed.), 282.
- New Missionary Packs Her Trunk, A**, 234.
- Missionary Projects**
Challenge to Homemakers for 1944, A, 246.
- Missions**
Africa
Africa Conference, Highlights of the 1944, 545.
Africa Letter, 75, 115, 298, 315, 331, 365, 483, 548, 562, 644, 723, 771, 787, 818, 908, 923, 955, 985, 1035.
Among the Women and Children in Shirati Land, 722.
Annual Report (1943), 20-31, 100, 101.
At the Girls' Home, 985.
Facing the Foe, 103.
Open Door That No Man Can Shut—In Africa, The, 893.
Another Postponement Theory, 97.
As Jesus Dealt with Men (Ed.), 170.
But Still I Wait (P), 610.
Command, A (P), 986.
Cry from the Four Winds, 851.
Facing Mission Problems Intelligently, 464.
Financial Needs of Our Mission Board, 1045.
Financial Report, 32, 104, 184, 288, 366, 471, 552, 615, 727, 823, 895, 991.
Finding Mission Workers (Ed.), 458.
Full-time Mission Work as a Life Vocation, 463.
"Get Thee Up," 498.
Have You Made Your Fifteen Per Cent Contribution for 1944? 634.
Holding the Gospel in Trust, 613.
How the Lord Has Opened Doors, 716.
I Know a Land (P), 987.
India
Annual Report (1943), 355-361.
Clouds and Sunshine in Mission Work, 786.
Evangelism in India, 434.
Farewell from the Beares, A, 315.
India's Sacred Animals, 378.
Keys of the Kingdom, The, 1018.
"Let It Alone, It Is Blind," 922.
News from India, 182, 547, 614, 724, 908, 955, 1020, 1035.
Open Door That No Man Can Shut—In India, The, 892.
Relief Work in India, 330.
Situation in India, The, 1002, 1018.
Indifference (P), 733.
In Matthew's Day, 981.
In the Vale of Kidron, 201.
Is It Nothing to You? (P), 578.
Let Me Guide a Little Child (P), 690.
Lighthouses (P), 602.
Marching On (P), 460.
Mennonite Board of Missions and Charities, Minutes of Annual Meeting, 275-282.
Method of Spiritual Identification in Missionary Work, The, 642.
Missionary Apprenticeship, 58.
Missionary Church Sends Paul to the Gentiles, A, 39.
Missionary Day (Ed.), 609.
Missionary Education in the Home Congregation, 19.
Missionary Training Conference, The, 42.
Mission Stations
Altoona, Pa., 131, 329, 499, 643, 740, 881, 1036.
Canan Station, 329.
Mill Run, 336.
Bannock, Ohio, 131, 737.
Canton, Ohio, 741.
Chicago, Ill., 299.
Why the Mennonite Home Mission Is Not a Self-supporting, Independent Congregation, 283.
Chicago, Ill. (Mexican Mission), 852, 1045.
Beginning of the Chicago Mennonite Mexican Mission, The, 146.
New Church in Chicago (Ed.), 1043.
Columbia, Pa., 673.
Denver, Colo., 299, 708, 851, 1001.
Detroit, Mich., 433, 740.
Ft. Wayne, Ind., 284, 625, 881.
Hannibal, Mo., 625, 725, 852.
Cherished Memories, 115.
Harrisonburg, Va. (Colored), 115.
Hutchinson, Kans., 115, 250, 484, 625, 771, 1020.
Iowa City, Iowa, 329, 725, 907.
Johnstown Pa., 209, 625.
Kansas City, Kans., 404.
Kansas City, Kans. (Children's Home), 419, 643, 907.
Growing Pains, 578.
Tribute to the Work of the Children's Home, A, 194.
Knoxville, Tenn., 32, 147, 299, 603, 739, 866, 1004.
La Junta, Colo., 725, 988.
Lancaster, Pa. (Colored), 628, 771, 988.
Lancaster, Pa. (North End Mission), 89, 769, 956.
Lancaster, Pa. (Rossmore), 772.
Lima, Ohio, 644, 708, 740, 836, 867.

